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Teaching White Sin, Black Skin:
Toward a Christian Antiracism Pedagogy in the Era of Mass Incarceration

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Abstract

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By Willie Dwayne Francois III

In each epoch of strategic Black disinheritance in the United States, White Christians sacralized Black oppression, perpetuated injustices, or hid under the cover of heavy silence. Racism courses through the ecclesial veins of U.S. Christianities through congregational configurations of leadership, moral facades of political interests, sermonic rhetoric, and deafening silence. Nevertheless, the predominance of American Christians, explicitly White Christians, reject complicity with racism—the U.S.' first ideological sin—and further claim to be non-racists. However, non-racist is not a real ethical orientation or identity. The overwhelming White Christian support of and complicity with slavery, lynch culture, Jim Crow Segregation, and now the normalization of Black hyper-incarceration and criminalization draft U.S. Christians into the antiracist fight for dismantling the Prison Industrial Complex. The limited Christian solidarity concerning anti-incarceration advocacy symptomizes a collective failure to address the histories of Whiteness and the structural realities produced by those histories.

This paper explores a Christian antiracism pedagogy poised to form and conscientize Christian disciples for anti-incarceration advocacy. Mass incarceration lives at the intersection of the U.S.' nightmare of racial terror, class stratification, and the myth of public safety. The White imaginary criminalizes Black bodies out of inherited fear and a need to maintain White power. This paper conjoins Christian antiracism pedagogy with anti-incarceration work, contending that the effective education and mobilization of Christians—in multiracial, resistive networks—to combat Mass Incarceration—the intersectional practices systematically criminalizing and removing non-White communities—from a structural approach requires centering the problem of White power, unmasking the complicity of U.S. Christianities in said system, tracing the history of Black criminalization, and attending to our collective and personal inner wisdom in self-confronting small-groups of learning, gesturing towards Post-Whiteness advocacy and practices of resurrective justice.

Teaching White Sin, Black Skin:
Toward a Christian Antiracism Pedagogy in the Era of Mass Incarceration

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Before the Confederacy's secession from the Union in 1860, the Methodist Episcopal Church formally separated over the issue of slavery in 1844, and White Baptists, over the same moral crisis, split a year later, allowing their southern factions (Southern Methodist Episcopal Church and Southern Baptist Church) to maintain their support of the peculiar institution and benefits—psychological and material—of the U.S. Slavocracy. In each epoch of strategic disinheritance of Black people in America, White Christians sacralized Black oppression, perpetuated injustices, or hid under the cover of heavy silence. Historically, and contemporarily, racism courses through the ecclesial veins of U.S. Christianities through congregational configurations of leadership, moral facades of political interests, sermonic rhetoric, and numbing silence. Nevertheless, the predominance of American Christians, explicitly White Christians, reject complicity with racism and further claim to be non-racists. However, non-racist is not a real ethical orientation or identity.

U.S. Christians are either racist or anti-racist, collapsing the possibility for a neutral, passive third way of relating to racism. Unraveling the problem of identifying as a non-racist, Ibram Kendi asserts:

> The opposite of a 'racist' isn't not racist. It is 'antiracist.' What's the difference?"…One either allows racial inequities to persevere, as a racist, or confronts racial inequities, as an antiracist. There is no in-between safe space of 'not racist.' By contrast, antiracists intentionally advocate for policies and practices that guarantee racial equity, driven by a conviction of inherent racial equality.[1]

Kendi frames a triadic trajectory of race-conscious identities: segregationist, assimilationist, and antiracist. The assimilationist, through action or inaction, expresses the belief that a group—of cultural or behavioral inferiority—can be bettered by adopting the culture of another group. Putting

[1] Kendi, Ibram. *How to be an Antiracist.* (New York: One World, 2019) 9.

race on a teleological plane, assimilationism assumes one is bettered by discarding of one's own culture and institutions for those of the ruling class, which is racist. Kendi, likewise, describes persons who support policies that enforce racial separation and believe in racial inferiority as segregationists.[2] Christians, in the U.S., disrupt racism as antiracists or uphold and fail to contest racism as racists. The world needs more Christian antiracists—people committed to the way of Jesus of Palestine in a way that combats racist policies, practices, and perspectives, namely related to the U.S. criminal justice system.

Mass incarceration lives at the intersection of the U.S.' nightmare of racial terror, class stratification, and the myth of public safety. The White imaginary criminalizes Black bodies out of inherited fear and a need to maintain White power. The overwhelming White Christian support of and complicity with slavery, lynch culture, Jim Crow Segregation, and now the normalization of Black hyper-incarceration drafts U.S. Christians into the fight for dismantling the Prison Industrial Complex. The limited Christian solidarity concerning anti-incarceration advocacy symptomizes a collective failure to address the histories of Whiteness and the structural realities produced by those histories. Given the context of the hyper-politicization of White Evangelicalism and the struggles of antiracism to upend structural White supremacy, Christians must nurture the capacity of antiracist critiques of and advocacy for public policy. This project established a pedagogical practice that mobilizes Christians—across racial identities—into networks of self-reflective, structurally focused, and theologically rooted post-White advocacy and resurrective justice.

Therefore, this work conjoins Christian antiracism pedagogy with anti-incarceration advocacy, contending that an effective education and mobilization of Christians—in multiracial,

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[2] Kendi, Ibram X. *Stamped from the Beginning: The Definitive History of Racist Ideas in America*. (New York: Nation Books, 2016), 8.

resistive networks—to combat Mass Incarceration from a structural approach requires centering the problem of White power, unmasking the complicity of U.S. Christianities in said system, tracing the history of Black criminalization, and attending to our collective and personal inner wisdoms in self-confronting small-groups of learning.

Arc of the Paper

This project will be a theological interpretation of and emancipatory pedagogical response to the anti-Black practices of mass incarceration in the U.S. One of the challenges of communicating effectively about race is to move Christians from a narrow and individualized definition of racism to a more comprehensive and systemic awareness. This project pursues the question, "To what extent is there linkage between racial identity and Christian identity in attitudes toward the criminal legal system in America, and what model of antiracism pedagogy can move Christians beyond these racialized assumptions of crime and punishment into multiracial networks of public policy advocacy?" The theoretical content presented in the first sections of the paper shapes the content of the antiracism pedagogical practice.

This paper commences with a concise contextualization of mass incarceration as an interlocking of systems in service of maintaining and entrenching racial caste in the U.S.—a system of practices and laws to protect White power. This work gives particular attention, here, to the politically motivated, racist War on Drugs. To tease out a meaning of Whiteness for the purposes of this paper and the described antiracism pedagogy, the paper turns to Cornel West's appropriation of disciplinary power.

After articulating a meaning of Whiteness, this project requires a sociological and theological exploration of the criminalization of Black (and Brown) bodies and the making of "America." The respective works of Kelly Brown Douglas and Khalil Gibran Muhammad mine

the public narrative transition of Black people as biologically inferior to culturally/ethically inferior—from subhuman to criminal human. Both demonstrate the ways in which U.S. media, politics, and race research wrote the idea of crime into Blackness and sacredness into Whiteness, forms of knowledge that continue to undergird the normalization of the Prison Industrial Complex. Here, the paper recruits Paul Tillich's conceptualization of power to read Black criminalization theologically.

Assessing one of the hurdles to Christian Antiracism and anti-incarceration advocacy, the project engages the ethos and axiological grid of White evangelicalism—a religiopolitical way of knowing and being in the U.S. that obfuscates any reading of structural racism. From Michael Emerson and Christian Smith, the reader gains a portrait of the limitations of White evangelical epistemology for undoing racism, which I consider the most significant hurdle to Christian antiracist solidarity. The Black Church Center for Justice and Equality (BCC)—a D.C.-based national progressive policy advocacy organization and theological think tank—equips congregations interested in undertaking anti-incarceration advocacy and forming multiracial networks of grassroots advocacy. Committed to reaffirming the emancipatory, prophetic tradition of Black Churches, the BCC foregrounds organizing Black congregations and center-left White congregations as its *raison d'etre*. The work of the BCC responds to the reactionary posture and practices of conservative Christianity, which historically sacralized and supported Black oppression. Jennifer Harvey's work toward a reparative paradigm for racial justice offers a distinction between center-left White Christians and White evangelicals—the former committed to racial reconciliation devoid racial equity and the latter rejecting the existence of structural racism altogether.

Next, the paper turns to original data concerning some differences between Black and center-left White Christians in assumptions related to the intersection of race and criminal justice and the roles of churches in public policy advocacy, while also dramatizing the sharp points of commonality.[3] Therefore, this data purports to contribute to the burgeoning study of mass incarceration by capturing and interpreting how U.S. Christians approach Mass Incarceration along the lines of race.

Therefore, this project takes a particular interest in framing racial equity dialogues as a practice of spiritual formation and antiracism and decarceration advocacy as Christian practices. Drawing on liberation theologies and critical pedagogy, the paper articulates the essences and framework of this antiracism education praxis, one which centers Whiteness, articulates a genealogy of U.S. Christian racism as a cover for systems of racialized social control, the phenomenon of Black criminalization, and the power of local organizing. Further, this Christian antiracism pedagogy and identifies and confronts social assumptions along the lines of race and theology to reimagine congregational advocacy for criminal justice reform in America. The paper concludes with a theological interpretation of the antiracism work as a form of post-Whiteness advocacy and a means of achieving resurrective justice—an approach to justice to reclaims human life amid a structural culture of death. Post-Whiteness advocacy and resurrective justice incarnate in the world what Mark Taylor calls *the theological*—a discourse of resistance operative when people on the margins of empire disrupt the status quo in everyday life.

The Problem

According to Michelle Alexander, in her seminal work *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*, "More African American adults are under correctional

[3] I have not yet found any statistical studies on Christian attitudes toward American criminal justice and its racialized dynamics.

control today—in prison or jail, on probation or parole— than were enslaved in 1850, a decade before the Civil War began,"[4] due to a politically manufactured "drug crisis." Though the U.S. is only five percent of the world's population, it houses 25% of the world's incarcerated people. From 1865 to 1968, a total of 184,901 Americans entered state and federal prisons. From 1968 to the early 1980s, America housed 251,107 in its prisons. Today, incarceration sits at 2.2 million, half of which is nonwhite. Startlingly, incarceration has increased by 943% in the last 50 years.

According to Alexander and some social scientists, the racialized War on Drugs, which augmented during the Reagan administration, quadrupled the percentage of prison sentences related to the possession and vending of narcotics. However, the genesis of mass incarceration occurred at the end of Lyndon Johnson's administration—a time of great civil rights gains—and the beginning of the Nixon administration. Moreover, racialized incarceration heightened with the passage of the 1994 Clinton crime bill, the largest piece of crime-related legislation in U.S. history.

Appallingly, the black-White state imprisonment disparity hovers around five-to-one. In 2017, according to Pew Research Center, black people represented 12% of the U.S. adult population and 33% of the sentenced prison population, while Latinx persons comprised 23% of the prison community despite representing only 16% of the national adult population. Demonstrating the racial inequity of incarceration, White Americans accounted for 30% of U.S. incarcerations though they make up 64% of the U.S. population.[5] By the end of 2016, more than 6.5 million Americans were behind bars, on probation, or parole—some form of detainment and surveillance.[6]

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[4] Michelle Alexander. *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* (New York; The New Press, 2010) 175.

[5] John Gramlich. "The Gap Between the Number of Blacks and Whites in Prison is Shrinking." FactTank: News in Numbers. (Washington, D.C.: Pew Research Center, April 2019). https://www.pewresearch.org/fact-tank/2019/04/30/shrinking-gap-between-number-of-blacks-and-Whites-in-prison/

[6] Mary Cowhig & Danielle Kaeble. "Correctional Populations in the United States, 2016." *Bureau of Justice Statistics*, U.S. Department of Justice (Washington: April 2018), 1. https://www.bjs.gov/content/pub/pdf/cpus16.pdf

Between 1985-1995, the number of African Americans sentenced for drug crimes increased by 700%.[7] At overwhelmingly disproportionate rates, nonwhite people are seemingly strategically and systemically convicted and sentenced to prisons for nonviolent, drug-related crimes. Fanna Gamal purports, "In fact, black people serve virtually as much time in prison for drug offenses (58.7 months) as Whites do for violent offenses like assault, rape, or homicide (61.7 months)."[8] Though Black citizens only represent 12% of the total population of drug users, they represent 38% of those arrested for drug offenses and 59% of those in state prison for a drug offense.[9]

Disenfranchisement, state-issued fees, employment discrimination, and severely limited access to public benefits and safety net programs regularly characterize the post-incarceration reality of returning citizens. More than 630,000 people return "home" from incarceration annually, averaging recidivism rates of 43% within the first year and 77% within the first five years of their release. Attorney Alexander, a law professor at Ohio State University, purports that this incarceration trend amounts to the reforging of the Jim Crow regime—a system that legally disenfranchises and socially marks Black people. The term "Jim Crow" refers to a pervasive and caste-like period of racial separation in American history, one tragically marked by lynching and preceded by chattel slavery.

Companion to the population boom in U.S. prisons and the Jim Crow-character of post-incarceration life, the front door of mass incarceration—local policing—impairs the freedom of Black people and their public trust in the criminal legal system. Though no more likely to use

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[7] Michael Hallett. *Private Prisons in America: A Critical Race Perspective. (*Champaign: University of Illinois Press, 2006), 35.
[8] Fanna Gamal. "The Racial Politics of Protection: A Critical Race Examination of Police Mobilization," *California Law Review, Inc*. (104:4), 999.
[9] Gamal, 999.

drugs than any other racial/ethnic group, Black people in low-income communities experience profiling by police officers and task forces unconstrained by many of the constitutional provisions from the respective Johnson and Nixon administrations.[10] Vulnerable to police brutality and surveillance, people of color in urban spaces suffer a largely unchallenged form of terrorism. U.S. policing both reflects and reinforces the racial hierarchy of the U.S., namely fortifying the boundaries of Whiteness and Blackness.[11]

Though initially reluctant, local police departments succumbed to the financial incentives promised by the U.S. government if they centered drug policing and increased drug arrests—a strategically racialized move commencing in the 1970s.[12] Under the guise of public safety, unchecked police power leaves Black communities already wrestling with social and economic anxieties unprotected by the very people their taxes pay for protection. When local police reconfigure around the principles of militarism, historically, law enforcement protects Whiteness and White communities by over-policing and terrorizing Black communities like warzones.

A racial politics of protection—a byproduct of Whiteness—determines what bodies police serve or surveillance—who is protected and who is condemned to criminality. Fanna Gamal clarifies, "The racial politics of protection refers to a process of police militarization that allows the State to construct race by selectively assembling two groupings—those who will be marginalized through heightened surveillance and control and those who will be advantaged by their access to state protection."[13] At least 70 local police departments in this country arrest Black people at a rate ten times higher than White people. Mass incarceration depends on the

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[10] Elizabeth Hinton. *From the War on Poverty to the War on Crime: The Making of Mass Incarceration in America*, (Cambridge: Harvard University Press, 2016), 13.
[11] Gamal, 988.
[12] Jennifer Harvey. *Dear White Christians: For Those Still Longing for Racial Reconciliation*. (Grand Rapids: William B. Eerdsmans Publishing, 2014), 186.
[13] Gamal, 982.

stigmatization and criminalization of blackness—public processes with origins in the immediate post-Reconstruction era marked by White backlash to Black progress.

A Meaning of Whiteness

To operationalize a discursive meaning of White power, this project turns to Cornel West to gain an understanding of the emergence and logic of White racism in the modern West. Charting the pervasiveness and deep structure of this power, Dr. West appropriates the genealogical approach of Michel Foucault to explain why White and Black people, irrespective of racial identity, cannot escape the grip of White power. Foucault's diffuse notion of power furnishes a framework to critique racism as nonsovereign and subjectless power. Discursive power relates to the rules and fundamental assumptions that govern practices, self-identification, and social interactions of a subject's body (and mind). White supremacy is the discourse of the modern and postmodern eras. Transcending individual acts of discrimination, White racism persists as a subjectless form of power, discursive power, working beneath the consciousness of human subjects regardless of racial identity—a theme undergirding the model's approach to racism. In short, the authority of natural science validated and propagated the classificatory hierarchizing of humans by phenotypic characteristics, typically skin color, and the Renaissance and Enlightenment ideals proliferated classical Greek beauty as the uncontested standard—the intellectual seeds of White supremacist logic.

To explain the rejection of Black equality in beauty, West posits that the reclamation of classical ideals accounted for the development of a "normative gaze"—an ideal from which to order and compare observations.[14] Scholars, writers, and artists of the Enlightenment, through their intellectual or cultural productions, facilitated the divulgence and acceptance of certain norms—

[14] Cornel West. *Prophesy Deliverance!: An Afro-American Revolutionary Christianity. (*Louisville: Westminster John Knox Press, 2002), 54.

i.e., the Greek ideal of beauty. The normative gaze of the western world venerates Whiteness and devalues the other, namely Blackness, as *some-thing* to be managed and rejected. Cornel West's analysis of racism functions by pointing out that the doctrine of White supremacy sanctions what is socially and politically acceptable. Shaped by the normative gaze, America maintains White culture as the ideal as all other cultures represented degenerations from the standard of Whiteness through political practices.

The Criminalization of Blackness as Demonic

The *thingification* of Blackness, in the context of carceral politics and economics, renders Black bodies criminal—a defective class of humanity or *some-thing* to be feared and controlled. A critical area of the curriculum, mass normalization of the Black body as a criminal space functions as the lynchpin of contemporary racial caste in the U.S. Moreover, Black criminalization spawned from the shadows of antebellum plantations and coagulated in the wake of the Reconstruction era. Scholarly research, popular speeches, and media—then and now, to a comparable degree—seared the image of the Black criminal and conflation of Blackness and danger into the national psyche after abolition and Reconstruction. The veneer of faux scientific evidence concerning Black inferiority could no longer substantiate the national project of disinheriting Black life. Therefore, drawing on newly created academic journals, popular periodicals, and growing lecture circuits, popular forms of 19th century media shifted its narratives concerning Black inferiority from scientific to moral arguments, thus underscoring a bond of racial solidarity between new European immigrants and American-born White people, chiefly determined by a shared fear of Black men as criminals.[15]

[15] Khalil Gibran Muhammad. *The Condemnation of Blackness: Race, Crime and the Making of Modern Urban America*. (Cambridge: Harvard University Press, 2010.), 54

From the 1880s to the present, the criminalization of Black bodies ratifies this de facto segregation and neo-slavery, which mimic their *de jure* antecedents, through the character of U.S. prisons and post-incarceration repression. Post-reconstruction policies essentially rendered Black life illegal, dragging Black bodies out of free space consecrated for White people through Black codes, vagrancy schemes, and convict leasing.[16] For White Americans of every ideological stripe—from radical southern racists to northern progressives—"African American criminality became one of the most widely accepted bases for justifying prejudicial thinking, discriminatory treatment, and/or acceptance of racial violence as an instrument of public safety,"[17] according to Khalil Gibran Muhammad. Of the many pseudo-scientific narratives mapped onto black bodies, innate criminality continues as the most accepted rationale for black disinheritance and inequality today.

The aforementioned U.S. culture of criminalization shelters Whiteness, which lives in the underbelly of Mass Incarceration, and the "divine right" to recreate a White Christian republic by normalizing the disappearance and removal of Black bodies in the name of criminal justice. From slavery into emancipation, the White imaginary converted Black lives from chattel to criminal. Both identifications relate that free black bodies pose dangers to Whiteness as those bodies contradict a perverted formulation of natural law memorialized in the very social order.

According to Kelly Brown Douglas, Protestant evangelicalism and U.S. civil religion validated the special vocation of the U.S. in the world as "chosen" by God to be exemplars of a free society and a New Jerusalem. The White male, slaveholding founders of the nation—drawing down on the Judea-Christian tropes of New Israel and New Israelites appropriated by their Pilgrim

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[16] Kelly Brown Douglas. *Stand Your Ground: Black Bodies and the Justice of God. (*Maryknoll: Orbis Books, 2015), 79.
[17] Muhammad, 4.

and Puritan predecessors—forged a form of chauvinism durable enough to shape the genesis of the U.S. and, nearly two and a half centuries later, define the preconditions of Americanness as it relates to ideas, ideals, and identity. The Protestant evangelical imaginary conflated its self-understanding with the political, civil religious identity of Anglo-Saxonism. Robert Baird, a church historian, posited in 1844, "In a word, our national character is that of the Anglo-Saxon race, essentially Germanic or Teutonic [are] the chief supports of the ideas and institutions of evangelical Christianity."[18] Even notable thinkers like Ralph Waldo Emerson and Theodore Parker, the antecedents of a Religious Left in the U.S., fail to overcome the derisive implications of Anglo-Saxon preferentialism.[19]

The exceptionalism of the U.S. centers a civic religious ethos about the sacredness of Whiteness and the guiltiness, dangerousness, and sinfulness of blackness. Michelle Alexander puts forward:

> White supremacy, over time, became a religion of sorts. Faith in the idea that people of the African race were bestial, that Whites were inherently superior, and that slavery was, in fact, for blacks' own good, served to alleviate the White conscience and reconcile the tension between slavery and the democratic ideals espoused by Whites in the so-called New World…. it also endured, like most articles of faith, long after the historical circumstances that gave rise to the religion passed away.[20]

America's exceptionalism, as a national article of faith and U.S. Protestant derivative, endows Whiteness with an unspoken and uncontested right to determine what is acceptable in the eyes of God.[21] In a sense, the U.S. Protestant racial-religious narrative intimated "a kind of mystical unity"[22] between the divine and White people and culture—God and Anglo-Saxonism.

A vestige of antebellum American logic, the black person lives as the synecdoche of American disinheritance and domestic enemies. In the logic of Whiteness, which undergirds all

[18] Quoted in Douglas, 33.
[19] Douglas, 23-25.
[20] Alexander 26
[21] Douglas, 43.
[22] Douglas, 26.

American institutions, Black people were created to be ruled. According to Douglas, "The black body as chattel is the core element in the construction of the inherently guilty black body."[23] The black body as chattel signifies Black people lack the right to own their bodies and labor. The construction of black criminality safeguards the social logic of Black bodies as valued commodities of Whiteness into an era disgusted by slavery but needing to hold onto racial caste. Mass Incarceration functions as public policy, like Jim Crow and Chattel Slavery, without the guilt. White supremacy manufactures the types of knowledge necessary to maintain itself in each passing era—knowledge to be communicated about nonwhite people, to nonwhite people, and even by nonwhite people. Black criminalization—a viral contagion of White supremacy—functions as the kind of knowledge needed to protect Mass Incarceration as an acceptable approach to racial control and social domination, recruiting the nation's courts, law enforcement agencies, financial entities, and educational institutions, and religious communions to do the biddings of Whiteness.

Whiteness as cherished property became a form of natural law—a theo-ideology. Douglas purports, "This theo-ideology makes it appear that the ideology of cherished White property is not an ethnocentric construct but instead reflects an ontological truth. A natural law theo-ideology provides sacred legitimation for the deadly enforcement of stand-your-ground culture."[24] Moreover, Whiteness affirms itself as a right to own property and a right to define anything entering its gaze—even the body of another human being so long as the White imaginary defines human being.

