

MP Associates, Inc.



**Assessment Report of the
Synod Anti-Racism Teams
in the
Evangelical Lutheran
Church in America**

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TABLE OF CONTENTS

Section 1 – Overview	3
▪ Introduction	3
▪ Assumptions and Framework	5
▪ Methodology	10
Section 2 – Survey Data	12
▪ Overview of the Survey Respondents	12
▪ Survey Data from Synods with Teams	13
▪ Survey Data from Synods without Teams	26
Section 3 – Interview Results	30
▪ Structure of Team: Meetings, Recruitment, and Funding	30
▪ Formation of Teams	33
▪ Relationship with Synod Office	35
▪ Strategies	36
▪ Training	40
▪ Relationship with Community and/or Partners	43
▪ Relationship with Congregations	44
▪ Capacity and Support	45
Section 4 – Findings	47
Section 5 – Recommendations	49
▪ Advancing the Role of Institutional Leadership	50
▪ Building Synods’ Anti-Racism Teams’ Capacity	51
▪ Providing Institutional Support	52
Conclusion	53
Appendix	A-1
I. Survey Results from Synods with Anti-Racism Teams	A-2
II. Survey Results from Synods without Anti-Racism Teams	A-13
III. Interview Questions	A-16
IV. Acknowledgements	A-18
V. Maggie Potapchuk, MP Associates – Work Experience	A-19

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“Promises are kept when vision is communicated in word and deed, and members are captured by it. For this to happen, we need the leadership of all who have been given responsibility and authority: members of congregations and their pastors; boards and staff of institutions and agencies of the church; synodical bishops; and the bishop of this church ...

Because of sin and indifference, intentional measures are necessary for vision to become reality. We expect our leadership to clarify why measures were taken, and to help members deal with the implications of such measures.”¹

From, *Freed in Christ: Race, Ethnicity, and Culture*

SECTION 1 - OVERVIEW

INTRODUCTION

In 2005, the Evangelical Lutheran Church in America (ELCA) Churchwide Assembly approved the creation of a new position – coordinator for anti-racism education and training – in the Office of the Presiding Bishop. The purpose was to prioritize anti-racism² efforts from the top churchwide organization office with a focus among its white membership. The coordinator position was filled in Spring 2006 and works closely with the director for racial justice ministries in the Multicultural Ministries Unit.

In late 2007, the Conference of Bishops (CoB) Ministry Among People in Poverty (MAPP) Committee expressed its support regarding the intersection of race and poverty and provided funds for capacity-building among the ELCA synod anti-racism teams. This capacity-building project is comprised of three phases: an assessment of the network of synod anti-racism teams’ current capacity and needs; a synod team gathering which also provides emerging leadership a network point of entry; and the production of a post-gathering network resource.

This report completes the assessment phase of this project, which is to “map the capacity, assets and needs of the synod teams and the network as a whole [by] providing vital data to inform content and design of the gathering; content and format of the post-gathering synod resource; and more effective collaboration with other teams and churchwide staff. And, through the process of developing, implementing and analyzing the assessment, churchwide staff would increase their capacity to conduct future research with a sharpened anti-racism and anti-poverty lens.”³

¹ *Freed in Christ: Race, Ethnicity, and Culture*, Section 2 part 3.

² “Anti-racism is an action-oriented strategy for institutional, systemic change to address racism and interlocking systems of social oppression. Anti-racism mobilizes the skills and knowledge of racialized people in order to work for a redistribution of power in organizations and society. It also equips white people with knowledge and skills to acknowledge their own privilege and work for social change.” From *Dancing On Live Embers: Challenging Racism in Organizations*, Tina Lopes and Barb Thomas, 2006. p. 264.

³ From the Conference of Bishops MAPP Committee revised proposal, “The Intersection of Race and Poverty: Capacity Building for ELCA Synod Anti-Racism Teams.” September 24, 2007.

The ELCA's institutional commitment to address structural racism within the church is outlined in four foundational documents: The ELCA Constitution; the Strategic Plan for Multicultural Ministries; the Social Statement, *Freed in Christ: Race, Ethnicity, and Culture*; and the Plan for Mission.

It is important to pause here. The journey to transform institutions and lessen individual prejudice and bias is long. The ELCA is one of a small number of mainstream and predominately white institutions in the United States that openly and explicitly discusses racism in its institutional documents. The work of the ELCA synod anti-racism teams is to be applauded for the members' passion, tenacity and the outcomes they report to date. This assessment report focuses on next steps in what still needs to be accomplished in becoming an anti-racist, multicultural⁴ church. It is important, however, to first reflect on the progress made to date and acknowledge these institutional documents as foundational components of the work and where they have led the institution thus far.

Toward strengthening a systemic approach to meet this commitment of addressing institutional racism, ELCA members in their many roles and functions are encouraged to engage the following questions:

- Assessment: Where are we?
- Vision: Where are we going?
- Equipping: What resources, skills, practices and disciplines are required to reach the vision?
- Monitoring & Evaluation: How do we hold ourselves accountable?
- Momentum & Sustainability: What is the next step?⁵

The timing and scope of this Conference of Bishops MAPP Committee grant is significant in at least two ways. One, it provides an opportunity for the anti-racism network poised to equip the ELCA anti-racism commitment to ask itself "Where are we now?" as a key step in building its capacity. And two, it is an opportunity to increase its capacity by infusing the critical analysis of poverty/wealth into how the network understands and educates on racism.

Through the assessment we learn more about how the ELCA's commitment to address institutional racism is being implemented in synods through anti-racism teams. The part of the institutional commitment most team members were familiar with and could cite is the constitutional commitment to establish membership to "include at least 10 percent people of color and/or primary language other than English."⁶ Team member knowledge of the church's institutional commitment is understandable due to the members' commitment to racial justice.

The first question ("Where are we?") will be addressed directly through this assessment process by studying the data collected and voices heard from the ELCA synod anti-racism leadership and team members. Based on this information, MP Associates will make recommendations in response to the third question, "What resources, skills, practices and disciplines are required to reach the vision?" The three remaining questions of equipping, monitoring and evaluation, and momentum and sustainability will need to be answered by ELCA leadership and members.

⁴"Multiculturalism means more than racial balance and inclusion. All members of the community must be competent to communicate with each other for an effective multicultural process... The goals of multicultural competency are increased understanding, respectful communication, and full inclusion of all people, not cultural competence by itself." From, *Uprooting Racism*, Paul Kivel, 2002, p. 226.

⁵ From powerpoint presentation, Staff Convocation: The Diversity Audit, Commitment to Anti-Racism, and Anti-racism Training, January 17, 2008.

⁶ ELCA Constitution, Principles of Organization (Chapter 5) and specifically 5.01.A87 and 5.01.C00.

The overarching question in thinking about how to build capacity and deepen this work is, “How will institutional leadership (synod bishops, churchwide staff, Church Council) communicate and establish a structure and strategies to support the ELCA’s constitutional commitment to address institutional racism such that synod teams are recognized and their work catalyzed to bring about sustaining transformation of this church?”

An important note to share about language: Throughout this report, the term anti-racism will be used to remain consistent with current ELCA churchwide organization (CWO) language. However, the term “anti-racism” is not a standard term among synod teams or synod offices, nor is it preferred by the researcher. There is current discussion among race relations and racial justice organizations and academics about the use of terms other than anti-racism. Use of this term will be revisited in the recommendation section.

ASSUMPTIONS AND FRAMEWORK

In preparation for reviewing the data, this section offers a framework to address institutional racism and white privilege in four areas to provide context for the reader:

1. Transformational institutional change,
2. Anti-racism training,
3. Evaluation,
4. Different approaches in race relations and racial justice work.

This background information will assist in understanding good practice, challenges, and assumptions.

To understand the context of analyzing the data and for the purpose of transparency, this section first provides a brief introduction to the external consultant firm for this assessment, MP Associates. Lastly, this section presents the methodology for this assessment process.

Assessment Consulting Firm

MP Associates was hired to conduct this assessment process specifically because of its mission to build the capacity of individuals, organizations, and communities to effectively address racism and better understand privilege issues for building a just and inclusive society.

Our work consists of: providing consultation and assessment services, designing and facilitating meetings, identifying best practices, developing tools, curriculum and train-the-trainer programs, and providing coaching services. We work to identify systemic issues, to increase individuals’ knowledge and skills, and to support processes for people to work together across and within racial and ethnic groups. As the researcher, MP Associates’ President Maggie Potapchuk brings her life experience as a white woman with privilege, which has shaped her worldview and understanding of how change works. Her biography is included in the Appendix VI.

Framework

The following is MP Associates’ framework to build the capacity of organizations to effectively address racism and understand privilege issues.

Working on racism and privilege issues is a long, precarious journey. We each must be willing to reach out for assistance, learn from each other, face our fears, and be willing to act deliberately. In the process to build capacity, we work with communities and organizations by:

- learning about the unique challenges and issues and the history and culture of each organization and community.
- assessing the strengths and resources available in each situation, then work together to create a plan of action built on principles of inclusion and equity.
- using a combination of approaches and marshalling data, analysis, and resources to support each process.
- working transparently and believing every group has a shared responsibility to “hold up the mirror” and be accountable to each other and to the wider community.
- raising questions and discussing the implications of each plan.
- working to understand and prepare for the impact of each initiative, and to help build organizational or community capacity as needed.
- believing in grounding participants in a common experience – helping them to understand the concepts of racism and privilege, to understand others’ perspectives, and to develop common understanding amongst the group.

Transformational Institutional Change

Tina Lopes and Barb Thomas, authors of the book, *Dancing On Live Embers: Challenging Racism in Organizations*, provide guidance on how to think through an organizational change plan:

“Racial equity policy and plan

- Includes shared definition of racism and anti-racism work.
- Acknowledges the value of racial equity to the organization.
- Links racial equity to mission, core values and the mandate of the organization.
- Outlines clear actions, time frames, people responsible for each action, indicators of progress and processes for monitoring and evaluation.

Communicating

- Leaders make clear statements and consistently (allocating sufficient resources, making racial equity a standing agenda item in key meetings, ensuring racialized people are among the decision-makers to demonstrate the importance of challenging racism in the organizations.)
- All departments routinely coordinate and communicate racial equity efforts.
- Staff understands the racial and cultural factors that influence communication.
- Staff are able to detect and challenge bias in their own written and oral communication and in those of others.
- People are supported for speaking about racism and racial equity in the workplace.
- Meetings are conducted in ways that recognize and value different ways of speaking, thinking, debating, and making decisions.
- Knowledge and expertise of staff and community representatives are recognized, used, and fairly compensated.

Programs and work with communities

- Major policy is developed with substantial community participation.
- All policy is developed to be consistent with racial equity and other equity policies.
- All aspects of service delivery have been assessed for their consistency with racial equity policy.
- Programs are evaluated in terms of their impact on racialized communities and changed as require.

- The organization requires the vendors and contractors it does business with to abide by its racial equity policy, as well as to practice racial equity as employers and as the providers of goods and services

Education and professional development

- Education for all staff is component of the racial equity policy and implementation plan.
- Education and training is seen as one among many strategies to achieve equity.
- Racial equity education is designed to assist people to practice anti-racism in their daily work.
- Education utilizes community expertise.

Monitoring and Accountability

- A clear structure and process exist for monitoring and evaluating progress on implementing racial equity.
- The process is adequately resourced.
- The structure and processes are clearly communicated to staff, volunteers and community representatives.
- Organizational leaders issue clear statements periodically on the importance of this effort.”⁷

Anti-Racism Training

The second area in this framework is anti-racism training, a key strategy used by synod teams and the churchwide organization (CWO). There are two sources of information to frame best practices in this area. The first is a publication by Ilana Shapiro, *Training for Racial Equity and Inclusion: A Guide to Selected Programs*. Her research includes a theory of change, and strengths and limitations for several training programs and the challenge and future directions of anti-racism training. She says, “... discrete training sessions offered by most programs are not sufficient to produce lasting change in institutions and structures. That will require a broader, sustained plan for change across individuals, groups and systems. ... More work is needed, however, to help participants implement, assess and redesign their strategies for addressing racial and ethnic oppression.”⁸

The second source is Western States Center, a well-known grassroots organization. For six years it conducted dismantling racism training, and based on its experience decided to change its organizational strategy. It offers these words of wisdom:

“Anti-racism education and organizational development are tools for building a shared language, analysis and organizational transformation. ... Over the years, as demand for Dismantling Racism (DR) training from the Center increased, the Project began asking, “Why?” We came to the conclusion that anti-racism training was gaining a reputation that mistakenly viewed it as an end in itself rather than as a set of tools. Based on our experiences, we believe that engaging in anti-racist training, political education, and organizational development work can:

- build a shared language, if not a shared analysis, among staff, board, and members that is helpful in creating more constructive political conversations and strategic decision-making;

⁷ *Dancing On Live Embers: Challenging Racism in Organizations*, Tina Lopes and Barb Thomas, 2006. p. 246-253.

⁸ *Training for Racial Equity and Inclusion: A Guide to Selected Programs*, Ilana Shapiro, Aspen Institute Roundtable for Community Change and Center for Assessment and Policy Development, 2002, p. 111.

- support and develop staff and leaders by providing tools and resources that will strengthen their organizing;
- create a cultural shift within organizations and communities where the consistent naming and framing of racism unmask the often obscured nature of structural racism; and
- develop a shared assessment of how racism and other oppressions are affecting the work of the organization and create a set of shared priorities for organizational transformation.

Anti-racist organizational transformation can result in:

- making the organization more welcoming to people of color in order to develop or expand a multi-racial base;
- modifying the organization's structure in order to be more accountable to communities of color and share leadership with people of color more equitably;
- developing more of a shared analysis and language within the organization so it can effectively frame racism in its external program work and take on more explicit racial justice campaigns;
- helping primarily white organizations figure out how to develop more meaningful alliances with communities of color to advance racial justice; and
- developing stronger relationships among diverse members of color, blunting racial wedges.

...However, the language and methodology used to articulate that analysis and develop organizational change goals needs to be adapted to the specific demographics and background of the communities and organizations. The DR Project has been most successful when we adjust our methodology to account for different learning styles, life experiences, worldviews and literacy levels as we:

- develop a shared language and analysis of institutional racism, power, privilege and the connections to other oppressions;
- develop a shared assessment of the problematic ways racism is affecting the organization; and
- develop collective priorities for the challenges the group should address first.⁹

Evaluation

The third area is evaluation. In this assessment process the question asked is, "Where are we?" Later in this report, we look at the question, "Where are we going?" For us to plan the journey here to there, we need to think about how we think about change, specifically about institutional change. We need a theory of change by asking questions like, "What are the strategies and activities that need to happen to reach our long-term outcomes?" "How do we know if we are making progress?" As you will see in the data, one of the capacity gaps for teams is evaluation. The resource used for this section of the framework is the Web site www.evaluationtoolsforracialequity.org, developed by the Center for Assessment and Policy Development in partnership with MP Associates The following is pertinent to helping understand evaluation with a racial equity lens.

"People's ideas about how change happens are based on their analyses, judgments and observations about how the world works. Data and other kinds of evidence help people make these judgments, but people often choose the data and evidence they examine, interpret data differently and draw different conclusions about what data from one situation imply about another. Different conclusions come in large part from the differences in people's individual experiences and the lived experience of their families and the racial/ethnic, class, gender and

⁹ Sharing the Lessons Learned: Reflections on six years of anti-racism work, David Rogers and Moira Bowman, Dismantling Racism Project, Western States Center, 2005.

other groups with which they identify. For example, it is often said that there are at least “two America’s,” one experienced by people in dominant groups who have the benefits of racial and other forms of privilege, and one experienced by oppressed groups.”

“... in community norms, institutions, and patterns not only take a long time to unfold, but within any given time period there are likely to be changes toward the desired goal and those in the opposite direction. At any given point in time, if one took a “snapshot” of the community, one might see progress or retrenchment or stalemate. That is why it is important to look for overall trends, to use more than one way of observing and recording changes, and to evaluate strategies at several points in time. Strategies addressing racism are especially likely to generate resistance in the community; particularly as they become more visible and more challenging to the status quo...The theory of change for anti-racism work should include strategies for anticipating, identifying and addressing resistance in the community. That will not only improve the work’s overall effectiveness, but also allow the evaluation to include these strategies in its assessment.”

“As strategies and activities are being considered, the following questions can help the group select those with the greatest probability of success and those with the biggest potential impact:

- Are the specific ways in which our strategies address the identified problems and contribute to the desired outcomes clearly spelled out? Is there a well described pathway from each activity or program to its expected immediate effects and from these effects to the next expected change, and so on?
- Do we have evidence -- from research, from best practices, or from experience -- that suggests that the activities or programs of our strategies (if they are implemented well), and their effects, will make a difference in the ways we expect?
- Is the strategy going to be implemented broadly, with sufficient quality, intensity and duration, to make a difference in what you will be able to observe about the expected effects?
- Have external factors that might weaken our strategies or lessen their effects been identified? What has been done to address these factors, or to reduce their consequences, if that is possible? If not possible, what information will be available to take these factors into consideration when evaluating the success of our strategies?”¹⁰

As the ELCA moves into the next stage of capacity building to address structural racism, the question to answer with the teams is, “What is your theory of change?” Then, secondarily will there be an expectation that teams will create their own theories of change, even though it will probably be different across and within regions? The reason a theory of change is important, especially for groups working on racial equity, is “it offers a way for the group to discuss different people’s or racial/ethnic identify groups’ assumptions about what constitutes success of their work, and to set reasonable expectations for the timing and depth of results.”¹¹

Different Approaches in Race Relations and Racial Justice Work

The fourth area is to understand the different approaches used for race relations and racial justice work. First, it may be helpful to provide an overview of the different strands of work in the race relations and racial justice field. The three main strands are individual, intergroup, and institutional. The following describes each cluster of work based on its theory of change:

¹⁰ www.evaluationtoolsforracialequity.org, produced by Center for Assessment and Policy Development and MP Associates. Tipsheets cited by Sally Leiderman, CAPD.

¹¹ www.evaluationtoolsforracialequity.org, Center for Assessment and Policy Development (CAPD) and MP Associates. From Tipsheet 2b, created by CAPD.

- Some believe if we increase individuals' knowledge and their skills, and they understand the different levels of racism, than once there is a critical mass of individuals, institutions will change and there will be racial justice. [Individual]
- Some believe that if we bring groups across racial lines together to discuss how to address racism and build relationships and trust, than once there is a critical mass of individuals, institutions will change and there will be more racial justice. [Intergroup]
- Some believe if we work to change the policies of institutions and we organize residents to understand and conduct a power analysis, then once those institutions begin to change, individual behavior will change and then there will be racial justice.¹² [Institutional]

It is important to note, especially when gathering teams who use different approaches, that unnamed assumptions about the most effective way to create change can provoke tension. There are some who believe the work starts where people are in terms of their worldview; others believe a person should be educated immediately on a justice worldview which would include a power analysis. Some believe some personal transformation approaches are necessary, but in and of itself will not lead to structural racism change. Still others believe that without individual change, institutional change will not be sustainable, yet others believe this approach colludes with the status quo.

