SOCIAL WORK & CHRISTIANITY

NACSW

North American Association
of Christians in Social Work

SOCIAL WORK & CHRISTIANITY

STATEMENT OF PURPOSE

Social Work & Christianity (SWC) is a refereed journal published quarterly in March, June, September, and December by the North American Association of Christians in Social Work (NACSW) to support and encourage the growth of social workers in the ethical integration of Christian faith and professional practice. *SWC* welcomes articles, shorter contributions, book reviews, and letters which deal with issues related to the integration of faith and professional social work practice and other professional concerns which have relevance to Christianity.

Views expressed by authors are their own and do not necessarily reflect those of *SWC* or NACSW. Membership in NACSW or publication in *SWC* in no way implies endorsement or certification of the member's or author's qualifications, ability, or proficiency to practice social work. NACSW and *SWC* do not assume responsibility in any way for readers' efforts to apply or utilize information, suggestions, or recommendations made by NACSW, its publications, conferences, or other resources.

INSTRUCTIONS FOR AUTHORS

Social Work & Christianity publishes four types of articles: a) conceptual articles; b) research articles; c) practice articles; and d) point of view articles. Go to swc.nacsw. org to check out the criteria used by reviewers to evaluate submissions for each type of article, and to submit a manuscript to *SWC*.

Submit your manuscript electronically to *SWC* as a Microsoft Word file which includes the following information: a) the full title of the article; b) an abstract of not more than 150 words; c) the full text of the article (without author identification); d) references and any tables or appendices (please use the current edition of the American Psychological Association Style Manual for in-text references and reference lists); e) keywords or phrases (4–8) to facilitate online searches.

Also, to ensure the integrity of the blind peer-review process, before you submit your manuscript, please delete the name(s) of the author(s) anywhere they appear in the text, and remove the author identification from the "properties" section of your document.

At least three members of the editorial board will anonymously review manuscripts based on: a) relevance of content to major issues concerning the ethical integration of competent social work practice and Christianity; b) potential contribution to social work scholarship and practice; c) literary merit; d) clarity; and e) freedom from language that conveys devaluation or stereotypes of persons or groups. The editor in chief will make final acceptance decisions.

Authors may correspond with the managing editor by email at rick@nacsw.org.

BOOK REVIEWS FOR *SWC*

Social Work & Christianity welcomes book review manuscripts for the Reviews section of the journal. Book reviews should be relevant to *SWC's* readership and therefore should include content pertinent to Christians in social work. Book review authors should follow these guidelines:

- To submit a book review to *SWC*, go to: swc.nacsw.org.
- Ordinarily books should be fairly recent (published within two years); if later, reviewers should provide some justification for why an older book has current relevance.
- Reviews should be about 600–800 words in length.
- Reviews should include an overview of the book's main points, especially those pertaining to Christians in social work.
- In addition to a descriptive summary of the book's content, reviews should provide some assessment, critique, and analysis of the book's strengths and weaknesses, and its contribution to the field of social work practice, especially to specific audiences such as subfields of social work practice, students, academics, administrators, and church leaders.
- Reviews should adhere to general guidelines for formatting and writing escribed in the general Instructions for Authors.

All submitted book review manuscripts, whether invited or not, are subject to editorial review and acceptance by the book review editor, in conjunction with the editor-in-chief, who will make final decisions regarding acceptance for publication.

Reviews submitted for a special topic issue should be clearly marked as such.

Please contact James Vanderwoerd, the Book Review Editor, of *Social Work & Christianity*, at jwoerd@redeemer.ca with any questions or for additional information.

LETTERS TO THE EDITOR

Social Work & Christianity welcomes Letters to the Editor. To submit a Letter to the Editor to *SWC*, go to: swc.nacsw.org.

The purpose of the Letters to the Editor section in *Social Work & Christianity* is to provide creative space for dialogue about complicated topics for Christians in social work. Our hope is that submissions in this form allow for the healthy exchange of ideas and perspectives. The Letters to the Editor section is grounded in our Christian values of humility, mutual respect, and generosity of spirit, as well as our professional values of critical thinking and integrity.