Whiteness, inherited by nearly all light-skinned people of European descent, was constructed against the oppositional otherness of Blacks and Native Americans. Not all Europeans

[23] Douglas, 53.
[24] Douglas, 50.

inherited the social legitimacy of this claim to Anglo-Saxonism. However, Immigrants from all over Europe used White skin as a way of cashing into the myth of Anglo-Saxonism. “Identifying as White,” according to Douglas, “was the way they negotiated their ‘real life context and social experience,’ which was riddled with contradictions, most notably in their relationship with the black community.”[25] Although some classes of European immigrants pilgrimed from “inferior” parts of Europe—namely eastern and southern Europe, they could boast their superiority to Blacks and Native Americans as a result of “the cherished property” of White skin. They were not descendants of the exterminated or enslaved communities on American soil. Whiteness became cherished property, a passport into civil society, an economic asset, and the body politic of American life. Access to Whiteness permitted new European arrivals—"new stock” immigrants—"to reconcile the duality of their foreignness and Americanness which they…experienced in their daily lives.”[26] The understanding of Blacks as “other” and inferior solidified a sense of Whiteness as a unified class of people in the U.S., notwithstanding clear economic and cultural distinctions.

Theologically speaking, the tragic character of Whiteness demonizes the Black person, casting the other as a threatening "thing." Paul Tillich’s theological conceptualization of power reveals the dynamics of group creation and interests that are germinating for thinking through the hyper-incarceration of poor people of color in a White-dominated society. Tillich writes, "[p]ower is real only in its actualization, in the encounter with other bearers of power and in the ever-changing balance which is the result of these encounters”[27] In terms of procuring and sustaining political power, power without love enables "the projection of an image of 'the enemy' which has nothing to do with reality, which as an image has a demonic-destructive function in persons and

[25] Douglas, 35.
[26] Douglas, 35
[27] Paul Tillich. *Political Expectation*. (Macon: Mercer University Press, 1981), 41.

groups. Likewise, the criminalization of blackness, in political-theological terms, is the creation of an enemy, a scapegoat, “an other.”

In a society governed by the logic of Whiteness, the Black person emerges from the social insecurity of Whiteness as the enemy of the public. According to Tillich, no remorse is experienced in punishing, marginalizing, and annihilating the subhuman other. It is to be feared, controlled, and conquered. Criminalization—the process of mapping attributes of danger, guiltiness, and criminality on human bodies—amounts to demonization and dehumanization of a group or person. This demonization and depersonalization of the other strips the group or person of its autonomy, "its spontaneity, of its living response."[28] In the context of White power, Black signifies the enemy. Therefore, White supremacy is a divisive, dehumanizing form of power, denying nonwhite beauty, freedom, life, love, and creativity.

Any power, to draw from Tillich, that impairs human flourishing, autonomy, and creativity is demonic. The categorical demonization of a class of people is demonic. The model teaches that the criminalization of Black bodies is demonic. Considering the dehumanizing force of White supremacy ingrained in the practice of mass incarceration in the social control of people of color, Whiteness proves its illegitimacy as power. Tillich’s anti-demonic position rejects the authenticity of power that subjects the humanity and thwarts the autonomy of persons. To evoke stronger theological sensibilities, White power at the expense of the equality in the personhood of Black people is demonic. Again, demonic Whiteness manifests in all racial groups.

The Witness of Evangelical Whiteness

White Evangelicalism poses obstacles to Christian antiracism, primarily because of its consistent inability to comprehend the systemic and subjectless nature of Whiteness and anti-black

[28] Tillich, 121.

racism. Likewise, the Protestant evangelical imagination—wedded to Americanness and demonic Whiteness—operates within contemporary White evangelicalism. *Divided by Faith*, authored by Michael Emerson and Christian Smith, furnishes vocabulary for articulating the intersection of racialized and theological assumptions in White evangelicalism in the U.S.[29] Emerson and Smith present White evangelicals, nearly 90% of self-identified evangelicals in American, as White Conservative Protestants, who believe in 1) the ultimate authority of scripture, 2) the salvific death of Christ, 3) Christ as the exclusive path to eternal life, and 4) the importance of evangelizing.[30] The authors purport that White evangelicals practice "engaged orthodoxy," which compels these religious subjects to go public with their conservative beliefs. Their privatistic moralism and religious ideology lead White evangelicals to champion strict, hetero-patriarchal family values and conservative public policies.

Emerson and Smith unpack the religio-cultural toolkit of White evangelicalism, the theological and mental grid through which evangelicals approach the "race problem." The three prisms the authors name explain certain analytical limits through which these evangelicals see society and human being—ways of knowing that reinforce racial stigmatization and obscure structural injustices. They name 1) accountable freewill individualism, which accents the belief in a politics of responsibility and self-direction, 2) relationalism, which places a premium on interpersonal relationships and personal relationship with Jesus as the Christ and 3) anti-structuralism, which closely linked to freewill individualism and vehemently rejects the reading structures as influencers on lived experience.[31] These are foundational assumptions that most

[29] Although the research from *Divided by Faith* paints the picture of White American evangelical religion almost two decades ago, their presentation of the historical trajectory of White evangelicals in America and Muhammad's and Douglas' respective excavation of genealogy of White construction of black criminalization suggest minimal deviation has occurred.
[30] Michael O. Emerson and Christian Smith. *Divided by Faith: Evangelical Religion and the Problem of Race in America* (New York: Oxford University Press, 2000), 3.
[31] Emerson and Smith, 76-80.

ardently stymie a potential antiracist Christian activism and decarceration.[32] White evangelicals almost exclusively conceptualize racism as an individual, isolated practices instead of structural logic and institutional reality. The White evangelical gaze obscures the structural, representing one of the greatest impediments to Christian antiracism and achieving socioeconomic parity between White and Black Americans.

Responding to Michael Emerson's and Christian Smith's formulation of religio-cultural toolkit of White evangelicalism, which I contend appears applicable to non-evangelical White Christians due to the ongoing individualism of U.S. culture, the pedagogy intends to move the needle on antiracism by teaching the ways in which some life outcomes are socially determined, broadening conceptions of relationality and interdependence, and identifying the lived and demonstrated impact of systems and structures. The tenet of freewill individualism disallows White evangelicals to grasp how anti-blackness and Whiteness lurk around the American public and operates in American institutions. White Conservative Protestants espoused notions of equal opportunity in America and human equality in God as marks of freewill individualism. A feature of White evangelical theological anthropology, human beings live as free agents in shaping their public and economic destinies. The majority of evangelicals interviewed by Smith and Emerson rejected any level of social determinism in the lived outcomes of individuals, black or White, in favor of a social meritocracy and individual work ethic as ultimate factors in social outcomes.

In a word, the White evangelical imaginary reads Black socioeconomic inequality as a result of individual Black person's decisions, poor human associations, and the nefarious actions of individual racists. White evangelicals overwhelmingly explained the Black-White

[32] "The bad news is that White Americans are still likely to blame African Americans for inequality, focusing on explanations like a lack of effort and hard work or a deficiency in African American family upbringing or culture. And they are unlikely to favor solutions that take the form of governmental intervention to "balance the scales," such as affirmative action or direct transfer of economic resources." Edgell and Transby, 263.

socioeconomic gap as a byproduct of Black culture and limited motivation. They perceived Black people, even those who self-identified as Christians, as violators of critical tenets of White conservative Christianity—personal responsibility and healthy relationalism.[33] According to the authors' findings, White evangelicals also categorize Black people as sinners—"sin both by relying on programs rather than themselves and by shifting blame to structurally based reasons of inequality."[34] These enumerated examples of what White evangelicals see as relational dysfunction and moral decay closely relate to White rationales for why non-White persons default to lives of criminality—the criminalization of poverty and stigmatization of poor people.

According to Smith and Emerson, just shy of 80% of their White respondents said overcoming racism should be a top priority for Christians. From this sample, the authors offered four antiracism approaches to solving the racism question as Christians: 1) try to get to know people of another race, 2) work against (individual) discrimination in the job market and legal system, 3) work to racially integrate congregations, and 4) work to racially integrate residential neighborhoods.[35] Overwhelmingly, the respondents elected the first alternative—Get to know people—as the most effective response to racism in the US. Four of out five White evangelicals preferred the said approach, while only 35% saw residential integration as a remedy to the nation's race relations.[36] Negating the gross impact of structural racism, their solutions orbit around a maxim that better people and deeper relationships ensure a better society.

While White evangelicals provide a form of spiritual care and religious instruction through prison visitation and charity to the poor, the White evangelical gaze sees prison and poverty as undeniable byproducts of individual irresponsibleness and further normalizes Black poverty and

[33] Emerson and Smith, 102
[34] Emerson and Smith, 102.
[35] Emerson and Smith, 120.
[36] Emerson and Smith, 180

criminality. These positions prevent a person from seeing the organized legal arrangement to target and dispossess communities of people via the criminal legal system and law enforcement. From this vantage, pathological culture and anemic motivation warrant poverty, policing, and prison. White evangelical epistemology invalidates the idea of unjust mass incarceration along the lines of race and class. To that degree, the disproportionate incarceration rates are fair, because Black people and poor people must come to terms with the consequences of their cultures.

To an extent, the history of American evangelical traditions intersects with the development of American policing. The law and order politics of the last quarter of the 20th century and rhetoric of the current political climate harken back to the antebellum assumptions of "law and order" designed to protect White property—enforcing slave codes and plantation etiquette. Emerson and Smith conveyed:

> White Christians, like others, craved order and feared chaos. In colonial America, order meant subduing one-fifth of the population for the good of the other four-fifths. Thus White Christians partook in a whole range of activities to preserve order: 'Christians along with others rode patrol, served as constables, administered the whippings, and generally maintained the private tyranny by which Whites asserted their mastery.' Just as significantly, in the effort to Christianize the slaves, the gospel came to be a significant force for social control.[37]

For White conservative protestants, racism reflected the embedded notion of depravity related to their theological anthropology—a doctrine of humanity. Though most absolved themselves from or communicated detachment from racism in the US, the aforementioned Christians perceived the unyielding existence of racism as another manifestation of sin. As far as they knew, they themselves had never engaged in racism. Moreover, they did not believe America's institutions to be racist.[38]

[37] Emerson and Smith, 25.
[38] Emerson and Smith, 88.

A Reparative Christian Paradigm

Jennifer Harvey meticulously paints a companion picture of Mainline White protestant Christian, which this project places alongside *Divided By Faith*'s portrait of White evangelicals. Side by side, these portraits of distinct White Christian communities unveil White inability to matriculate through the creative construct of discomfort—the risk of vulnerability imperative to self-purging Whiteness. Mainline White protestants embrace the existence of structural racism, unlike their evangelical counterparts, but place a premium on reconciliation and multiracial community-formation, not racial equity and reparative justice. Antiracism bends toward a reparative ethic over one of reconciliation. To contest the matrix of Mass Incarceration as a form of social control, the reparations paradigm, namely formulated by Harvey, furnishes a framework for initiating an educative discourse and responsive multiracial advocacy for Christian antiracism.

Drawing on Harvey's reparations paradigm, this model explicitly centers Whiteness and the distinct "life impacts" on both sides of this material history. Reparations paradigm 1) recognizes racism as a social construct with material and discursive histories impacting personal and communal life differently depending on which side of White supremacy on lives, 2) uses a particularist ethic of reading lived experience in the U.S., 3) invests in practices that disrupt and repair the harm structurally.[39] Harvey purports, "If concrete, material structures created race and continue to give race the lion's share of its actual meaning, taking history seriously makes it impossible to avoid speaking about perpetrators and victims, about the persons who benefitted and continue to benefit unjustly from these legacies, and about the persons who were and continue to be harmed."[40] The ways in which Whiteness insists upon itself qualifies a different type of moral

[39] Harvey, 159-172.
[40] Harvey, 133.

work for White people—the clear inheritors of unearned privileges and access—than nonwhite people in the work to abolish racial caste in the U.S.

By the Numbers: Black and Center-Left White Christians on Criminal Justice in the U.S.

To quantify public perceptions of the U.S. criminal justice system, the survey aimed to gather a sample of Christians from the Black Church Center of Justice and Equality network 1) to learn the average level of literacy of Mass Incarceration, 2) discover any existing theological/ecclesiological themes related to mass incarceration and race, and 3) gather a sense of existing assumptions about race and U.S. legal system for Black and center-left White Christians (See Appendix Two). Divided into four categories, the survey probed demographic information (race, education, gender & income), church frequency and priorities, opinions about race and criminal justice, personal racial beliefs, and experiences. The survey, which established a national context for developing pedagogical practice, anonymously captured the sentiments of 881 Christians, largely Black and center-left White.[41] In this sample, 78% of respondents self-identified as Black, 18% White, and slightly less than 1% as Latinx. Pertaining to the scope of their own lives, 94% of respondents revealed they knew a person who had been or is currently incarcerated (84% White and 96% Black), which could have included the respondent. While Emerson and Smith drill into the racial attitudes of conservative White Christians and their Black counterparts, this survey prioritized collecting a sample of racial attitudes of Black Christians and more progressive White Christians, giving particular attention to mass incarceration as a form of structural racism and opportunities to disrupt said system.

[41]This project collected data via Survey Monkey, which circulated from October 1- December 17. During the period of circulation, the survey was distributed across Facebook and Twitter through BCC accounts and through the BCC and New Baptist Covenant list-serves.

While the national median household income sits right above $60,000, 71.9% of the respondents reported living in households earning $60,000 or more, with 53% saying they earn more than $79,000 annually. Nearly 85% of those surveyed indicated they earned at least a bachelor's degree, while 63% completed graduate school. Edgell and Transby clarify that economic class and education shape racial outlooks for White Christians.[42] At 58% of the sample, women outnumbered men by 18 percentage points, also accompanied by another 1% identifying as gender-nonconforming or other. Distinct from the authors of *Divided by Faith* postulation that White evangelicals live and function in racial isolation, nine in ten of White respondents, which lean center-right theologically, expressed they fostered close associations with persons of other racial identities, which is not uncommon for racial/ethnic minorities.

Two-thirds of White respondents indicated they have discriminated against a person because of race, while 30% asserted they had no personal experience with racial discrimination. A fifth of these White Christians even indicated they had been discriminated against for their White identity, which paled in comparison to the 95% of Blacks who lived on the underside of racial discrimination. Curiously, 21% of Black Christians owned discriminating against persons of other races. When asked if they believed in the veracity of some negative racial stereotypes, 51% of Black respondents answered affirmatively over against the 33% of White Christians giving the same answer. This underscores one way Whiteness lives in nonwhite bodies.

Ecclesiological expectations and theological priorities shape Christians entre into antiracist legal system reform. Notably, 62% of White participants communicated that faith figured extremely important in their daily decision-making, and 74% of Blacks remarked the same. Upwards of four out of five Christians, 87%, believed justice was a consistent theological theme

[42] Penny Edgell and Eric Transby. "Religious Influences on Understandings of Racial Inequality in the United States" Social Problems (54:2), 265.

in Christian scriptures and, likewise, present in sermonic and teaching experiences in their home congregations, 80%. Of the White and Black Christians engaged here, a modestly larger percentage of White persons considered justice a substantial trope of the Bible, though Black Christians expressed hearing more justice content at their churches.

Most respondents scorned the idea of churches as communities exclusively engaged in religious and spiritual practices. With particular emphasis on Mass Incarceration, 86.6% believed churches should have prison ministries, and 93% endorsed ecclesial communities supporting the formerly incarcerated. Furthermore, at commensurate rates, Blacks and Whites surveyed overwhelmingly perceived standing in solidarity with and fighting for justice for oppressed persons and communities as a Christian vocation—a divine call to discipleship. Likewise, when questioned about God and oppression, 92% posited the conviction that God opposes any form of oppression and injustice.

Three-fifths of White persons believed their faith commitments should inform public policy. At the same time, three-fourths of the same bloc saw a relationship between faith and political (party/candidate) support, which is a departure from how Emerson and Smith articulate Evangelicalism's engaged orthodoxy. While 63% believed churches should be involved in determining public policy, a staggering 92% communicated an expectation that churches be engaged in social justice movements. (40% of White Christians reported that churches should be involved in shaping public policy, whereas 70% of Blacks envisioned a role for churches in determining public policy.)

Of nearly 900 respondents, 12% believe U.S. law is colorblind, while only five individuals rebuffed the idea that racism exists in the nation's criminal justice system. Nearly half of these Christians consider the U.S. to have experienced a decline in race relations over the last decade.

More than 96%, furthermore, indicated the U.S. fails to guarantee equal protection under the law for all people, additionally accented by the more than nine in ten Christians claiming the nation's system and structures inadequately reintegrate returning citizens and formerly incarcerated persons into society. When queried about the efficacy of the U.S. prison system to rehabilitate persons, 99% responded negatively. Irrespective of respondents' race, class or gender, the survey demonstrated that no less than three-fourths of persons believed returning citizen should 1)return to society with a fresh start (77.4%), 2) be eligible for employment with a living wage (96.7%), 3) be eligible for public benefits and government aid (83.3%), 4) be eligible to pursue post-secondary education (94.2%), 5) be eligible to vote in U.S. elections (95%), 6) be eligible for record expungement after fulfillment of sentence (88%), and 7) have the same rights as all other Americans (76%). In some cases, White Christians polled voted slightly higher than Black participants.

Of the White respondents, 95% believed the criminal justice system is biased against nonwhite people. Roughly 93% of people surveyed suppose our prisons unjustly and disproportionately house nonwhite people, whereas 77% named that incarcerated persons unnecessarily experience violence while in prison. These numbers remained consistent across racial and class identity groups. Given that the majority of persons trust the criminal justice system reluctantly or situationally, it bears noting that 46% of Black respondents do not trust said system at all, approximately twice the proportion of Whites. With almost 90% relating that our criminal justice system is biased against nonwhite people, the Black Christian surveyed viewed their racial group as a target, and one in two Black Christians indicated bias against their economic group. Only 6% of Whites recognized their economic group as vulnerable to the class dynamics of the nation's incarceration culture.

From the above results, Black and center-left White Christians largely agree that mass incarceration, and its interlocking systems and practices, functions as a racialized form of social control. The parity in responses from White and Black participants underscores the need for a pedagogical practice that mobilizes and strategizes for action in addition to deepening one's understanding of mass incarceration as structural racism. White people, however, indicated more trust in the system than Blacks. An effective pedagogical practice, therefore, creates space to expose rationales for Black distrust and White trust toward law enforcement and the judiciary to both White and Black participants, while centering a history of Black people's experiences with the criminal justice system.

As indicated above, the overwhelming majority of respondents endorsed an ecclesiological framework for social justice engagement. For them, local churches served as potential incubators for social change related to disrupting the Prison Industrial Complex. Advocacy for and solidarity with the most vulnerable rose as a type of article of faith for Black Christians and center-left White Christians. The dearth of ecclesial engagement in decarceration work, in light of the stated conceptualization of the mission of the church, suggests a need for a pedagogical practice that creates opportunities for advocacy and engagement—practices sustainable and achievable by respective cohorts.

Based on these results, this pedagogical practice funded energy in articulating the relationship between social justice advocacy and public policy influence. More White Christians resisted the influence of churches in public policy development than their Black counterparts. This influenced the workshop's espousal of the value of progressive faith leadership in developing humane and reparative legislation. Likewise, the assumed distinction between public policy

advocacy and social justice indicated a need to demarcate social justice from community/direct service.

The national survey exposed some of the gaps in knowledge related to the U.S. criminal justice system and its impact on hegemonic Whiteness and the racial hierarchy. While most participants of the workshops and survey named racism as a constitutive feature of the Prison Industrial Complex, the overwhelming majority lacked awareness of the data on policing, post-incarceration discrimination, and the complicit role of religion. To that end, the survey shaped the workshop's emphases on mass incarceration data, reflections on ecclesiological priorities and effectiveness, and processing the nature of systemic racism and the individual.

The Pedagogical Model

As one of its strategic projects, the BCC initiated interracial clergy roundtable project—racial equity training—to help pastors transcend racial distance and address White Christian apathy, at best, and White Christian antagonism, at worst, toward nonwhite structural suffering. However, the racial equity training lacked an explicitly theological framework and issue-specific advocacy agenda. The pedagogical innovation treated here solved for both limitations by foregrounding liberation theology, layperson engagement, and advocacy to end mass incarceration.

Antiracism praxes, in service of building an equitable society, deviate from the platitudinous invitations to embrace human sameness and create interracial "kumbaya experiences" by first attending to structural realities blotting out the power of nonwhite people. A diversity lens raises the question, "Who is present?" An inclusion lens inquires, "Who is participating?" An equity lens queries, "Who is in power?" Equity accounts for the differences in needs, privileges, opportunities, and burdens in pursuit of authentic human equality. The Christian

antiracism pedagogy explored here intends to offer a theological reading of racism and mass incarceration as a form of racialized social control and further resource Christians across race and class to advocate for anti-incarceration practices and to dismantle White power from the bottom up.

Christian Antiracism work involves the complex processes of scrutinizing the respective influences and implications of Christian practice and racism on society and the individual subject and, likewise, cultivating practices of racial equity. John Paul Lederach, in *The Moral Imagination: The Art and Soul of Building Peace*, remarks that while he defined complexity as "multiple actors, pursuing a multiplicity of actions and initiatives, at numerous levels of social relationships in an interdependent setting at the same time, it took some time to recognize that rather than focus directly on the complexity, it would be useful to locate a core set of patterns and dynamics that generate complexity."[43] For Christian antiracism work, the core dynamics include: 1) embracing the divinity of difference and equality in creation, 2) operationalizing definitions of race/racism and centering Whiteness, and 3) understanding the centrality of relationality—the interpersonal and inter-structural respectively. This pedagogy leans into the idea that better relationships and clear structuralist awareness deepen a sense of duty for activism and advocacy. This theory of change culls out space for everyday Christians, harvesting the essence of their spirituality, to develop the necessary skills to develop local political strategies, cultivate networks of power accountability, interracial risk-taking, and community education and mobilization.

The theory of change influencing the subterranean life of the project, also, pivots on a small-group pedagogy anchored in radical mutuality, self-narrativity, and liberationist praxis. This pedagogical endeavor invites people beyond their enclaves of racial isolation through role-play,

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[43] John Paul Lederach. *The Moral Imagination: The Art and Soul of Building Peace,* (New York: Oxford University Press, 2010)*,* 33.

artistic reflections, introspective narration, and theological criticism. Dialogical practices and narrative exercises create space for Lederach's appropriation of the concept of serendipity—"the wisdom of recognizing and then moving with the energetic flow of the unexpected."[44] The purpose of the conversations and exercises pivot on exploring the harms of Whiteness while leaving space for unexpected feelings, pauses, revelations, and hopes. In my experience as a facilitator, constructive race talks, in group settings, lead to "accidental sagacity"[45] and the unexpected affective releases. Dialogical platforms support people in trusting and cultivating their capacity to create adaptive processes responsive to the dynamics of race and racism talks.[46]

This Christian antiracism formation privileges an ethic of disruptive discomfort, an attempt to create change on a cognitive and affective level as a precursor to movement building and direct action. Discomfort offers an opportunity to probe the psychic and physical pains that live on both sides of White racism, moving conversations beyond the distractions of diversity talk and cultural competency. White people do not have racial stamina—morally exhausted, theologically dishonest, and emotionally taxed by racial discourse. The art of discomfort native to the project of antiracism pedagogy troubles the very tactic of denial used by White people to shield themselves from the brutal truth of our shared history and present in the U.S.

Over eight weeks in the fall of 2019, two separate groups participated in the designed Christian antiracism training. Each group engaged in 15 hours of instruction, reflective practices, and small-group exercises for three consecutive Saturdays (two three-session Christian Antiracism trainings). The first cohort consisted of 13 learners, while 18 participants composed the second

[44] Lederach, 115.
[45] Lederach, 126.
[46] Lederach, 124.

cohort—88% female, 11% male, 95% black, 5% White.[47] Though the overall goal is to empty our Christianities of the logic of Whiteness irrespective of one's racial identity, one of the growth opportunities for the project relates to recruiting more White Christians to the educational experience, which requires an examination of the art of invitation. These pilot practices overwhelmingly attracted Black participants, but a fundamental component for upending racism is creating more White Christian antiracists.