Many – including the researcher – believe that none of these approaches can be solely responsible for collective change to lead toward racial justice. Instead, it is a combination of the three and an understanding how they each work collectively in a process of change that will make the difference.

Part of developing this network of anti-racism synod teams will be to share the cutting-edge research on addressing structural racism and white privilege, which is what the teams are requesting.

METHODOLOGY

In November 2007, MP Associates was retained to assess the work of the synods' anti-racism teams. With attention to diversified racial/ethnic, geographic, age, gender and structural placement representation, an advisory committee¹³ was established to provide input at different stages of the assessment process. In early January 2008, the advisory committee reviewed two surveys, one to be completed by synods that had an anti-racism team, and the second to be completed by synods that did not have a team. MP Associates worked closely with Office of Research and Evaluation staff to launch the survey electronically on January 23, 2008.

Invitations to complete the survey were sent to the most current team network contact list (56 individuals) created by the director of racial justice ministries. Paper surveys were made available upon request. Additionally, calls were made to synod offices requesting the names of anti-racism or multicultural contact persons so a survey could be forwarded. Bishops were informed of the survey launch, provided with synod contacts, and invited to encourage completion of their synod's survey, in some cases completing the survey themselves. Two electronic reminders were given. Fifty of the 65 synods returned completed surveys – an impressive return rate of 77%.

Most surveys appeared to be completed by individuals rather than by a team group. The survey invitation could have been more direct about encouraging group completion. The individuals who

¹² M. Potapchuk, *Cultivating Interdependence: A Guide for Race Relations and Racial Justice Organizations*. (Washington D.C.: Joint Center for Political and Economic Studies, 2004) p. 47.

¹³ A full list of advisory committee members is in the acknowledgements section of the Appendix.

completed the surveys were mostly white (84%) and between the ages of 41 and 70 (95%). Therefore, it is important to note that the data collected is based mostly on the responses of individuals operating from a perspective informed by white privilege and a particular generational demographic. Less than half (44%) were completed by the chairs or co-chairs of the teams.

The original plan was to identify 7-9 “high-performing” teams after reviewing the survey data - that is, teams whose practices could be explored toward establishing network standard practices. Analysis was conducted by using several indicators, yet did not lead to an obvious identification of such teams. This could be due to a number of factors, including the type of questions asked, and the fact that no current list of ELCA benchmarks for anti-racism teams exist. Therefore, we conducted two additional sets of cross-cutting analysis to identify other patterns among the teams (e.g., approaches and age of the team).¹⁴ No major patterns were identified using any of these identifiers.

In light of this finding the researcher and the ELCA project staff decided to deepen assessment data by interviewing eight synod teams. Teams were selected based on the following representational criteria:

- almost all regions (except Region 3, since no surveys of synods with teams were completed);
- different stages of team development, including one in the formation stage and one only a year old; and
- different approaches to addressing racism (e.g. diversity, cultural competency, anti-racism, healing, etc.).

Due to the limits of this study, synods that do not have anti-racism teams, but who completed a survey, were not interviewed, though their survey data will be shared in this report. Questions this assessment process does not address are: “What percentage of formal leadership and church members are aware of this institutional commitment?” “What percentage of members embrace and ‘walk the talk’ of this commitment?” “What are the tangible racial equity outcomes in policy and membership that has occurred since the founding of the ELCA in 1988?”

There are three questions to reflect on before and after reviewing the results of this assessment process:

- Though the ELCA overall is 97% white, individual synods have a greater, lesser, or equal percentage of multiracial constituency. How does the ELCA build and support the capacity of an anti-racism network with regional, cultural, racial/ethnic and historical differences to educate and train constituency on structural racism?
- What level of support should each team expect from the synod bishop and synod staff, from churchwide staff and the presiding bishop in terms of financial resources, technical assistance and vocal and action-oriented leadership?
- What shared principles, strategies, assumptions and approaches, if any, should be expected by churchwide anti-racism staff of the network and its teams?

¹⁴ The analysis conducted to identify “high-performing” teams include: by different types of racial justice approaches: individual, institutional, approach unknown; different ways team focuses their work: awareness, awareness/diversity, awareness/institutional, awareness/diversity/institutional, and no focus mentioned; and age of the team: < 4 years, 5-10 years, and > 10 years.

SECTION 2 – SURVEY DATA

OVERVIEW OF THE SURVEY RESPONDENTS

We received a high survey response rate (77%, or 50 of the 65 synods). Of the 50, only 28 were synods with teams; the rest of the responses were completed by synods without teams. Closer review of the survey showed that among the 28 synods that said they had a team, two reported they were inactive, two have not met for one to two years, and two said they were currently in the formation stage. It is also important to note that of the 22 synods that did not have teams, seven reported having an anti-racism team in the past. The following provides a regional overview of survey respondents:

Region	# of Synods	Total Completed surveys	Synods with a Team	Synods without a Team	Synods that Did Not Respond
1	6	4	3	1	Alaska, SW Washington
			B, D, F	E	
2	5	3	1	2	Grand Canyon, Rocky Mountain
			A	B, C	
3	9	7	0	7	South Dakota, Minneapolis
				A, B, D, E, F, H, I	
4	6	6	3	3	
			A, B, E	C, D, F	
5	12	9	5	4	NE Iowa, Northern Great Lakes, S. Central WI
			A, B, C, D, J	E, H, I, L	
6	6	5	5	0	Southern Ohio
			AE		
7	7	4	3	1	Metro NY, NE PA, Slovak Zion
			A, B, D	F	
8	8	6	3	3	Alleghany, Upper Susquehanna
			B, D, F	A, G, H	
9	6	6	5	1	
			A, B, C, D, E	F	
		50*	28	22**	15
		77%	43%	34%	23%

*4 of the synods each completed 2 different surveys. Only one survey is included in the total.

**7 Synods reported of having an anti-racism team in the past. (Oregon, Southwest California, Western North Dakota, Southwestern Minnesota, Northern Texas/Northern Louisiana, Southeastern Pennsylvania, and Saint Paul)

Of the synods with teams, the following synodical variables were analyzed to check correlation with the existence of teams: synod office program staff, number of congregations¹⁵, US population diversity of

¹⁵ A list of the number of congregations for each synod was provided by the ELCA Churchwide Organization. During interviews I shared the number provided, and the majority of the interviewees had a different number of congregations for their synod, and in some cases significantly different (by more than 10).

the synod’s geographic region¹⁶. It is important when reviewing data to reflect on how the historical context of racism and different demographics in each region may impact a teams’ work. The following table shows averages for each of these synodical variables among: synods with teams, synods without teams, synods that did not respond and all 65 synods¹⁷.

Synodical Variables (averaged)	Synod Program Staff ¹⁸	# of Congregations	General Population	White	African American or Black	Asian	Hispanic or Latino	American Indian & Alaska Native	Native Hawaiian and other Pacific Islander
Synods w/ Teams Respondents	3.54	177	6,005,687	79.29%	11.26%	2.83%	9.10%	.71%	.09%
Synods w/o Teams Respondents	2.73	141	3,282,825	82.34%	6.28%	3.25%	8.93%	1.61%	.13%
Synods did not Respond	3.00	159	3,226,653	83.50%	4.95%	2.66%	8.21%	2.81%	.14%
All ELCA Synods	3.14	161	4,480,503	81.24%	8.20%	2.93%	8.84%	1.48%	.12%

The presence of a team is positively correlated (at the P<.05 level¹⁹) with synods that had higher populations, number of congregations and the percentage of African Americans in the region.

It should be noted, among eight synods whose second-largest racial group is American Indian and Alaska Native, five responded that they had no teams, and three did not complete the survey.

For the survey data section, questions are grouped by topic. The survey questions are italicized and followed by the quantitative results. Depending on the question, quotes from survey respondents are included, which are grouped together and italicized. To keep the anonymity of the survey respondent, all distinguishing information is removed. Finally, for most topics of the survey, a box with the researcher’s observations, questions, and/or analysis is provided. If you would like to review the survey, it is located in Appendix I.

SURVEY DATA FROM SYNODS WITH TEAMS

The following is the specific survey data gathered from 28 synods with teams, along with observations, questions, and analysis. In the appendix, the complete survey with results is included. This first section focuses on the structure of the team and its messages.

Teams’ Structure and Message

Which best defines your Team?

96% We are a synod team
 3% We are a community team

¹⁶ The terms used are based on census data versus the name of the racial groups used by ELCA.

¹⁷ Demographic and population data were not available for Slovak Zion and Bahamas.

¹⁸ Specifically refers to whether there is a staff person(s) present in addition to the bishop and support staff.

¹⁹ P<05 which is relatively strong but not conclusive correlation.

If your team uses a different name than "Anti-Racism Team" please tell us what it is?

- 66% Anti-racism Team
- 33% Use a different term. Examples: Commission on Inclusiveness, Racial Ethnic Ministry Working group, Building Racial Reconciliation in Christ's Kingdom, Leadership for Liberation

How many years has the Team been in existence?

- 42% Less than 1, up to 4 years old (11)
- 31% More than 11 years old (8)
- 27% 5-10 years old (7)

Please share information about the Team members

- 32% Majority White (51-79%)
- 25% Predominately White (80-100%)
- 21% Predominately People of Color (80-100%)
- 14% 50%/50% - White and People of Color

Share the different ways team members are recruited. Check all that apply.

- 70% Recruit members one-on-one
- 52% Recruit after trainings or workshops
- 44% Appointment by synod staff/bishop
- 30% Information about Team in synod newsletter
- 30% Open meetings for all interested
- 4% Other: synod Web site

How many times a year does the Team meet? Check one.

- 37% 3-5 meetings
- 26% 6-9 meetings
- 22% 1-2 meetings
- 7% more than 10 meetings

Please share the approximate number of members that have participated in one or more of the following training programs

There are four major training programs used by synod teams: Crossroads, ELCA Anti-racism training, Lutheran Human Relations Association (LHRA), and Women of the ELCA. According to survey responses, two hundred and thirty-two ELCA members have been trained with the following breakdown:

- 62 Crossroads in 11 synods
- 47 LHRA in 11 synods
- 40 ELCA Anti-racism training in 13 synods
- 18 Women of the ELCA in 9 synods
- 65 Other - Participated in other training programs in 2 synods

There are 5 synods that had no members trained. Synod teams averaged 8 people trained, and in 21% of the synod teams, 12-26 people are trained in the synod.

Who has provided funds for the Team's work to date? Check all that apply.

- 89% Synodical funding

- 18% Local congregations
- 18% Individual donors
- 11% Local foundation
- 15% Events/Fundraising
- 18% Other: Churchwide, workshop registrants, sponsors, no funds

Please describe the synod office's relationship with the Team. Check all that apply.

- 78% Activities endorsed/advertised by synod Office
- 75% Provides funding for activities
- 61% Receives Team activity reports
- 57% Vocal support of anti-racism mandate and team's work
- 25% Appoints team members

The following quotes reveal the inconsistencies of synod office support:

- "Synod support, in my opinion, leaves much to be desired as far as assertively promoting and 'inviting' congregations to participate. Several resolutions have been passed over the years at our Synod Assemblies but the incentives to host a workshop or to follow-up on the 'mandate' are weak."
- "The Synodical Bishop has been trained and meets periodically with antiracism team leaders; the Team is part of the Office of the Bishop."
- "Synod budget provides funding, Synod Council receives reports, and relationship between team and other synod structures is very strained and dysfunctional. Team has done little or nothing to share with synod."

Finally, the last question in this section was open-ended to learn what changes, if any, the Team would like to make in the way the Team is organized. Thematically, we learned:

- 35% More team members, e.g., people of color, clergy, and men
- 22% More synod support, e.g., funding, visibility, encourage mandate, coordination, less co-dependency
- 13% Geography, e.g., too spread out, more regional gatherings, other areas of region not involved
- 9% No Changes

The following are quotes from the survey respondents that help to better understand the question above:

- "Hopefully ... we will be able to get some clergy involved which we have never had before and which we believe would help impact the work we have attempted to do."
- "There is talk, although it is not yet in place, that we may have also had a synod staff liaison. We would also like to have more coordination with the ELCA for training and networking, but want to make sure that it is meaningful and not just token activities."
- "None, we have a wonderful relationship with the bishop and the synod."
- "Greater recognition and acceptance of the efforts to raise awareness and struggle with the racism that binds us."

Observations/Analysis/Questions

- The average number of team members was 9; the range was from 2 to 20 members
- There are no self-identified American-Indian/Alaska Natives or Arab or Middle Easterners representatives on the 28 teams.
- Sixty-three percent of the teams that are more than 10 years old remain mostly white even though they have an opportunity to establish relationships with people of color in the synod over a longer period of time.
- The size of the region plays a role in the number of times the team meets. There was no mention on how technology is used to engage members over long distances except using e-mail for team communication.

- With 4 teams over 15 years old (2 are 20 years old), what would the ELCA expect for outcomes based on the age of the team and assuming strategies were implemented sufficiently, consistently and effectively?
- Should additional resources (e.g., technical assistance, training opportunities) be provided to teams in the vulnerable early stages, four years or less?
- Though most teams receive synodical funding, 1) are the funds sufficient to meet long-term outcomes? 2) Do teams face resistance in the funding process from the synodical office? More information about funding will be shared in the interview data section.
- Synod team work is volunteer work. What resources and support does the churchwide staff provide to synod teams, councils and other leaders to do anti-racism work? Does it provide tips and lessons learned regarding outreach, volunteer recruitment, recognition, and support? How is technology used to the fullest extent to support the volunteers working on racism?
- What type of synod support is needed to build the team's capacity and assist in its effectiveness? Is the support provided typical of the synod's practices and culture (i.e., a longstanding commitment to support committees). Is the synod office providing support based on the ELCA Constitution and supporting documents in order to fulfill its institutional commitment to address structural racism?

Please identify the top THREE terms you use to discuss the Team's work within the synod and externally with the greater community.

Seventeen terms were listed, representing the spectrum of approaches for race relations and racial justice work²⁰. The most frequently used terms are:

- 59% Racism/Anti-racism
- 55% White Privilege/Privilege
- 44% Multicultural
- 37% Institutional Racism

Though this was not determined from the survey data, two possible influential variables regarding use of these terms could be the messages heard from the churchwide organization (CWO) and the ELCA Anti-racism training curriculum.

The terms used minimally or not used at all by synod teams are:

²⁰ M. Potapchuk, *Cultivating Interdependence: A Guide for Race Relations and Racial Justice Organizations*. (Washington D.C.: Joint Center for Political and Economic Studies, 2004) p. 71.

4% Oppression/Anti-oppression
4% Race relations
0% Racial Equity
0% Discrimination

For the “field” of racial justice, the two terms that are being used the most are structural racism and racial equity. Structural racism was not included on the list though it would be interesting to find out the level of usage as well as teams’ knowledge of this cutting edge research²¹.

Teams’ Work

Two survey questions were used to learn more about the focus of the teams’ work. Please reference the earlier Framework section, which discusses the Different Approaches in Race Relations and Racial Justice Work to provide context for these responses (page 9). We learned the following about the focus of teams’ work:

Which of the following best describes the focus of your work within the synod? Check One.

67% Increasing racial/ethnic awareness, knowledge & skills
7% Reducing racial inequities in synod
4% Improving race relations among different groups in synod and/or community
4% Reducing racial inequities in greater community

The following themes were identified in a follow-up question about the focus of the team’s work:

22% Providing workshops
22% Increasing awareness
11% Diversifying membership
11% Expanding focus to institutional racism

The following quotes provide further examples of teams’ work:

- “Until recently ... we had more traditional anti-racism teams. Our work produced some good fruit, but now, our direction has changed.”
- “Finding/recognizing the problem is required before we can deal with it. Tradition does not give us the tools for this. It requires new input and new skills.”
- “We seem to be in the education focus of racism work, our synod is very white and some don’t feel it’s a problem, so why address it.”
- “There must be conversations held that address the issues and acceptance of pastors of their role in continuing racist practices within the congregations. Healing must begin to take place on each front.”
- “... We find it difficult to get folks to attend any kind of workshop or training with the phrase “anti” anything attached to it. We are in a strange place in trying to highlight the diversity that already exists in our synod, without scaring people about the changing neighborhood.”

Then later in the survey a three part question about the team’s work:

1. “What are the top three anti-racism issues facing your synod?”
2. “What are the top three anti-racism issues currently facing Society in the team’s geographic area?”
3. “What are the top three anti-racism issues the team has worked on?”

²¹ See Aspen Institute Roundtable on Community Change’s website, www.aspeninstitute.org, and specifically their publication, Structural Racism and Community Building.

The following are their answers to the third question (above), which included all of their choices from the first two questions²².

Synod Issues

- 63% Increasing congregational leaders' awareness of racism/diversity/multicultural issues
- 44% Increasing congregation members' awareness of racism/diversity/multicultural issues
- 33% Working for inclusive synodical policies, practices and worship
- 22% Increasing the diversity of synodical leadership
- 22% Building inclusive congregations
- 18% Increasing the diversity of congregational membership

Community Issues

- 11% Immigrant and refugee issues
- 7% Poverty
- 4% Violence/safety
- 0% Police relations/profiling, economic development, environmental justice, housing, hate crimes

When asked to identify the top issues in the greater community, these synods listed: poverty (85%), economic development (59%), immigration and refugee issues (48%) and housing (33%). Yet only 4 synods are working on the community issues they identified.

What are teams actually working on, based on their assessment of the issues in their synod and greater community?

- 33% are working on a few of the issues identified and then chose other issues to work on.
- 30% are working on all the issues they identify as the top issues.
- 26% are not working on any issues identified as the top issues.
- 11% are working on some of the issues identified but not all of them

Observations/Questions

- How are synods/congregations perceived by the community residents if their priority is not working on significant issues facing the greater community? Though there may be Synod/Congregation service activities addressing a particular issue which meets immediate needs, it is much different role than advocating for institutional/system change with an anti-racism approach.
- Is there pressure to work on the ELCA or synod identified issues only? How is it determined which issues to work on?
- What, if any, established accountability practices exist between the team and its different stakeholders, and specifically the greater community?
- What are the capacity issues involved, if any, preventing teams from working on the issues identified?
- What is the synod's role in the greater community?

²²Issues Facing your Synod - choices included: Increasing the diversity of congregational membership; Increasing the diversity of synodical leadership; Increasing congregational leaders' awareness of racism/diversity/multicultural issues; Increasing congregation members' awareness of racism/diversity/multicultural issues; Building inclusive congregations; and Working for inclusive synodical policies, practices and worship. Issues Facing Society Choices: Police relations/profiling, Economic development, Employment/jobs, Environmental justice, Housing, Hate crimes, Immigrant and refugee issues, and Poverty. For both questions, a respondent could choose "other" and write in an issue.

