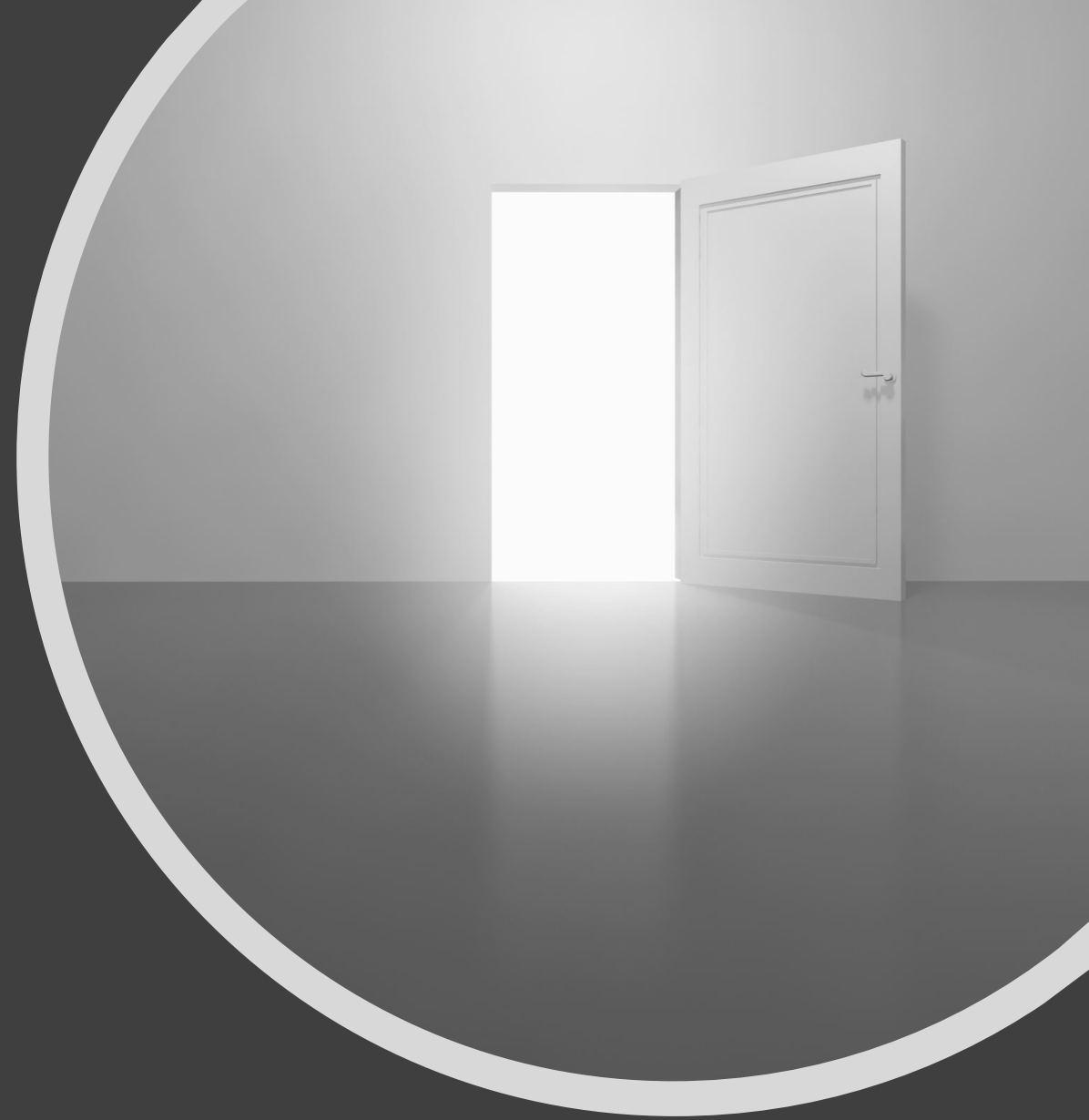




WNCC Cultural Humility: Planting Seeds for
a Lifelong Process
Reflecting on Race Through the Lens of
Cultural Humility
July 11, 2020.
Rev. Ismael Ruiz-Millán

LORD, OPEN UNTO ME (ADAPTED)
by Howard Thurman

Open unto us — light for our darkness.
Open unto us — courage for our fear.
Open unto us — hope for our despair.
Open unto us — peace for our turmoil.
Open unto us — joy for our sorrow.
Open unto us — strength for our weakness.
Open unto us — wisdom for our confession.
Open unto us — forgiveness for our sins.
Open unto us — love for our hates.
Open unto us — Your Self for ourselves.
Lord, Lord, open unto us! Amen.



Jesus is constantly
encountering us...





Culture is personal and deeply rooted. It includes our environment, thoughts, values, beliefs, feelings and sensations.

Culture is dynamic – *changing*.

We perceive things in different ways depending on who we are, how safe we feel, where we come from and past experiences.