Letters to the Editor should be no more than 500–1,000 words in length and invite conversation as it offers the opportunity for readers to observe an open and civil exchange of ideas and perspectives. Letters which are a response to articles previously published in *Social Work & Christianity* will be shared with the article author(s), who will have the opportunity to respond to the letter. Such Letters to the Editor are encouraged to ask clarifying questions in a spirit of curiosity (as opposed to a spirit of confrontation), model

careful listening, and seek common ground where possible as it shares alternative points of view for readers' consideration. Letters to the Editor which include personal attacks or denigration of individuals or organizations will not be considered.

SUBSCRIPTIONS & INDEXING

Four issues per year of *SWC* are a benefit of membership in NACSW. Membership information may be obtained by contacting NACSW at info@nacsw.org or 888.426.4712.

Subscriptions are available for $124/year for institutions located in the US, $142/year (US$) for institutions located in Canada, and $142/year (US$) for institutions in all countries outside of North America. This low subscription rate includes both hard print copies as well as on-line access to *Social Work & Christianity*. Please note that on-line access allows access to issues of SWC going back to 1974.

Back orders of most issues of *SWC* (formerly *The Paraclete*) are available for $5 per copy. For more information including a list of contents by issue or questions about advertising in *SWC,* contact NACSW. *SWC* is indexed in *Social Work Abstracts, Sociological Abstracts, Social Services Abstracts, Guide to Social Science and Religion in Periodical Literature, PsycINFO, and Christian Periodical Index*. Full text articles from *Social Work & Christianity* appear in both ProQuest as well as EBSCO's *SocINDEX with Full Text*, *Academic Search Complete*, *and Social Sciences Full Text* bibliographic research databases.

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Editorial: Introduction from The Editor in Chief

Jane Hoyt-Oliver

> *Social Work & Christianity (SWC) is a refereed journal [which contributes] to the growth of social workers in the integration of Christian faith and professional practice. The journal's primary mission is to publish articles "which deal with issues related the integration of faith and professional social work practice and other professional concerns which have relevance to Christianity."*

The sentences above are an abbreviated version of *SWC's* statement of purpose. It is posted on the inside cover of our printed version of the journal and on page 2 of our online version. As I begin my tenure as Editor in Chief of *SWC*, I am grateful for the opportunity to serve a journal with this holy mission.

Within each issue, I pray readers will find articles and reviews that comfort and strengthen the integration of faith within professional practice. I also fully expect that in most issues some readers will be challenged by the views and perspectives of the various authors. This might be the case in any issue of the journal.

In fact, it would be surprising if all Christians agreed on every subject addressed within the journal. We are intricate organisms "fearfully and wonderfully made" by the Creator (Ps: 139 1-16, NIV). We are complex beings, understanding our world not only from "objective" perspectives but from our encounters with the Creator, Son and Spirit, our personal histories and our lived experiences. As Editor in Chief, I will work to ensure that a wide variety of Christian voices and perspectives are represented within different articles and issues of *SWC*.

So, how should we approach our reading of *Social Work & Christianity?* I pray that you will read with the mind and heart of faith. We are to welcome diversity of opinion (Romans 14:2-4) knowing that all have sinned and fallen short of the glory of God (Romans 3: 22-24). This diversity can form us into the people God desires us to be; open to God's complex and intricate world which we are called to serve with humility. Every one of us can learn

from the research and writings of others. Especially when we encounter ideas that seem painful or unfamiliar, I believe we need to listen carefully. Social workers encourage their clients to consider various options when choosing how to move forward in their personal lives; can we ask more of clients than we ask of ourselves?

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Sometimes You Have to Bend Your Knees (Part 1)

Linda Darrell, LCSW-C, Ph.D.
Guest Editor, Social Work & Christianity Journal
Special Issue on Racial Reconciliation

Reflecting on this special issue of *Social Work & Christianity* that I'm co-editing with my colleague, Michael Kelly of Loyola University Chicago, has truly led me into an in-depth time of self-reflection. I am a product of the baby boomer generation and as such, draw on experiences I have had as an African-American female: growing up during the time of forced school integration, witnessing the intensity of the civil rights movement, and reeling from the emotional after-effects of reading *Miseducation of the Negro* by Dr. Carter G. Woodson (1933). In this rather controversial book written in 1933, Dr. Woodson made the point that the education of the Negro was not a vehicle of individualized or communal uplift but rather on teaching conformity to the cultural norms of the day. Cultural norms which were dictated by white society. Conformity that maintained the status quo of what white society viewed as the subservient position of the Negro, all of which confirmed for me that sometimes you just have to bend your knees.