Exploring the intersectionality of race, religion, and criminal justice, the 15-hour pedagogical practice—spiritual formation praxis—articulates 1) racism as a form of structural power that advantages some and oppresses others along the lines of skin color and racial identity and 2) race as a social construct with grave implications on religious, political-economic and social lives, 3) mass incarceration as a form of social control in the lineage of chattel slavery and Jim Crow segregation, and 4) the ways in which U.S. Christianities are complicit in maintaining mass incarceration as a racialized form of social control. Mining the notion and, to some degree, history of Black criminalization—as spelled out above—figures prominently in appreciating the systematic nature of racism and how racialized terror camouflages in our daily operations.

One of three five-hour sessions, the first session (See Appendix One and Seven)—through a lecture[48] and four small-group reflective exercises—worked to establish a community of trust, operationalize key terms, explicate assumptions concerning the function of race and racism in the U.S., and resource to learners to locate themselves in this unfolding history. The aim pivoted around exploring one's racial biography alongside the story of race in the U.S. The second session (See Appendix One and Eight), also designed with the same schedule, delved into Mass

[47] The Atlantic County cohorts developed from invitations extended to a White Universalist Unitarian congregation, a White Presbyterian church, one Black congregation, and one Latinx church. The training convened at Mount Zion Baptist Church in Pleasantville, New Jersey.
[48] PowerPoint materials for the three lectures are located in Appendices Seven, Eight, and Nine.

Incarceration as a form of social control, exposing learners to thick excerpts from Michelle Alexander's *The New Jim Crow*. This practice offered a history of Black criminalization and its antecedents, and data associated with the economics of incarceration. Participants undertook exercises meant to explore implicit bias and assumptions about the criminal justice system. This session sought to educate about racism and incarceration, while preparing people for protest, public policy advocacy, and protecting people from the ravishes of the Mass Criminal Injustice System.

In the final session (See Appendix One and Nine), the participants explored questions of privilege—White, male, heterosexual, citizenship, upper-middle-class, education—and the curious role of theologies in the U.S. and the extent to which privilege and theologies can be used to disrupt Mass Incarceration. Moreover, this session dedicated significant time to group strategies and individual behavior modifications aligned with antiracism and anti-incarceration advocacy. The design intended to prepare people to undertake advocacy on personal, communal, and structural levels.[49] Consistently, the training demonstrated a belabored emphasis on race as systemic and structural and Mass incarceration as one of its multivalent manifestations—a critical point rejected by White evangelicals.

The Assessments

Drawn from exit surveys, the intermediate impact of the training assesses the participants' conceptualization of her relationship to the intersectionality of race/racism and the criminal justice system as a tool of social control. Therefore, pedagogical effectiveness depends on the rate of change in thinking alongside typology of behavior changes: 1) Did people walk away with new knowledge(s) about the intersectionality of race and incarceration? and 2) Did people set new intentions, as Christians, to participate in anti-incarceration advocacy? Companion to this, I

[49] The model outline is located in Appendix One. Personal intentions referred to the individual's behaviors, communal intentions denoted group actions of direct service and charity, and structural engagement included policy advocacy, public demonstrations, and community education.

measured the effectiveness of the program by accounting for the number of interactions and connections participants committed to engaging around praxes of antiracism and anti-incarceration advocacy.

This Doesn't Feel Good

This pedagogical practice vested import in the art of discomfort, attending to what practices, learnings, and presentations stirred painful reflection or irritated a sense of discomfort related to recognizing one's privilege or burden, encountering narratives and data, or confronting complicity. During an exercise of "Step Up. Step Back One" (Appendix One)—adapted to invite participants to respond to prompts relaying a life event, experience, or condition over which she had no control, the participants took a step forward if it represented an unearned privilege or back if it signified an unearned burden. The participant remained still if the prompt was inapplicable. Reflecting on her role at the end of the exercise, Jill—a Black woman—said, "I was behind everyone else. It saddened me to know how "under-privilege" impacts my life."

The Dump Exercise stipulated the participants unload, on paper, any stereotypes they knew of certain identity groups; these groups' names were posted around the room for the learners to jot down stereotypes before we read each one aloud and moved to a small group conversation. A consistent sentiment for the group, one Black participant, Cameron, said, "When we wrote stereotypes about different groups of people, I was uncomfortable reflecting on the language that described me/my race. We are not criminals…or lazy…or freeloaders…or hyper-sexual." Hellen, a White participant, expressed discomfort when "writing down and listening to the stereotypes," referring to the exercise mentioned above. She continued, "I was petrified that someone would think that I felt some of the horrible things that were written about African-Americans."

Before We Do Better…

The most significant learnings ranged from new insights on the structural nature of racism to an expressed form of Christian disappointment. Charlotte grimacingly opined, "It hurt to [see] how many people were in and out of jail for low-level crimes like small quantities of drugs," when she saw the metrics of the prison boom from 1968 to the present—a 948% increase in prison population related to the War on Drugs. Many communicated a sense that something "seemed off" about how many men in their communities—nonwhite communities—were being trailed to prison for drug offense but "underestimated" the national implications and significations.

Deconstructing the ethos of Christian discipleship, Keisha—a Black participant—asserted, "Our ideas as Christians are sometimes not what they should be—rooted in love. Our study should be continual and with a more competent understanding of timelines in the Bible." The third session drilled into some of the ways Christian theologies and biblical interpretations aid liberative and oppressive practices. Expressing a significant learning and discomfort, Mary—a Black woman—relayed, "It was hard to learn how racism can be upheld by how people read the Bible." Surprised by another commonality, one of the White participants remarked, "[I was] surprised to that my idea of what a Black Church's core beliefs are may be inaccurate and that they might be more open than I imagined."

The Work Is All Divine

Per the exit assessments,[50] a group of 13—the first cohort—committed to sharing their new learnings about Christian antiracism and anti-incarceration with a range of 35-150 persons, pushing the reach of a single training to two to eleven times the rate of attendance. Roughly a quarter of the aspiring antiracist Christians estimated disseminating their learnings, facilitating

[50] Exit surveys were distributed at the end of the third session of both trainings. Surveys were complete onsite and analyzed two weeks after the training.

conscientizing practices or recruiting among 20 or more persons in their network. At the same time, 38% of the attendees believed they could influence six to ten persons toward antiracism and anti-incarceration advocacy. Another 30% of the participants registered their post-session contacts around one to five people.

The culminating practice of the series invites the participants into a circle of trust to name any fears and hopes associated with moving into their social worlds to undertake their articulated intentional behavioral changes and subjective antiracist advocacy. Employing music, contemplative methods, and poetry, this practice of vulnerability brings the 15-hour process to an artful conclusion. Jill said, with an inviting shake in her voice, "I fear standing alone. Yes. As I sit here, I can't escape the fear of standing alone, and no one will stand up for me as I do the work." Others mentioned the prospect of losing personal intentionality over time and “waiting for someone else to do it for us.” A recurring point of consternation looming over the work of antiracist disruptions of mass incarceration centered on a perceived “lack of resources to do the work—the communal and structural work we outlined.” Caren, another member of the cohort—a black female former prosecutor—opined, "I fear there is too much deception (in the law and law enforcement) and a lack of love in people, especially Christian people.

Jill, jolted by the thoughts anti-oppression vocational alienation, speaking particularly of Black Christian apathy and resistance to Queer justice, also said, "This process gave me hope for unexpected empathy and unconditional love from my siblings in Christ. Hearing your stories [referring to the other participants] and struggles revealed how stitched together we can be to advocate for each other beyond our self-interests." Accenting the need for collective engagement and interracial solidarity, Jane—a Black woman in her 60s—offered, "If Mount Zion partners with other churches in Northfield or Galloway [predominately White cities in the geography at hand],

we can put a dent in Mass Incarceration. We must do it as a group—a team. Can we start a transitional program for ex-offenders? I mean returning citizens. [She corrected herself by using nomenclature that affirms the dignity and rights of a formerly incarcerated person.] Jim, also a Black respondent, echoed this hope by adding, "This group can work or support each other as a core group related to dismantling the prison industrial complex in Atlantic City and Pleasantville," namely the two predominantly nonwhite and indigent cities in Atlantic County of New Jersey.[51]

More than 90% of workshop participants indicated new intentions to incorporate antiracism into their daily experiences. Of the learners who undertook all 15 hours of training, only one respondent communicated continued uneasiness talking about race and racism. While one person expressed the dizzying weight of the incarceration crisis led to a lack of clarity for forward action, the discussions on structural and community approaches to change, for the other 12, stirred participants' interests in upending Mass Incarceration. Referring to the Stereotypes Dump exercise (See Appendix One), Mary additionally remarked, "The thoughts and words that identified Native Americans and Africans made me the most uncomfortable, while the words identifying Blacks just made me want to act—make changes in the world." Speaking of a group activity devised to move the learner to trust their learnings, imagination, and existing resources, one participant said, "The final group project showed how we can impact change on any level. It was empowering." Some alleged this practice "opened up a chance to be solution-driven" after 10 hours of analysis and reflection on the problem. Priscila, another Black woman, adumbrated, "I need to be an antiracist. There is no such thing as being non-racist. Non-racism is racism by inaction."

On a six-month self-guided timeline of antiracism, the participates set behavioral intentions for translating the hopes and content of the series into their social worlds. Their White apostasy

[51] At the end of the sessions, one workshop participant maintained a pre-session conviction that the formerly incarcerated should be highly monitored in the exit survey.

ranged from everyday interactive modifications with the perceived and socially demarcated others to lobby days before legislative bodies. One participant, Alison, who indicated throughout the series a perennial interior negotiation of biracial identity, avowed to "fight internalized racism" and implicit bias known to surface from day to day. Persons dedicated to forms of structural "exorcisms of Whiteness" identified participating in social justice movements locally centered on education equity and cannabis legalization. One of the clergy participants listed, "I plan to pay attention to state legislative developments and work with my assemblymen to change prison policy," which was a recurring sentiment for the group.

The preponderance of enumerated behavioral objectives could be categorized as communal methods of local change over against structural and personal approaches.[52] After 15-hours of zoning in racism and incarceration in the U.S., the majority of both cohorts set intentions to devote the ensuing six months to 1) pursuing a reading program for students with low reading scores, realizing third literacy rates mirror prison expectancy, 2) researching a landscaping program operative in PA to help returning citizens gain employment and not return to prison, factoring in one of the leading contributors to recidivism, 3) assisting young people and young families to navigate and avoid structural traps, and 4) launching book clubs. A small group, in both trainings, committed to nonviolent direct action and meetings with state legislators and city council members. Of the 27 participants who fulfilled the entire three sessions, 89% of these Christians also committed to a 66-day Antiracist Habits Challenge—readings, recitations, videos, audios, experiences, interpersonal interactions, and social action. Experts intimate that the cultivation of new habits occurs over the course of, at least, 66 days of engagement.

[52] For some clarity on distinctions between structural, personal, and communal levels of engagement see footnote 49.

Upon leaving the training, older participants tended toward plans of direct service to impacted communities and hosting educational forums for the public. Younger participants (younger than 45 years old) stated commitments to educational forums and some form of public policy engagement. One 29-year-old participant opined, "We cannot just depend on good White people to help us. We need to influence the political process with our values too." The majority of persons left the training casting the crisis of Black incarceration as a nondiscursive manifestation of White supremacy, contending for a Christian mandate to change individual attitudinal dispositions and structural practices—changing persons and policies.

Post-White Advocacy

Since the categorical demonization of a class of people is demonic—Whiteness is demonic, the project framed "the next steps" as White exorcistic practices—post-White advocacy. As a platform of spiritual formation, Christian antiracism training facilitates revelation—new learnings about God and the world—inextricably rooted in the liberation of human being from all discursive and non-discursive oppression. Revelation—the self-disclosive act of God, who exists as loving, free, and creative Being—breaks into the history of creation and summons human life beyond the varied enclaves of indifference, ignorance, and hate. The inauguration of radically new ways of knowing and being in the World—new epistemological assertions and soteriological break—emerges out of immersion in the Jesus Movement of love and liberation.

In service of transgressing norms, this training grounds racism and mass incarceration in a foundational theological critique of White supremacy in ways digestible by participants. Antiracist revelation precedes post-White practices. Christian antiracist advocacy—post-White advocacy—untangles human belonging, communal flourishing, and political power from Whiteness. A theological praxis of antiracism licenses White and nonwhite Christians trapped in the anti-

liturgical movements of Empire—White capitalist hetero-patriarchy—to smash White idols and exorcize Whiteness. Reprising an appropriation of the Tillichian concept of demonic power, one outlives the quotidian encounters with Whiteness through practices of exorcism. Solidarity and communion among White and nonwhite people, theologically speaking, exorcises Whiteness through unsettling internal and external confrontations, public emotional and economic divestment, and sustained advocacy for structural repair.

Whiteness is a moral and theological choice unrestrained by ancestral footprints and skin color. Mining how Whiteness can manifest in anyone, Ralph—a Black participant of the training—communicated that he struggled "learning how truly judgmental and bias we are as Black people too." Christian antiracists, White and nonwhite, fall away from dogmatic Whiteness and become apostates[53]—people who disavow the religion of Whiteness. Therefore, post-Whiteness is a moral choice to radically and consistently divest politically, economically, theologically, and emotionally from White privilege, power, and mythic superiority, working towards racial repair and equity. Embracing the lifelong vocation of antiracist self-purging, Christians arrive on uncharted, newfound land through a mundane revelatory event of exiting Whiteness, an epistemic soteriological break from White supremacy. As more than half of the Black Christians surveyed indicated they espoused some negative racial stereotypes, people from all racial communities need an epistemic break from Whiteness to build an antiracist, post-Whiteness future. This racial conscientization serves the ends of emptying embodied experience, ecclesiologies, and politics of the naïve and conscious violence and terrors of White structures—a type of White kenosis.

A consequential repentance for Whiteness—in White and nonwhite people—conscientiously creates a post-Whiteness, not post-racial, U.S., allowing residents and citizens of

[53] James W. Perkinson. *White Theology: Outing Supremacy in Modernity*. (New York: Palgrave MacMillan, 2004), 236.

the nation to live in new emancipatory economic arrangements and benefit from public policies, educational institutions, and interracial contact. Particularly for White Christians, White guilt without White action is merely centering White feelings, which, again, is White supremacy. James Perkinson purports, "…White self-confession requires more than mere self-naming or 'me too-ism.' It demands clear steps of conversion away from historical intentions and material privileges of White self-interest."[54] Nonetheless, nonwhite inaction and apathy toward racism is White supremacy. Interracial solidarity in a post-Whiteness U.S. opens new horizons for ontological intimacy for humanity. "Ontological intimacy," according to James Logan, "is the Christian confession that all things participate in the power of God's being through bonds of radical communion."[55] Ontological intimacy is not human oneness or collective uniformity. Human being participates in the very being of God in a particularist modality and subjectivity. Ontological intimacy affirms our rootedness in a single ground of being—God—and honors our difference as God-given.

Jesus, Embodiment and Post-White Advocacy

Embracing the body of Jesus—his executed body—matters for antiracist decarceration work. Antiracist resistance to mass incarceration necessitates bodily practices of post-Whiteness. James Perkinson, asserts, "Long before we arrive at self-consciousness, our bodies have already been marked by our place in the system—our habits of consumption, our ways of moving through public space, our expectations of eating and speaking and dressing, our sense of safety and nurturance or threat and violence."[56] Our racialized bodies make meaning out of the knowledges structuring the world through which they make experiences and store memories in their muscles

[54] Perkinson, 226,
[55] James Samuel Logan. *Good Punishment?: Christian Moral Practice and U.S. Imprisonment. (*Grand Rapids: William B. Eerdmans Publishing, 2008), 79.
[56] Perkinson, 231.

and nerves, what James K. A. Smith identifies as a bodily basis of perception. Our bodies also shape and make space.

Aforementioned, the human body—marked by sex, gender, race, class, and sexuality—is a site and agent of sacred resistance to the dehumanizing forces of empire, which also marks the flesh of the church. According to M. Shawn Copeland, "In theology, the body is a contested site—ambiguous and sacred, wounded and creative, malleable and resistant—disclosing and 'mediating more.'"[57] Liturgy means the work of the people, which I extend to be the work of bodies. The anti-liturgical impulse of the empire over-incarcerates and under-educates Black bodies. M. Shawn Copeland purports:

> The flesh of the church is marked by race, sex, gender, sexuality and culture.... [Acts] of justice-doing, empire critique, love, and solidarity mark us as his flesh made vivid leaven in our world... If my sister or brother is not at the table, we are not the flesh of Christ. If my sister's mark of sexuality must be obscured, if my brother's mark of race must be disguised, if my sister's mark of culture must be repressed, then we are not the flesh of Christ.[58]

The human body welcomed, embraced, resourced, and mobilized as sacred thickens the flesh of the church to wage resistance to the anti-liturgy of mass incarceration. The flesh of Jesus equitably incorporates our differently marked bodies into a new reality alternative to the flattening logic and deleterious practices of empire.

Therefore, the body of Christ—churches—must take seriously the body of Jesus—marginalized, poor, terrorized, arrested, and executed. A cardinal pedagogical approach pivots around critically tackling the imperativeness of why Jesus, historically and symbolically, could not be White given the histories and political-economic significances dumped into Whiteness and the social context weathered by first-century Palestinian Hebrew.[59] While approximately 60% of

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[57] M. Shawn Copeland. *Enfleshing Freedom: body, race, and being*. (Minneapolis: Fortress Press, 2010), 52.
[58] Copeland, 81-82.
[59] When queried about the historical Jesus in the national survey, 90.9% indicated they understood Jesus as a spiritual leader, 86.8% a social revolutionary leader, 75% God incarnate, 88.9% the Son of God, and 56 percent a Hebrew prophet.

Blacks survey respondents understood the historical as Black, only five percent of White respondents imaged Jesus as White. As 60.6% of Blacks figured Jesus as poor, 77.8% of Whites who indicated the same.

Per Whiteness' capacity to permit White people the "privilege" to see themselves as raceless and nonwhites as racialized, White skin—cherished property—still stores up a mythic innocence, endemic right to exist, and uncontested Americanness. Without the imbittering and frightening honesty about Whiteness in the U.S. and U.S. Christianity, White Christians live comfortably naïve and fervidly unbothered by the histories and terror their bodies encode on nonwhite bodies[60]—bodies historically aligned with the marginalized, arrested, and executed body of Jesus. This is a call for a White kenosis of our Christologies. Learning, protesting, or teaching as post-White advocacy employs the body to interrupt anti-liturgies of mass incarceration. As Christians, this honors the executed body of Jesus.

Post-White Advocacy and the Theological

Therefore, post-White advocacy is inherently theological. There is, still, a growing need to read the theological beyond the lines drawn by institutional religion—the Holy Ordinary and everyday sacred. If humanity is the embodiment of God's image, aspects of the lived experience of human beings exist within the framework of *the theological*. Taylor asserts, "*…the theological* is an intersubjective event, a co-working, a movement of collectivity in the national and international *socius*, which involves, essentially, the agencies of direct sufferers *and* those who network with them."[61] *The theological* is a discourse of resistance not exclusively invested in the

[60] Perkinson, 232.
[61] Mark Taylor. *The Theological and the Political: on the Weight of the World*. (Minneapolis: Fortress Press, 2011), 185.

subject matter of God/The Sacred regarding transcendence and the Transcendent or immanence and the Immanent.

The theological explores a terrain beyond transcendence and immanence, navigates through the liminal passageways that liberate and exercises the symbolic force of art forms.[62] *The theological* possesses a spectral quality, a haunting. Taylor purports, "Key to any such transformative impact is a gesture's or action's capacity to haunt, to unsettle those concentrations of power and knowledge…where injustice as the indistinction and extinction of bodies occurs through breaking, crushing and stifling."[63] *The theological* in relation to transimmancence,[64] according to Taylor, provides space for the forgotten and abandoned to demonstrate a modicum of agency in the face of domination.

Post-White advocacy—White apostasy and exorcism—as a form of embodied theological critique models Divine-human communion in co-creating a new reality. Transimmanence possesses a transitive character, a moving, and mobilizing quality. Antiracism and decarceration work, post-White advocacy—incarnates transimmanence in the world. Taylor explicates:

> Transimmanence is ...a practice or reflection that steps into and moves within the political. It is the liberating opening and closing, and continual opening and reopening, of existence to itself, to and through its many singularities and pluralities. Transimmanence is existence thus refusing to be locked into place, 'locked down' in systems that resist continual opening and reopening.[65]

It resists going outside of itself, but to the outsides of itself—*crossing* uncharted spaces *within* the world or self.

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[62] Taylor, 185.
[63] Taylor, 44.
[64] Taylor follows Nancy's articulation of transimmanence in *The Muses*: One could also put it this way: art is the transcendence of immanence as such, the transcendence of immanence that does not go outside itself in transcending, which is not ex-static but ek-sistant. A transimmanence. Art exposes this. Once again, it does not 'represent' this. Art is its ex-position. The transimmanence, or patency, of the world takes place as art, as works of art. (Taylor, 125).
[65] Taylor, 15-16.

In an era of hyper-incarceration, post-White advocacy, like the intentions enumerated by the focus group participants, works toward *resurrective* justice—a form of embodied resistance to the status quo. The moral authority of Jesus-communities and the future of American democracy hinge on transgressing the lingering logic of retributive and punitive justice with an eye toward praxes of restorative, reparative, and *re-creative* justice, for which ecclesial communities can advocate in the public square. Reparative justice works to heal, in a material way, sociopolitical wounds inflicted on disinherited persons and underclasses. Restorative justice prioritizes the well-being of victims and opens a shared future for the offending person(s) and the impacted person(s). Restorative justice reconciles "the guilty" to communities of equality and sufficiency. Re-creative justice forges space for humanity and human institutions to evolve or reconstitute according to a discernable God-breathed paradigm. The intersectionality of restorative justice, reparative justice, and *re-creative* justice is *resurrective* justice.

Resurrective justice is an intersubjective praxis—a process of storytelling, reparative ethics and accountability, and then reconciliation. Resurrection functions as a moral insurrection against death-exacting forces and structures. The Greek word for resurrection is the same word for rebellion. The symbol of the resurrection offers a theological heuristic for understanding justice in a society structured to criminalize entire classes of people, thereby creating a racial caste, through systematic racialized practices of punishment and social control. *Resurrective* justice, at the risk of oversimplifying, centers on the reclamation of life amidst a layered, interlocking, and long-tenured culture of social death native to the era of Mass Incarceration. Resurrective justice necessitates the dynamism of love, which presses the conventional boundaries of justice. Ecclesial participation in criminal justice reform is a form of *resurrective* justice—practices that humanize the formerly incarcerated, establish a livable economic floor for communicated historically

impacted by Mass incarceration, and secures the rights of humanity and citizenship for impacted communities.

Conclusion

As in the eras of Chattel slavery and Jim Crow, Mass Incarceration era furnishes another obvious occasion for Christians—in multiracial networks of resistance—to practice subversive forms of public spirituality and moral imagination anchored in love to upend structural racism—Whiteness. The intentional discursive creation of Blackness as criminal—a foundational assumption in the making of the U.S.—highlights the demonic nature of White supremacy as a fundamental element of the world estranged from God. The world needs more Christian antiracists—people committed to the way of Jesus of Palestine in a way that combats racist policies, practices, and perspectives. As the hyper-incarceration of Black bodies persists as one of the greatest known hazards to racial justice and civil rights in the U.S., this historical moment requires Christians to divest from Whiteness, see the value of Black lives—people being swallowed by the suction machine of the criminal justice system, and leverage their moral-political power as antiracists.