Addressing Poverty

Describe how the Team addresses, educates, and/or trains about the issue of poverty and about the intersection of poverty and racism.

Teams explained how they address, educate and/or train about the issue of poverty and the intersection of poverty and racism. The major themes of their responses were:

- 43% Training, workshops, experiential exercises
- 27% Have not addressed or inactive
- 9% Handouts, pamphlet
- 9% Advocacy

The following quotes provide further examples of Teams' work regarding poverty:

- "... we present the materials trying to incorporate local poverty/racism context, and promote discussion and future action plans. We follow-up with the congregation. None have continued past 6-8 months."
- "The synod as a whole has adopted the Conference of Bishops statement to address poverty in our communities. The team works at an advocacy level to talk with local legislatures."
- "As part of our program, we address how our institutions use economic opportunities in a selective way to keep whites on top."

It is important to note, 63% of survey respondents would like to learn more about the intersection of poverty and race for their work. This request will be addressed at the Intersection of Race and Poverty: Capacity Building for ELCA Synod Anti-Racism Teams Gathering in September in Baltimore.

Audience

Asking who the team's audience is resulted in a helpful indicator of teams' operating assumptions about how change happens. Overwhelmingly, the teams work from a top-down model, assuming change happens by first educating and training leadership about the issues, leaders in turn will encourage other leaders and congregations to become knowledgeable, leaders and congregations will act on this encouragement and seek education and training, and this education and training will lead to changed behavior. This top-down mode of operation would be consistent with the church's organizational structure and culture. This is discussed further in the section on interview data.

Please tell us who the Team's audience is for your work. Check all that apply.

- 71% Synod leadership
- 57% Congregational leadership
- 43% Congregations request support
- 43% Congregations within synod
- 21% Work in community at large

Please review the following list of strategies. Indicate which Strategies the Team uses:

A list of strategies was provided and participants were asked which ones they used in the past, currently, and plan on using in the future. The following is a list of current strategies and percentage of teams who use them:

- 44% Anti-racism training
- 41% Synod educational events
- 33% Awareness training
- 26% Dialogue groups/study circles

- 26% Community/synod/interfaith organizing
- 7% Leadership development (adult/youth)
- 7% Synod/congregation assessments
- 4% Anti-poverty training

Observations/Analysis

Though training and educational events are the most frequently used strategies, one question not asked was “What do you hope will be the change that will occur from these strategies?” The researcher’s experience is that other types of organizations (community initiatives, nonprofits) typically do not follow up with participants after workshops, seeing training as an event rather than one part of a change process that includes education, skill-building, and action steps. This coincides with what we learned from the interviewees: Teams engage in limited follow-up with participants. It is important to note that, based on the interviews, this decision their capacity was challenged enough just to organize training activities and recruit attendees; limited time is available for follow-up.

Training is an important vehicle to build a critical mass of knowledgeable and skilled individuals. Through training, participants are equipped with a new understanding of racism. Participants need time to integrate this information into their daily lives, particularly when they return to unchanged environments where they are not expected to act with the new anti-racism lens. In this way, there is a need for training to include ongoing institutional and peer support, which then could lead to increased changes in behavior and attitudes. It is important to see, however, training is one of many steps in facilitating the change process and not a single means to an end.

One of the critical steps in a change process is conducting an assessment to learn where an organization (congregation, synod) is in terms of content knowledge and awareness, as well as awareness of the inequities in policy, practice and culture. Only 7% of the synods are currently doing an assessment, and 15% have done so in the past. Conducting an assessment process assists in learning what human and financial resources are needed to implement strategies to meet short- and long-term outcomes.

The top strategies synod teams identified for future use are: youth activities and synod educational events (37% each), dialogue groups/study circles (26%), and anti-racism and awareness training (22%).

Finally, we wanted to learn what strategies were working best. The teams determined the meaning of “best” for themselves:

In reference to the above strategies, what TWO have worked the best within the synod? Why?

- 47% Anti-racism training
- 29% Educational events
- 18% Dialogue/discussions
- 12% Awareness training
- 12% Advocacy
- 12% Youth activities
- 6% Skill-building training
- 6% Research

The following are a few comments regarding teams' strategies:

- "We have presented at every Synod Assembly during the last five years. This in conjunction with our workshops and ongoing stakeholder management has changed the level of awareness in this synod."
- "The work that Research and Evaluation did clearly show that there are many people of color all around us - but mostly our congregations are ignorant of their presence!"
- "Anti-racism training ... has had a good response in the area of "awareness training" from those who have participated. Congregational leaders have been energized to do this, though they haven't always been able to bring these others to the table. The long-term effects usually do not seem to have been very significant and/or measurable."

Barriers and Capacity Issues

Addressing racism in any setting is difficult and complex and can easily be marginalized by institutions and individuals. One of the survey questions was designed to learn what obstacles synod teams are facing in anti-racism work:

What are the top TWO obstacles you face doing this work within the synod?

- 46% Not enough congregational interest
- 39% Resistance to the issue by congregations/members
- 32% Competing priorities within the church
- 21% Lack of time
- 21% Not enough volunteers

The following quotes expresses what the teams are facing in doing this work:

- "Our synodical leaders have been kind and courteous but not as passionate and assertive as we wished they could be!"
- "The lack of support/interest by our congregations is astounding to me and to the team. Most in ____ are supportive of our work 'in theory,' but have done virtually nothing to embrace the necessity of this work. But our team is committed and undaunted."
- "... There tends to be a small pool [of volunteers from] which to draw help. This is acutely painful, in our synod, when it involves leaders of color. These persons tend to be asked to participate in every synodical endeavor."
- "It is hard to show the importance of anti-racism, compared to so many other things, yet racism is often hidden within all that we do."

Observations/Analysis/Questions

The teams described the different types of support they receive from the synod office. Only two synods specifically mentioned that their top obstacles were “resistance to the issue by synodical staff/bishop,” and “lack of synod leadership support.” The obstacles most mentioned focused on congregations.

If synod teams expressed generally that they feel supported by the bishop and synod staff, yet on the other hand they experience strong congregational resistance, there seems to be a disconnect or a lack of communication between synod offices and congregations.

Resistance is a theme throughout the survey (see next section) and deserves further exploration. Some questions to reflect on:

- Are congregations not aware, or not hearing, that addressing racism is a priority of the ELCA?
- How might the methods, strategies or tone used by teams not be appropriate, effective, and/or helpful in their work with congregations?
- What behaviors or responses are the teams expecting based on their strategies?
- Are they reasonable expectations based on racial identity²³ and organizational development theory²⁴?
- Would technical assistance or coaching be helpful for teams to assess congregations’ needs and issues, and then devise a strategic approach to their anti-racism stage of development²⁵?

Capacity Building

A long list of possible capacity issues (on p. A-8 of the Appendix) were provided to learn more about teams’ need for training opportunities, technical assistance, materials, and regional and national gatherings. Part of the question was to learn what teams already addressed, which helps in creating a peer network so teams can support each other’s growth, development, and continue to improve effectiveness.

Our Team has already addressed or is currently working/learning about this area:

- 58% Increase personal awareness, knowledge, and skills
- 54% Training – awareness and skill-building
- 42% Integrating biblical/theological reflection
- 38% How poverty and racism interconnect
- 38% Recognizing power dynamics

²³ Reference book: Wijeyesinghe, Charmaine L., and Bailey W. Jackson III, *New Perspectives on Racial Identity Development*. New York: New York University Press, 2001.

²⁴ Resource books: Cross, Elsie, Judith H. Katz, Frederick A. Miller, Edith W. Seashore. *The Promise of Diversity*. New York: Irwin Professional Publishing, 1994.; Scheie, David M., with T. Williams and Janis Foster. *Improving Race Relations and Undoing Racism: Roles and Strategies for Community Foundations*. Minneapolis, MN: Rainbow Research, Inc., 2001. and *Dancing On Live Embers* mentioned in the Assumption and Framework section.

²⁵ Resource books: Cross, Elsie, Judith H. Katz, Frederick A. Miller, Edith W. Seashore. *The Promise of Diversity*. New York: Irwin Professional Publishing, 1994.; Scheie, David M., with T. Williams and Janis Foster. *Improving Race Relations and Undoing Racism: Roles and Strategies for Community Foundations*. Minneapolis, MN: Rainbow Research, Inc., 2001.

Our Team would be interested in learning more about this area:

- 81% How to deal with resistance
- 70% Racial reconciliation
- 73% How to be accountable to people of color and communities of color
- 63% How to create an inclusive, equitable process
- 63% How to conduct outreach in different racial/ethnic communities
- 63% Addressing the intersection of poverty and race
- 63% Working with groups – multilingual or bilingual
- 63% Accountability with congregational members
- 63% Dealing with burn-out and using self care techniques
- 59% Organizational change/assessment
- 59% Cultural information about different ethnic groups
- 59% Discussing poverty issues
- 52% Creating dialogue groups
- 52% How poverty and racism interconnect

ELCA Resources

Teams were asked how much they use (“use sometimes” or “use often”) various ELCA resources in their work. It is important to note that the usage of a resource may be informed by a variety in release dates and methods of promotion.

How frequently, if at all, does the Team use the following resources?

- 48% Freed in Christ: Race, Ethnicity and Culture Social Statement/Study Guide
- 41% God’s People Building Bridges
- 41% Troubling the Waters for Healing the Church Leaders Guide (white privilege)

The resources least used were:

- 55% Breaking the Bonds: A Workshop on Internalized Racial Oppression
- 52% No Hate Allowed – Resource for Addressing Hate Crimes
- 52% One Body, One Member Web Site Guide
- 48% Lazarus at the Gate (poverty and wealth)

Outcomes and Evaluation

The next group of questions focused on teams’ outcomes and evaluation. A list of outcomes was provided with an opportunity to include others. The following are the top outcomes survey respondents have observed:

What have been the Teams’ top THREE outcomes to date within the synod?

- 70% Increased awareness of race/racism
- 55% Different/increased conversations about race/racism
- 33% A growing number of congregational members with knowledge and skills

The least reported outcomes were:

- 7% Synod viewed as a leader on these issues by members of the greater community
- 4% New programs to promote racial equity
- 4% More messages about diversity/racial equity from the pulpit
- 0% Increased diversity in congregational membership

Observations/Analysis/Questions

What is positive from this response is that the strategy of most teams is focused on building awareness and the survey respondents have observed more awareness in their synod. Each of the top outcomes listed above needs more information to truly understand the change that is occurring from: description of behavior, numbers of people, what type of awareness and conversations are occurring, and what the congregational members are doing after increasing their knowledge and skills.

The least reported outcomes raise another set of questions:

- If a synod is not viewed as a leader by the greater community on these issues, could that become a barrier in the recruiting members of color?
- Are team members not observing the institutionalization of racial equity in other areas of the synod? What are the barriers the synod is facing in institutionalization of anti-racism practices?
- If messages on diversity/racial equity are not occurring from the pulpit, is the synod bishop also not emphasizing this message?
- What factors influence the low response rate of more messages from pulpit?

Long-Term Outcomes

One of open-ended questions posed to learn teams' "two prioritized long-term outcomes." The following were the major themes along with quotes from the respondents:

Please share the Team's two prioritized long-term outcomes.

- 35% Increasing awareness (e.g., congregations, synod leaders)
- 30% Unknown/none has been identified/inactive/can't answer at this time
- 22% Increase diversity of membership/outreach
- 9% Build relationships (e.g., team, across cultures)
- 9% Work on institutional issues/poverty

Quotes

- "The real dream: to make every congregation fully reflect the racial/cultural makeup of its surrounding community!"
- "Building cultural competency within the synod – and creating the vehicle to assist the synod leadership in exploring and attacking institutionalized racism with the synod structures, which includes congregations and agencies within the synod."
- "Enhanced communications and publicity efforts to ensure that this ministry is given visibility and its work shared through the synod's already established information resources; identifying and engaging a smaller number of initial partner congregations for more extensive involvement in the team's antiracism ministry; regularly scheduled introductory, intermediate, and advanced workshops aimed at presenting our common analysis of racism, the development of a greater understanding of the root causes of racism and soliciting greater participation from the congregants who attend these workshops. Ongoing team building through organizing devotions and/or worship for each team meeting, keeping members apprised of prayer concerns and encouraging all members to take deliberate care of their spiritual lives – individually and collectively – throughout the challenging work of the team, Encouraging and expecting team members to meet one on one ..."

Observations/Analysis/Questions

- A third of the teams did not know their long-term outcomes. This response is understandable for some teams that are currently inactive or in the formation stage. Just as this assessment process is assisting the church in learning “where are we?” in terms of the anti-racism teams, it is important for teams to have a vision and know where they are going. This response may be due in part to groups not having the tools they need to create a strategic plan, theory of change and evaluation process (see next section).
- For 35% of the teams, long-term outcomes are focused on increasing awareness. In the survey question, long-term outcomes were not defined. (Does “long-term” mean five years? Ten years?) It is the researcher’s belief that while awareness building activities are ongoing, a critical corollary question is: awareness building to what end?
- What are the implications for the ELCA’s institutional commitment to address structural racism when only 9% of the synod team’s long-term outcomes are described as working on institutional issues? There seems to be a significant strategic gap that will need to be addressed.

Evaluation

Only 22% of the teams have a formal evaluation process and the method most used by those teams are workshop or event evaluations (80%). The following quotes provide some direction on what will help teams with their evaluation process:

Please share what would be most helpful for your Team to evaluate the impact of your work.

- “I don’t know how one evaluates the impact of anti-racism education. People do come to our workshops at synod events, but few invite us to their congregations. Some give positive responses on evaluation forms, but who knows if or how that event has or will change their attitudes and especially actions on race issues.”
- “Beyond offering presentations and attendance, there is no measure presently of the effectiveness of these presentations.”
- “Some kind of form online would be helpful as a guide to the many resources we could be using – just like this survey was to me!”

Observations/Analysis/Questions

In order to know if you reach your long-term outcome, evaluation is a part of the process. On the Web site www.evaluationtoolsforracialequity.org, it describes why a group may want to evaluate its work: “to document what was done; to examine how well it was done; to learn what difference the strategies and activities made in the short and long term and to meet accountability requirements. In addition, groups that want to pay careful attention to privilege, power, oppression and racism may also choose to evaluate their work for the following reasons:

- To understand unintended effects/perverse effects – to make sure that the strategies and activities of the group “do no harm”
- To uphold inclusiveness principles – sharing power by sharing all of the information available about what is intended and what really happens
- To allow people to judge for themselves the results of the work
- To share information with people who may be doing similar things so that they can avoid “reinventing the wheel”²⁶

²⁶ From www.evaluationtoolsforracialequity.org, Tipsheet 1D-1, Why do an evaluation?

SURVEY DATA FROM SYNODS WITHOUT TEAMS

After gathering contact information about the survey respondents, the next question asked whether the synod currently has an anti-racism team. If respondents answered "no," they were directed to this shorter survey to learn whether a team existed in the past, barriers to starting a team, capacity issues, and level of support needed from three key leaders (presiding bishop, synod bishop, and the coordinator of anti-racism education and training). There were 22 respondents to this survey (referred to as the "no team" survey).

When reading this section, it's important to note several comments from these survey respondents were along the lines of "I am new here," "I have no idea of the history," and "I am just guessing." The respondents' demographics are predominantly white (86%), mostly male (54%), and predominantly aged 41-70 (95%). As previously stated, 7 (32%) of the 22 synods previously had teams. The first question was designed to learn more about those seven synods that had teams in the past and why they did no longer.

How many years ago did you have a team?

33% 1-3 years ago

33% 4-6 years ago

33% 7-9 years ago

The average amount of time lapse is 5.3 years

What are the top TWO obstacles you face doing this work within the synod?

66% Not enough volunteers

33% Lack of resources

33% Resistance to the issue by congregations

33% Not enough congregational interest

33% Competing priorities within church

The following reasons were given for why the team is no longer in existence and the obstacles faced:

- "One leader died and the other left the area with no leaders in place to create/grow a team."
- "Lack of leadership and participation."
- "When the team was first trained, they did numerous events. The requests quit coming in, so we publicized that we would do mission trip training and debriefing, Color of Fear discussions and published a newsletter - post 9/11. While some got a good response many people balk at the anti-racism label ..."
- "No Interest."
- "Change in synod staff, change of bishop, committees were not functionally effectively. Multicultural and Anti-racism were sort of combined in one committee, and the focus was not clear to the synod or the committee. Are we celebrating diversity and/or combating racism? Neither was done well."

For these same seven synods, we asked how many people were trained. Surprisingly, the number was greater than those synods with teams. Two hundred and fifty-one members have been trained with the following breakdown:

148 Crossroads in 4 synods

8 LHRA in 2 synods

60 ELCA Anti-racism training in 5 synods

35 Women of the ELCA in 5 synods

There was an average of 23 members trained per synod²⁷

- 1 synod has 50 people trained, another 90.
- 1 synod – no one was trained
- 1 synod used to work with a community group.

Their comments regarding the training:

- “I’ve been here 5 years and haven’t heard of these [training programs].”
- “The numbers are a guess.”
- “All committees and Synod Council participated in _____ late in the 1990s. After the initial push, it sort of drifted no follow-up. The synod was very synod staff focused and if the staff did not have time to lead a committee or make it a priority it did not get done. We are now encouraging more team initiation.”

Questions/Analysis/Observations

The training question raises some concerns. If synods that no longer have teams have an average of 23 trained members (in one case 50, in another 90) when the average number of trained members is eight for synods with teams, then the following questions need to be asked:

- What happened?
- Why is there no longer a synod team?
- Did support from the synod bishop and staff change?
- Did congregational resistance to team efforts result in frustration and team member burn-out?
- Did anti-racism training effectively prepare team members for their role?

(The section below on interview data gives further information and discussion about anti-racism training.)

Synods which have never had a team were asked to explain the reasons. The themes that emerged were:

If your synod has never had a Team, please explain the reasons why as specifically as possible.

- 36% Lack of diversity in the synod
- 36% Other groups/committees or other ways of doing the work
- 28% Size of the synod (staffing)
- 14% Inactivity of the team
- 14% Lack of leadership and participation

Their comments:

- “Our small synod has had staffing limitations and limited volunteer resources from which to draw together a team.”
- “Our synod is 1% people of diversity. We are 99% white. As a small synod we have had to pick and choose what we can support.”
- “Anti-racism functions were spread throughout the synod’s units.”

²⁷ The outlier synod with 90 training participants was removed to provide a more accurate average training participant size.