From Presentation: “Cultural Humility: The Body, Power and Relationships” by Vivian Sanchez




Layers of Culture



Layers of Diversity
Gardenswartz & Rowe





Simplifying Culture
or dismissing it can
lead to cultural
arrogance.



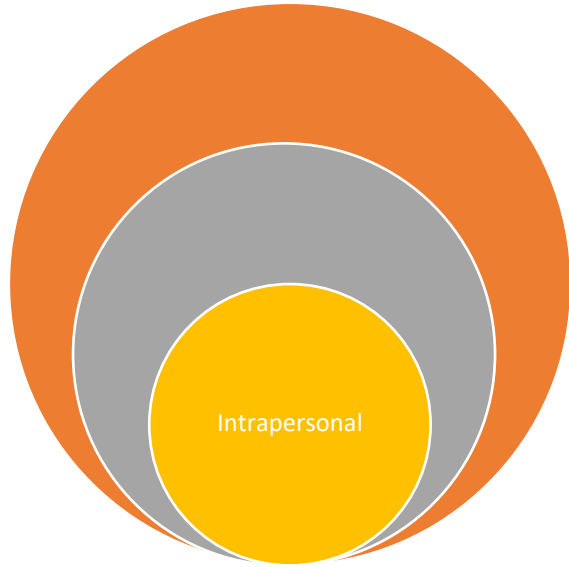
And often leads to
ideologies such as
“White
Supremacy.”

Cultural Arrogance



Cultural Humility Principle I

Lifelong learning and critical self reflection



Mark 1:14-15



¹⁴ Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, ¹⁵ and saying, "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news."

He © 2014 All Rights Reserved

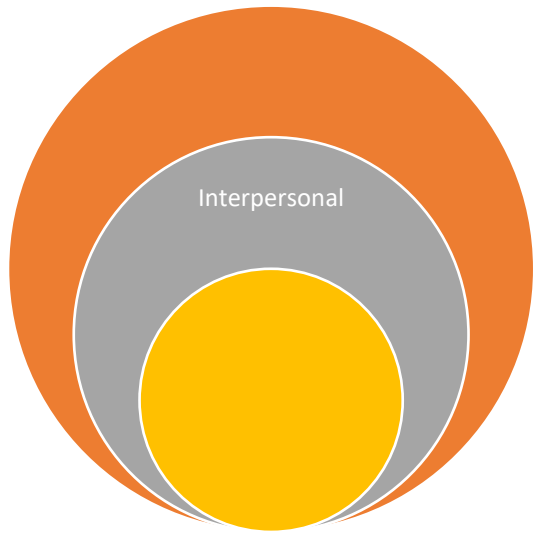
- Commits to lifelong learning process
- Engages in critical self-reflection
- Self-awareness of biases and limitations
- Values of humility and compassion

- Self-examination should lead to repentance about unhealthy ways we relate to other cultures
- Realization that we need God and one another to overcome our differences and forms of dehumanization

- Are there areas in my life that need redemption as it relates to my interaction with others, especially others different from me? Are there racial stereotypes, explicit and implicit biases I need to repent from?

Cultural Humility Principle II

Challenge Power Imbalances for the development of authentic partnerships



Philippians 2:3

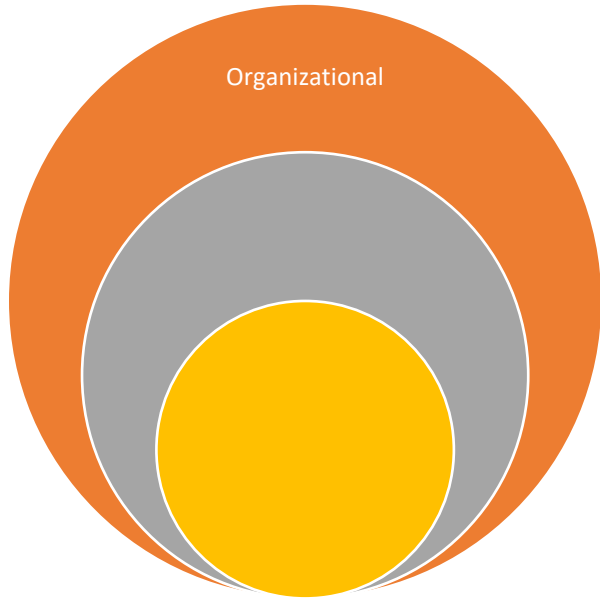
³ Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves.



- Approaches students and peers with openness
 - Promotes mutual empowerment, trust, and respect
 - Encourages peer-learning, including learning from patients
 - Promotes culture of collaboration and cooperation
- Approach other cultures affirming the *Imago Dei* in them
 - Seeks to become an instrument of the restoration of the *Imago Dei* caused by sinful, arrogant and selfish behaviors
 - Encourages learning from those often tag as “mission recipients” or “the least of these”
- Do I have any power or influence over others?
 - How do those I serve perceive the way I use my power and influence?