Antiracist Christian education precedes post-White Christian practices of decarceration. One chooses to live post-Whiteness when one radically and consistently divest politically, economically, theologically, and emotionally from White privilege, power, and mythic superiority, working towards racial repair and equity. It is a choice one makes with her body to upend racism, generally, and mass incarceration, particularly. Post-White advocacy—White apostasy and exorcism—as a form of embodied theological critique models Divine-human communion in co-creating a new reality—new politics, economics, and faith. By attending to the history of anti-Black racism and Black criminalization, Christians help to evacuate Whiteness of its power and

how it dwells in our theologies, ecclesial communities, politics, and bodies—even for nonwhite communities. Christian antiracist advocacy—a post-Whiteness Christian witness—untangles human belonging, communal flourishing, and political power from Whiteness and moves the public closer to resurrective justice for victims of mass incarceration.

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Appendix One

Exercise Flow

Day 1

10:00-10:15—Pre-Test (15mins)

10:15-10:17—Centering Prayer (2mins)

10:20-10:35—Exercise 1[66] (Establishing Goals, Objectives, Touch Stones from Beatitudes) (15mins)

Goals
1. To help participants feel comfortable in the group.
2. To Understand participants' expectations.

Instructions
1. Have the group sit in a circle.
2. Ask the participants to share
    a. Their names
    b. Their reasons for participating in workshop
    c. I like. I wish. I wonder.
3. Share Touchstones from Beatitudes
    a. Give and receive welcome.
    b. Be present as fully as possible.
    c. What is offered is by invitation, not demand.
    d. Speak your truth in ways that respect other people's truth.
    e. Suspend judgment.
    f. When the going gets rough, turn to wonder.
    g. Attend to your own wisdom.
    h. Trust and learn from the silence.
    i. Observe deep confidentiality.
    j. Know that it is possible to leave the circle with whatever it was that you needed.

10:35-11:20—Exercise 2[67] (Concentric Circles: Getting to Know One Another) (45mins)

Goals
1. The help participants begin to raise the issue of racism
2. To begin developing a climate of trust, safety, and support

Instructions
1. Have the group count off by twos (1-2-1-2)

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[66] Judith H. Katz. *WhiteAwareness: Handbook for Anti-racism Training*. (Duncan: University of Oklahoma Press, 2003), 40.
[67] Katz, 41-42.

2. Ask all the 1s to sit in a circle with their backs to the center of the circle.
3. Ask the 2s then sit in an outside circle, facing the 1s (each person has a partner facing her or him)
4. Ask the 1s to share with their partner:
    a. Their Name
    b. Something special that happened to them this week.
5. Ask 2s to repeat the same process.
6. Ask 2s to move one person to the right
    a. Share their names and
    b. Respond to one feeling I have about being here
7. 2s Move to the right again
    a. Share their names
    b. Share the first word that comes to mind when you think about racism
8. 2s move to the right again
    a. Share their names
    b. Share one experience you have with the criminal justice system.
9. 2s move to right again
    a. Share their names
    b. Share an experience of racism
10. 2s move to right again
    a. Share their names
    b. What makes you hopeful in the US
11. 2s move to right again
    a. Share their names
    b. What concerns you about the US

11:20-12:05—Exercise 3 Group Pop Quiz Definitions (45mins)

12:05-12:50—Lecture 1 Freedom Works: Foundations for Antiracism and Self-location (45 mins)

BREAK

1:00-1:45—Exercise 4 (Timeline Walk Reflection) (45mins)

<u>Goals</u>

1. Give a visual historical perspective of racial terror in US
2. Offer a foundation for the existence of racism in U.S. Policy, religion and institutions.

<u>Instructions</u>

1. Learners take 25 minutes to survey the timeline in silence
2. Write notes to history via sticky pads.
3. Learners gather in groups of three to reflect
    a. What did I learn?
    b. How did I feel?
    c. What was difficult to see?

d. What happened during my lifetime?
e. What role did Christianity play in the horror and correction?
f. Where was God?

1:45-2:20—Exercise 5[68] (Naming and Discovering Inconsistencies: An American Dilemma) (35mins)

Goal
To explore inconsistencies in society's ideology and behavior

Materials
1. Easel Flipchart
2. Markers
3. Racism Is… worksheet

Instructions
1. Divide group into groups of four to six persons
2. Ask each group to brainstorm a list of ideologies slogans of U.S. and/of Christianity about our values. Have them write the on flipchart.
    a. "All people are created equal"
    b. "Liberty and justice for all"
    c. "We are all created in God's image."
    d. Pull yourself up by your bootstraps
    e. You can make it if you try.
    f. God helps those who help themselves
    g. Love the sinner. Hate the sin.
    h. To get a good job, first get a good education
    i. First come, first served.
    j. Freedom of the press. Freedom of speech
    k. Do unto others as they have done unto you.
    l. Do unto others as you would have them do unto you.
    m. Love God…and your neighbor as yourself.
    n. Cleanliness is next to godliness
    o. Government of the people, by the people and for the people
    p. Hard work will equal success
    q. Land of the free and home of the brave.
    r. In God we trust
    s. The American Dream
    t. America, the melting pot
    u. I don't see color
    v. Equal protection under the law
    w. One man. One vote
    x. One nation under God.
    y. It's a level playing field
    z. Life, liberty and the pursuit of happiness

[68] Katz, 61-62.

3. Ask each group to share its list.
4. In the large group, ask the participants to name examples of areas in which these ideologies are true. You may want to add ideologies they omitted.
5. Discuss the implications of inconsistencies and the American dilemma.
6. Discuss how these inconsistences perpetuate racism, contradict Christianity, and foster criminalization of Black people.

2:20—3:05—Exercise 6 (American Son Video) p. 75-76 (45mins)

Goals

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1. To help participants begin see and question the stereotypes and images of Black people and the criminal justice system
2. To initiate a conversation about who is protected, believed and understood in U.S. society.
3. To explore the anxiety Black parents harbor related to the criminal justice system.

Instructions

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1. Screen clip of American Son on Netflix
2. Ask participants to share their feelings about film through "I learned…" "I recalled…" statements
3. Discuss other reactions to the scenes

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a. What did you like or dislike about the film? Why?
b. How familiar was the content/experience?
c. In what ways do you feel your own perceptions and ideas about racism and criminality have been influenced by media representations and stereotypes?
d. Who could you most readily identify with in the clip?
e. How real was this scene in your estimation?

3:05-3:10—Prayer (5mins) "Let America Be America" by Langston Hughes
https://poets.org/poem/let-america-be-america-again

Homework
Harvard University Implicit Bias Test https://implicit.harvard.edu/implicit/

Day 2

10:00-10:10—Gathering and Centering

10:10-10:50—Exercise 7 Know. Believe. Wonder. (40 mins)

Write the prompt (below) on the board and allow students time to quietly and independently respond in writing. If you have a journal procedure, use it here. Allow time for sharing and discussion.

Complete the prompts "Something I know … ", "Something I believe … " and "Something I wonder ... " about each of the following (totaling 12 responses):

1. the criminal justice system
2. the prison population
3. the War on Drugs
4. Post-incarceration life

10:50-11:20—Exercise 8 Four Corners Exercise (30mins)

DESCRIPTION: Create four different posters with the following four opinions: "Strongly Agree," "Agree," "Disagree," and "Strongly Disagree." Post these on chart paper in four different areas of the room. The facilitator will read the below statements and ask participants to move to the area of the room that reflects their opinion about the statement. The facilitator will engage each of the areas of the room to hear why people moved to that specific area. Facilitators can use the answer key below to help land the conversation.

OBJECTIVES: This activity will allow participants to talk through what they have learned about mass incarceration together.

PARTICIPANTS: 8-Unlimited

FORMAT: Small/Large group discussion

MATERIALS: Poster paper, markers, tape

SET-UP AND TECHNOLOGY: None required

Questions

1. The U.S. is the incarceration capital of the world. It incarcerates, unjustly so, more of its citizens than any other industrialized nation.
2. U.S. prison system effectively rehabilitates incarcerated persons.
3. Churches should be involved in determining public policy.
4. Churches should be involved in social justice movements.
5. I believe U.S. law is colorblind.
6. U.S. government guarantees equal protection under the law.

7. U.S. criminal justice system operates according to principles of fairness and justice.
8. Formerly incarcerated persons should have all the same rights as all other U.S. citizens.
9. I believe I have a responsibility to fight for justice and equality as an act of faith and discipleship.
10. Justice and liberation are themes supported in scripture.
11. The war on drugs was waged to stop people from using dangerous drugs.

11:20-12:00— Exercise 9 Text Graffiti New Jim Crow and Neo-Slavery[69] (40 mins)

Text graffiti exposes students to subsections of an excerpt prior to having them read the full excerpt. Students read selected quotes out of context, silently comment on the quotes and then respond to their peers' comments. Text graffiti is an effective way to engage a group of students in talking about a text's theme or claims while keeping the discussion anchored to the text. Students activate prior knowledge and make predictions about the content. For instance, you may have students predict what the selected quotes tell them about Alexander's larger argument, share how the language makes them feel or anticipate questions they want to explore upon closer reading. Text graffiti eases students into the more intensive reading of The New Jim Crow that they will do later in the lesson. Once students begin reading the excerpt, they will see familiar words, phrases and ideas.

Instructions

1. Print and cut out key lines from the excerpt. Prepare as many pieces of text as you have students.
2. Tape each text piece to a larger piece of paper; tape the larger piece to student desks.
3. Provide students with the handout How to Graffiti a Text.
4. Instruct students to read and comment on the text at their own desks. Set the purpose for the lesson first to help students focus their writing. Remind students to comment directly on the text in front of them.
5. Signal students to move to another desk (Repeat 2-3 times)
6. Have students make predictions about the excerpt. Ask them to write their predictions on index cards to reference in step seven.
7. After reading the excerpt, have students confirm or correct their predictions and comments. Confirmations and corrections should focus on textual evidence. Students should cite the text when explaining what it says and how it relates to their original predictions and comments.
    a. Discuss at table
    b. Report out to the larger group

How to Graffiti a Text

Here are ideas for what you can do when examining a line of text:

1. Write what you think the line might mean and why you think so.
2. Draw a representation of what you think the line might be talking about.

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[69] Teaching Tolerance. "Teaching the New Jim Crow: Text Graffiti." Tolerance.Org. https://www.tolerance.org/sites/default/files/Text%20Graffiti.pdf. (Retrieved November 29, 2019.)

3. Explain what the line makes you wonder.
4. Write a prediction based on this line.
5. Tell what information the line provides.
6. Write what the line tells you about people.
7. Explain what might happen in a setting like this.
8. Write about the kind of conflict the line is describing.
9. Tell how this line reminds you of something in your own life or in the world. What? How?
10. Tell how this line reminds you of something else you have read. What? How?
11. Write a response to someone else's graffiti thoughts.

12:00-12:15 Break (Grab Lunch)

12:15-1:15 Lecture 2: Branded from Birth: Mass Criminalization and Anti-blackness around us, in us (60mins)

1:15-1:2:00 Exercise 10[70] (Language: Cultural Racism Begins with Words) (45 mins)

Goal

1. To help participants recognize that racism is deeply rooted in our system
2. To help participants recognize that the English language supports racism

Materials

1. Dictionary
2. Flipchart paper
3. Markers

Instructions

1. Ask participants to look up the meaning of the word red in the dictionary and read it aloud as a group
2. Write the definition on the flipchart paper
3. Ask another person to look up the word yellow and repeat the process.
4. Do the same for black, brown, and White
5. Compare and discuss the following:
    a. Definitions associated with the word White as compared to yellow, red, brown and black.
    b. What the various definitions say to the participants about how the English language portrays the various colors
    c. What the different definitions imply about the way U.S. culture sees people of nonwhite people.
    d. Why is English spoken in schools. How that standard oppresses people. Who sets the standards of what is considered proper English?
6. Ask participants to make lists of expressions and sayings that contain the word White (e.g. White knight, White as snow, White-wash). Then brainstorm lists of words and phrases that contain the word black (e.g. Blacklist, black magic, black sheep).

[70] Katz, 124-127.

7. Compare the lists.
    a. How many items in the White list have positive connotations? How many have negative connotations.
    b. How many items in the black list have positive connotations? How many have negative connotations?
8. Discuss:
    a. how these values become translated and reflected onto people of color?
    b. Who has the power to decide what are the norms?
    c. What is the difference between the expressions “culturally deprived” and culturally exploited”?
    d. What is the difference between saying “Masters procreated with their slaves” and “White captors rape the African women who they held as slaves”?
    e. Why do we say that fighting for rights in 1776 was a “revolution” but the fighting for rights in 1960s/1970s/2010s by African Americans and people of color were riots?
    f. How do we use language to cover up the truth about the horror of racism yesterday and today?

2:00-3:00 Exercise 11 Small Group Reflection Exercise: Increasing Awareness of Cultural Stereotypes (60mins)

GOALS & OBJECTIVES:

1. That followers of Jesus will increase their awareness of unconscious cultural stereotypes.
2. That followers of Jesus will increase their awareness of the impact of unconscious cultural stereotypes on congregational life and lived experience.
3. That followers of Jesus will reduce the influence of unconscious cultural stereotypes on decision-making and outlook on criminal justice policy.

SPECIFIC LEARNING OBJECTIVES:

1. By the end of the reflection exercise, each participant will agree that he/she is more aware of unconscious cultural stereotypes.
2. By the end of the reflection exercise, each participant will agree that he/she is more aware of the potential impact of unconscious stereotypes on their lived faith.
3. By the end of the reflection exercise, each participant will agree that he/she is more aware of the influence of unconscious stereotypes on decision-making and outlook on criminal justice.

DESCRIPTION

The following Small Group Reflection Exercise was developed from an exercise that is used in social science training programs but is not known by the curator to be in use in the education and discipleship of followers of Jesus. The exercise is designed to increase participants’ awareness of unconscious stereotypes they might have about different cultural groups. Through self- and group reflection participants additionally become more

aware of the potential influence of unconscious stereotypes on their discipleship and lived faith.

RATIONALE

Due to the findings that conscious and unconscious stereotypes play a significant role in contributing to racial isolation and injustice, experts recommend cultural competence training for people of faith, considering the intermingling of faith and society in the US. The first step in effective cultural competence training is increasing learners' awareness of: racial and ethnic disparities, the presence of unconscious personal stereotypes, biases, and assumptions, and the impact of such stereotypes on faith and public policy.

Reflection Exercise:

Following the Introductions and Group Discussion on race, participants are asked to write stereotypes they are aware of for various racial, cultural and ethnic groups on Post-it® notepads and then place these written stereotypes on posters with the names of these groups that are hung on the walls of the room. *Note: it is recommended that posters be hung on the walls before the small group convenes.* After completing this section each poster with the name of a different racial, cultural, or ethnic group will have several written stereotypes attached to it. Each participant is then assigned a poster(s) and is asked to read out loud the name of the racial, ethnic, or cultural group and the stereotypes attached to its poster. Participants may read 1 or several posters; however, it is recommended that all participants read at least 1 poster. After each poster is read out loud reflection begins. Participants are asked to reflect on:

1. Were any stereotypes posted on the groups that you identify with, or belong to?
2. Did you notice any stereotypes that you personally have for any of the groups posted?
3. Were positive as well as negative stereotypes posted?
4. How might positive stereotypes be problematic?
5. How did the experience of writing and hearing the stereotypes read aloud feel?
6. How might these written stereotypes impact decision-making and outlook on criminal justice policy for people of faith?

Group Discussion:

Following a brief period of reflection, participants are invited to share their reflections with the group.

Cool-Down Session:

Participants are reminded of the purpose of the exercise: to increase their awareness of unconscious stereotypes and their potential influence on decision-making and outlook on criminal justice policy in an effort to ultimately reduce racial and ethnic bias as followers of Jesus.

REQUIRED MATERIALS

- Poster Board* (Post-it® flipchart pages, newsprint, or other) o Used for poster background
- Printer paper
  o Used to print header with group title for each poster
- Scotch Tape or Glue stick
  o Used to affix group header to poster background
- Notepads† (Post-it® pads)
  o Used for students' written stereotypes that will be placed on designated poster.
- Pens

Prayer

Homework
Who I am Poems http://www.edchange.org/multicultural/activities/poetry.html

Day 3

12:00-12:10—Centering (10 Mins)

12:10-12:40—Exercise 13 Step Up, Step Back[71] (30 mins)

Everyone starts out standing on a line in the middle of the room facing one wall. Participants are told that the line is the starting line for a race to get some well-paying jobs, which they need to take care of their families. But before the race begins the starting positions will be adjusted via the following exercise. Participants are asked to silently take a step forward or backward, depending upon given instructions and if a statement of social status applies to them. They may decide for themselves whether the statement applies, and, as much as possible, keep their steps the same size throughout the exercise. Explain that the exercise will be done in silence to allow participants to notice the feelings that come up during the exercise and to make it safer for all participants.

Begin the Exercise

1. If your ancestors were forced to come to this country or forced to relocate from where they were living, either temporarily or permanently, or restricted from living in certain areas, take one step backward.
2. If you feel that your primary ethnic identity is "American," take one step forward.
3. If you were ever called names or ridiculed because of your race, ethnicity or class background, take one step backward.
4. If you grew up with people of color or working-class people who were servants, maids, gardeners or babysitters in your house, take one step forward.

[71] Adapted from Paul Kivel. "Examining Class and Race." PaulKivel.com. http://paulkivel.com/resource/examining-class-and-race/ (Retrieved October 1, 2019).

5. If you were ever embarrassed or ashamed of your clothes, your house, or your family car when growing up, take one step backward.
6. If you have immediate family members who are doctors, lawyers, or other professionals, take one step forward.
7. If pimping and prostitution, drugs, or other illegal activities were a major occupational alternative in the community where you were raised, take one step backward.
8. If you ever tried to change your physical appearance, mannerisms, language or behavior to avoid being judged or ridiculed, take one step backward.
9. If any women in your family, including yourself if you are female, were ever physically or sexually assaulted in any way by men in your family, take one step backward.
10. If you studied the history and culture of your ethnic ancestors in elementary and secondary school, take one step forward.
11. If you started school speaking a language other than English, take one step backward.
12. If your family had more than fifty books in the house when you were growing up, take one step forward.
13. If you ever skipped a meal or went away from a meal hungry because there wasn't enough money to buy food in your family, take one step backward.
14. If you were taken to art galleries, museums or plays by your parents, take one step forward.
15. If one of your parents was ever laid off, unemployed or underemployed not by choice, take one step backward.
16. If you ever attended a private school or summer camp, take one step forward.
17. If you received less encouragement in academics or sport from your family or from teachers because of your gender, take one step backward.
18. If you or your family ever had to move because there wasn't enough money to pay the rent, take one step backward.
19. If you were told by your parents that you were beautiful, smart, and capable of achieving your dreams, take two steps forward.
20. If you were told by your parents that you were beautiful, pretty or good looking and therefore what you thought or did wasn't important, take one step backward.
21. If you were ever discouraged or prevented from pursuing academic or work goals, or tracked into a lower level because of your race, class or ethnicity, take one step backward.
22. If your parents encouraged you to go to college, take one step forward.
23. If you were ever given less support than the boys in your family for going to college or pursuing work goals because of your gender, take one step backward.
24. If you grew up in a single parent household, take one step backward.
25. If, prior to your 18th birthday, you took a vacation outside of your home state, take one step forward.
26. If you have ever been incarcerated, take one step backward.
27. If you don't have a relative or friend who has been incarcerated, take one step forward.
28. If you have a parent who did not complete high school, take one step backward.
29. If your parents owned their own house, take one step forward.
30. If you commonly see people of your race or ethnicity on television or in the movies in roles that you consider to be degrading, take one step backward.

31. If you ever got a good paying job or a promotion because of a friend or family member, take one step forward.
32. If you were ever denied a job because of your race or ethnicity, take one step backward.
33. If you were ever denied a job, paid less for comparable work or had less qualified men promoted over you because of your gender, take one step backward.
34. If, as a White person, you ever worked in a job where people of color held more menial jobs, were paid less or otherwise harassed or discriminated against, take one step forward.
35. If you were ever paid less, treated less fairly, or given harder work than a White person in a similar position because of your race or ethnicity, take one step backward.
36. If you were ever mistrusted or accused of stealing, cheating or lying because of your race, ethnicity or class, take one step backward.
37. If you ever inherited money or property, take one step forward.
38. If you primarily use public transportation to get where you need to go, take one step backward.
39. If you generally think of the police as people that you can call on for help in times of emergency, take one step forward.
40. If you have ever been stopped by police because of your race, ethnicity or class, take one step backward.
41. If you ever felt afraid of violence directed toward you because of your race, take one step backward.
42. If, in general, you can avoid those communities or places that you consider dangerous, take one step forward.
43. If you ever felt uncomfortable or angry about a remark or joke made about your race or ethnicity but it wasn't safe to confront it, take one step backward.
44. If you or close friends or family were ever a victim of violence because of your race or ethnicity, take one step backward.
45. If your parents did not grow up in the United States, take one step backward.

After the last statement everyone is asked to freeze in place, without looking around, and to notice briefly where they are, who is in front of them and who they can and cannot see. Then they are asked to look around and notice briefly where they and everyone else is. What feelings do they have and what patterns do they notice?

Then people are told that they are in a race to the front wall for some well-paying, good jobs. They should imagine that they need one of those jobs to support themselves and their families. When told to, they are to run towards the wall as fast as they can. The first few to the front wall will get those jobs. Quickly say, "Ready, set, go," to start the race—and get out of the way!

Group discussion

Have participants pair up and talk for a few minutes about whatever feelings came up during the exercise. This exercise works well as a follow-up to the power chart to make concrete what differences exist in power means. It introduces class and race and the intertwining of both. And it can raise issues of individual achievement, "level-playing field," affirmative action, and the different reactions people have to an unequal system.

(For example, given where they ended up in the room, how did that affect how hard they ran towards the front wall? Did they run at all?) The exercise is also a good setup for the economic pyramid exercise and a discussion of the economic system. After the exercise it is important to point out that the race actually takes place in a stadium. The winners of the race were declared before the race started. The ruling class is sitting in the stands watching the whole event with amusement. They don't have to race because they've been awarded the very best, most high paying jobs before the race even began. In fact, they've been betting on who would run for those jobs the fastest. How does this added information affect people's commitment to the race? To how hard they might run? To their sense of justice?

Exercise 14 (Personal Checklist)[72] and Identity & Privilege Map (45mins)

Goals

1. To help participants begin to explore their racialized lives
2. To explore seeing oneself as an individual and as part of a larger group

Instructions

1. Hand out copies of the Personal Checklist to Participants and copies of Identity and Privilege Map
2. Ask them to select from this list five words that you feel best describe you. If you feel that the appropriate words are not on the list, you may add words that they feel best describe them. Be prepared to share.
3. Ask several participants to share their words. Write the words on the flipchart. Note how many people in the group had the same words on their lists.
4. Ask participants to return to the Personal Checklist and select five words that describe them racially. Again, if they feel that the appropriate words are not there, have them add others.
5. Ask participants to share their lists, noting whether they changed any words on their second lists. Write the changed words on the easel paper. Note how many people in the group changed their lists and the kinds of changes they made.
6. Discuss the following:
    a. How did the participates feel developing each list?
    b. Why did they change their lists?
    c. Why do people see themselves differently when referring to their racial group identity?
    d. What does that say about us as racialized beings?

Select five words from the list below that best describe you:

Accepted	Arrogant	Better
Adaptive	Assaulted	Big
Afraid	Average	Blamed
African	Bad	Brave
American	Beautiful	Brother

[72] Adapted from Katz, 151-153.