- “We don’t feel that [it] is necessary in our context. We have other forms to deal with the issue. We respect the dignity of each person that is our point of starting.”
- “We are a small synod that does not form teams to deal with every possible ministry concern.”
- “... All synod committees/task forces were “jubileed” out of existence in 99-2000. I don’t know if the anti-racism team was among them.”

With the assumption that a synod may want to initiate or re-initiate a team, the survey asked what is needed to do so; response themes included:

What is needed to (re)initiate an Anti-Racism Team?

- 50% People (Committed, Passionate, Trained)
- 50% Support (Staffing, Synod Council, Bishop, CWO)
- 22% Resources and training

Other needs mentioned were: time, money, urgency, and commitment. A sample of the comments from this question:

- “We would need first to find stakeholders interested in the efforts. Ideally these would be people not already embedded in the synod structure.”
- “It seems that any initiation will have to come from a sense of urgency related to the significant decline in congregational membership and the growing population of a very diverse community around Lutheran congregations.”
- “Some cross-cultural leaders with passion and gifts for anti-racism. We have an active Latino team and are working on creating an African-American team, but nothing that crosses over and beyond.”
- “It would be good to get some new folks to a training. We need to recruit some people of color who are willing to do this . . .”
- “We are in the midst of multiple transitions in our synod—transition to new staff members. . . A compelling case needs to be made that forming an anti-racism team will assist us in pursuing critical priorities.”

Finally, respondents were asked, “Would you want to meet to strategize with other synods on how to start the team?” Only 54% responded as interested. Their comments included:

- “Cultural competence works on the self first, and is a softer approach to working with people of other cultures...I think there would be less resistance and wider participation in anti-racism if we get people to be more culturally competent.”
- “I would be interested in networking with neighboring rural synods that are facing similar changes in demographics as we are.”
- “My expectations would be that such networking would lead to sharing of ideas/strategies/resources and provide a venue through which to help one another work through frustrations and celebrate evidence of effectiveness.”

EXPECTATIONS FOR ROLES OF THE COORDINATOR, SYNOD BISHOP AND PRESIDING BISHOP

For synods with teams and without teams, surveys included questions for teams to identify what they expect from the role of the coordinator of anti-racism education and training, the synod bishop, and the ELCA presiding bishop.

For the coordinator’s roles, synods with and without teams agreed on the same top four roles.

Synods w/ Teams	Synods w/o Teams	Roles for the Coordinator
60%	54%	Provide resources and tools
44%	50%	Communicate the anti-racism vision
40%	32%	Grow and support a network of teams
40%	32%	Develop and implement anti-racism plan of action

For the synod bishop, the overwhelming response was please, “Be a vocal supporter.” For those synods without team, the one higher priority is for synod benchmarks to be created along with a plan for achieving them.

Synods w/ Teams	Synods w/o Teams	Roles for the Synod Bishop
74%	41%	Be a vocal supporter of anti-racism work
55%	36%	Encourage congregational leaders to make anti-racism work a priority
55%	23%	Provide support and funding for anti-racism training and activities
30%	27%	Communicate theological argument for anti-racism vision
26%	32%	Establish synod benchmarks and strategic plan for achieving them

For the presiding bishop, again teams overwhelming requested vocal support.

Synods w/ Teams	Synods w/o Teams	Roles for the Presiding Bishop
66%	59%	Be a vocal supporter of the anti-racism work
63%	41%	Communicate a theological argument for anti-racism vision
59%	50%	Communicate to synod bishops the importance of engaging and supporting this work
59%	18%	Ensure anti-racism is integrated and aligned among the units of the churchwide organization
37%	37%	Ensure resources are provided to reach the goals and vision of the anti-racism work

SECTION THREE - INTERVIEW RESULTS

Though much was learned from the survey process, it spurred more questions about the fundamentals of the teams' work. In-depth interviews helped shape a baseline profile for team practices. Hearing stories and listening to team members' reflections helped illuminate more clearly an understanding of team practices. Interview questions were sent in advance so interviewees could prepare and talk with fellow members about how to respond to the questions and to collect different members' stories.

Interviewees' were asked permission to share their stories, always with the option to go off-record. Throughout this section some quotes and stories are identified; in other cases they are not. The researcher decided whether to provide identification; the concern was ensuring that certain stories and remarks were not taken out of context. For confidentiality, interviewees' names are not used unless they choose to reveal them. All information contained in the reporting of the responses is per the interviewees' perspective, with no further research conducted to "verify" information. Finally, in this section the researcher's observations, analysis and questions are integrated throughout the interviewees' stories and comments.

The synod team interviewee sample is diverse in terms of age of the team, focus of their work, and geographic area. Five of the interviewed teams had been in existence from four to 20 years. One team has been in the formation stage for three years; another team has existed for less than a year; and one team had existed for three years, then recently reinstated itself and stayed together for a year.

Members from eight teams graciously agreed to be interviewed and share stories of their work:

- Eastern Washington/Idaho,
- Metropolitan Chicago,
- Nebraska,
- New England,
- Northeastern Ohio,
- Sierra Pacific,
- South Carolina, and
- Southwestern Pennsylvania.

STRUCTURE OF TEAM: MEETINGS, RECRUITMENT, AND FUNDING

Team Structure and Meetings

The interviewees provided insight into their team meetings: how many times they met, their typical agendas, and what practices they used to continue individual and team growth (e.g., awareness/skill building activities, relationship-building, accountability, decision-making processes). These teams had six to nine members and met annually three to nine times. Three of the teams met more than six times annually. Most started their meetings with a devotion or prayer and included check-in time among the members. Two of the teams focused on addressing issues, either on diversity or oppression, and formulating responses or actions based on a specific issue. Five teams' agendas focused on planning events and/or workshops, coordinating overall operations, or deciding which issues to bring to synod assemblies.

Two teams in particular, the Metropolitan Chicago and New England synods, were identified with unique and comprehensive structures in comparison to their peers. The Metropolitan Chicago Synod Anti-Racism Team recently reorganized to enable better use of team members' time, skills and knowledge base. They formed a six-person leadership team which sets the overall anti-racism team agenda and schedule, develops and administers the team's budget, creates general operating policy, procedures and any related matters affecting the team as a whole. They recently created three sub-ministry teams and each team member is asked to make a three year commitment:

- Team Life – focuses on supporting the full team and keeping the members on track in conducting ongoing analysis and outreach.
- Advocacy – develops statements to respond to current issues occurring in the synod or the greater community.
- Education – develops workshops and education events and provides the internal educational process for team members.

Once a year, the team participates in a follow-up training with Crossroads to remain sharp in its analysis of racism and privilege. Representatives from the leadership team also attend Crossroads advance organizing training, which not only provides additional skill-building opportunities but also exposes them to a network of organizations doing this work.

The New England Synod has a Leadership for Liberation Team which is composed of six people. They would like to grow their team, though there are challenges with the small percentage of synod members of color. They will not ask more white people to be part of the team unless there are also people of color to join as well. One of the team members commented, "Otherwise, you end up with eight white people and two people of color and now all of the decision making and the power is white-driven. ... The underlying value being if you're making decisions that affect the life and death of the people of color, you take direction from people of color." After a prayer or a devotion, the leadership team discusses oppression and prays for necessary healing of those issues. If there is an issue in the synod involving a person of color or community of color with possible implication of racial oppression, the issue comes before the team which works to resolve it or refer to a future team meeting.

The difference in their structure is that there is not one contact person. If a question is posed, it is posed to the full team. This practice sometimes frustrates other people in the synod since this process takes longer and it is different than typical committee practices, but it is a team principle. Each member has a say but ultimately they take direction from people of color. When an issue is brought to the team, the team conducts an analysis of racism and white privilege and how it permeates the institutional structure, look for areas of growth and healing, and then their goal is to advocate for visible transformation in the synod, whether a policy change or individual action needs to be taken. They continually try to resist the traditional ways of exercising power, allocating resources, and call one another into accountability. To educate individuals in the synod, they use the "Healing the Wounds of Racism"²⁸ process, in which 129 people have attended two stages of the process. Sixty-two remain active and in community with each other. There are four community meetings a year.

Recruitment

The types of recruitment activities described by the teams are:

- Calling parish pastors for names
- Facilitating break-out sessions at Synod Assembly

²⁸ "Healing the Wounds of Racism is not another "program," but rather a "process" which involves participants in an ongoing attitude of prayer and openness to new feelings, understanding and actions about racism and its affects on all of us. Huperetai, a cross-cultural teaching alliance leads this process." From a Healing the Wounds of Racism Pamphlet.

- Organizing an application process
- Inviting training participants
- Having a display at Synod Assembly with information about the team

Regarding calls to parish pastors, one team remarked, “We were met with phenomenal hostility. Pastors were offended that a call was made to find people for this team.”

At South Carolina’s Synod Assembly, people could spend time with different ministries and meet for a half hour. The team broke into small groups, and asked participants, “Share what you are doing in your congregation to reach out to your community or share what you are doing on issues of inclusion.” From this process they identified potential team members and invited them to serve.

In Chicago, when they decided to expand the team, a new process was developed. Their synod is divided into eight conferences. They contacted every pastor in the synod to ask them to encourage people to attend the workshops in their conference. The workshops were introductory (four hours), attended by anywhere from two to 40 people. In one workshop Spanish translation was provided. People were invited to complete applications if interested in further training. Those interested were invited to a 2½-day anti-racism training. From this process, 10 people were invited to join the team. The new Team Life committee is now charged with creating a formal process of recruiting and inviting team members and integrating them within the team, as well as creating a ritual to say goodbye to team members after they serve their three-year terms.

In New England, after the second stage of the “Healing the Wounds of Racism” process, the people of color met and decided who would be the leaders from among them. The whites who attended were asked to write three names on an index card of the people they would trust in the movement to “watch their back.” Those names were then given to people of color and they chose the white people from among the names on the card of who would receive an invitation to be on the leadership team.

Passion on the issues of diversity or anti-racism is the number one criteria for the most teams. Nebraska team members shared, “We went after folks we knew expressed some desire or some passion to this work. The larger makeup [of the team] is white ... it was important that white folks speak to white folks. At the same time being intentional that the voice of our ethnic community was heard and we are not operating a single plane.” Sierra Pacific team also believes experience working on a team and good communication skills are important and wants to make sure one person is not dominating the agenda. Almost all teams shared the challenge of ensuring diversity of race and age.

Funding

We learned from the survey that most teams receive funding from the synod office, but there was no information on amounts or if the funds met the teams’ programming needs. From the interview process, teams reported that their funding from the synod office ranges from less than \$500 to \$19,000. It is important to note that the two synod teams with a unique and comprehensive team structure have the largest funding, \$16,000 in New England and \$19,000 in Chicago. The Chicago team organized a resolution to be passed that it be part of the synod budget every year. The synod that had a team for four years and then reinstated a team which lasted less than a year had the smallest budget, less than \$500.

One person said, “I struggle with that [funding], because I guess I’m just too used to working in the church with nothing to work with.” Some teams have worked to find private sources. One team is working to be self-sufficient, in case there is a new bishop who decides to provide less support to the team. Two teams reported cutbacks of approximately \$4,000. One team reported their synod will pay for registration for

conferences or training, but team members are responsible for paying for all travel costs. The average budget for five teams (not including the two teams with the largest budgets and the team still in formation) is \$2,400.

Lessons Learned

Interviewees shared their lessons learned regarding the structure of the teams, especially for those synods that are forming or would like to form teams.

- “Team members have six-year terms. People come and go but you never see a break. The team is 20 years old. I find the term really does help, because so much of what we do is building our relationships and building trust across the cultural and just social backgrounds that we bring, that that then becomes a model for how we help congregations work together.” – South Carolina
- “One learning for me is ... that our central goal is analysis and it's one of the places where we keep coming up against – people join the movement and they want to do something and they want to fix something, they want to change something. What can we do? How can we go out there? Analysis is what happens before that. And that's what people don't want to do. Maybe because it's not action intensive enough and because it makes you squirm. ... We need to do it with humility. But I think the goal is not simply to go out there and do and change and fix, but why is it that we do it? ... At the end of this meeting, who's doing all the talking? Or why did we not trust the community? Why did we go off and do that on our own? That, for me, is the key for what a leadership group brings to the floor. Yes, we have to do things. But, it's the analysis piece that can get lost unless there's someone keeping us on task.” – New England
- “Once we had the team to invite new team members – we did not have structure – before you go to recruit – like in anything – we have to come from a position of strength – we [are] looking to build ourselves, to increase our numbers but not that we are going to fall apart. We have to have a process and a plan in place before you do this. And be really clear what expectations are ...” - Chicago

FORMATION OF TEAMS

Teams Formed

Two of the teams interviewed had been in existence for 20 years. Both of the teams were formed based on the ELCA's goal that in 10 years 10% of its members would be persons of color or those whose primary language is other than English. For one team, their nickname was “quota police.” In both teams, the early history of these teams were unavailable. For one team they originally focused on celebrating diversity and sent smaller teams to meet with congregations and support an outreach process for new members. Also this team assisted congregations with education after the ADA passed and when female clergy were appointed. They held workshops and educational forums.

Eight years ago in the New England synod, the bishop invited the leader of the Huperetai to meet with her and discuss their process. Two years later, the first stage of the process was implemented with members of the Synod Council, synod staff and committee chairs. The following year, the deans were invited.

In the Chicago synod, two teams existed prior to the current team. The first team was formed in 1991, after outside funding to bring representatives from Chicago, Central States, and the Nebraska synod for an anti-racism training. The team never grew and had limited support to implement the training workshops, and through natural attrition it ended. Then in 1996-97, a new team was created which included ecumenical partners. This team did not focus on training and also had limited support. The team experienced burnout and just stopped meeting.

In 2000, the third formation of the Chicago team, the process was much different. First, a planning design task force was created by the bishop's office. The bishop, at the time, attended 2½ days of Crossroads training and conducted the recruitment for the planning team. The team discussed what happened in the past, what worked, what did not work, how to recruit and put together a team. They hosted a series of workshops to let congregational members know they were doing anti-racism work again began recruitment. An application process was created. The team recruited people with specific skill sets: organizing, ability to do presentations, as well as some knowledge of anti-racism work. After the team was recruited, everyone attended 10 days of Crossroads training over a 1-year period. The training was mandatory for team members and if people were unable to attend then they had to resign.

Teams in the Formation Stage

The Sierra Pacific Synod is in the final stage of forming a team and the Northeast Ohio Synod team is less than one year old. One of the synods currently has a multicultural committee whose sole purpose is to provide training when requested from congregations. For both of these synods, a situation occurred which led to their formation.

In the Sierra Pacific Synod, in the early 1990s anti-racism work was done by a witnessing team which never "caught fire" and so the ministry was disbanded. Their region is diverse, and congregational members were asking how to do a ministry in different racial and ethnic communities. The Synod Council was supportive of beginning something new and a group began to meet to formulate ideas. They met 4-6 times a year and used the term "working group" as well as active words in their proposal. The focus was originally on cultural competency – "learning about different cultures to make sure we are sensitive and proactive." This focus was also due to their experience that in using the term anti-racism, "too many people put up a wall right away and they wanted to walk in an open door versus a closed door."

Eventually they also included an anti-racism focus because they wanted to address institutional issues. After a presentation to Synod Council about their ideas, the working group was asked to develop a plan to improve and increase Synod Council awareness and also to create strategy, on behalf of the Synod Council, for the whole synod. To create the proposal, they hosted 4-5 meetings in different parts of the synod, including the seminary, and with the African American Lutheran Association and the Arab American Lutheran Association. In the meeting (2-4 hours), they shared their concept of three focus areas: ethnic ministries, anti-racism, and cultural competency and then listened to people's ideas. The comments from the participants were included in the proposal. They also made phone calls and e-mailed pastors to learn who in their congregations had a passion for one or more of these focus areas.

The Northeast Ohio Synod council unanimously passed a resolution for the formation of its team, and the bishop offered full support. It began with a task force on the Synod Council. At each Synod Council meeting for a year, members provided anti-racism training. The main resource used was *Even the Stones Will Cry Out*. It was decided to use the Women of the ELCA materials though they are open to other programs. The mission statement they adopted was, "Our goal is to raise awareness of whiteness and white privilege for the purpose of meaningful dialogue about race, racism, and privilege in the synod and the communities we serve."

They sent out letters and applications to 25 to 30 people recommended by synod staff and Synod Council and received four responses in addition to the multiracial co-leaders. In the application they asked people to define racism and white skin privilege. The team met four times for five-hour periods, went through a relationship-building process, and worked on increasing knowledge and awareness as well as demonstrating use of materials. The training started in early 2008, with the focus on Synod Council, synod committee members and staff. Their charge was two to four workshops a year for committee members and two different experiences for synod staff. Team members knew their commitment would be 18 hours plus planning and their continuing education.

RELATIONSHIP WITH SYNOD OFFICE

Interviewees were asked about their relationships and interactions with the synod office in the following areas: communication, level of involvement, the impact of a change in bishop, level of resistance and the type of support which would be most helpful from synod staff and/or bishop.

For almost all teams, a staff person sits on the committee and serves a key role in communicating the work of the team and helps the team learn what is happening in the synod. Three teams reported a high level of support from their bishops, including regular meetings, attendance at events or training, and in one case attendance at the team's meeting.

In one synod, two teams were created focused on ethnic-specific strategies (African Descent and Hispanic) with some duplication of efforts; there is no coordination between the teams or through the synod office. The New England team has provided assistance to the Synod Council at different times, i.e., being a process observer for white privilege. Some teams were viewed as the "experts" by the synod office, for others they were an afterthought and sometimes a team was not included at all. There were stories of times the synod office did not consult the team about issues that were occurring. Some teams report that the synod staff, on the whole, are more involved in events than the Synod Council. One person reported, "In my experience, our assistant to the bishop has always been a participant at our meetings ... And they support us with money. And they ask for regular reports; the Synod Council wants to hear from us. I got floor time at the council meeting last year."

From this sample of interviewees, what does not surface is a consistent expectation for either of the key leadership groups (Synod Council and synod staff) to participate in training, be held accountable for ensuring equitable and inclusive practices, or for providing vocal support for the ELCA's commitment "to confront, among others, the scandalous realities of racial, ethnic, and cultural oppression." One person reported that the relationship with the synod office is "lip service." The example cited was that although synod staff listened to proposals to include multicultural issues, it was acknowledged but never included.

Changes with Bishop

Four teams had not experienced a change in their bishop; four had experienced a transition and two of those were recent. These transitions had differing degrees of impact, typically including at least a change in the staff liaison.

For some teams, the change will or has provided more support of their work, since some of the new bishops are passionate and committed to creating an equitable, inclusive church. For one team the bishop, in fact, played a catalyst role for the team's new approach. Now with the upcoming change there is some uncertainty. Another team was proactive during the election of the bishop, by attending candidate forums, learning about each candidate's commitment and experience with diversity and race relations, and discussing the importance of this work with people voting in the election. Another team said that after the transition to the new bishop, multicultural issues were not in the forefront anymore and a change in structure of the office has limited their work due to reduced support.