Cultural Humility Principle III

Institutional Accountability



Luke 19:36-39



³⁶ As he rode along, people kept spreading their cloaks on the road. ³⁷ As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, ³⁸ saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!" ³⁹ Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." ⁴⁰ He answered, "I tell you, if these were silent, the stones would shout out."

- Commitment to diversity and equity
 - Anti-discrimination policies
 - Equitable hiring, training, and advancement practices
 - Equitable distribution of knowledge and tools
 - Supportive learning environment
 - Culturally and linguistically appropriate services
 - Student-centered vision and mission statements
- Commitment to holistic care and reconciliation as the heart of any mission or evangelistic efforts, not as an add-on kind of ministry
 - Follows Jesus' model of equipping and using those often not seen for key influencing and decision-making spaces
 - Prophetic ministry that seeks to abolish oppressive systems and establish new systems that really reflect Jesus' Kingdom: that is redemptive, encompassing of all, and restorative
- The Continuum on Becoming an Anti-Racist Institution talks about the stages in which organizations often are located (Exclusive, Passive, Symbolic Change, Identity Change, Structural Change, Fully Inclusive Anti-Racist Multicultural Organization in a Transformed Society), where do you think we are as a conference? What do you think we need to do as a conference to continue moving forward in the continuum?
 - Am I willing to renounce to my own needs for the sake of the common good, for the sake of Shalom/Beloved communities?

Continuum on Becoming an Anti-Racist, Multicultural Institution

MONOCULTURAL		MULTICULTURAL		ANTI-RACIST		ANTI-RACIST MULTICULTURAL	
Racial and Cultural Differences Seen as Defects		Tolerant of Racial and Cultural Differences		Racial and Cultural Differences Seen as Assets			
<p>1. Exclusive A Segregated Institution</p> <ul style="list-style-type: none"> • Intentionally and publicly excludes or segregates African Americans, Native Americans, Latinos and Asian Americans • Intentionally and publicly enforces the racist status quo throughout institution • Institutionalization of racism includes formal policies and practices, teachings and decision-making on all levels • Usually has similar intentional policies and practices toward other socially oppressed groups, such as women, disabled, elderly and children, lesbians and gays, Third World citizens, etc. 	<p>2. Passive A "Club" Institution</p> <ul style="list-style-type: none"> • Tolerant of a limited number of People of Color with "proper" perspective and credentials • May still secretly limit or exclude People of Color in contradiction to public policies • Continues to intentionally maintain white power and privilege through its formal policies and practices, teachings and decision-making on all levels of institutional life • Often declares, "We don't have a problem." 	<p>3. Symbolic Change A Multicultural Institution</p> <ul style="list-style-type: none"> • Makes official policy pronouncements regarding multicultural diversity • Sees itself as "non-racist" institution with open doors to People of Color • Carries out intentional inclusiveness efforts, recruiting "someone of color" on committees or office staff • Expanding view of diversity includes other socially oppressed groups, such as women, disabled, elderly and children, lesbians and gays, Third World citizens, etc. <p>But . . .</p> <ul style="list-style-type: none"> • "Not those who make waves" • Little or no contextual change in culture, policies and decision-making • Is still relatively unaware of continuing patterns of privilege, paternalism and control 	<p>4. Identity Change An Anti-Racist Institution</p> <ul style="list-style-type: none"> • Growing understanding of racism as barrier to effective diversity • Develops analysis of systemic racism • Sponsors programs of anti-racism training • New consciousness of institutionalized white power and privilege • Develops intentional identity as an "anti-racist" institution • Begins to develop accountability to racially oppressed communities • Increasing commitment to dismantle racism and eliminate inherent white advantage <p>But . . .</p> <ul style="list-style-type: none"> • Institutional structures and culture that maintain white power and privilege still intact and relatively untouched 	<p>5. Structural Change A Transforming Institution</p> <ul style="list-style-type: none"> • Commits to process of intentional institutional restructuring, based on anti-racist analysis and identity • Audits and restructures all aspects of institutional life to ensure full participation of People of Color, including their worldview, culture and lifestyles • Implements structures, policies and practices with inclusive decision-making and other forms of power sharing on all levels of the institution's life and work • Commits to struggle to dismantle racism in the wider community, and builds clear lines of accountability to racially oppressed communities • Anti-racist multicultural diversity becomes an institutionalized asset • Redefines and rebuilds all relationships and activities in society, based on anti-racist commitments 	<p>6. Fully Inclusive A Transformed Institution in a Transformed Society</p> <ul style="list-style-type: none"> • Future vision of an institution and wider community that has overcome systemic racism • Institution's life reflects full participation and shared power with diverse racial, cultural and economic groups in determining its mission, structure, constituency, policies and practices • Full participation in decisions that shape the institution, and inclusion of diverse cultures, lifestyles and interests • A sense of restored community and mutual caring • Allies with others in combating all forms of social oppression <p style="font-size: small; margin-top: 10px;">© By Crossroads Ministry: Adapted from original concept by Baily Jackson and Rita Hardiman, and further developed by Andrea Avazian and Ronice Branding.</p>		