Brutal
Chosen
Christian
Confident
Conservative
Controller
Creative
Denied
Determined
Dignified
Disappointed
Dying
Easy
Emotional
Employed
Enraged
Exploited
European
Flexible
Free
Friendly
Good
Guilty
Happy
Helpless
Hopeful
Humble
Hungry
Hurt
Immigrant
Independent
Individual
Inferior
Insulted
Intelligent
Invisible
Jewish
Just
Knowledgeable
Latin
Leader
Liberal
Limited
Moderate
Misunderstood
Nice
Nonreligious
Normal
Oppressed
Oppressive
Outraged
Paternal
Patience
People
Poor
Powerful
Privileged
Proper
Protected
Protective
Protestant
Proud
Pure
Puzzled
Religious
Respected
Rich
Right
Ripped off
Schizophrenic
Scientific
Secure
Select
Selective
Separatist
Sexual
Sharp
Sister
Smart
Soft
Soulful
Spiritual
Strong
Superior
Supportive
Tight
Together
Tokenized
Tracked
Traditional
True
Trustworthy
Undereducated
Unemployed
Unemotional
Unprotected
Upright
Victimized
Weak
Worthy

Write any additional worlds if the above word list is not descriptive enough to reflect your true feelings.

12:40-1:10—Exercise 15 Dismantling MI and Racial Caste Personal Brainstorm (30mins)
Goals

1. To help participants generate ideas about actions they can take.
2. To help participants define and develop a specific action plan to deal with racism on the collective or individual level.
3. To help participants define and develop a specific action plan to deal with racism in their sphere of influence

Action
Individually, brainstorm a project aimed to dismantle an area of Mass Incarceration and Racial caste with a personal, communal or structural scope.

1:10-2:10—Lecture 3: Forward Disruptions: Antiracism, Renewing our Theology, and Decarceration (60 mins)

2:10-3:10—Exercise 16[73] (Group Strategy and Action Plan) (60mins)

Goals

1. To help participants generate ideas about actions they can take.
2. To help participants define and develop a specific action plan to deal with racism on the collective or individual level.
3. To help participants define and develop a specific action plan to deal with racism in their sphere of influence

Instructions

1. Brainstorm additional kinds of actions that can be taken.
    a. Educating family members and close friends
    b. Hosting small groups at my church—providing information services to religious groups by bringing in speakers, putting up posters, recommending books, suggesting workshops.
    c. Acting as a referral resource—directing people to groups that might be of assistance.
    d. Acting as critic of White power structures
    e. Establishing prison ministries and post-incarceration care groups
    f. Establishing anti-mass incarceration and anti-incarceration book clubs
    g. Finding resources that expose White racism and develop new strategies for challenge racism.
    h. Becoming politically active in the fight against racism in the criminal justice system by writing elected officials, supporting antiracist candidates, working for anti-racism legislation, and criminal justice reform.

[73] Katz, 191-193.

   i. Working with other White people who are generally interested in making sense of the racial issues and becoming anti-racist.
   j. Speaking up when seeing behaviors or hearing statements that are racist.
   k. Actively examining the privileges that White people receive and the disparate treatment of people of color.
   l. Partnering with people of color as an ally for change
   m. Housing Development
   n. Education interventions/Integration
2. Hand out two copies of the Strategy and Action Plan to each person. Ask participants to fill out one copy for their personal objective and one for their institutional objective.
   a. Identify the problem you want to resolve.
   b. What are your specific goals?
   c. Achieving this goal will fulfill what personal needs?
   d. What risk are involved? Are they worth it?
   e. What resources (people, support, materials) do you need to help achieve this goal?
   f. What resistance may you encounter? How can you decrease it?
   g. What is the potential for success? What criteria will you use to evaluate your success?
   h. What next steps must you take to meet this goal? Be specific.
3. Have the groups share their projects. This creates a support system and encourages cooperation.
4. Ask participants to list their next steps they must take to meet their objectives.
5. Have them share their next steps with the group. As part of this process, ask them to share how they can support one another.

3:10-3:25—Post-Test (15mins)

3:25-3:35—Closing Reflection (20mins)

Goals

1. To bring an antiracism workshop to an artful and reflective close
2. To leave participants thinking about their experiences with others in the workshop
3. To name and own our fears and enthusiasms about moving forward

Materials

1. *The Centering Moment* by Howard Thurman
2. Technology to play music
3. "A Change is Gonna Come" by Sam Cooke
4. Chairs arranged in circular pattern

Process

1. Open group sitting in a circular arrangement as they enter space with "Love Supreme" by Coltrane.
2. Ask participants to make eye contact with as many people as possible in 60 seconds of silence.
3. Ask participants to close their eyes and inhale/exhale for an additional 60 seconds of silence

4. I will break the silence by commencing a reading of "We Want to be Understood" from *The Centering Moment* by Howard Thurman.
5. Invite participants to voluntarily express their fears about moving forward. (Hold the space open for as long as the reflection takes.)
6. Ask participants to close their eyes and inhale/exhale for an additional 60 seconds of silence
7. I will break the silence by commencing a reading of "In Search of Each Other" "from *The Centering Moment* by Howard Thurman.
8. Invite participants to voluntarily express their enthusiasms about moving forward. (Hold the space open for as long as the reflection takes.)
9. Ask participants to close their eyes and silently listen to "A Change is Gonna Come" by Sam Cooke

Amen.

Total= 15 hours

Appendix Two

U.S. Christian Attitudes Toward Race & Criminal Justice

Please read each question carefully and respond with the answer of your choice

Demographic

1. Do you identify as a Christian/follower of Jesus? ☐Yes ☐No

2. What is your age? (check the appropriate box)
   - ☐ 18 to 24
   - ☐ 25 to 34
   - ☐ 35 to 44
   - ☐ 45 to 54
   - ☐ 55 to 64
   - ☐ 65 to 74
   - ☐ 75 or older

3. What race/ethnicity best describes you? (Please choose only one.)
   - ☐American Indian or Alaskan Native
   - ☐Asian or Pacific Islander
   - ☐Black or African American
   - ☐Hispanic
   - ☐White / Caucasian
   - ☐Multiple ethnicity /Other

4. What is your approximate average household income?
   - ☐$0 - $19,999
   - ☐$20,000 - $39,999
   - ☐$40,000 - $59,999
   - ☐$60,000 - $79,999
   - ☐$80,000 - $99,999
   - ☐$100,000 - $119,999
   - ☐$120,000 - $139,999
   - ☐$140,000 - $159,999
   - ☐$160,000 and up

5. What is the highest level of education you have completed?
   - ☐Did not graduate from high school
   - ☐GED
   - ☐Graduated from high school
   - ☐Some College
   - ☐Associates Degree
   - ☐Bachelor's Degree
   - ☐Master's Degree
   - ☐Doctoral Degree

6. What is your gender?
   - ☐Male
   - ☐Female
   - ☐Gender Nonconforming
   - ☐Other

My Church

7. Social justice is preached at my church. ☐Yes ☐No
8. I attend corporate religious experiences at least:

☐Never
☐Weekly
☐2 times a month
☐Monthly
☐Several times throughout the year
☐On special occasions only

9. I believe churches… (circle all that apply)
   ☐…should be involved in determining public policy
   ☐…should have prison ministries
   ☐…should support the formerly incarcerated/returning citizens
   ☐…should be racially and ethnically homogenous
   ☐…should be racially and ethnically diverse
   ☐…should only engage in religious and spiritual practices
   ☐…should be engaged in social justice movements
   ☐…none of the above

American Criminal Justice

10. I believe U.S. law is colorblind. ☐Yes ☐No

11. The US… (Check all that apply)
    ☐ is a post-racial society (a society free from racial prejudice, discrimination, & preference)
    ☐ has experienced a decline in race relations in the last 10 years
    ☐ has become more just & equitable in the last 10 years.
    ☐ fails to guarantee equal protection under the law for all people

12. Racism exists in the criminal justice system.
    ☐Agree ☐Disagree

13. American systems and structures support formerly incarcerated persons' reentrance into society.
    ☐Adequately
    ☐Somewhat Adequately
    ☐Inadequately

14. Our criminal justice system… (Check all that apply)
    ☐…works effectively and justly
    ☐…is biased against non-White people
    ☐…is biased against White people
    ☐…is biased against poor people
    ☐…is biased against the racial group with which I identify
    ☐…is biased against the economic group with which I identify

15. I trust the criminal justice system.
    ☐Completely
    ☐Situationally
    ☐Reluctantly
    ☐Not at all

16. I know a person who has been incarcerated. (can include oneself) ☐Yes ☐No

17. I understand the obstacles faced by formerly incarcerated persons. ☐Yes ☐No

18. I believe the U.S. Prison System…(Check all that apply)

☐ effectively rehabilitates incarcerated persons.
☐should be for-profit institutions in certain cases
☐unjustly exposes incarcerated persons to violence
☐disproportionately and unjustly houses more nonwhite people than White people
☐adequately meets the basic needs of incarcerated persons.
☐inhumanely treats incarcerated persons.
☐operates accordingly to the principles of justice and fairness

19. I believe formerly incarcerated persons…: (circle all that apply)

☐ should return to society with a fresh start
☐should be eligible for employment
☐should be eligible for public benefits and government aid
☐should be eligible to pursue post-secondary education
☐should have the same rights as all other Americans
☐should be highly monitored
☐should be eligible to vote in U.S. Elections
☐should have their rights limited as a result of their criminal past
☐should be eligible for record expungement after fulfillment of sentences for nonviolent offenses.

Civil Responsibility

20. I feel a responsibility to vote in the following elections (check all that apply)
☐Local
☐State
☐Federal
☐ I do not vote

21. I have… (Check all that apply)
☐discriminated against a person based on race.
☐been discriminated against because of my race.
☐no experience with discrimination on the basis of race.

22. Racism…
☐is only about individual actions of discrimination
☐exists only in U.S. policies, systems and structures
☐is perpetuated by individual actions and institutional practices.

Personal Beliefs

23. I believe in:
    - ☐Racial/ethnic equality
    - ☐Racial/ethnic superiority
    - ☐racial/ethnic equality but separation
    - ☐None of the Above

24. I have close associations with persons of another race/ethnicity. ☐Yes ☐No

25. I have engaged in racial equity or diversity/cultural competency training in the past. ☐Yes ☐No

26. Some negative racial stereotypes are true to me. ☐Yes ☐No

27. I believe…(Check all that apply)

    - ☐I have a responsibility to fight for justice and equality as an act of faith.
    - ☐ministers should preach social justice sermons.
    - ☐churches should do more to end systemic racism
    - ☐None of the above.

28. I am most comfortable around... (circle all that apply)
    - ☐people who look like me
    - ☐people who do not look like me
    - ☐people who think like me
    - ☐people who worship like me
    - ☐all people
    - ☐none of the Above

29. I experience anger over… (circle all that apply)
    - ☐how communities of color fare in the criminal justice system.
    - ☐how White communities fare in the criminal justice system.
    - ☐how police treat people of color
    - ☐how police treat White people
    - ☐none of the Above.

30. Justice is a theme supported by the Christian Scriptures.
    - ☐Agree
    - ☐Neither agree nor disagree
    - ☐Disagree

31. I believe God is concerned about justice and equality for all people.
    - ☐Agree
    - ☐Neither agree nor disagree
    - ☐Disagree

32. God loves people who are convicted of crimes.
    - ☐Agree
    - ☐Neither agree nor disagree
    - ☐Disagree

33. God calls Christians to fight for justice for oppressed communities.
    - ☐Agree
    - ☐Neither agree nor disagree
    - ☐Disagree

34. God is against any form of oppression and injustice.
    - ☐Agree
    - ☐Neither agree nor disagree
    - ☐Disagree

35. I understand the Jesus of Scripture as:
    - ☐A spiritual leader
    - ☐A social revolutionary leader
    - ☐A Hebrew Prophet
    - ☐God-incarnate
    - ☐Son of God
    - ☐None of the Above
    - ☐White
    - ☐Black
    - ☐without race
    - ☐a poor man
    - ☐a rich man

36. I believe a person's faith commitments should… (circle all that apply)
    - ☐inform public policy
    - ☐connect them to God
    - ☐shape my political support
    - ☐inform how they relate to people who are of a different race/ethnicity
    - ☐inform how they relate to people who are of a different economic class
    - ☐inform commitments to social movement

37. How important is faith in your daily decision-making?

☐Extremely important
☐Very Important
☐Somewhat important
☐Not so important
☐Not at all important

Appendix Three

Christian Antiracism and Anti-Incarceration Workshop Pre-Assessment

1) I have engaged in racial equity or diversity/cultural competency training in the past.
   - ☐ Yes
   - ☐ No

2) I have significant knowledge of the function of race and racism in the U.S. society
   - ☐ Agree
   - ☐ Neither agree or disagree
   - ☐ Disagree

3) Racism plays a role in the U.S. criminal justice system.
   - ☐ Agree
   - ☐ Neither agree or disagree
   - ☐ Disagree

4) I understand the impact of Mass Incarceration of Black and Brown people.
   - ☐ Yes
   - ☐ No

5) Racism plays a role in U.S. policing practices and police departments
   - ☐ Agree
   - ☐ Neither agree or disagree
   - ☐ Disagree

6) I have close associations with persons of another race/ethnicity.
   - ☐ Yes
   - ☐ No

7) Justice is a theme supported by the Christian Scriptures.
   - ☐ Agree
   - ☐ Neither agree nor disagree
   - ☐ Disagree

8) I believe a person's faith commitments should… **(Check all that apply)**
   - ☐ inform public policy.
   - ☐ shape their political support.
   - ☐ inform commitments to social movements.
   - ☐ connect them to God.

- ☐ inform how they relate to people who are of a different race/ethnicity.
- ☐ inform how they relate to people who are of a different economic class.

9) Racism...
   - ☐ is only about individual acts of discrimination.
   - ☐ exists only in U.S. policies, systems and structures.
   - ☐ is perpetuated by individual actions and institutional practices/policies/structures.

10) I believe U.S. law is color-blind.
   - ☐ Agree
   - ☐ Disagree

11) The US... **(Check all that apply)**
   - ☐ is a post-racial society (a society free from racial prejudice, discrimination, & preference).
   - ☐ has experienced a decline in race relations in the last 10 years.
   - ☐ has become more just & equitable in the last 10 years.
   - ☐ fails to guarantee equal protection under the law for all people.

12) I understand the obstacles faced by formerly incarcerated persons.
   - ☐ Yes
   - ☐ No

13) I believe formerly incarcerated persons... **(Check all that apply)**
   - ☐ should return to society with a fresh start
   - ☐ should be eligible for employment with a livable wage
   - ☐ should be eligible for public benefits and government aid
   - ☐ should be eligible to pursue post-secondary education
   - ☐ should be eligible to vote in U.S. elections
   - ☐ should be eligible for record expungement after fulfillment of sentences for nonviolent offenses.
   - ☐ should be highly monitored.
   - ☐ Should have their rights limited as a result of their criminal past.
   - ☐ should have the same rights as all other Americans.

14) I believe the U.S. Prison System... **(Check all that apply)**
   - ☐ effectively rehabilitates incarcerated persons.
   - ☐ unjustly exposes incarcerated persons to violence.
   - ☐ adequately meets the basic needs of incarcerated persons.
   - ☐ inhumanely treats incarcerated persons.
   - ☐ should be for-profit institutions in certain cases.
   - ☐ disproportionately and unjustly houses more nonwhite people than White people.
   - ☐ operates according to principles of justice and fairness.

15) I already have a desire to end racism.
- Yes
- No

16) I already have a desire to end mass incarceration.
- Yes
- No

17) I already understand my role in combatting racism.
- Yes
- No

18) I already understand my role in dismantling mass incarceration.
- Yes
- No

Appendix Four

Christian Antiracism and Anti-Incarceration Workshop Post-Assessment

19) I have better knowledge of the function of race and racism in the U.S. society
- ☐ Agree
- ☐ Neither agree or disagree
- ☐ Disagree

20) I have a better knowledge of how racism plays a role in the U.S. criminal justice system.
- ☐ Agree
- ☐ Neither agree or disagree
- ☐ Disagree

21) I have a better understanding of the impact of Mass Incarceration of Black and Brown people.
- ☐ Agree
- ☐ Neither agree or disagree
- ☐ Disagree

22) I feel more comfortable talking about race/racism?
- ☐ Agree
- ☐ Neither agree or disagree
- ☐ Disagree

23) Racism plays a role in U.S. policing practices and police departments
- ☐ Agree
- ☐ Neither agree or disagree
- ☐ Disagree

24) Justice is a theme supported by the Christian Scriptures.
- ☐ Agree
- ☐ Neither agree nor disagree
- ☐ Disagree

25) I believe a person's faith commitments should… **(Circle all that apply)**
- ☐ inform public policy.
- ☐ shape their political support.
- ☐ inform commitments to social movements.
- ☐ connect them to God.
- ☐ inform how they relate to people who are of a different race/ethnicity.
- ☐ inform how they relate to people who are of a different economic class.

26) Racism...
- □ is only about individual acts of discrimination.
- □ exists only in U.S. policies, systems and structures.
- □ is perpetuated by individual actions and institutional practices/policies/structures.

27) Antiracism is work in which Christians should be engaged.
- □ Agree
- □ Neither agree or disagree
- □ Disagree

28) Anti-incarceration advocacy is work in which Christians should be engaged.
- □ Agree
- □ Neither agree or disagree
- □ Disagree

29) I believe formerly incarcerated persons... **(Circle all that apply)**
- □ should return to society with a fresh start
- □ should be eligible for employment with a livable wage
- □ should be eligible for public benefits and government aid
- □ should be eligible to pursue post-secondary education
- □ should be eligible to vote in U.S. elections
- □ should be eligible for record expungement after fulfillment of sentences for nonviolent offenses.
- □ should be highly monitored.
- □ Should have their rights limited as a result of their criminal past.
- □ should have the same rights as all other Americans.

30) I better understand my role in combatting racism.
- □ Agree
- □ Neither agree or disagree
- □ Disagree

31) I better understand my role in dismantling mass incarceration.
- □ Agree
- □ Neither agree or disagree
- □ Disagree

32) I will share my learnings with my network.
- □ Yes
- □ No

33) I can share my learnings with _____ new people.
- □ 1-5
- □ 6-10
- □ 11-20
- □ 20+

34) Which activity or idea most discomforted you?

_____
_____
_____
_____

35) Which activity or idea most inspired you to action?

_____
_____
_____
_____

36) What was the most significant thing you learned?

_____
_____
_____
_____

37) Intend to change any habits, engagements, and practices as a result of this antiracism training?

- ☐ Yes
- ☐ No

38) What intention do you intend to set for the next six months?

_____
_____
_____
_____

Appendix Five

THE BLACK CHURCH CENTER
FOR JUSTICE AND EQUALITY

Project Worksheet

Identify the Problem	
Specific Goals	
Achieving this goal will fulfill what personal needs	
What are the risks involved	
What resources do we need	

What resistance may you encounter?	
What is the potential for success? How will I know it is a success?	
What next steps must I take to meet this goal?	

Appendix Six

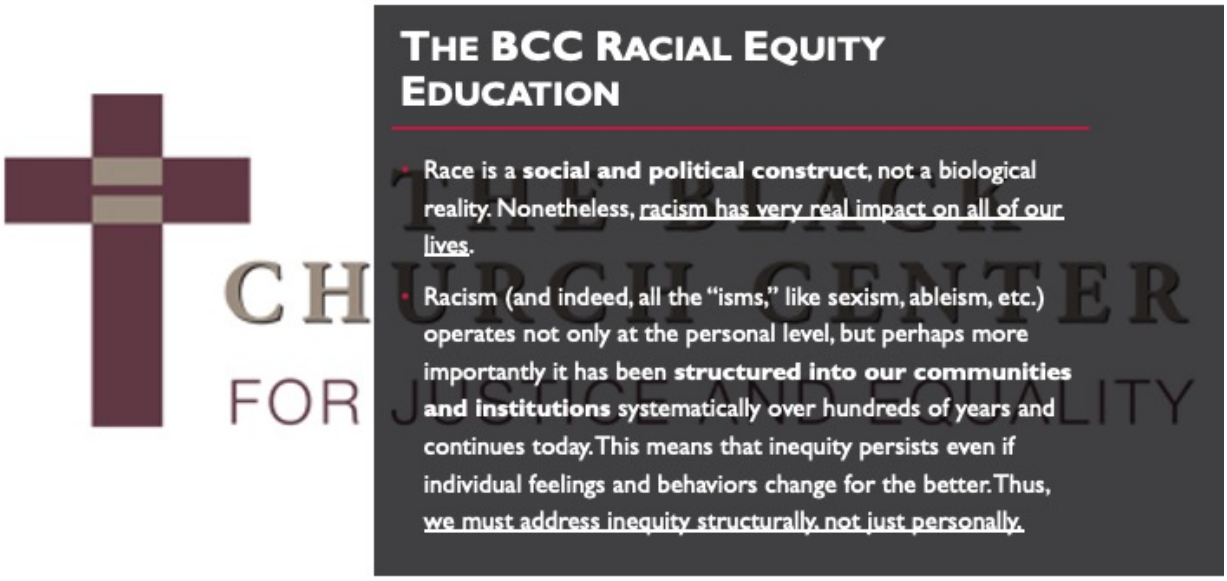
Identity and Privilege Map

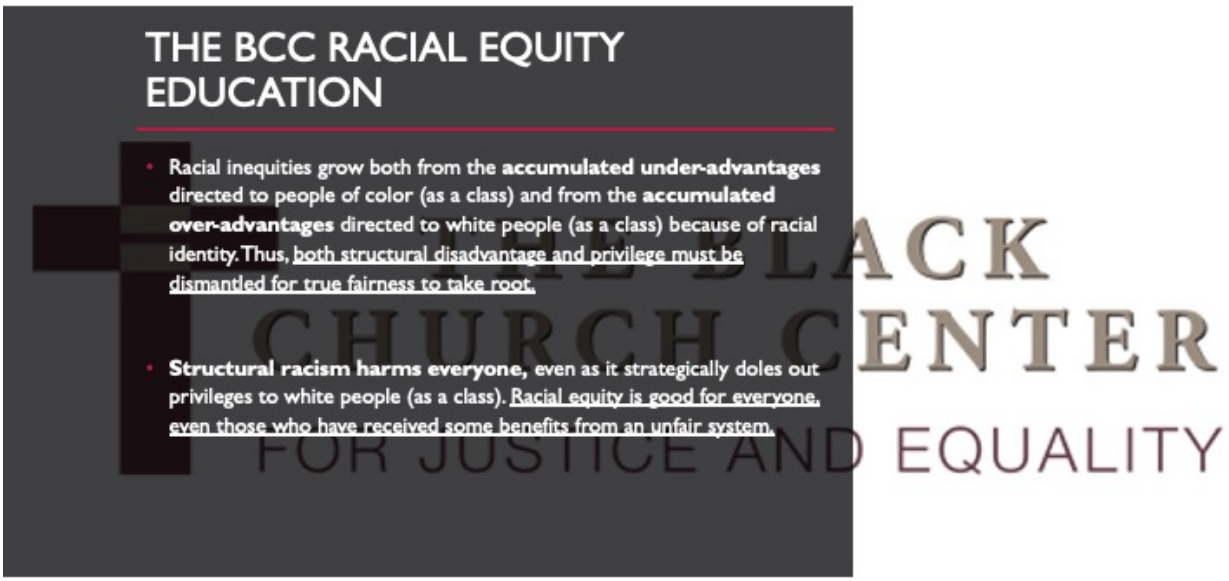
All of us have identities that are privileged and those that are oppressed. Some of our identities are more obvious, while others are more hidden. For most of us, it is harder to see our unearned privilege than it is to see the ways we are marginalized or oppressed. Having privilege in one aspect of our identity does not eliminate the oppression we experience in another. Likewise, being oppressed in one aspect does not mean we cannot experience privilege in another. Privilege and oppression co-exist and intersect. It is important to be honest about all aspects of our identity in order to be whole leaders that can effect change no matter what our social location or context.