Resistance from Synod Office

Team leaders were asked if they experienced resistance from the synod office or bishop. Some of their responses were:

- "Much of what we have done in the synod just feels like we do things because we have to or because someone said it was important. So, a team is set up and it's put in place and then you all just do whatever you want to do. That's sort of how it's felt to me."

- “More apprehension than resistance from the bishop. The bishop is not using his authority to communicate his expectations regarding this work to the Synod Council, committee leaders, and staff. He is apprehensive to create consequences for not ... attending training or events.”

Team members were asked to describe the ideal relationship and level of support from the synod office and the bishop:

- “Integrating what we are doing with the rest of the ministry team. The way we are set up as a separate entity. We are exclusive ourselves.”
- “We would like the bishop preaching that the issue of inclusivity will be lifted up as part of, not just an extra thing we are doing, but the main thing we are doing is reaching out.”
- “How synod staff share information and be transparent and accountable especially when it involves people of color, e.g., names in the candidacy process.”
- “Have an anti-racist analysis in the candidacy call process, budget decisions, exercising power etc”.
- “A commitment to the community process that is honored with accountability and analysis.”
- “For the bishops to preach that this is vital work and encourage congregational leaders to be leaders regarding creating a multicultural, inclusive and equitable church.”
- “Mandate all clergy attend training and at least three representatives from each church attend training.”
- “Consult the team if something occurs which falls into the realm of our expertise.”
- “We want a stronger connection with the Synod Council without going through a separate ministry.”
- “To ensure at least one member of the staff is a person of color and for the synod staff to put the time and energy into being in relationship with ethnic communities.”

And finally, one person wants to ask other teams, “How to deal with a synod moving to slowly to put this on the agenda, what methods did other teams use?”

STRATEGIES

In the field of race relations and racial justice, many believe the key to addressing structural racism is integrating three broad strands of work for sustainable transformational institutional change: 1) increasing the awareness of individuals about race, racism, privilege and power; 2) building collective strength for change or improving relationships among various racial/ethnic groups, and 3) working directly towards more equitable institutions, often through attention to policy change work. These strands have emerged from different theories of organizational change.

Though increasing diversity of church membership to 10% people of color is an ELCA constitutional commitment, the questions are: Have the three strands of work been implemented with an effective level of intensity and consistency across all synods? Would it then become a long-term outcome and achievable in 10 years?

With such a broad diversity of strategies and goals from synod teams, it seemed apparent that there was not consistent messaging from the ELCA. Are synod teams to build a multicultural church, an inclusive church, an anti-racist church, an equitable church or all four? Regional variables are also a critical consideration, such as the history of racism and demographics in each synod, in deciding the different intensity of the strands of the work.

For example, a recent article in the Washington Post about Utah and its race relations stated that less than one percent of the state’s 2.6 million residents are African Americans. After interviewing several African American Utah residents, the writer commented on “... the mix of ignorance, presumption and often an almost touching innocence that animate their stories about living in a place where most white

people appear to be well-intentioned but simply do not know very many black people, and are not sure how to act.”²⁹ What does a team facing those issues implement as strategies versus teams in regions where whites are now or will soon be the minority?

There are some teams which have a comprehensive program and are seeking to work on each strand area and other teams that are singular in focus. Some teams' sole purpose is to provide an event or a few trainings a year, respond to incidents in congregations, or prepare for the introduction of a new social statement. The teams overwhelmingly focus on increasing awareness of synod/congregational leaders and members, which is important in a church composed of 97% white people, though it is not in and of itself sufficient for institutional change. The multi-strand approach is supported by the ELCA Social Statement “Freed In Christ: Race, Ethnicity and Culture.” This statement names four action areas: public leadership, public witness, public deliberation, and advocacy.

Obstacles

One theme expressed by some team members was the amount of effort they expended to be a part of the Synod Assembly, the Synod Council agenda, and/or to receive attention and support from the bishop. Some have faced institutional barriers and individual resistance. And there were some teams who were successful in integrating their work within the synod's structure and practices. Those who have not experienced much success may experience burnout and the intensity of the work could suffer when members learn that institutional authorities, with assumed awareness of ELCA's commitment, choose not to use their leadership to work toward becoming an inclusive, welcoming, equitable church. Though there may be many very legitimate reasons for these decisions, it is important to note the impact.

Strategies

The following are examples of the synod team's strategies followed by quotes expressing their needs and challenges:

- Host a dinner along with a speaker at the Synod Assembly.
- Offer two, three-day processes, facilitate quarterly one-day community meetings with participants, and conduct analysis on incidents involving people of color and/or communities of color.
- Offer Crossroads training, workshops at Synod Assembly, SWOT analysis, Foot Analysis of synod's impact, create a town hall meeting at Synod Assembly.
- Address a different “ism” each year and host an educational event or workshop and also a celebration of diversity. At Synod Assembly they are given instructions or questions to address or figure out how to handle. For example, one team focused on a human sexuality social statement and recently assessed the feasibility of starting a Korean church.
- Conduct training as requested by congregations, using mostly Women of the ELCA curriculum.
- Educate the synod about immigration including creating media, print and either a forum or an interview process. Interview immigrants from 60 years ago to present, including those that consider themselves undocumented and learn their story to share with congregations. The team plans on what issues to bring up at Synod Assembly – world hunger, immigration etc.
- Host topnotch worship and fellowship events which include quality speakers and hands-on mission events.

²⁹ “A Different State of Race Relations,” Karl Vick, (Washington Post, June 1, 2008).

Quotes

- “Congregations want coaching on how to reach out, some encouragement, and to share ideas. They’re so scared [the Latino population is new to the state] and I think especially on the cultural piece we need some education, such as what to expect and what not to expect.”
- “Trying to help folks get into relationships with persons of color so they can be accountable and grow the relationship rather [then] what was practiced in the past, smacking them (strong confrontation), and hoping people gain some new realization. Everyone is at different level – we have different training that we do.”
- “It would be helpful to have more things for Bible study. The team is just practicing with the material and would like to be exposed to other techniques and approaches.”
- “Creating inclusive policies – reaching out to diverse groups. More strategies than policies - there is no working plan [for] national Latino ministry development, we don’t operate within the synod. There is really no African American strategy developing even though there is a national one. There isn’t one developing multicultural plan. Strategy will be more looking at ministry specifically with congregations.”
- “We only meet a few times a year, so you have momentum and then it slows and stops.”
- “Initially being perceived as the ‘quota police,’ and dealing with the discomfort in the air and people moaning about it. After five or six years the tension has not come up at the assembly.”

Communication With Participants:

Most teams do not have an established process for staying connected with people who participate in their programs and workshops. Part of this is due to capacity issues and lack of administrative support. The other challenge is once you have people interested, it takes significant time to plug people into volunteer opportunities, provide an orientation, and give continued support and guidance.

Most ELCA synod teams’ norms are to decide what is best in terms of strategies, focus and intervention. Typically, program participants are not asked for their ideas and feedback until the conclusion of an event. Accountability³⁰ is a fundamental principle in anti-racism work. One committee member said, “... The committee sits down and talks about what the synod needs to know. What difficulties are there in the synod? What do people need to learn? What is going unaddressed?” Most said they would like the feedback and the opportunity to share resources. Some teams ask the participants at the end of the event if they would like a follow-up session, but generally people do not request them.

Focus and Motivation Of Team Strategies

- “We are fighting the culture of the synod. The constitution supports us in that it establishes us [the team]. It is the theological framework and our sense of calling as Christians. Because that is where we begin every meeting, as we talk about what scripture is saying to us as it relates to our work in inclusive ministry. I mean, each person is individually compelled and driven to be a part of this work.”
- “The more knowledgeable we are as a team the more likely we will break it down. We need to let people know what’s going on and what they are not seeing so we can attack the beast. It is an amazing thing with folks in the training - the biggest eye opener people mention is what [they] didn’t see [prior to the training] – that is why the educational piece is vital. Most [people’s] reaction to antiracism training - they are going to cry and will be guilty. We don’t do that.”

³⁰ Definition of Accountability: “The process must advocate for the institution to develop accountability to People of Color which requires that the institution and the people using institutional power have the responsibility to act in ways that give life to People of Color.” More info available, www.reconciliationmission.org/resources/antiracisminitiative/

- “Our state has many small communities that are changing rapidly with diverse immigrants. It is critical for us to raise awareness and knowledge and skills.”
- “Primary focus is awareness as well as building relationships – mission field work to help congregations with many of our mission emphases there can become natural opportunities for conversations. Gospel one of the major drivers.”
- “White people need to understand what this is all about - it’s not about people of color – it’s about the equal distribution of power. Changing policies how we decide how recommend for roster leadership. We need white people that say I don’t need to be in charge – that’s the biggest issue. ... We as white people denied ourselves and people of color things because of our racist attitudes and its not going to change unless we realize on our own – we are not going to do this. We need to be aware – come home forget about it – its not part of my everyday reality unless make myself be aware of it. I [would] love my white sisters and brothers – to see this.”
- “Theological framework is my focus. I understand from the very beginning when I heard racism equals power plus prejudice. The power I have as a white person I didn’t ask for and I don’t want sometimes – the same with baptismal power – there are days I don’t want it. I believe the power of the spirit than the power of the culture forces and we can work to make sure that power of the spirit informs the other power. For me it was coming to understand cultural power which I was never aware of ... so the theological framework is the only reason to do this. It is the gospel – my only hope the church works on this – there isn’t any reason for anyone to give up power unless for the gospel duty.”

Audience

Most teams focus their work on synod and congregational leadership, giving the following reasons: first, the assumption that if leaders are educated they will educate others, as it is believed a top-down approach is needed to reach many people and build a critical mass. Second, because of the size of some of the regions, it is the most efficient way to reach the number of congregations. One practice also used by a few teams, when hosting an event or training, is to advertise in the community and invite partner congregations to participate as well.

Some of the comments regarding audiences:

- “They are the ones that come to Synod Assembly. You start with the head by getting them involved [and] others will follow. You’ve got to find the movers and shakers and get them on board. Because if the pastor doesn’t buy in, then you can expect the congregation won’t either.” -South Carolina
- “This state is 460 miles across and 30 miles top to bottom – if we don’t engage the congregational and synodical leadership to help them engage people in the conversation – we are too spread out and diverse in the synod. This is how we can impact that effort – we have to depend on the leaders and congregations to be a part of it – if we can’t get them on board, our ability to have relationships of any significance is going to be nil.” -Nebraska

Since few teams are evaluating their work except for event and workshop evaluations, it is difficult in this report to truly gauge the impact of the teams’ strategies. A couple of comments of how two teams are reflecting and evaluating their work:

- “The Huperetai mentors the leadership group. There was a meeting dedicated to evaluating our own inner workings: How are we accountable to one another? How are we allies? What have been the successes and what have been the limitations of what we’re doing? The bishop was also in attendance along with the staff. What was very helpful about that was that we were examining how is it that we are all complicit involved in a system, in an institution that has not done analysis and is in many ways racist and how are we members of that and how do we do analysis without tearing one another down and maintaining our sense of being allies and keeping the goal of healing in mind but yet looking for a systemic change that needs to take place.” -New England

- “Workshop evaluations were of value, especially on areas that we ended up changing. Participants let us know if something dragged. The best assistance was talking with the people who hosted the workshop – what worked/didn’t work, what was your gut sense. We didn’t have anybody from the other synods come and watch our presentation, you know, and say, ‘Hey, this is what we do or this is what we don’t do.’ And I’ve never been to another synod’s training. So I don’t know. Those would have been good evaluative tools, but we never got that far.” -Eastern Washington/Idaho

Long Term Plans

As noted earlier from the survey data section, this is an area to build teams’ capacity, not only in regards to strategic planning but also engaging more members and leaders of the synod to create a long-term action plan.

The following quotes communicate interviewees’ short-term and long-term outcomes:

- “Ideally would like to see congregational ownership. At a celebration, congregations all over the synod would come together and share how they were supported or encouraged or inspired by something they heard or saw and they were equipped then to go out in their communities. At our Synod Assembly we could in 10 years come close to approximating the level of diversity in our communities. It is a real indicator of where we are not. It takes a long time to create the energy and the synergy and the momentum that it needs to get there. And then once you reach the critical mass, then you couldn’t stop it if you wanted to. But you have to reach the mass, and it’s not a 10 year process.” -South Carolina
- “Ultimately our goal is to strengthen this as a movement in a community. For more and more people feel they are invested in this, that they are part of a community, that they have responsibilities within the community. It’s been a challenge for us. There is something in terms of sort of challenging traditional ways of exercising power and authority but that challenge isn’t just coming from a six-person team, but that’s coming from a wider community and that the folks that are receiving the challenge, if we want to use that language, are also part of the community and that we were allies in this, together, as opposed to us against them.” -New England
- “Our short-term goal is to get the Synod Council trained. Our long-term goals include: enhanced communications and publicity efforts to ensure that this ministry is given visibility and its work shared through the synod’s already established information resources; identifying and engaging a smaller number of initial partner congregations for more extensive involvement in the team’s anti-racism ministry; regularly scheduled introductory, intermediate and advanced workshops aimed at presenting our common analysis of racism, the development of a greater understanding of the root causes of racism and soliciting greater participation from the congregants who attend these workshops.” -Chicago
- “Continue to provide anti-racism workshops and increase diversity in congregations.” -Southwest Pennsylvania
- “We would like to have congregations invite us to do training.” -Nebraska
- “We would be an anti-racist institution – long-term goal. In my dream world, I would like any rostered person to be recommended to any congregations based on gifts not on skin color ... It would be wonderful not to have to designate a certain number of people of color to be elected – the mix on our council and committees wasn’t legislated but happened naturally.” -Northeast Ohio

Training

Synod teams and congregations have availed themselves of workshops and training opportunities made available at different times primarily through four entities: Crossroads, ELCA Churchwide program, Lutheran Human Relations Association and Women of the ELCA. Other training entities used by interviewees include Huperetai and Kaleidoscope. One team created its own curriculum based on the work of some of these entities and other organizations. Teams’ experiences of these workshops and

train-the-trainer programs vary widely. In some cases experiences have been less than positive and remain unresolved, informing current team work.

Of the eight teams interviewed, four shared a negative experience of anti-racism training early in the history of the team (most just referred to training in general and not specific references or whether it was a train-the-trainer program). In two synods, these early teams conducted training with congregations and it seems they were initially well-received. But later, congregational resistance grew to the materials and requests for training ended. One perspective was the training “came across so harsh, people simply didn’t want to be ‘beat up about this.’” The training was described as too shocking and too invasive and people were called racists to their face. “It was painful for people of color and it was too hard on our white brothers and sisters.”

In another case, an ecumenical team implemented several anti-racism trainings and work was begun on creating institutional teams. The team eventually broke apart when members stopped talking to each other, and the aftermath was described as people expressing “much sadness and pain.”

In response to these early negative experiences, teams created different language to talk about their work, for example: inclusivity, diversity, building bridges, and multicultural. Some teams which experienced resistance to their past training said they wanted to ensure current training did not reflect anti-racism concepts, though some wanted to use a few of the exercises from an anti-racism training curriculum.

Through discussion with interviewees about their training experiences, four themes emerged:

1. For some, after what was described as a few days of training, team members were encouraged to return to their synods and offer workshops, sometimes with limited facilitation or training experience or guidance.
2. Others said the tone of the training did not fit their synods’ cultures. For some synods, at a certain point, congregations’ requests for training just stopped. For one synod their training activity did not even begin because they could not create enough interest since it was called “anti-racism” training. Teams told stories of how they are currently dealing with negative responses to training experiences, even though in some cases those experiences happened some years back.
3. A few teams mentioned that proprietary rights regarding use of training materials were a barrier to their work.
4. For many of the interviewees an underlying theme was the lack of institutional support (e.g., resources, mentoring, network) for doing this work. Some individuals were pioneers in starting a discussion about racism in the synod. They were asked to “confront the scandalous realities of racial, ethnic and cultural oppression,” without, as some noted, a solid ELCA organizational infrastructure or security that “someone has their back.”

As mentioned earlier, there are different ways of addressing structural racism. Due in part to the unresolved nature of some early negative anti-racist training experiences, some synods have chosen approaches other than “anti-racism,” for example cultural competency or multicultural ministry. Though it is important to increase people’s awareness, it also takes critical analysis to affect institutional racism. While some teams do integrate critical analysis more than others, often a team’s approach was chosen primarily in reaction to a training experience rather than based on an assessment of synod’s needs.

For a relatively short period of time, ELCA staff organized a centralized and comprehensive program to increase the number of facilitators in synods. The following training was offered:

- Two-day anti-racism awareness training
- Four-day advanced anti-racism training

- Five-day facilitator training
- Annual Facilitator retreat

The interviewees did not mention or were not aware of this ELCA program. The programs may have been offered prior to interviewees' membership on the team or maybe not implemented fully for all synods or known to all synods. While the above program is helpful grounding for potential facilitators, it is missing some standard train-the-trainer components, including: establishing facilitators' competencies, interviewing all potential facilitators, organizing a mentor program, checking in regularly with new facilitators, and continuing education. One of the foundational concepts in anti-racism work is that individuals need to work continuously on their knowledge and skills, such as understanding the complexities of racism, internalized oppression and supremacy, establishing relationships with people of different races, and doing personal work in same-race caucuses. An individual and team capacity needs to be assessed prior to introducing resources, workshop designs and training programs.

Below are a few quotes about the adverse impact of past anti-racism training workshops:

- "The difference between what the team was trying to do previously, which was important work, but for our synod and our time, [was] not where people are or are willing to be. And we've shifted to try to come at it from a very resourceful point of view to say we want to help you and give you some training and some ideas about how to just reach out to people who are different. And not bringing up the fact that one of the reasons it makes it harder is that we do have racism in our hearts. That usually comes up in the discussion, but we don't advertise that."
- "Well, the challenge was just even being received positively. I remember we talked about the whole language issue, because when you call something 'anti' anything, that doesn't give a lot of hopefulness. It really was an immediate barrier."
- "Less than five congregations invited folks in to conduct anti-racism training and for one of them there were four trainers and three participants. They were invited by the pastor so either not marketed well or there was hostility between the leadership and congregation."
- "The people were turned off about the former anti-racism training, and the word spread. We changed the perception by using language that is not as forceful, and intentionally stayed away from anti-racism. We talk about cultural differences, and use neighbor language – how can we be respectful of one another. Instead of bringing our own agenda to the table we have been more intentional about asking what you want to learn. So our work is built upon the interest and needs of a particular group not just simply an agenda that you share."