You have unearned privilege if you have the following identity (or are perceived to have it)…	**Self-Assessment: if you have this privilege, list examples of how it shows up in your life**
White	
Male, especially gender normative	
Heterosexual	
Christian, particularly mainline Protestant	
Wealthy or comfortably upper middle class	
Able bodied	
U.S. citizen	
Native English speaking	

Appendix Seven

PowerPoint for Lecture One:
Freedom Works: Foundations of Antiracism and Self-location


THE BCC RACIAL EQUITY EDUCATION
Race is a social and political construct, not a biological reality. Nonetheless, racism has very real impact on all of our lives.
Racism (and indeed, all the "isms," like sexism, ableism, etc.) operates not only at the personal level, but perhaps more importantly it has been structured into our communities and institutions systematically over hundreds of years and continues today. This means that inequity persists even if individual feelings and behaviors change for the better. Thus, we must address inequity structurally, not just personally.
THE BLACK CHURCH CENTER FOR JUSTICE AND EQUALITY


THE BCC RACIAL EQUITY EDUCATION
Racial inequities grow both from the accumulated under-advantages directed to people of color (as a class) and from the accumulated over-advantages directed to white people (as a class) because of racial identity. Thus, both structural disadvantage and privilege must be dismantled for true fairness to take root.
Structural racism harms everyone, even as it strategically doles out privileges to white people (as a class). Racial equity is good for everyone, even those who have received some benefits from an unfair system.
THE BLACK CHURCH CENTER FOR JUSTICE AND EQUALITY

THE BCC RACIAL EQUITY EDUCATION

- Structural racism interrupts the relationship between individual efforts and results, creating **inequitable access, opportunities, and outcomes** solely on the basis of racial identity. Personal responsibility and effort matter, but alone cannot overcome structural barriers.
- Achieving racial equity requires an honest examination of **how structural racism operates** and intentionally building the skill and will to close gaps and improve outcomes for all.

The Construction of Race

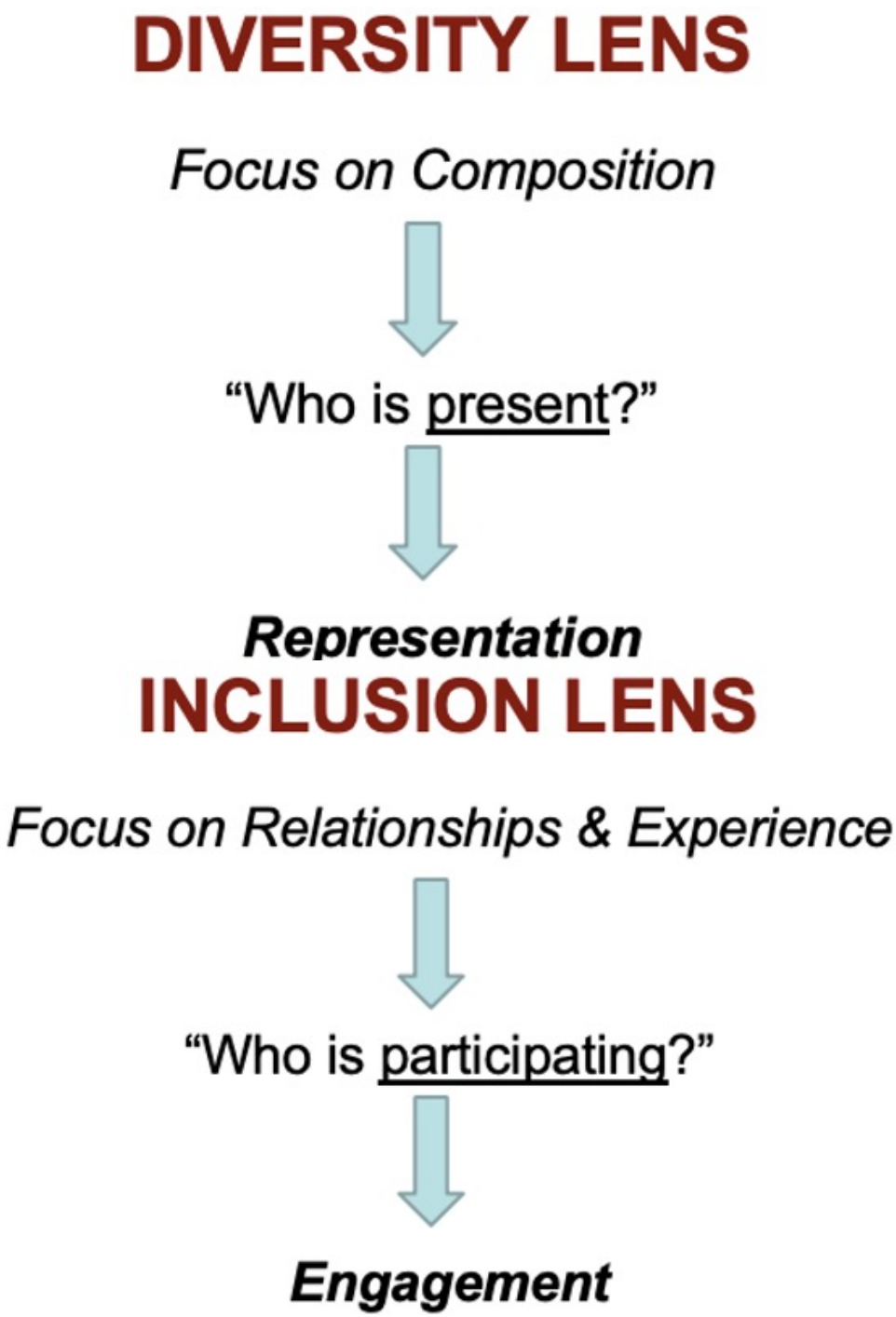
Race is not biological; it has been constructed over time

- Colonization and enslavement…
- 1790 Naturalization Act and other shapers of citizenship…
- 1830 Indian Removal Act and other shapers of land and property…
- 1900s Jim Crow laws and customs that shaped justice and safety…
- 1935 Social Security Act and other shapers of economic security…
- 1935 Wagner Act and other shapers of labor and work…
- 1944 GI Bill and other shapers of opportunity…
- Federal Housing Administration and other shapers of housing and neighborhoods…
- 1956 Interstate Highway Act and other shapers of mobility…
- Current-day policies, practices, and conversations about immigration, health care, education, criminal justice, and others continue to construct race.

Beyond Colorblindness

"Were every person to behave in daily interactions with intelligence and kindness towards people of other races, ours would be a better society, but these disparities would not disappear... This is the racism that is built into all our structures, it is the status quo, and will only be undone in a lasting way when structures are reformed. To borrow from Newton and his notion of inertia, racism in motion stays in motion unless forces counteract it."

- Dr. john powell

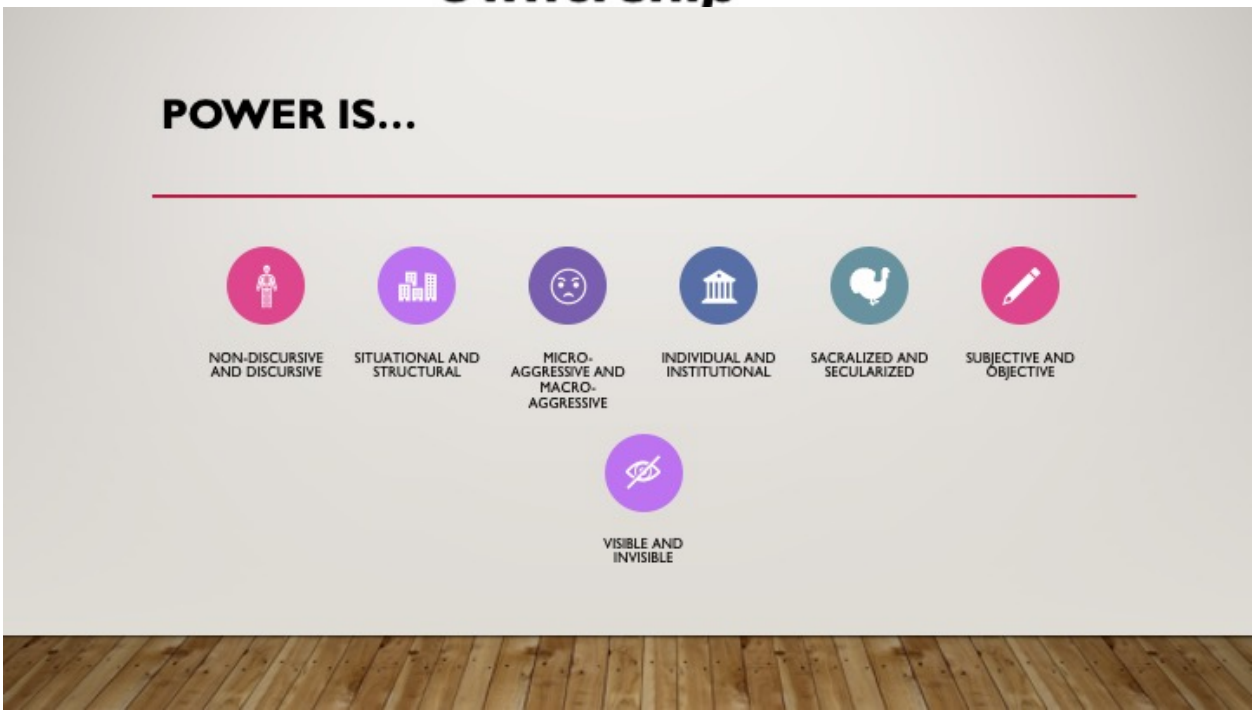

DIVERSITY LENS
Focus on Composition
"Who is present?"
Representation
INCLUSION LENS
Focus on Relationships & Experience
"Who is participating?"
Engagement

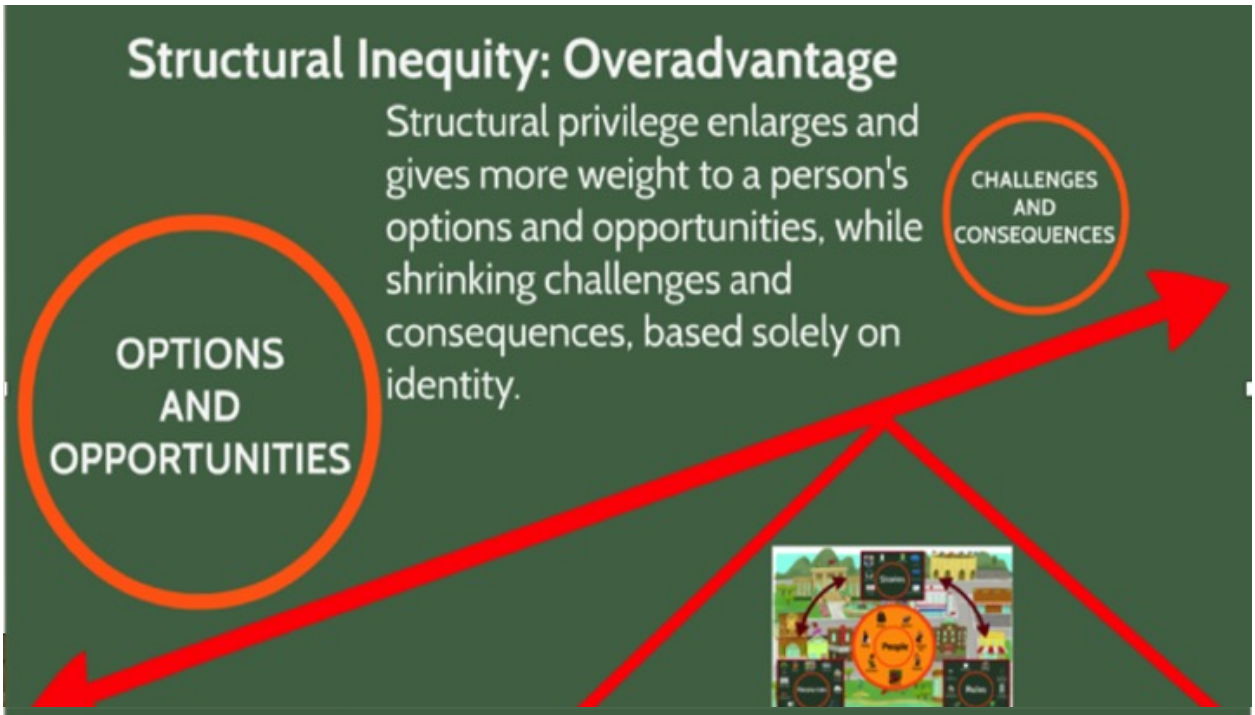
EQUITY LENS

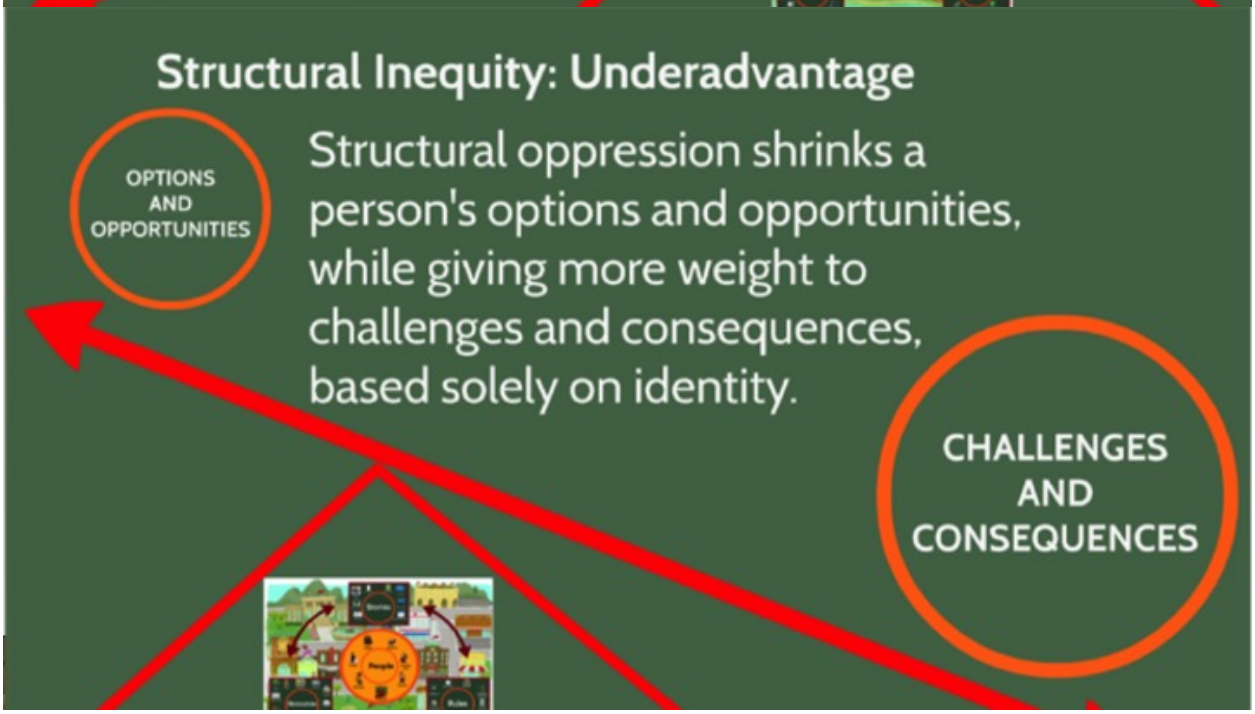
Focus on Outcomes

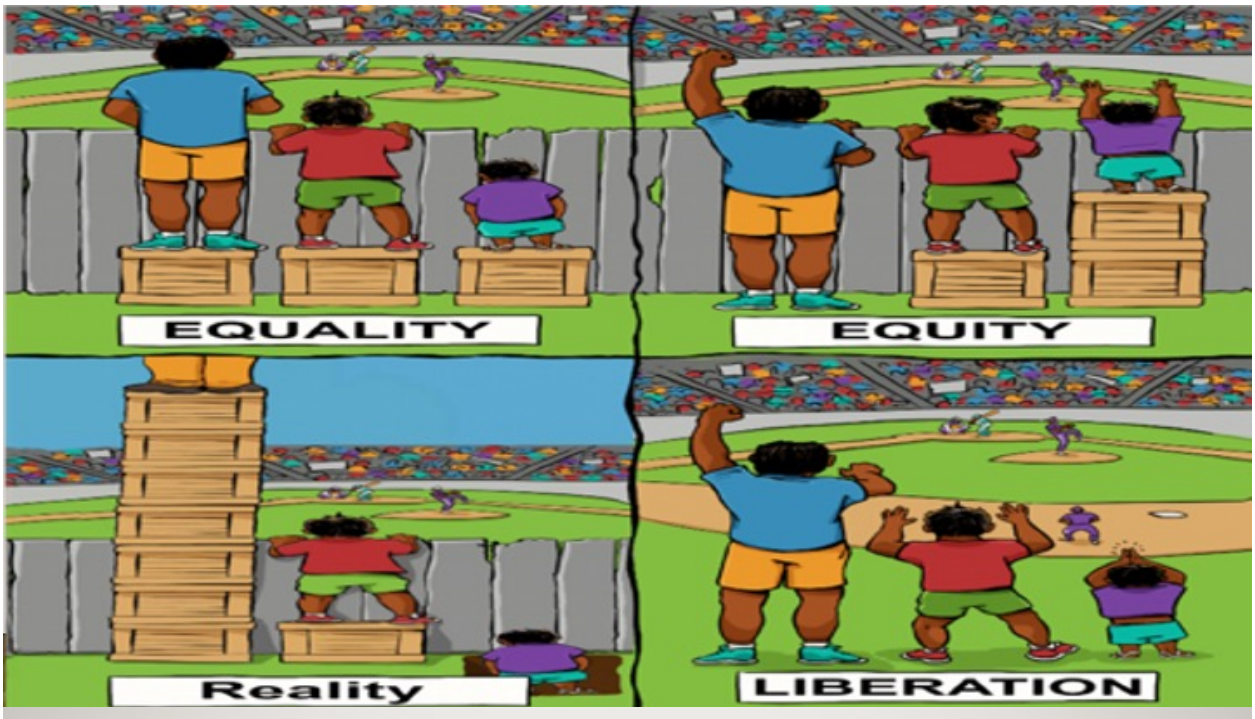
"How is power operating?"

Ownership




Structural Inequity: Overadvantage
Structural privilege enlarges and gives more weight to a person's options and opportunities, while shrinking challenges and consequences, based solely on identity.
OPTIONS AND OPPORTUNITIES
CHALLENGES AND CONSEQUENCES


Structural Inequity: Underadvantage
Structural oppression shrinks a person's options and opportunities, while giving more weight to challenges and consequences, based solely on identity.
OPTIONS AND OPPORTUNITIES
CHALLENGES AND CONSEQUENCES



WHAT IS SOCIAL JUSTICE?

- Social justice is the guarantee of human equality, sustainability and dignity through the redistribution of material resources and dismantling of Hegemonic Structures

TOWARD ANTIRACISM

- Racist policies need racist ideas to justify them. Racist ideas do not necessarily grow out of policy. The maintenance of power and class interest depends on the production of racist ideas legitimate public policies.

- Segregationist
- Assimilationist
- Antiracist

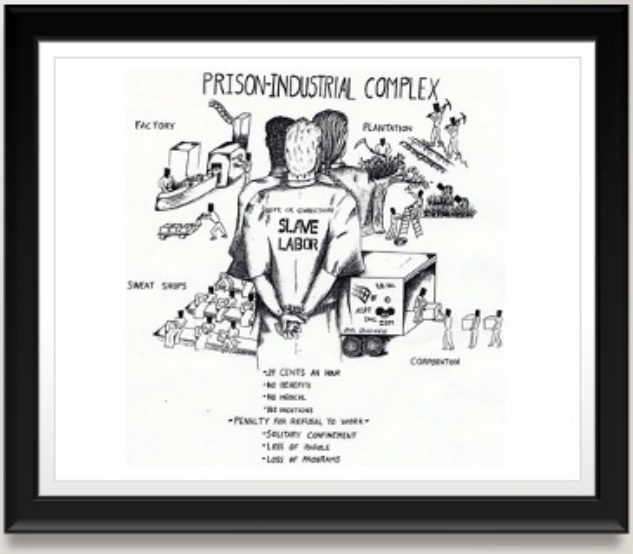
CHARITY OR JUSTICE

"Christian Communities join the cause of the oppressed in the fight for justice not because of some philosophical principle of "the Good" or because of a religious feeling of sympathy for people in prison. Sympathy does not change the structures of injustice. The authentic identity of Christians with the poor is found in the claim which the Jesus-encounter lays upon their own life-style, a claim that connects the word "Christian" with the liberation of the poor." ~James Cone

RADICAL ECCLESIOLOGY

"The church must be reminded that it is not the master or the servant of the state, but rather the conscience of the state. It must be the guide and the critic of the state, and never its tool. If the church does not recapture its prophetic zeal, it will become an irrelevant social club without moral or spiritual authority."

~Martin Luther King Jr.



SAVING JESUS… (FROM THE CHURCH)

- Reclaim his Hebrew Identity
- Contextualize his Ministry
  - The Empire
  - The Temple-State
  - The Audience
- Embody his Assignment
  - Matthew 25: 31-46
  - AND
  - Luke 4:16-21

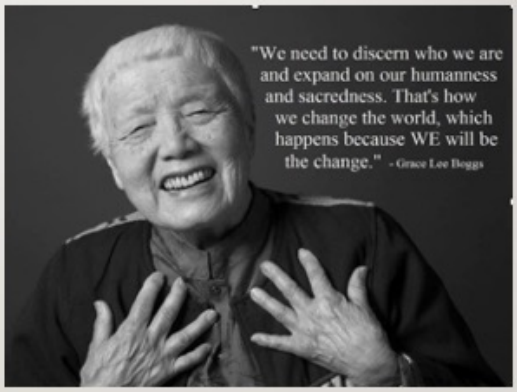
Jesus' Challenge to the "Power System" (doing justice as challenge)

Key: Engaging in Symbolic Acts and "Telling Stories" (Providing an Alternate Narrative)

Oppressive Structure or System	Symbolic Act	New Narrative
Laws and Codes	• Healing on Sabbath • Writing in Sand	• Humanity • Forgiveness-not condemnation
Ritual (Purity)	Eating with sinners (as a sinner)	Restoration-not exclusion
Temple Religion	Cleansing of the Temple Courts	True faith not a "place" but a relationship

TOWARD BEING HUMAN…

Logan writes, "Ontological intimacy is the Christian confession that all things participate in the power of God's being through bonds of radical communion." Ontological intimacy is not human oneness or collective uniformity.