As stated earlier, training is considered one of the best strategies and used by most teams. The following are examples of how synods' teams are currently using training as a strategy in their work:

- "One of the resources they use is 'Beyond our Comfort Zone.' This resource helped set up the discussion by having questions on the table and work through a process of what makes this difficult and how it could work in congregations."
- "We are not invited to present at Synod Assembly. We ended up inviting ourselves. The Synod Assembly usually does not have a lot of breakout times – we don't meet in ministry teams or interest areas. So we decided to host a meal in a separate room. This has happened for two years."
- "We do one set of retreats a year – other years there were two opportunities. We cancel many of them for lack of attendees. Sometimes we have eight to 12 people. We talk about it at Synod Assembly and publish announcements in the newsletter, on the Web site, and the bishop brings it up in the bishop's report as well as word of mouth. We have done workshops at the Synod Assembly and also at their fall workshop event."
- "The process of "Healing the Wounds of Racism," it's basically they sort of look at themselves as doing this work through spiritual grounding and looking at many of the texts of the prophets and Jesus that confront religious control or religious legitimization or political oppression and economic exploitation. They also believe that repentance is central to their calling. The other aspect or core conviction is that of

understanding cultural realities and doing social analysis, recognizing that we've been culturally conditioned. So, social analysis is a key part of their process as well as creating a community of accountability. And then the idea that this is not a commodity to be repeated but it's about nurturing and fostering a respect for a process. It's a group that's facilitated a process of self-understanding, historical exploration, political analysis, and biblical underpinnings. Then, basically, I believe they come in, they invite persons into the process and then once you're invited into the process, you covenant into a communal relationship of accountability and support. They don't understand, this is not a product for consumption, but it's a process for life. It's not training. It's not a workshop. It's entering into a process, it's covenanting into a process."

- "We continually revised our training as we got more resources – from Stir Fry Productions, Southern Poverty Law Center, LHRA, and from Crossroads. We have been conducting their training for 3-4 years ... We used to have training for 7-8 congregations. It was not just for the congregations but also for them to invite city and business leaders."
- "Teamed up with a local university [that] has a National Coalition Building Institute chapter. They utilize some of our team members to assist with the facilitation. To date we have had two workshops and will offer more."

RELATIONSHIP WITH COMMUNITY AND/OR PARTNERS

Although teams identified current issues in their community, overall, very few teams work on issues such as: economic development, environmental justice, housing, and violence in the greater community as a team or with partners. As reported in the survey data, a few teams are addressing societal issues such as immigration (11%) and poverty (7%). Only a few of those teams interviewed work with community partners and even less with ecumenical organizations. Most of the interviewees mentioned individual team members' involvement in various community organizations and campaigns, which is typically reported back to the team. The primary focus of the teams' work seems to be inwardly on the synod. This may be due to the limited capacity of the teams and available resources. In talking with some team members, it did not seem that they perceived working on community issues as part of their purview, nor did they share a perspective that the church's relationship in the community impacts outreach and ethnic ministries.

The following are examples shared from interviewees regarding the scope and nature of their relationships with the greater community:

- "Establish a partnership with the local seminary to increase their awareness of diversity and racism."
- "Invite people in the region to educational events."
- "Members of the team are involved in justice work that includes dealing with racism and white privilege."
- "Partner with other churches in the region to co-host training programs."
- "Create a way to respond to community issues. After an issue about health care came up in the community, the team was not equipped to respond."
- "Work with an ecumenical organization which provides training to their members."
- "Support congregations working to help immigrants."
- "Involved with interdenominational alliance which is primarily African American clergy persons and participate in the Mayor's Clergy Advisory board."

And a final comment from an interviewee,

"The world is the church, it's not a building. You have to work in the community."

RELATIONSHIP WITH CONGREGATIONS

As mentioned earlier, the teams focus their work on engaging synod and congregational leadership which is mostly done through established events such as Synod Assembly or entities such as Synod Council and synod staff. Again this decision is based on the perception that change happens top-down and also because some regions are geographically large. Teams did share different strategies they used to engage congregations in their work. The following are some examples:

- “Hosted an event at the Synod Assembly, and then every two years have more in-depth training. Targeted pastors to attend the event at assembly and 30% of the participants were pastors. Currently in discussion with a few congregations to meet on a regular basis for mutual support with outreach and social ministry.”
- “Outreach for training participation include appeal in the synod newsletter, Synod Assembly and relying on training participant to go back to their congregations and recruit.”
- “Reach out to pastors by asking the clergy on the team to contact their peers. In the past, one-on-one contacts with Synod Council members were used to learn what people want to know and their self-interest.”
- “Advertising for the team’s work occurs through flyers, one-on-one and newsletters. E-mail sent to people includes the sample outline and benefits.”
- “Engage congregations through workshops and celebrations at Synod Assembly.”
- “At the assembly, the team has a table with information about the work they do as well a place for congregations to sign up for training or assistance. We have received a good response.”

One team believes its increased connection to congregations is based on providing training to the Synod Council. The council members are now applying racial analysis to the council’s work. The team is receiving requests from congregations as well as other organizations.

Some teams expressed challenges to engaging congregations. In one case a current member of a team who had been with her church for 11 years was unaware of the team’s existence until she was invited to be a member. Her comment was “... what the synod is doing I don’t think people really know or care to know what the synod is doing.” Another team said “I found the clergy reluctant to enter into this thing, reluctant to bring this to their congregation. And that was as much of a frustration as the synod, maybe even more of a frustration. And some of these congregations should have been leading the way -- larger, wealthier, more powerful congregations in their communities.” Interviewees cited a bishop never mentioning the work of the team in any public way, except to provide space for a team member to do announcements at Synod Assembly.

Some teams said they don’t have the ability to go into congregations, especially those where they need the work the most. They solicit participation of congregations at events but if they are not requested to enter in, they will not pursue it. In another synod they have a high number of congregations but mostly small ones. The synod office’s focus is on strengthening congregations. Though this team member believed to strengthen the congregation it would help to reach out to diverse people who migrated to the region, these small rural congregations are sometimes the most resistant to outreach and differences.

Congregational resistance was consistently mentioned on the surveys and with the interviewees as one of the top barriers. In the interview, we wanted to learn more about what the resistant behavior looked like, especially at the congregational level, and how some teams respond to it. The following describes the resistance and some of the strategies:

- “Our congregations are all white – they say, ‘Why do we have to deal with this, I already had anti-racism training in the workplace,’ or they say, ‘I’m not a racist.’ Also the movement has been perceived by many as negative.”
- “There are folks who go to a retreat and hate it. ‘I’m not a racist.’ Some people come out of the workshop and say, ‘Wow I have just been transformed, just never seen the world that way.’ Others believe it’s just crap. And they go home and tell people, they go to clergy meeting and say, ‘Those folks are just bleeding heart liberals, we are going to fill the Synod Council with all of these race monitors.’ It’s a threat.”
- “I think we need to engage individuals rather than congregations. There still has been an expectation if you join one of the key power groups in the synod: Synod Council, synod staff, or the candidacy committee, there is an expectation to participate in the retreats, so we begin to have a shared language around this. That expectation is present. But that expectation has not trickled down into the congregation level and it is through individuals going back to their own communities and maybe we’ll evolve.”
- “It’s covert. Some pastors say this is not part of strategy – we just can’t do this. And then there is the other attitude, they don’t really need this; everything’s fine and why are you turning things up. Why are you using anti-racism, it is a negative word. Why can’t you use multicultural. ... We are not trying to educate – we are trying to organize racism away.”
- “That’s the difficulty. You can’t really impose your will on churches that are blatantly racist. ... We don’t - - we or any other team I don’t think has the power to intervene.”
- Another synod team also spoke about small congregations that are primarily white and are just now aware there is a problem, or are aware they are not welcoming. Some of the members have participated in an anti-racism workshop, and believe they are complete.
- “Silence is very loud.”

As stated earlier in the section on strategies, one of the basic principles in anti-racism work is accountability. Team members were asked, “What are your assumptions about what congregations in the synod need to become multicultural, inclusive and/or anti-racist? What/who informs those assumptions?” Some teams said they conducted several one-on-one sessions with members to learn about issues and receive feedback. For most teams, however, team members’ roles within the synod, their knowledge, observations, and assumptions were relied on as the sole methods for creating a team strategy. Using the accountability principle described earlier, part of the team’s responsibility is to be in relationship and accountable to people of color. This is especially important for those teams whose membership is predominately white.

CAPACITY AND SUPPORT

During the last part of the interview, synod team members were asked about their capacity needs and the level of support they would like from the churchwide organization (CWO) (It was not specified by the interviewer whether CWO was referring specifically to staff and/or to ELCA leaders in general.). The immediate capacity need that most teams mentioned is for more members. Most teams are seeking diverse membership, so one of the challenges in finding more people is the Church’s relatively small number of people of color. The other capacity needs expressed included:

- “The synod doesn’t have a built-in mechanism for doing that [identifying leaders]. There are no leadership development workshops or other gatherings.”
- “... Working to be financially independent so we are not dependent on the synod budget or will be impacted by new bishop’s redefined priorities.”
- “The current team members are committed – committed to everything – so it is difficult to coordinate people and also can lead to burnout.”
- “Being seen by the synod office as a resource, and being utilized for doing things we know about.”
- “For our team to better trained and receive the latest training.”
- “More funds from the synod office budget.”

The team members next shared what they believe is the churchwide organization's role in this work as well as the level of support needed. Some did not know that a coordinator of anti-racism education and training existed in the office of the presiding bishop until the assessment process began. Interviewees said they want a team network that gathers regularly to learn what others are doing, with a strong communication mechanism to share information and an updated database. The resources they said would be helpful are: Bible study ideas, fundraising tips, resource lists, how to support volunteers (and keep them involved), workshop designs with liturgy, and information on immigration.

As for the churchwide organization's role, they continued to express the need for vocal support and leadership. They had several ideas:

- Issue an accountability agreement with the candidacy committee, synod staff, and Synod Council to be thoughtful in recruiting people of color in these positions, using a racial analysis, and being culturally competent.
- Develop an internal accountability process within the churchwide organization to model to synod offices. "How are we creating a way, as a church, to take direction from persons of color in all that we do? Is there racial analysis being conducted on all policy initiatives?"
- For the presiding bishop to strongly encourage bishops to integrate this work into synodical operations and ensuring we are creating a critical mass of knowledgeable skilled allies.
- Influence the synod office to take this work seriously.
- Further study or investigation of new paradigms for doing this ministry and helping people become an inclusive church. Keep us up-to-date with cutting-edge material.

Two final quotes illustrate the importance of support and capacity-building:

- "As chair, sometimes I feel like I'm stabbing in the dark, not having any clue of what I'm supposed to be doing."
- "Anti-racism work is difficult, especially when you don't feel you are supported. ... Just to be told 'keep up the good work' would be helpful."

SECTION FOUR - FINDINGS

The following findings are based on the researcher's interpretation and analysis of the survey and interview data. They are based on "snapshots" of the ELCA synod anti-racism team members' work, which they graciously shared. The data includes individual and team perceptions and observations as well as factual information. There is still information to be collected from those synods that did not answer the survey and it is still necessary to interview synods that no longer have teams to better understand what happened. It will be important for those with long-term relationships with the Church's anti-racism journey and knowledge of the teams' work to also interpret this collection of data.

- There are limited patterns of work among teams even when different variables are applied, such as teams' age, strategies used, and focus areas.
- Without consistent support from the presiding bishop, churchwide staff, synod bishops, and synod staff, these synod teams still were able to implement various strategies, most consistently training and educational events, to different scales and quantities to fulfill the church's vision of becoming an anti-racist church.
- The training methodology of three external training organizations (Lutheran Human Relations Association, Crossroads, Women of the ELCA) is evenly distributed among most of the responding synods.
- Most teams are focused on awareness-building activities, without a clear plan for long-term institutional change, and typically focus almost exclusively on congregational and synodical leadership.
- Most teams said they are not addressing issues of poverty and would like more resources and assistance.
- Most teams do not have a process or strategy for evaluation to: reflect and refine what is being done; celebrate and publicize accomplishments and successes; expand engagement through information sharing; and to learn what differences the strategies made in the short and long term.³¹
- Support provided by synod offices takes the form of endorsement and/or advertisement of activities, funds, and vocal support. synod offices' level of support varies, and for most synods no clear expectations or roles have been defined.
- Where synod bishop and office support is present, it has not necessarily led to congregational openness, interest or invitations for education and training. Though congregational interest or involvement is inconsistent and in some cases described as resistant, it is not known if what teams are offering is what congregations need.
- Teams express challenges in regard to cultivating member diversity and team sustainability. The lack of exposure to volunteer management resources may be a factor to address.

³¹ www.evaluationtoolsforracialequity.org, produced by Center for Assessment and Policy Development and MP Associates. Tipsheets cited by Sally Leiderman, CAPD.

- Teams do not have diverse funding sources and sometimes their funding is vulnerable due to changes of the synod bishop. The range of funding is significantly different across synods. The two teams with comprehensive programs were also the two teams that received the most funding.
- Most teams did not have membership criteria, apart from passion about the issues. A few teams expected members to attend training or educational processes, but not all. One of the foundational practices in anti-racism work is requiring team members to attend training so they have the same analysis of the issues and use common terms to plan their strategy.³²
- The rate at which teams use ELCA resources varies. It would be important to learn: distribution methods, technical assistance needs, usability of the information in synods, and/or access to the resources are factors in how they are being used by teams.
- Across the synods, there is no consistent pattern of practices or strategies for institutional change and racial equity. Though some strategies are used more frequently than others, synod teams implement them differently, e.g., the type of training curriculum or number of activities.
- In some synods, anti-racism training has been a key strategy to meet short-term outcomes. For other synods, anti-racism training has negatively impacted interest in the work. For a few synods the response to the negative impact of the anti-racism training was to choose different approaches, such as cultural competency and prejudice reduction.

³² Fifteen Tools for Creating Healthy, Productive Interracial Multicultural Communities: A Community Builder's Toolkit, by Institute for Democratic Renewal and Project Change Anti-Racism Initiative. Pages 5-6.

SECTION FIVE - RECOMMENDATIONS

The data collected from this assessment process shows how the synod anti-racism teams can and do play critical roles in the ELCA becoming an anti-racist church. The work of the teams needs to be affirmed and recognized by the ELCA. These individuals are taking risks and addressing a complex issue in a role that is usually marginalized and demoted in society.

The impact of the teams' work in their synods is not well known on two key levels. First, communication of teams' strategies and programs within their synod, among the network of teams, and in the greater churchwide community is inadequate. Second, since benchmarks have not been established to identify progress toward the ELCA's vision, and most teams currently do not evaluate their own progress, it is difficult to assess their impact. Currently the impact is measured by teams' observations and trends within the synod (e.g., increased requests for training, more mention of anti-racism concepts in Synod Council). It is important to collect this information, though teams need to be operating from the same set of benchmarks to understand how their work is collectively making an impact within the ELCA.

The challenge for the teams is not only to implement effective strategies while also having to respond to resistance from congregations and leaders, but to do so as volunteer committees with varying levels of support and capacity. The question to answer is, "What is the church's responsibility and accountability in its support of the anti-racism teams?"

Part of this assessment process involved reviewing materials (e.g., foundational ELCA documents, the ELCA Web site and synod sites, and pertinent documents received from the coordinator of anti-racism training and education) of the ELCA to further understand the internal structure to support teams. It was impressive to learn what the Church has implemented in the past few years. Two examples are:

- "In 1998, the churchwide organization ... developed an anti-racism program that provided training modules for all churchwide staff and elected and volunteer leaders, including the Church Council, Conference of Bishops, and elected members of boards, steering committees, and advisory committees. Resources and advanced anti-racism training and facilitator training events also were developed. ... In 2003, a two-day anti-racism training be required for all new churchwide staff and elected and volunteer leaders ..." (from Report Of Actions Of The Church Council, November 2002)
- "In November the council voted to begin planning 'for its continuous education, reflection and training on the issue of sexism, just as the Church Council has committed itself to continuous education, reflection and training on the issue of racism.' One of the short-term recommendations was to use 'racial justice monitors at all council meetings as a mechanism for accountability.' The council agreed 'to affirm the possibility of engagement of a racial justice monitor or monitors at future meetings of the Church Council to provide observations on the process of deliberations of the council.'" (4/19/2007 ELCA News Service)

Each of the above actions are critical components to institutional change, though not well-known by the change agents on the ground. Knowledge of these actions could give teams inspiration, guidance, ideas for strategy, and institutional backing of their work. Communication in a large institution is always a challenge, especially one with member and volunteer-led commissions and committees. Instituting a formal network should assist with sharing this important progress.

Though the Church Council stated in 2003 that training would be required of specific leadership, this requirement did not translate to a consistent response based on stories from the interviewees. (However, there may be information of which the researcher is unaware regarding the way this training was

implemented.) Many teams expressed their struggles and frustration in engaging leaders to participate in training. As this work deepens within the ELCA, all programs, practices, and policies need to be assessed, monitored and evaluated in terms of equity, inclusiveness, and power dynamics. It will be important for teams to be included as stakeholders and leaders in creating a comprehensive action plan for the church to become anti-racist and multicultural.

The recommendations are based on analysis of the data collected and the researcher's lengthy experience working on racism in community settings, providing technical assistance to communities and organizations addressing racism, and research on capacity-building issues. The following recommendations are focused in three areas: advancing the role of institutional leadership, building team capacity, and providing institutional support.

ADVANCING THE ROLE OF INSTITUTIONAL LEADERSHIP

- It is important for regular communication from the churchwide organization (CWO) with synod bishops and teams to report the progress toward making the internal operations of the church more inclusive and equitable. It's also important for the CWO to model and be transparent on the trials and tribulations of this organizational journey and their lessons learned.
- Work toward the vision and ideas expressed in the four ELCA documents with a clear consistent voice from all leadership, specifically the presiding bishop, Conference of Bishops and Synod Councils. Since the documents mentioned have less clarity on implementation, it will be important to include action ideas for becoming an anti-racist church.
- Building capacity to deepen the ELCA's work will take a different level of involvement from leaders, along with an enhanced governance structure, more resources, an investment of time, and an expanded staffing structure. It will be important for all intermediaries working on these issues to commit to the equity principles to be established and to understand the different contexts of the synods (history, demographics, etc.)
- Twenty years ago, the commitment that the church should become, in 10 years, 10% people of color and people who speak another language, was constituted. It will be important to reassess this goal and to consider the church's responsibility and relationship with the greater community. The Western States Center, a well-known grassroots organization, has done significant work on dismantling racism and offers this wisdom:
 - “Many places in our region have so few people of color that the goal of making existing white organizations legitimately multiracial is incredibly difficult if not counterproductive. In those places, strong, independent organizations of color are most needed. When organizations are competing for the time and energy of a limited number of leaders of color, those leaders often get burnt out and/or tokenized. In some cases, trying to diversify a primarily white organization may create additional barriers to the building and strengthening of organizations of color. ... Some organizations need to accept that their role is not to become multi-racial, but rather to figure out how they can become anti-racist, white organizations. Thus, groups are using Dismantling Racism work to transform the organization, not racially, but in ways that allow them to support communities of color accountably and build alliances with organizations and communities of color that move a racial justice agenda. Some of the challenges in this approach are developing structures of accountability to communities of color and minimizing the possibility of the group

abandoning their commitment to anti-racism if there is no internal power base of people of color to push it."³³

- There are processes and functions within the church where institutionalizing anti-racist practices can have significant impact. These include both the candidacy and call processes, budget and policy decision processes, and Synod Council appointments. Each synod has its own history and culture, and some synod practices may need to be maintained. A set of equity principles could be developed and followed by each synod. This would be a critical step toward integrating the ELCA's commitment more fully. Giving recognition to synods for best practices on equity may help create expectations and develop a learning community.
- Though there are many examples of best practices of anti-racism training, there are also some synods that reported negative impacts. The leaders of the training programs most used by the ELCA, the coordinator of anti-racism education and training, the director of racial justice ministry, and other key representatives from synods need to collectively address these impacts with regard to healing, taking responsibility for actions, and discussing principles of practice. In some cases the impacts have significantly changed the direction of teams' strategies, which will hopefully be addressed after a theory of change is created.
- With team representation, develop an ELCA theory of change that would include identifying strategies to meet short- and long-term outcomes. Establish benchmarks for what success/progress looks like at the synodical and churchwide level. It will be important to establish indicators based on the following variables: demographics of the region, history of racism in the region, number of congregations and level of staffing, number of team members, and budgets.
- Develop accountability mechanisms for those synods without teams.
- Synod bishops and teams, if not already established, need to create accountability relationships with each other to ensure each are working toward a common vision with necessary synod resources, and regularly assessing progress. It will be important for the teams to be not just separate entities, but integral parts of the operations of the synods. Integrating anti-racism work in the synods' culture, policies and practices is the next step in deepening this work on a regional level.

BUILDING SYNODS ANTI-RACISM TEAMS' CAPACITY

- With teams, co-create: competencies for teams, synod, and congregational leaders and principles for doing anti-racism work. Choose a term for this work that encompasses different approaches but still explicitly focuses on addressing racism at the institutional level.
- Decide, with teams' involvement, what minimum level of consistency will be expected from teams in areas such as message/terms, strategies, work in the greater community, and level of communication with leadership and membership. Decide on the roles and level of support to be provided by synod staff and the council.
- Collect information from those synods that did not respond to the survey to learn whether they have teams, and gather data about strategies, outcomes, obstacles, etc. Learn more from the synods which currently do not have teams to understand their challenges and interests.

³³ Rogers, David and Moira Bowman, *Sharing the Lessons Learned: Reflections on Six Years of Anti-Racism Work*, Western States Center, March 2005. Pages 7-8.

- Teams in formation are in a vulnerable stage. Provide technical assistance and coaching for these teams as they build their capacities, establish their roles in the synods, and develop effective strategies.
- Provide technical assistance and tools to help teams evaluate their work. Regularly review evaluations across regions to assess progress, and address problems with teams that need assistance and/or resources. This would include providing tools and resources to help each synod implement an assessment process that would collect baseline data on the attitudes and behaviors of congregational and synodical members and leaders, and to conduct an audit of policies and practices.
- Establish accountability practices between the stakeholder groups responsible for implementing the anti-racism plan churchwide, in synods and, especially, with congregations.
- Continue to build the teams' network with the leadership of members from synod teams. At a minimum this could include regular communication, regional and national gatherings, technical assistance, and resources. Additional resources and staffing will be needed to institutionalize this work and build teams' capacity.

PROVIDING INSTITUTIONAL SUPPORT

- During the interviews, teams discussed the challenges of recruiting team members and some spoke of having team members who were involved from a small radius of where the synod office is located (which is typically in a large city). Diverse representation means including people representing different races, genders, ages, classes, and regions (urban, rural and suburban) of the synod. As described by Judy Freiwirth, an expert on governance structures, "Governance responsibility is shared throughout an organization's [community's] key sectors ... It is based on the principles of participatory democracy, self-determination, genuine partnership, and community-level decision-making as the building blocks of true democracy ... creating vehicles for constituent empowerment and community change."³⁴ Create regional technology hubs or utilize community technology hubs (college, library) equipped with meeting technology so more people from all regions of the synod can be involved in governance, including the anti-racism teams.
- Provide anti-racism teams, as well as other volunteer commissions and committees, the resources and tools to be effective managers of volunteers. Basic volunteer development materials on subjects like recruitment, recognition, and retention could assist their internal development and allow more time to focus on their goals and strategies.³⁵

The resources referenced above can provide information on database management for CWO, so volunteers can be tracked and a strong communication network can be implemented. Some individuals said that though they were involved in this work for many years, they did not receive important announcements about their work from CWO but from third parties. Improving database management leads to better communication and recognition that these members are important in their volunteer roles within the church.

³⁴ Freiwirth, Judy. "Engagement Governance for System-Wide Decision-Making." *Nonprofit Quarterly*, Summer 2007.

³⁵ A few volunteer management sites: www.narsvdpd.com, www.buildingchurcleaders.com, <http://volunteerweek.org>

CONCLUSION

The Evangelical Lutheran Church of America must first recognize its progress to date. There are few mainstream, predominately white institutions in the United States that include in their strategic planning documents commitments to:

- “Confront the scandalous realities of racial, ethnic, cultural, religious, age, gender, familial, sexual, physical, personal, and class barriers that often manifest themselves in exclusion, poverty, hunger, and violence; and
- Pursue ardently the ELCA’s commitment to becoming more diverse, multicultural, and multi-generational in an ever-changing and increasingly pluralistic context, with special focus on full inclusion in this church of youth, young adults, and people of color and people whose primary language is other than English.”³⁶

The synod anti-racism teams of the ELCA, even with the limitations of capacity, support, and the resistance they faced, continued their pursuit and vision to become a more inclusive, anti-racist church. Each team deserves much affirmation for the impact they have made in their synods to date, as well as their tenacity and commitment. The next step for the presiding bishop, Conference of Bishops, Church Council, synod councils, the coordinator of anti-racism education and training and the director of racial justice ministry is to join together with these teams to ensure that sufficient strategies (with the appropriate intensity, duration, and resources) are implemented with a strong collective voice of leadership to fully address structural racism within the institution and in partnership with the greater community.

“The social, economic, and political dimensions of the crisis are acute. We consider the source of the crisis to be profoundly spiritual. The activist Christ threw the money changers out of the temple. The Church must continue to take an activist role. We must make a choice. Are we going to continue barricaded behind old walls of ignorance and hostility or are we going to be the people God calls us to be?”³⁷

-From, *Freed in Christ: Race, Ethnicity, and Culture*

³⁶ Strategic Directions for the Churchwide Organization

³⁷ Freed in Christ: Race, Ethnicity and Culture - Copyright © September 1993 Evangelical Lutheran Church in America. Social Statements in the Evangelical Lutheran Church in America,” adopted by the 1989 Churchwide Assembly, states that an addendum shall be added to those statements that elicit significant division in the Churchwide Assembly. The following amendment (at the point indicated in the text) received support at the Churchwide Assembly but not the vote needed for approval. addendum

APPENDICES

- I. Survey responses from Synods with Anti-Racism Teams
- II. Survey responses from Synods without Anti-Racism Teams
- III. Interview Questions
- IV. Acknowledgements
- V. Maggie Potapchuk, MP Associates – Work Experience

SURVEY RESPONSES FROM SYNODS WITH ANTI-RACISM TEAMS

Information gathered from this survey seeks to both increase the capacity of Evangelical Lutheran Church in America (ELCA) Synod Anti-Racism Teams, particularly with work at the intersection of race and poverty, and to revive a network of synodical teams addressing racism within the ELCA. The survey information will be shared with no identifying information. This survey will take approximately 25 minutes to provide information about your Team's work. *If your synod, does not currently have an Anti-Racism Team, you will be routed to a shorter survey for you to complete which will take approximately 15 minutes.*

We appreciate your generosity in sharing information about your work so other teams may learn from your efforts too. Your Team's contribution will be recognized in the final report. We may want to contact you by phone to learn more. If you have any questions regarding the survey, please contact Maggie Potapchuk at mpotapchuk@comcast.net or 410-566-0390. If you would prefer to complete a paper copy of this survey, please contact Dann Taylor (Daniel.Taylor@elca.org) to have one mailed. For some questions your responses may be limited by the survey structure. At the end of the survey you can further address or clarify any of your answers or you may email Maggie Potapchuk.³⁸

I. Tell us about You

This section seeks information about you as an *individual* Team member.

a. Name:

b. Day Phone:

c. Email Address:

d. Synod:

e. Best way to reach you:

f. Race: [check all that apply]

7%	African Descent	4%	American Indian/Alaska Native
0	Arab & Middle Eastern	0	Multiracial
81%	European American	7%	Other
0	Asian & Pacific Islander	7%	Latino/Hispanic

g. Gender:

61% Female
41% Male

h. Age:

0 14-25
7% 25-40
33% 41-55
53% 56-70
7% 70+

³⁸ Survey designed by MP Associates

i. What is your role(s) on Anti-Racism Team? Check One.

- 44% Chair or Co- Chair
- 7% Member
- 33% Synod Staff Appointee
- 11% Other:

j. How long have you been on the Team?

- 15% Less than 1
- 22% 1-3 years
- 30% 4-6 years
- 33% More than 6

Tell us about your individual experience working on anti-racism, or diversity, or multicultural, and/or racial equity issues:

aa. How many years have you been working on anti-racism, or diversity, or multicultural, and/or racial equity issues? Check One.

- 4% Less than a year
- 4% 1-3 years
- 52% 4-10 years
- 41% more than 10 years

bb. Please share the number of training workshops you have participated in focused on anti-racism, or diversity, or multicultural, and/or racial equity issues. Check One.

- 0 0
- 52% 1-4
- 41% more than 5

cc. Please share the name(s) of the workshop or the organization that sponsored any of the above training workshops. Please be as specific as possible including different types and levels of workshops.

dd. Check the different ways you continue to learn about these issues. Check as many as apply.

- 63% I update myself by reviewing websites and/or news articles on a monthly basis.
- 78% I read books about racism, diversity and/or multiculturalism on a monthly basis.
- 22% I belong to race/ethnicity caucus group.
- 33% I am active in my home community and volunteer my time to address racial inequities, diversity or multicultural issues.
- 74% I attend training workshops, events, and/or conferences on these issues annually.
- 30% Other

2. Tell us about the Anti-Racism Team

a. If your team uses a *different* name than “Anti-Racism Team” please tell us what it is?

- 66% We use “Anti-Racism Team”
- 33% We use . . .

b. Which best defines your Team?

- 96% We are a Synod Team
- 0 We are a Regional Team
- 0 We are an Ecumenical Team
- 3% We are a Community Team
- 0 We are a Congregational team
- 0 We are _____

c. How many years has the Team been in existence?

d. On average, how many participants would you consider active (Examples of being active: attend meetings, attend events, volunteer time on a regular basis)?

- 3% Don't know
- 3% Under formation
- 39% <1-4 years
- 25% 5-10 years
- 28% More than 11

e. Please share information about the Team members:

	Racial Group
25%	Predominately White
32%	Majority White
14%	50% White/50% People of Color
21%	Predominately People of Color
11%	No answer
	Approximate # of years on Team
36%	Sustainable (different years present)
50%	No diversity in number of years represented on the team
18%	NA

Majority White = 51-79% White

Predominately White/People of Color= Greater than 80%

f. Please share the *approximate* number of Team members that have participated in one or more of the following training programs:

Crossroads

- 11% 0
- 18% 1-3
- 18% 4-8
- 12% More than 8

ELCA Anti-Racism training

- 4% Unknown
- 4% Some have not qualified yet
- 4% 0
- 30% 1-3
- 18% 4-8

Lutheran Human Relations Association (LHRA)

- 4% Unknown
- 4% Some have not qualified yet
- 7% 0
- 18% 1-3
- 15% 4-8
- 7% More than 8

Women of ELCA Anti-Racism Training

- 12% Unknown
- 12% Haven't qualified yet
- 7% 0
- 32% 1-3
- 12% 4-8
- 22% Other Training

g. Share the different ways team members are recruited. Check all that apply.

- 30% Information about Team in synod newsletter
- 70% Recruit members one-on-one
- 30% Open meetings for all interested
- 44% Appointment by synod staff/bishop
- 52% Recruit after trainings or workshops
- 4% Other

h. How many times a year does the Team meet? Check one.

- 22% 1-2
- 37% 3-5
- 26% 6-9
- 7% More than 10

i. Who has provided funds for the Team’s work to date? Check all that apply.

- 11% Local foundations
- 89% Synodical funding
- 18% Local congregations
- 18% Individual donors
- 15% Events/Fundraising
- 0 Secular entities
- 18% Other (*churchwide, workshop registrants/sponsors, no funds*)

j. Please describe the synod office’s relationship with the Team. Check all that apply.

- 59% The synod office is a vocal supporter of the Team’s anti-racism mandate and the Team’s work
- 63% The synod office receives Team activity reports
- 81% The Team’s activities are endorsed and advertised by the synod office
- 78% The synod office provides funding for the Team activities
- 26% The synod office appoints Team members
- 26% Other

k. What changes, if any, would the Team like to make in regards to the current way the Team is organized?

Themes

- 35% More team members e.g. people of color, clergy, men
- 22% More synod support e.g. funding, visibility, encourage mandate, coordination, less co-dependency
- 13% Geography, e.g. too spread out, regional gathering, other areas involved
- 9% No Changes

3. Tell us about the Team’s Message

a. Please identify the top THREE terms you use to discuss the Team’s work within the synod and externally with the greater community. You do not have to rank the terms, just “✓” the top THREE terms in each of the two columns.

TERMS	Within the Synod	With the greater Community
Cross-cultural	11%	11%
Cultural Competency	11%	11%
Discrimination	0	4%
Diversity	15%	15%

Healing	7%	11%
Institutional Racism	37%	15%
Internalized racism/internalized oppression	15%	15%
Multicultural	44%	30%
Power	15%	3%
Prejudice	7%	0
Oppression/Anti-oppression	4%	4%
Race Relations	4%	0
Racial Equity	0	0
Racial Justice	11%	11%
Racism/Anti-racism	59%	32%
Social Justice	18%	15%
White privilege/privilege	55%	41%
Other:	7%	4%

b. Which of the following best describes the focus of your work within the synod? Check One.

- 67% Increasing synodical and/or congregational racial/ethnic awareness, knowledge, and/or skills.
- 4% Improving race relations amongst different racial/ethnic groups and/or in the greater community as a whole.
- 7% Reducing racial inequities in synod
- 4% Reducing racial inequities in greater community
- 11% Other

c. Please note anything that would help us understand your answer to preceding question.

Themes

- 22% Providing Workshops
- 22% Increasing awareness
- 11% Diversifying membership
- 11% Expanding focus to institutional Racism

4. Tell us about the Team's Work

a. Please tell us who the Team's audience is for your work. Check all that apply.

- 74% Synod leadership
- 59% Congregational leadership
- 44% Congregations that request support
- 44% All congregations within synod
- 22% Work in community at large
- 26% Other

b. Identify the top THREE anti-racism issues facing your SYNOD.

Issues	
48%	Increasing the diversity of congregational membership
33%	Increasing the diversity of synodical leadership
59%	Increasing congregational leaders' awareness of racism/diversity/multicultural issues
44%	Increasing congregation members' awareness of racism/diversity/multicultural issues
48%	Building inclusive congregations
37%	Working for inclusive synodical policies, practices and worship
11%	Other

c. Identify the top THREE anti-racism issues currently facing SOCIETY in the Team's geographic area.

	<i>Issues</i>
15%	Police relations/profiling
59%	Economic development
7%	Environmental justice
33%	Housing
7%	Hate crimes
48%	Immigrant and refugee issues
23%	Poverty
22%	Violence and Safety
7%	Other

d. What are the top THREE issues, from lists c and d above, the Team has worked on?

	<i>Issues</i>
18%	Increasing the diversity of congregational membership
22%	Increasing the diversity of synodical leadership
63%	Increasing congregational leaders' awareness of racism/diversity/multicultural issues
44%	Increasing congregation members' awareness of racism/diversity/multicultural issues
22%	Building inclusive congregations
33%	Working for inclusive synodical policies, practices and worship
0	Police relations/profiling
0	Economic development
0	Environmental justice
0	Housing
0	Hate crimes
11%	Immigrant and refugee issues
7%	Poverty
4%	Violence/Safety
18%	Other

e. Describe how the Team addresses, educates, and/or trains about the issue of poverty and about the intersection of poverty and racism.

Themes

- 43% Training, workshops, experiential exercises
- 17% Not addressed
- 9% Handouts, pamphlet
- 9% Advocacy

f. The following is a list of capacity-building areas to address racism and poverty. Please select one of the following options for each topic:

	<i>Already addressed or currently working on learning</i> 1	<i>Would be interested in learning more</i> 2	<i>Not Interested</i> 3
Creating Dialogue groups	11%	52%	18%
Institutional and Community Organizing	22%	30%	30%
Training (Awareness and Skill-Building)	52%	37%	0
Organizational Change/Assessment	18%	59%	7%
Racial Reconciliation	11%	70%	4%
Advocacy	30%	48%	7%
How-to do a power analysis	30%	41%	15%
How-to create an inclusive equitable process	15%	63%	7%
How-to develop grass-roots networks	18%	48%	22%
How-to conduct outreach in different racial or ethnic communities	18%	63%	4%
How-to deal with resistance	7%	81%	0
How-to share information, craft messages, gain support from larger community	11%	70%	4%
Integrating biblical/theological reflection	41%	41%	4%
How poverty and racism interconnect	37%	52%	0
How to be accountable to people and communities of color	18%	70%	4%
Addressing the intersection of poverty and race	18%	63%	4%
Cultural information about different ethnic groups	22%	59%	7%
Accountability with congregational members	11%	63%	11%
Working with groups that are multi or bilingual	11%	63%	15%
Increase personal awareness, knowledge, & skills	55%	41%	0
Discussing poverty issues	18%	59%	4%
Recognizing power dynamics	37%	41%	7%
Dealing with burn-out and using self-care techniques	11%	63%	11%
<i>Other topic</i>	7%	11%	4%
<i>Other topic</i>	4%	11%	4%
<p><i>Other topics:</i></p> <ul style="list-style-type: none"> • <i>How to stir up our synod/congregations to desire to enter into this process.</i> • <i>How to get the first African Americans to come in. We want them! How do we get enough faces of color to get others to want to come also?</i> • <i>How to get the Synod Council to host their own workshop</i> 			

g. How frequently, if at all, does the Team use the following resources?