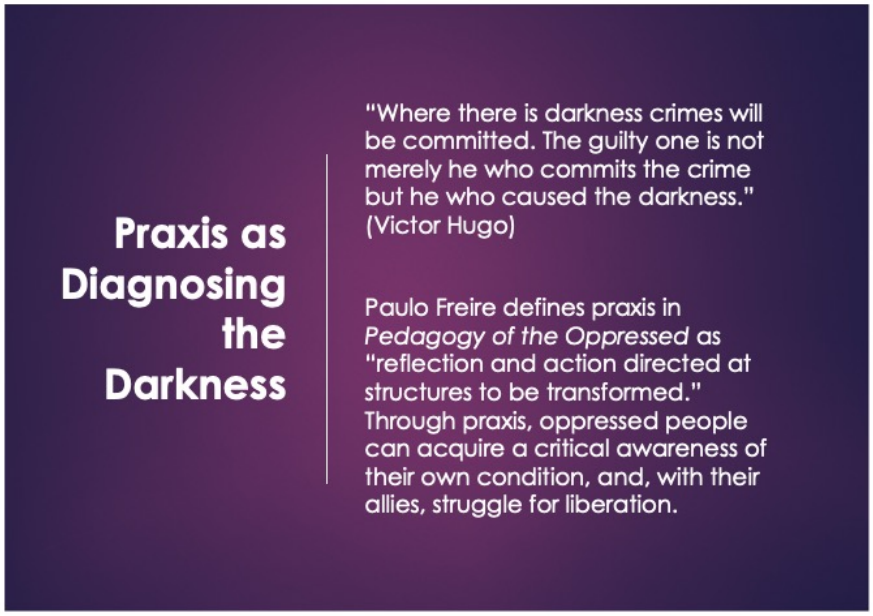


Appendix Eight

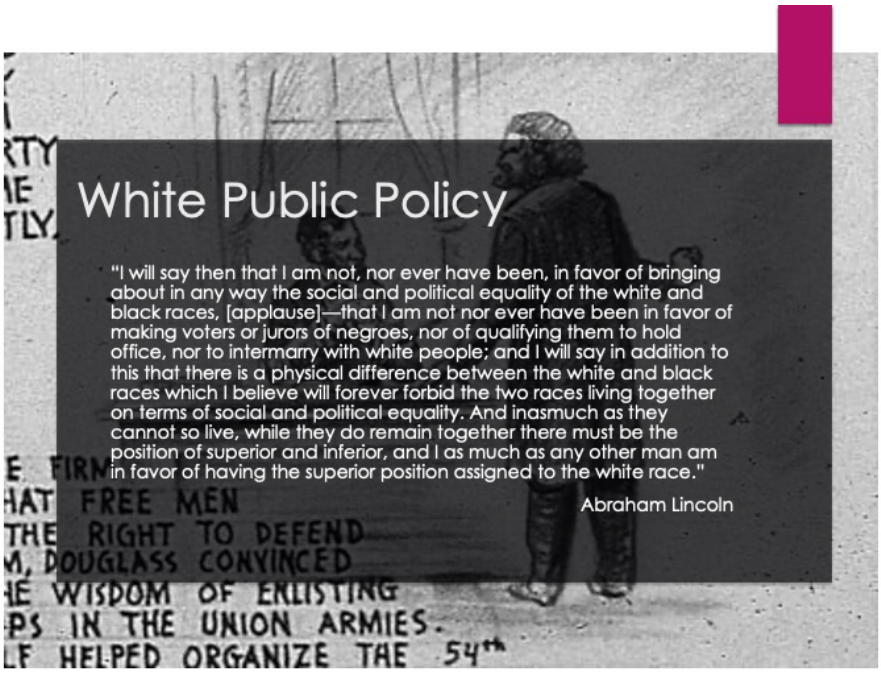
PowerPoint for Lecture Two:
Branded from Birth: Mass Criminalization and Anti-blackness around Us, in Us

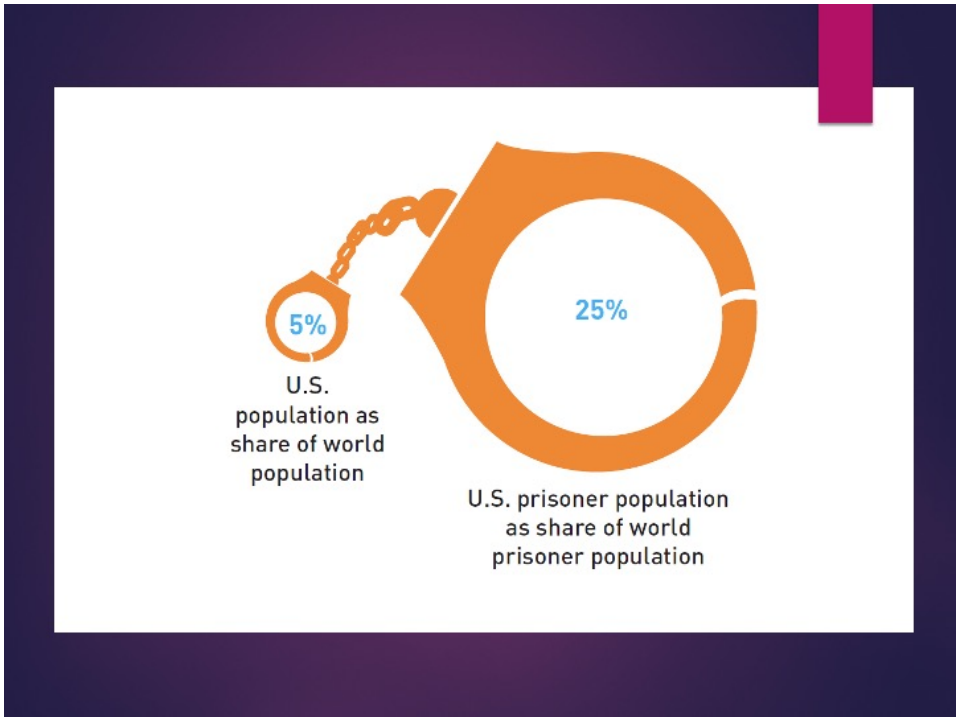
"Something I Know…" "Something I believe…" "Something I Wonder…"

1. The Criminal Justice System
2. The Prison Population
3. The War on Drugs
4. Post-incarceration Life


Praxis as Diagnosing the Darkness
"Where there is darkness crimes will be committed. The guilty one is not merely he who commits the crime but he who caused the darkness." (Victor Hugo)
Paulo Freire defines praxis in *Pedagogy of the Oppressed* as "reflection and action directed at structures to be transformed." Through praxis, oppressed people can acquire a critical awareness of their own condition, and, with their allies, struggle for liberation.

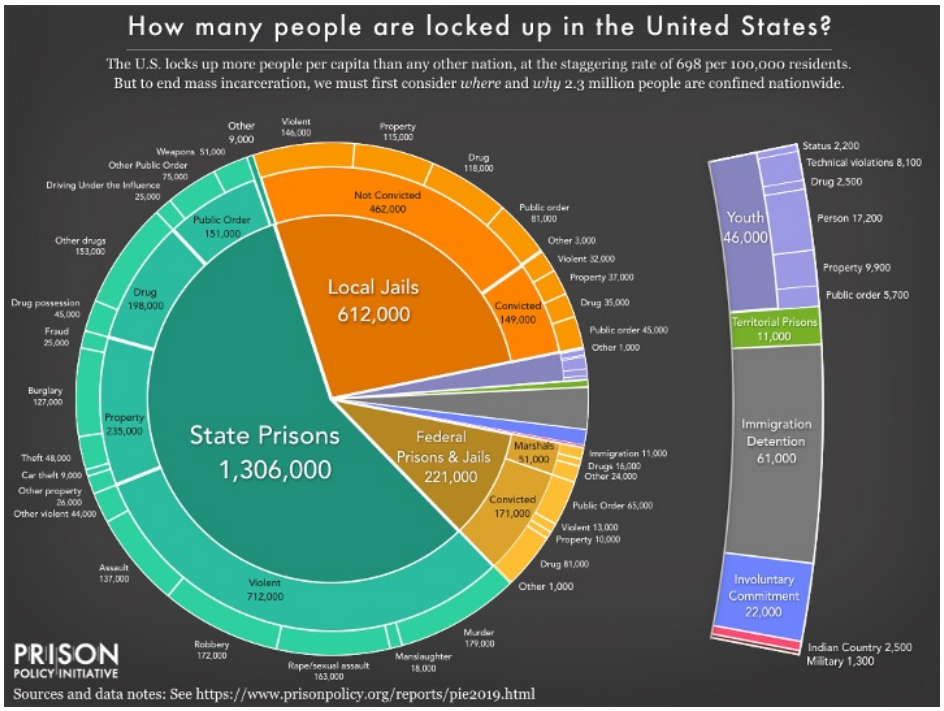

Defining the Demonic
We must distinguish between whiteness as skin color identifying white people and whiteness as a symbol of the destructive logic and power possessing white society. Whiteness is an ideological framework not a biological category.
Structural Racism—The ways in which history, culture, ideology, public policies, institutional practices, and personal behaviors and beliefs interact to maintain a hierarchy that over-advantages "whiteness" and over-burdens or under-advantages "non-whiteness."


White Public Policy
"I will say then that I am not, nor ever have been, in favor of bringing about in any way the social and political equality of the white and black races, [applause]—that I am not nor ever have been in favor of making voters or jurors of negroes, nor of qualifying them to hold office, nor to intermarry with white people; and I will say in addition to this that there is a physical difference between the white and black races which I believe will forever forbid the two races living together on terms of social and political equality. And inasmuch as they cannot so live, while they do remain together there must be the position of superior and inferior, and I as much as any other man am in favor of having the superior position assigned to the white race."
Abraham Lincoln
FREE MEN
RIGHT TO DEFEND
DOUGLASS CONVINCED
WISDOM OF ENLISTING
IN THE UNION ARMIES.
HELPED ORGANIZE THE 54th


5%
U.S. population as share of world population
25%
U.S. prisoner population as share of world prisoner population


Lifetime Likelihood of Imprisonment
All Men
1 in 9
White Men
1 in 17
Black Men
1 in 3
Latino Men
1 in 6
All Women
1 in 56
White Women
1 in 111
Black Women
1 in 18
Latina Women
1 in 45
Source: Bonczar, T. (2003). Prevalence of Imprisonment in the U.S. Population, 1974–2001. Washington, D.C.: Bureau of Justice Statistics.
THE SENTENCING PROJECT
You Already Know This


Creating the Dispossessed
From 1865 to 1968, a total of 184,901 Americans entered state and federal prisons.
From 1968 to the early 1980s, America added 251,107 to the prison system.
Incarceration has increased 943% in the last 50 years.
2.2
million people are in PRISON or in JAIL in the United States



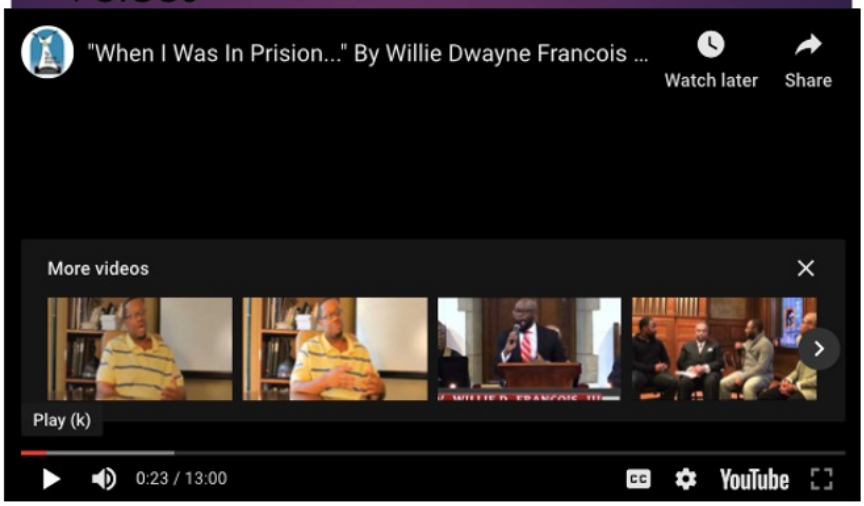
The Invisible Prison

- Returning from a punitive system marked by violence, isolation and dehumanization, formerly incarcerated persons pine for communities of love, support and stability.
- Formerly incarcerated women and men reenter society organized around the same conditions that created the pathway to incarceration—limited access to employment, impoverished neighborhoods, over proliferation of illegal drugs and failed public schools.
- Due to local, state and federal laws, these sisters and brothers faced legalized discrimination, what Michelle Alexander terms The New Jim Crow. Designed to make up a permanent under-caste in America, returning citizens are legally denied jobs, barred from the democratic process, declined access to public benefits and relegated to poor housing.
- In some states, many are obligated to pay incarceration debts and subjected to financially inhibiting probation fees.

650,000+ People Are Released Annually

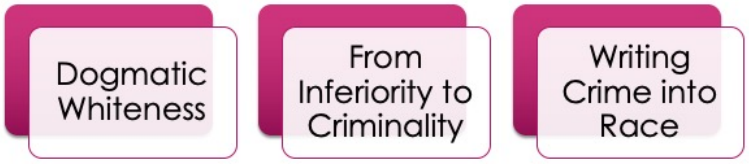
- Within three years of release, about two-thirds (67.8 percent) of formerly incarcerated persons were rearrested.
- Within five years of release, about three-quarters (76.6 percent) of formerly incarcerated persons were rearrested.
- Of those who were rearrested, more than half (56.7 percent) were arrested by the end of the first year.
- Persons with property convictions were the most likely to be rearrested, with 82.1 percent of formerly incarcerated persons arrested for a new crime compared with 76.9 percent of persons with drug convictions, 73.6 percent of persons with public disorder offenses and 71.3 percent of people with violent offenses.

Sacred Presencing and Sacred Voices




The Centering Ideas
Afrophobia is a form of racism that refers to any act of violence or discrimination including racist speech, fetishizing and objectification, fueled by historical abuses and negative stereotyping, and leading to the exclusion and dehumanization of people of African descent. It can take many forms: dislike, bias, oppression, racism and structural and institutional discrimination, among others. Afrophobia is the result of the social construction of race to which genetic and/or cultural specificities and stereotypes are attributed (racialization).


A Mythic "Tangle of Pathology"


Dogmatic Whiteness
From Inferiority to Criminality
Writing Crime into Race

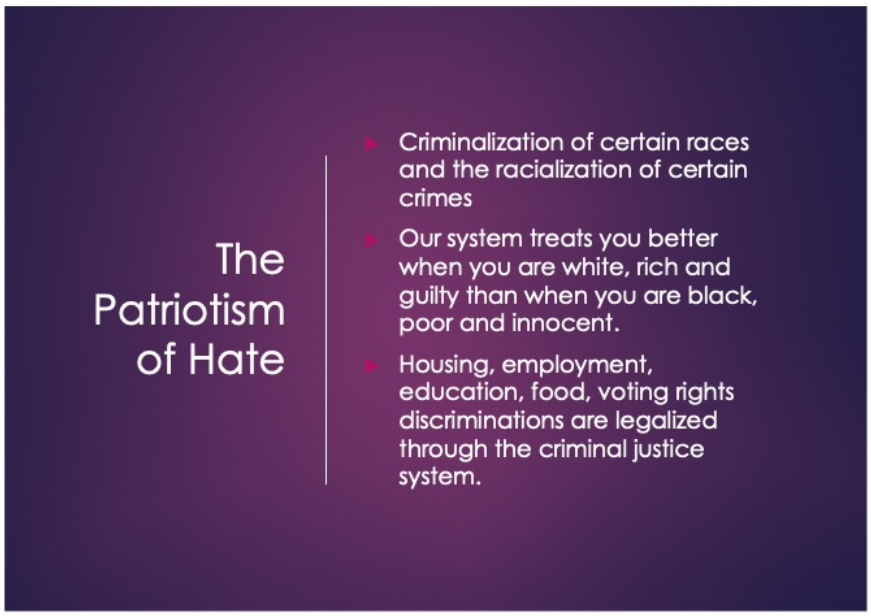
Mass Criminalization

"Mass incarceration is one outcome of the culture of criminalization."

- zero tolerance policies in schools that steer children into the criminal justice system;
- welfare policies that punish parents and force them to work outside of the home;
- employment practices that require workers to compromise their basic civil liberties as a prerequisite for a job;
- immigration policies that stigmatize and humiliate people while making it difficult for them to access essential services like health care and housing.

Commercialization of Criminalization

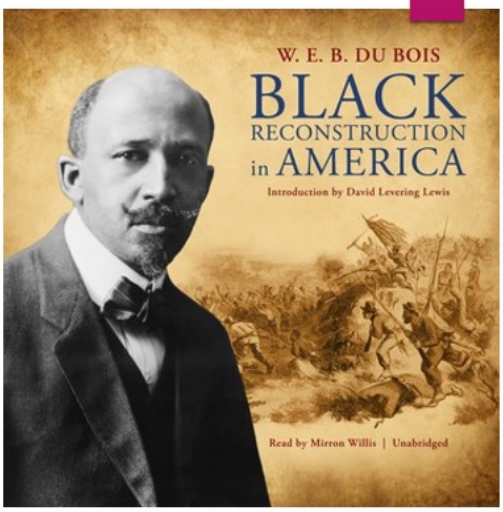

Politics of Purity, Privilege and Patrol
On Average, Black people are three times more likely to be arrested than White people.
At least 70 local police departments arrest Black people at a rate 10 times higher than white people.


The Patriotism of Hate
Criminalization of certain races and the racialization of certain crimes
Our system treats you better when you are white, rich and guilty than when you are black, poor and innocent.
Housing, employment, education, food, voting rights discriminations are legalized through the criminal justice system.

Blue Privilege

"The system of slavery demanded a special police force and such a force was made possible and unusually effective by the presence of the poor whites. ... Considering the economic rivalry of the black and white worker in the North, it would have seemed natural that the poor white would have refused to police slaves. But two considerations led him in the opposite direction. First of all, it gave him work and some authority as overseer, slave driver, and member of the patrol system. But above and beyond this, it fed his vanity because it associated him with the masters."

W.E.B Dubois, *Black Reconstruction in America*



Blue Privilege

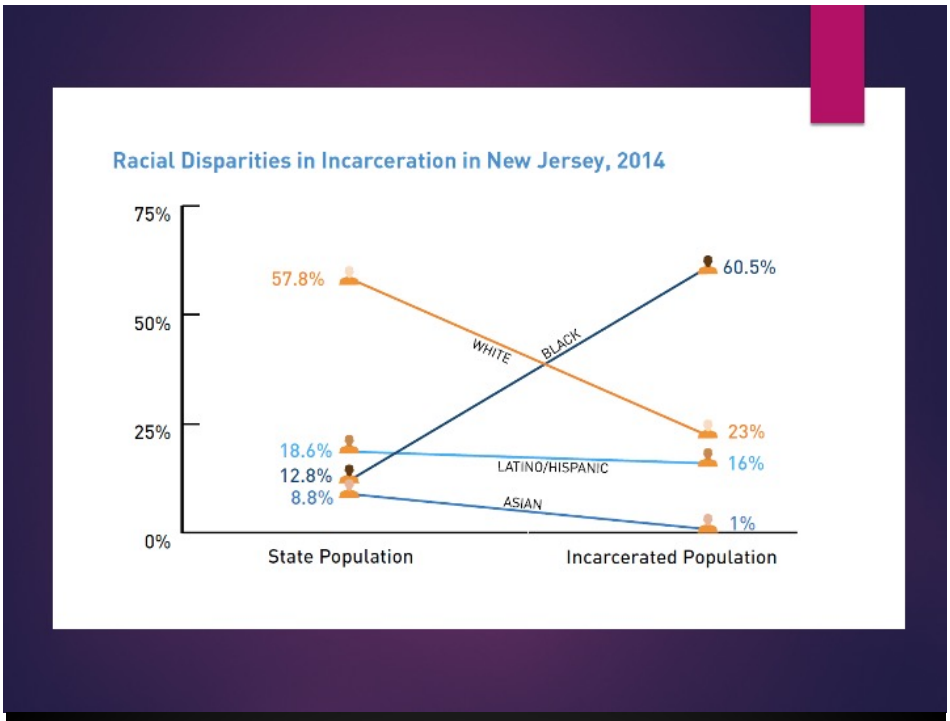
New England settlers appointed Indian Constables to police Native Americans, the St. Louis police were founded to protect residents from Native Americans in that frontier city, and many southern police departments began as slave patrols.

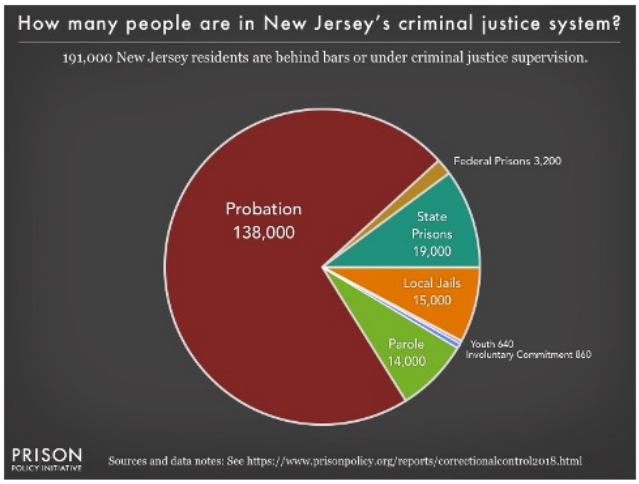
Police organized against labor (strikes) too. "Fears of labor-union organizers and of large waves of Catholic, Irish, Italian, German, and Eastern European immigrants, who looked and acted differently from the people who had dominated cities before, drove the call for the preservation of law and order, or at least the version of it promoted by dominant interests."

We cannot fully account for how mass incarceration happened without examining practices of American policing since 1968.

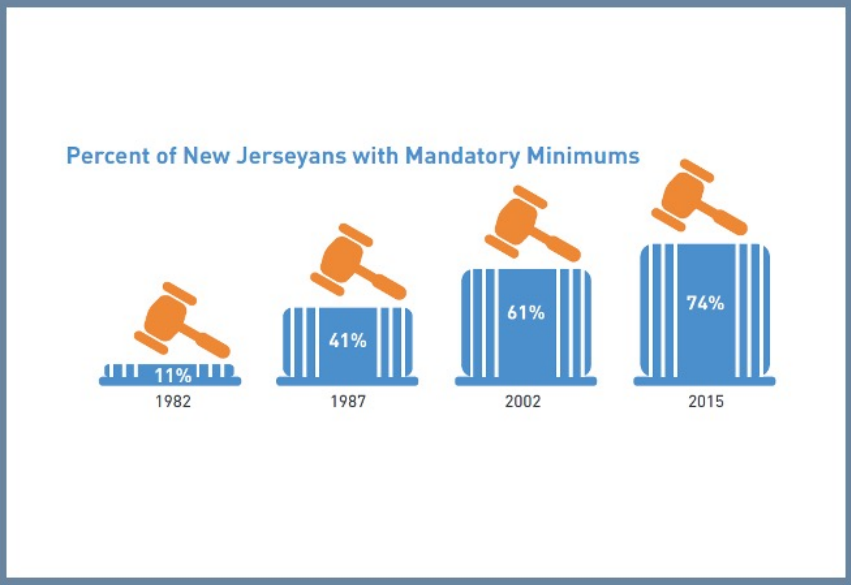
- Address US Policing Culture
- History of Chattel Surveillance
  - Safe Streets Act of 1968/Law Enforcement Assistance Administration
  - Drug Enforcement Administration-1973
  - War on Drugs-1980s
  - 1994 Crime Bill
- Era of No Indictment

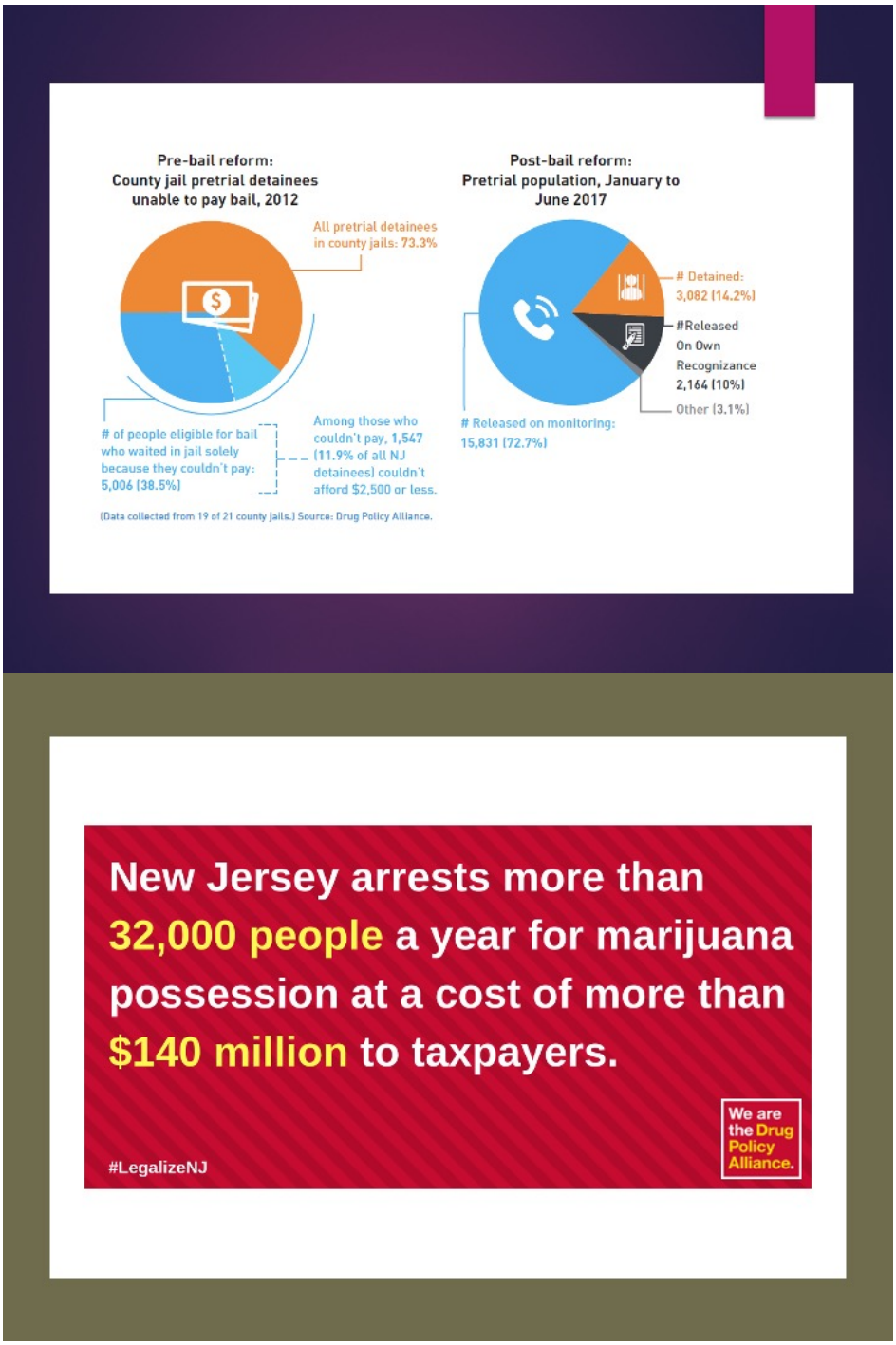
Shades of Blue Privilege

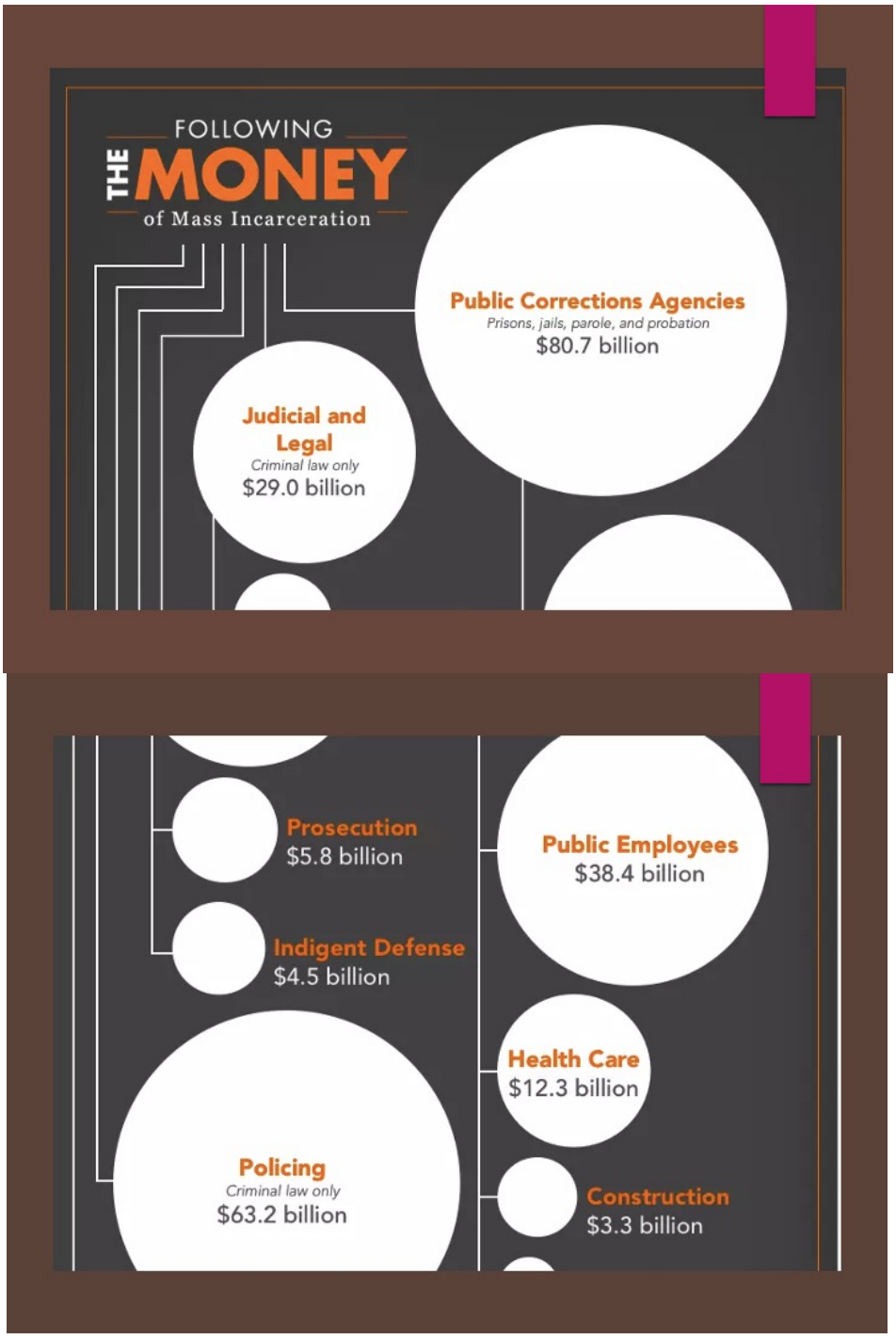

Racial Disparities in Incarceration in New Jersey, 2014
75%
50%
25%
0%
57.8%
60.5%
WHITE
BLACK
23%
18.6%
LATINO/HISPANIC
16%
12.8%
8.8%
ASIAN
1%
State Population
Incarcerated Population

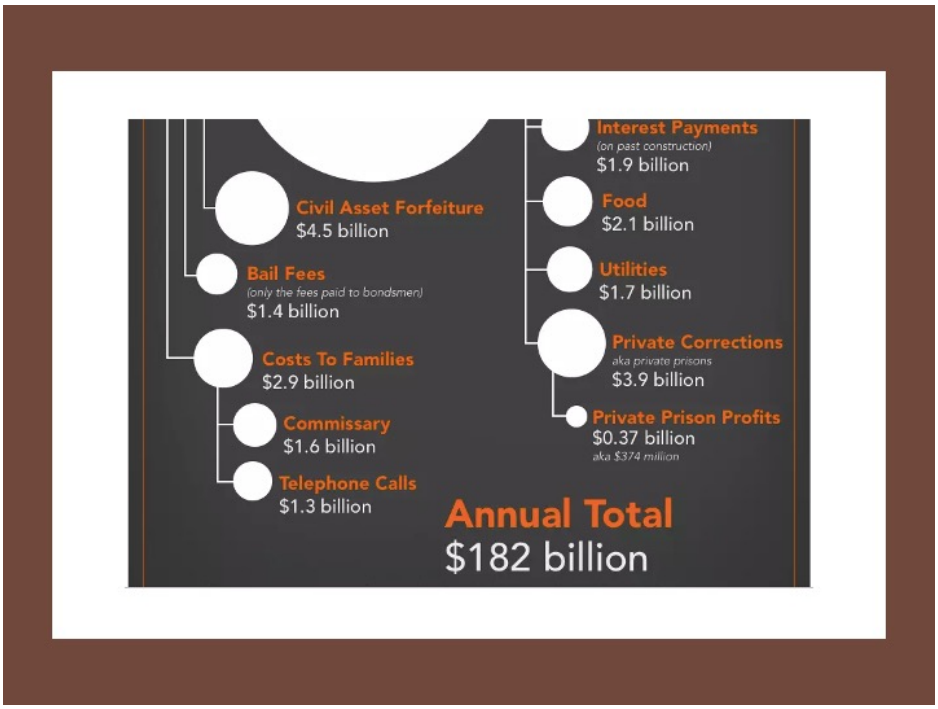

How many people are in New Jersey's criminal justice system?
191,000 New Jersey residents are behind bars or under criminal justice supervision.
Probation
138,000
Federal Prisons 3,200
State
Prisons
19,000
Local Jails
15,000
Parole
14,000
Youth 640
Involuntary Commitment 860
PRISON
POLICY INITIATIVE
Sources and data notes: See https://www.prisonpolicy.org/reports/correctionalcontrol2018.html


How many New Jersey residents are locked up and where?
39,000 of New Jersey's residents are locked up in various kinds of facilities
State Prisons
19,000
Local Jails
15,000
Federal
Prisons
3,200
Youth 640
Involuntary Commitment 860
PRISON
POLICY INITIATIVE
Sources and data notes: See https://www.prisonpolicy.org/reports/correctionalcontrol2018.html


Percent of New Jerseyans with Mandatory Minimums
11%
1982
41%
1987
61%
2002
74%
2015

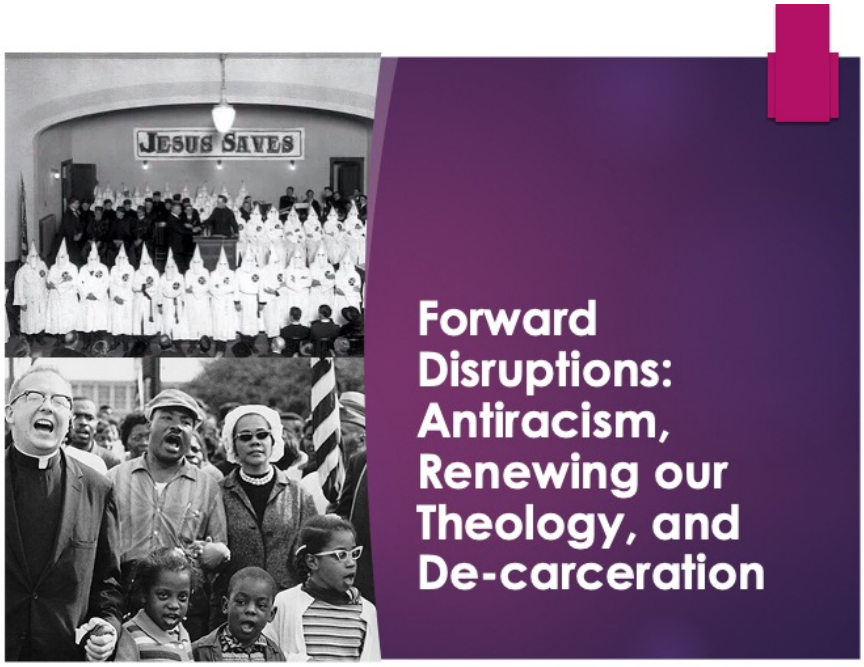

Pre-bail reform:
County jail pretrial detainees unable to pay bail, 2012
All pretrial detainees in county jails: 73.3%
# of people eligible for bail who waited in jail solely because they couldn't pay: 5,006 (38.5%)
Among those who couldn't pay, 1,547 (11.9% of all NJ detainees) couldn't afford $2,500 or less.
(Data collected from 19 of 21 county jails.) Source: Drug Policy Alliance.
Post-bail reform:
Pretrial population, January to June 2017
Detained: 3,082 (14.2%)
#Released On Own Recognizance 2,164 (10%)
Other (3.1%)
Released on monitoring: 15,831 (72.7%)
New Jersey arrests more than 32,000 people a year for marijuana possession at a cost of more than $140 million to taxpayers.
#LegalizeNJ
We are the Drug Policy Alliance.


FOLLOWING
THE MONEY
of Mass Incarceration
Public Corrections Agencies
Prisons, jails, parole, and probation
$80.7 billion
Judicial and Legal
Criminal law only
$29.0 billion
Prosecution
$5.8 billion
Indigent Defense
$4.5 billion
Policing
Criminal law only
$63.2 billion
Public Employees
$38.4 billion
Health Care
$12.3 billion
Construction
$3.3 billion

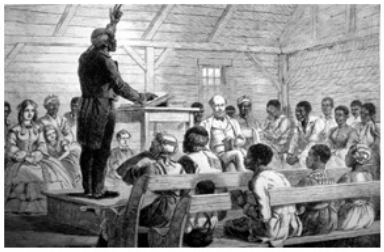

Civil Asset Forfeiture
$4.5 billion
Bail Fees
(only the fees paid to bondsmen)
$1.4 billion
Costs To Families
$2.9 billion
Commissary
$1.6 billion
Telephone Calls
$1.3 billion
Interest Payments
(on past construction)
$1.9 billion
Food
$2.1 billion
Utilities
$1.7 billion
Private Corrections
aka private prisons
$3.9 billion
Private Prison Profits
$0.37 billion
aka $374 million
Annual Total
$182 billion

Appendix Nine

PowerPoint From Lecture Three:
Forward Disruptions: Antiracism, Renewing our Theology, and De-carceration

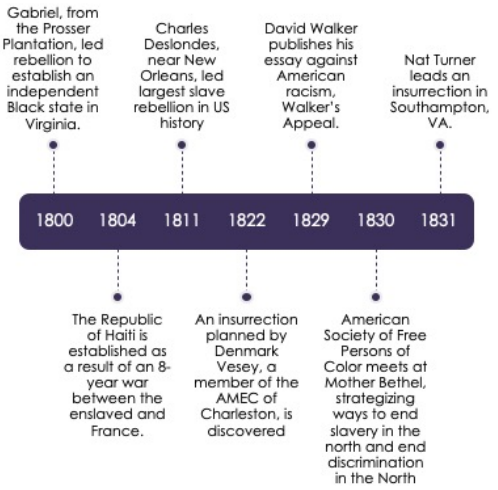


Plantation Religion



Brush Harbor Spirituality

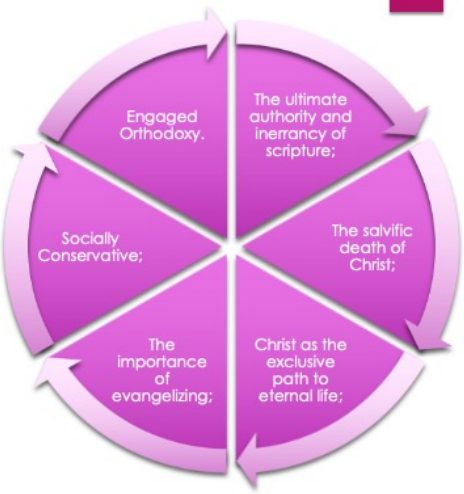
An Antebellum Religion of Resistance



Reconstruction and Religion

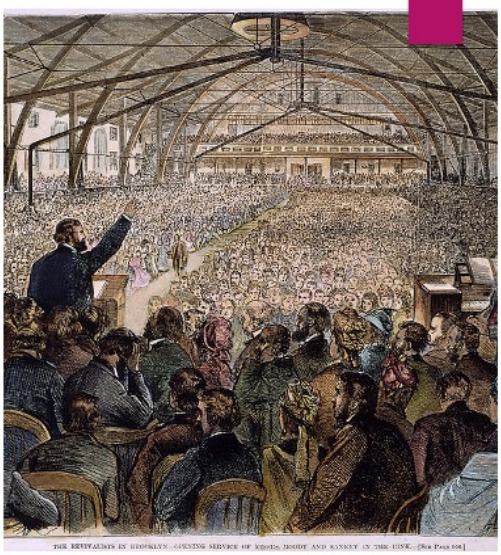
- **1865** 13th Amendment—Abolishes slavery except for convicted criminals
- **1868** 14th Amendment—establishes citizenship for African Americans
- **1870** 15th Amendment—establishes the right to vote for African American men.

Popular Marks of Evangelicalism



A Witness of Evangelical Whiteness

- Cotton Mather
- George Whitfield
- Charles Finney
- Josiah Young
- D. L. Moody
- Billy Sunday
- Billy Graham



The Klan: Doctrine of White Supremacy

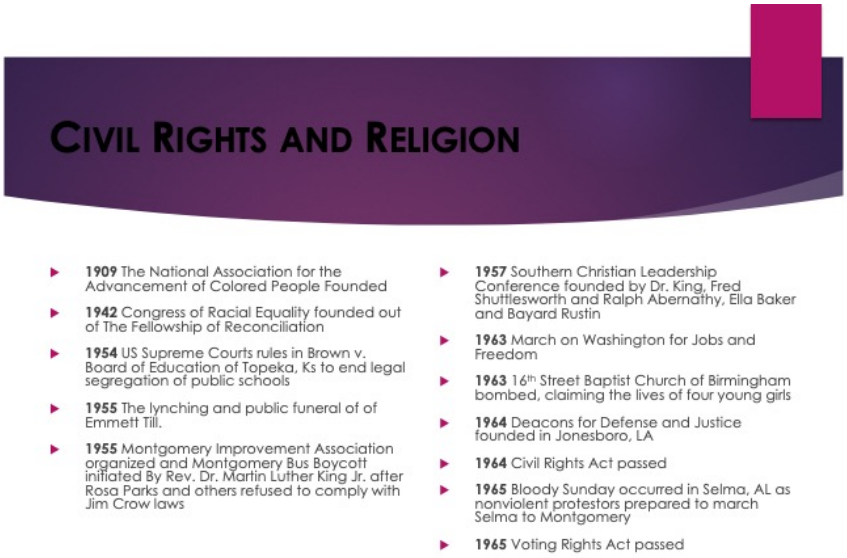
- "They call me the Ku Klux Klan.... YEA I AM THE SOUL OF AMERICA."
- "If Christ were to return, he would join the Klan."
  - Limited Access to Public Education
  - Anti-immigration Policies
  - Anti-Miscegenation Laws

A Witness of Evangelical Whiteness

- Is increasingly covert;
- Is embedded in normal operations of institutions;
- Is invisible to most whites;
- Avoids direct racial terminology.


A Mythic "Tangle of Pathology"
Dogmatic Whiteness
From Inferiority to Criminality
Writing Crime into Race
White Evangelical Religio-cultural Toolkit
1
Accountable Freewill Individualism
2
Relationalism
3
Anti-structuralism


Five Building Blocks of Black Protestant Faith
Experiential: Black Protestant faith is active and experiential; it is less concerned with precise doctrinal contours.
Survival: Black Protestant faith is critical to survival and helps make meaning of suffering.
Mystery: Black Protestant faith is mystical and expresses an appreciation for the mystery of life.
Miraculous: Black Protestant faith is confident and comprehensive; the miraculous is ordinary and the ordinary is miraculous
Justice: Black Protestant faith is committed to social justice and equality for all

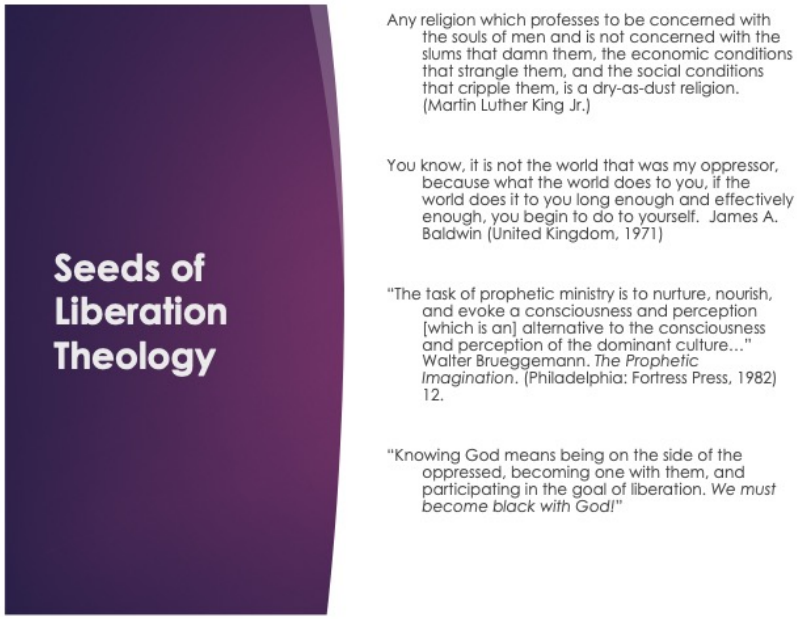

Civil Rights and Religion
1909 The National Association for the Advancement of Colored People Founded
1942 Congress of Racial Equality founded out of The Fellowship of Reconciliation
1954 US Supreme Courts rules in Brown v. Board of Education of Topeka, Ks to end legal segregation of public schools
1955 The lynching and public funeral of of Emmett Till.
1955 Montgomery Improvement Association organized and Montgomery Bus Boycott initiated By Rev. Dr. Martin Luther King Jr. after Rosa Parks and others refused to comply with Jim Crow laws
1957 Southern Christian Leadership Conference founded by Dr. King, Fred Shuttlesworth and Ralph Abernathy, Ella Baker and Bayard Rustin
1963 March on Washington for Jobs and Freedom
1963 16th Street Baptist Church of Birmingham bombed, claiming the lives of four young girls
1964 Deacons for Defense and Justice founded in Jonesboro, LA
1964 Civil Rights Act passed
1965 Bloody Sunday occurred in Selma, AL as nonviolent protestors prepared to march Selma to Montgomery
1965 Voting Rights Act passed

"Faith of our Mothers"

- Jarena Lee (1819)
- Julia A. J. Foote (1823)
- Sister Mary Elizabeth Lange
- Isabella Baumfree (1843)
- Harriet Tubman (1849)
- Ida B. Wells-Barnett (1893)
- Nannie Helen Burroughs (1900)
- Rosa Parks (1955)
- Fannie Lou Hamer (1964)

Features of Liberation Theologies

- Understanding God as liberating, justice-actualizing, revolution-inspiring force in the world
- Praxis of solidarity with the oppressed
- Particularist over Universalist
- Epistemological Break: Oppressed foster unique insight into the movement and nature of God and a special identification with the divine.
- Salvation is social—a consciousness of oppressions—anything that denies full humanity to persons and groups—in society needing to be eradicated.
- The work of liberation is the work of the oppressed, and ultimately re-humanizing the oppressor class. The oppressed plays a redemptive role in God's project.
- Revolutionary—calling for immediate and radical social transformation and structural change.


Seeds of Liberation Theology
Any religion which professes to be concerned with the souls of men and is not concerned with the slums that damn them, the economic conditions that strangle them, and the social conditions that cripple them, is a dry-as-dust religion. (Martin Luther King Jr.)
You know, it is not the world that was my oppressor, because what the world does to you, if the world does it to you long enough and effectively enough, you begin to do to yourself. James A. Baldwin (United Kingdom, 1971)
"The task of prophetic ministry is to nurture, nourish, and evoke a consciousness and perception [which is an] alternative to the consciousness and perception of the dominant culture…" Walter Brueggemann. The Prophetic Imagination. (Philadelphia: Fortress Press, 1982) 12.
"Knowing God means being on the side of the oppressed, becoming one with them, and participating in the goal of liberation. We must become black with God!"