	Does not Use	Uses Sometimes	Uses Often
The Bible	0%	7%	74%
<i>Breaking the Bonds: A Workshop on Internalized Racial Oppression</i>	55%	11%	4%
<i>God's People Building Bridges (building community)</i>	33%	30%	11%
<i>Even the Stones Will Cry Out for Justice-Biblical Guide to Addressing Racism</i>	48%	15%	4%
<i>Freed in Christ: Race, Ethnicity and Culture Social Statement and Study Guide</i>	26%	37%	11%
<i>Lazarus at the Gate (poverty and wealth)</i>	48%	26%	4%
<i>No Hate Allowed - Resource for Addressing Hate Crimes</i>	52%	15%	0%
<i>One Body, One Member Web Site Guide</i>	52%	15%	7%
<i>Troubling the Waters for Healing the Church Leaders Guide (white privilege)</i>	37%	26%	15%
Crossroads Training	48%	11%	26%
ELCA Anti-Racism Training	26%	30%	18%
Lutheran Human Relations Association Training	26%	26%	26%
People Institute for Survival and Beyond Training	67%	4%	0
Women of the ELCA Anti-Racism Training	41%	22%	11%
Other:	11%	4%	4%

h. Please note anything here that would help us understand your answer to the preceding question.

i. What medium would your Team prefer to use for reviewing resources/tools? Check all that apply.

- 81% Print
- 74% Best practices compendium
- 37% Web-based
- 81% In-person gatherings
- 4% Other:

j. Please review the following list of strategies. Indicate which Strategies the Team uses:

	Used in the Past	Using Currently	Plan to Use in the Future
Dialogue groups/study circles	26%	26%	26%
Anti-racism training	48%	44%	22%
Community/Synod/Interfaith Organizing	15%	26%	15%
Youth activities	33%	11%	37%
Synod educational events (films, speakers)	37%	41%	37%
Research	37%	26%	18%
Awareness training	44%	33%	22%
Skill-building training	26%	15%	11%
Advocacy work	15%	15%	15%
Leadership development (Adult or Youth)	18%	7%	15%
Anti-poverty training	11%	4%	15%
Synod/Congregation assessments/audits	15%	7%	4%
Other	4%	4%	4%

k. In reference to the above strategies, what TWO have worked the best within the Synod? Why?

Themes:

- 47% Anti-racism training
- 29% Educational events
- 18% Dialogue/Discussions
- 12% Awareness Training
- 12% Advocacy
- 12% Youth activities
- 6% Skill-building training
- 6% Research

l. What are the top TWO obstacles you face doing this work within the Synod?

- 14% Lack of resources (e.g. money, volunteers)
- 21% Lack of Time
- 21% Not enough volunteers
- 3% Resistance to the issue by synodical staff/bishop
- 0 Need additional tools/information
- 3% Lack of synod leadership support
- 3% Not enough support from churchwide organization
- 39% Resistance to the issue by congregations/members
- 46% Not enough congregational interest
- 32% Competing priorities within the church
- 18% Other

m. Please note anything here that would help us understand your answer to the preceding question.

Themes

- 38% Congregations not participating/Lack of Interest/Resistance
- 15% So many competing issues exist
- 15% Geography
- 15% Synod Leaders – need support and encouragement
- Others: keeping the energy, resources (funding)

n. What have been the Teams' top THREE outcomes to date within the synod?

- 70% Increased awareness of race and racism
- 33% A growing number of congregational members with knowledge or skills
- 4% New programs to promote racial equity
- 18% Changes in synod's policies or practices
- 11% Increased diversity in synod/congregation leadership
- 0 Increased diversity in congregational membership
- 7% Increased diversity of delegates to Synod Assembly
- 55% Different/increased conversations about race and racism
- 11% More synod/congregation leaders advocating for racial equity
- 4% More messages about diversity/racial equity from the pulpit
- 7% Synod viewed as a leader on these issues by members of the greater community
- 11% Other

o. Does the Team have a formal evaluation process?

- 22% Yes
- 78% No

If yes, please describe.

- 80% Questionnaires for workshops (verbal and written)
- 20% Review evaluations
- 20% Ask questions about synod processes

p. If no, please share what would be most helpful for your Team to evaluate the impact of your work.

Themes

- 23% Provide a form online, a guide, a model
- 12% Don't know what would be helpful
- 12% Don't know how

q. Please share the Team's two prioritized long-term outcomes.

Themes

- 35% Increasing awareness (e.g. congregations, synod leaders)
- 30% Unknown/None has been identified/Inactive/Can't answer at this time
- 22% Increase diversity of membership/Outreach
- 9% Build relationships (e.g. team, across cultures)
- 9% Work on institutional issues/poverty

5. Tell us about Team's ELCA Collaboration

a. What does your Team identify as the top THREE roles of the current ELCA STAFF COORDINATOR OF ANTI-RACISM EDUCATION AND TRAINING?

- 20% Convene team gatherings
- 40% Grow and support a network of teams
- 60% Provide resources and tools
- 20% Provide technical assistance to teams
- 44% Communicate the anti-racism vision
- 40% Develop and implement anti-racism plan of action
- 12% Convene gatherings with other denomination
- 16% Monitor and evaluate anti-racism progress
- 20% Facilitate opportunities for funding
- 12% Provide technical assistance to synodical leadership
- 12% *Other: regional gatherings, broad spectrum of facilitator training, prefer staff liaison not be involved*

b. What does your Team identify as the TOP THREE roles in anti-racism work for the ELCA PRESIDING BISHOP, MARK HANSON?

- 63% Communicate theological argument for anti-racism vision
- 66% Be a vocal supporter of the anti-racism work
- 37% Ensure resources are provided to reach the goals and vision of anti-racism work
- 59% Communicate to synod bishops the importance of engaging and supporting this work
- 0 Monitor racial and ethnic representation at Churchwide Assembly
- 59% Ensure anti-racism work is integrated and aligned within and among units of the churchwide organization
- 4% *Other: More than encouragement*

c. What does your Team identify as the TOP THREE roles in anti-racism work for the SYNOD BISHOP?

- 30% Communicate theological argument for anti-racism vision
- 74% Be a vocal supporter of the anti-racism work
- 4% Appoint members to the Anti-Racism Team
- 26% Establish synod benchmarks and strategic plan for achieving them
- 55% Provide support and funding for anti-racism training and activities
- 55% Encourage congregational leaders to make anti-racism work a priority
- 4% Have collegial and intentional relationships with ministries among communities of color
- 7% Monitor and evaluate synodical anti-racism progress
- 0 Monitor racial and ethnic representation at Synod Assembly
- 26% Ensure there is education and conversation about anti-racism at synod gatherings
- 11% *Other: establish benchmark and strategically plan for achieving them in conjunction with bishop; permit team to provide training to synod staff.*

d. What does the Team need to build its capacity and effectiveness?

Themes

- 21% More volunteers
- 10% Coaching
- 10% More resources

e. The churchwide organization is planning to hold a gathering of Synod Anti-Racism Teams in Baltimore, Maryland September 3rd, 4th, & 5th, 2008. To support your Synod's Anti-Racism Team's work, what would be the most helpful topics to have on the agenda?

Please provide any additional information that you would like to share with us.

SURVEY RESPONSES FROM SYNODS WITHOUT ANTI-RACISM TEAMS

Information gathered from this survey seeks to both increase the capacity of Evangelical Lutheran Church in America (ELCA) Synod Anti-Racism Teams, particularly with work at the intersection of race and poverty, and to revive a network of synodical teams addressing racism within the ELCA. The survey information will be shared with no identifying information. This survey will take approximately 25 minutes to provide information about your Team's work. *If your synod, does not currently have an Anti-Racism Team, you will be routed to a shorter survey for you to complete which will take approximately 15 minutes.*

We appreciate your generosity in sharing information about your work so other teams may learn from your efforts too. Your Team's contribution will be recognized in the final report. We may want to contact you by phone to learn more. If you have any questions regarding the survey, please contact Maggie Potapchuk at mpotapchuk@comcast.net or 410-566-0390. If you would prefer to complete a paper copy of this survey, please contact Dann Taylor (Daniel.Taylor@elca.org) to have one mailed. For some questions your responses may be limited by the survey structure. At the end of the survey you can further address or clarify any of your answers or you may email Maggie Potapchuk.³⁹

<i>I. Tell us about You</i>

a. Name:

b. Day Phone:

c. Email Address:

d. Synod:

e. Best way to reach you:

f. Race: [Check all that apply]

4%	African Descent
0	American Indian/Alaska Native
0	Arab & Middle Eastern
0	Asian & Pacific Islander
9%	Latino/ Hispanic
0	Multiracial
86%	European American
0	Other

g. Gender:

45%	Female
54%	Male

h. Age:

0	14-25
4%	25-40
50%	41-55
45%	56-70
0	70+

³⁹ Survey designed by MP Associates

2. Tell us More

a. Has your synod had a team in the past? 27% Yes 68% No [No – skip to question f]

b. How many years ago?

33% 1-3 years ago

33% 4-6 years ago

33% 7-9 years ago

c. Please share the reasons why the Team is no longer in existence.

d. What are the top TWO obstacles you face doing this work within the synod?

9% Lack of resources (e.g. money, volunteers)

0 Lack of Time

18% Not enough volunteers

0 Resistance to the issue by synodical staff/bishop

0 Need additional tools/information

4% Lack of synod leadership support

0 Not enough support from churchwide organization

9% Resistance to the issue by congregations/members

9% Not enough congregational interest

9% Competing priorities within the church

4% Other:

e. Please share the *approximate* number of synod members, if any that have participated in one or more of the following training programs:

Crossroads

4% 0

4% 2

4% 6

4% 50

4% 90

ELCA Anti-Racism training

4% 0

9% 5-8

9% 10-12

4% 25

Lutheran Human Relations Association (LHRA)

4% 0

4% 2

4% 6

Women of ELCA Anti-Racism training

4% 0

9% 1-2

4% 4

4% 8

4% 20

f. If your synod has never had a Team, please explain the reasons why as specifically as possible.

36% Lack of diversity in the synod

36% Other Groups/Committees or Other Ways

28% Size of the synod (staffing)

- 14% Lack of Leadership and participation
- 14% Inactivity of the Team
- Other: Not a priority, small volunteer pool

3. Tell us What is Needed

a. What is needed to (re)initiate an Anti-Racism Team?

- 50% People (Committed, Passionate, Trained)
- 50% Support (Staffing, Synod Council, Bishop, CWO)
- 22% Resources, Training

b. What does your Team identify as the top THREE roles of the current ELCA STAFF COORDINATOR OF ANTI-RACISM EDUCATION AND TRAINING?

- 14% Convene team gatherings
- 32% Grow and support a network of teams
- 54% Provide resources and tools
- 14% Provide technical assistance to teams
- 50% Communicate the anti-racism vision
- 32% Develop and implement anti-racism plan of action
- 0 Convene gatherings with other denomination
- 4% Facilitate opportunities for funding
- 14% Provide technical assistance to synodical leadership
- 4% Other

c. What does your Team identify as the TOP THREE roles in anti-racism work for the ELCA PRESIDING BISHOP, MARK HANSON?

- 41% Communicate theological argument for anti-racism vision
- 59% Be a vocal supporter of the anti-racism work
- 37% Ensure resources are provided to reach the goals and vision of anti-racism work
- 50% Communicate to synod bishops the importance of engaging and supporting this work
- 4% Monitor racial and ethnic representation at Churchwide Assembly
- 18% Ensure anti-racism work is integrated and aligned within and among units of the churchwide organization
- 9% Other:

d. What does your Team identify as the TOP THREE roles in anti-racism work for the SYNOD BISHOP?

- 27% Communicate theological argument for anti-racism vision
- 41% Be a vocal supporter of the anti-racism work
- 9% Appoint members to the Anti-Racism Team
- 32% Establish synod benchmarks and strategic plan for achieving them
- 23% Provide support and funding for anti-racism training and activities
- 36% Encourage congregational leaders to make anti-racism work a priority
- 14% Have collegial and intentional relationships with ministries among communities of color
- 9% Monitor racial and ethnic representation at Synod Assembly
- 14% Ensure there is education and conversation about anti-racism at synod gatherings
- 4% Other

e. Would you be interested in networking with other synods to strategize to start a team?

- 54% Yes
- 32% No

If yes, what would be your expectations?

f. If you and interested members were to participate in two-day synod anti-racism team gathering, what would be helpful content and opportunities to include?

INTERVIEW QUESTIONS⁴⁰

I will have specific questions based on your survey response. These are general questions for reflection to assist in the preparation for the interview. The three issue areas that were not included in the survey are: Formation of the Team, Relationship With Congregations Within the synod, and Relationship With Other Organizations and Community at Large.

A. Formation of the Team

1. Tell the story of how the team evolved. Who was involved (roles)? How long was the process of forming? How was the synod office involved? How did you recruit members? What criteria, if any, did you use?
2. If you are still in the forming stage, describe the process of forming the team. What is your current challenge? What did you wish you knew going into this process? What type of resistance has the team faced forming the team? How has the resistance been addressed? What is the timeline for completing the forming stage? What lessons learned, if any, would you share with other synods about to start forming a team? What information or resources do you need at this point?

B. Structure of the Team

1. What is the structure of the team? How many times do you meet? What is the "typical" structure/process of a meeting?
2. Describe the practices the team uses to continue your individual and team growth (e.g., awareness/skill building activities, relationship-building, accountability, decision-making process).
3. How do you recruit members? Has your criterion for members remained the same from the forming stage? If not, what is it now?
4. Is there a lesson you have learned about the team's structure and/or process you would like to share with others?

C. Relationship With the Synod Office

1. Explain how information is communicated to the synod office.
2. How is the synod office involved in events, training, meetings, etc.?
3. What has been the impact of changing staff/bishop on the work of the team?
4. Has the synod office resisted getting involved? If so, describe the resistance. How has the resistance been addressed?
5. How does the synod office support the team's work? Do you wish the office supported the team's work differently? If so, how?
6. What is your current budget for the team? Has this amount fluctuated, and if so to what degree?

D. Relationship With Congregations Within the Synod

1. How many congregations are represented on the team? How many congregations have been involved in the team's events and training?
2. How do you engage congregations to do anti-racism/diversity/multicultural work?
3. How do you engage congregations versus congregational members to get involved in team's work? How do you engage congregational members to get involved in the team's work?
4. Have congregations resisted getting involved? If so, describe the resistance. How has the resistance been addressed?
5. Describe how the team's work has impacted congregations in becoming more multicultural, inclusive and/or anti-racist.
6. What are your assumptions of what congregations in the synod need to become multicultural, inclusive and/or anti-racist? What/who informs those assumptions?

E. Strategies

1. What are your current strategies? Choose one, and walk me through how you implement your strategy.

⁴⁰ Created by MP Associates.

2. What strategies have worked best? Why?
3. What are the ways, if any, the team keeps informed from outside sources (e.g., anti-racist organizations, Web sites), synod office and congregations to decide what strategies should be used?
4. Do you keep in touch with participants after the event/training? What ways?
5. What are your long-term plans/goals? How do you think your strategies are leading toward meeting those goals?
6. Would you say the focus of the team's work is:
 - increasing knowledge, skills and/or awareness within the synod,
 - building relationships and trust across racial lines within the synod,
 - diversifying synod/congregational membership/leadership, and/or
 - changing the synod's policies, practices and culture?
7. What strategies do you use to support this focus? What drives this focus (e.g., constitution, social statement, culture of the synod, theological framework)? Why did the team choose this focus?
8. In the survey you identified your team's audience for the work. What were the reasons for choosing this audience? How do you think their participation/involvement will lead to change overall within the synod?

F. Relationship With Other Organizations and Community at Large

1. Do you have partnerships/alliances with other organizations in the community at large who work on these issues? Share some of the names of organizations and describe the partnership.
2. Does your team get involved and/or lead community at large activities? If yes, share a story of what that looks like. If not, explain why.

G. Capacity

1. What are your capacity needs? What are the ways your team addresses those needs?
2. What type of support may be needed from the Churchwide office to sustain your work in the synod?
3. Are members of your team planning on attending the Gathering (9/10-13) in Baltimore? What does your team hope to learn from participating in the gathering to support the team's work in the synod?

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Anne Stewart, Trainer/Organizer, Crossroads
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MAGGIE POTAPCHUK, MP ASSOCIATES – WORK EXPERIENCE

Maggie Potapchuk is the founder of MP Associates, a consulting firm that works with individuals, organizations, and communities to build their capacities to effectively address racism and better understand privilege issues for building a just and inclusive society.

Selected Work Experience

- Served as Senior Program Associate at the Joint Center for Political and Economic Studies and worked with a team to build the infrastructure of the Network of Alliances Bridging Race and Ethnicity (NABRE), a network of 180 race relations and racial justice organizations across the U.S. This work included developing program strategy, creating an internal structure for online technology, and establishing a regional network.
- Directed a community-wide initiative focused on dismantling racism, which included managing and co-developing a six-day residential Dismantling Racism Institute, leading a six-month faculty development process, and supporting a graduate network of 216 individuals by providing continuing education and technical assistance.
- Conducted the first-ever attempt to document community change initiatives addressing racial inequities in the U.S., which has led to two research reports which included information on what capacities are needed to sustain this type of initiative.
- Developed a forum which brought together national and community organizations for the first time to articulate differing approaches to reducing racial injustice and discuss how to work interdependently and strategically on community issues. This led to creation of a workshop and process which was piloted in four communities.
- Co-facilitated the workshop series, *Being White in a Multiracial Society*, for white teachers and administrators from three elementary schools to learn how to work more effectively in a multicultural multiracial community.
- Worked with the Race Relations Center of East Tennessee to create a program matrix for a nine-county region to address racial inequities and build an inclusive region.
- Consulted, along with Carolyn Abdullah, for the Community Foundation of Chattahoochee Valley on the *Moving Forward Together* initiative, which resulted in a State of Race Relations report. Worked with the National League of Cities on the *Selma Alabama Community Improvement Initiative* to address issues of race, education, governance, and economic development, which resulted in an assessment report.

Selected Publications (available at www.mpassociates.us):

Community Change Processes and Progress in Addressing Racial Inequities, author. Research partner: Aspen Institute Roundtable for Community Change, 2007.

Lessons Learned: How Communities are Addressing Racial Inequities, author. Research partners: Aspen Institute Roundtable for Community Change and National League of Cities, 2006.

Flipping the Script: White Privilege and Community Building, co-author with Sally Leiderman, Donna Bivens, and Barbara Major, 2006.

Cultivating Interdependence: A Guide for Race Relations and Racial Justice Organizations, Washington, D.C.: Joint Center for Political and Economic Studies, 2005.

Steps Toward An Inclusive Community, Washington, DC: NABRE, Joint Center for Political and Economic Studies, 2001.