Bending a knee in this context is not meant as a submissive position, but as a way to follow the example of Jesus. Bending a knee becomes a means to enter into the presence of God, to seek guidance, and to demonstrate a Christian response to what seems like an un-Christian situation. To contemporize this position, Colin Kaepernick took a bended knee to bring attention to the social injustice impacting players in the NFL. Social injustice requires a response which is not submissive, but powerful in that it speaks truth to power from a Christian position. This is especially true in light of the current political climate which, at times, feels like a societal attempt to re-visit the cultural norms of the 1930's Jim Crow era for Black folk.

Although there are no lynching's, or Kangaroo courts, these tactics have been replaced by racial profiling, and shootings of unarmed young Black men, whose bodies are left lying in the street as tacit warnings of what **can** happen to you, if they fear you. There are no lynchings of black

people today, but there are instead strangleholds that end in the death of young Black men, carried out by armed and truly dangerous police officers claiming to **fear for their lives,** the new mantra of white power in urban communities. Racism continues to decimate our communities through blatant injustice within our legal, economic and penal systems, adding to the reduction in employment and the excessive incarceration of Black and Brown men and women. If these assaults were not enough, we have a president who feels free to tell women of color who have achieved Congressional seats to go back to where they came from, demonstrating blatant and unabashed racism emanating from the highest governmental office in the land. Wallis (2016, pg. xviii) notes,

> Racism that has often been implicit in American politics was made explicit in this election campaign; the rhetoric, which is usually covert, was shamefully and painfully overt this time. Moreover, the election results made clear that Trump's use of racial bigotry was not a deal breaker for a majority of white Christians.

Our country is truly at a crossroads where we as a nation must consider bending our knees. Bending our knees not to politicians and political rhetoric but to the Creator of this universe. Our Father did not create us to be separate and separated; He created us to live in unity, acknowledging that we are all our neighbors and our neighbors are His creation as well. We cannot dictate or legislate racial reconciliation; we must find our way there through prayer, the love of Jesus, and the wisdom of the elders.

Our Christian faith tradition teaches us to do justly: "Blessed are those who do act justly, who always do what is right" (Psalms 106:3, NIV). Yet, how can we ever justify acts of brutality, enslavement, racism, and racial dominance before a God who commands us to "act justly and to love mercy and to walk humbly" before Him (Micah 6:8, NIV)?

Racism as defined by Webster's (2008) is a "belief that some races are by nature superior to others; also discriminative treatment based on such beliefs". The offense of racism cannot be ignored any longer; it must be acknowledged for what it is, a sin against God and against man. Racism ignored diminishes the offended and attempts to excuse the offender. For any level of healing to begin in the country where slavery and racism built the foundation of a nation on the backs of the enslaved, we must first acknowledge that it occurred. We cannot as a nation move towards reconciliation if we do not first acknowledge and seek forgiveness for the original sin of slavery. Slavery was based on the xenophobic belief that Africans were less than human, and therefore subject to the perceived superior nature of whites. The sin of enslaving people, stripping them of their heritage, legacy and personhood for the benefit of racial dominance

and economic gain is a sin against humans and God. The dehumanizing effects of slavery extended itself to the overt and violent oppression of our Native American brothers and sisters. Black people were forcibly brought here to work land that once belonged to Native Americans before white dominance stole it from them. Once again, people of color were targeted for the benefit of perceived white superiority and economic gain.

This special issue of *Social Work & Christianity* emerged from hard conversations between people of faith and diverse backgrounds; my co-editor and I struggled with our thoughts, our feelings and beliefs before arriving at a point where we agreed that this conversation required a broader platform. As an African American woman, a woman of faith and co-editor of this special edition, I continue to struggle with the feelings, thoughts and challenges this conversation induces within me. However, my faith informs my approach to the steps needed to move the conversation forward, and for me it must begin on Bended Knee.

Facing What Has Happened, To Change What Is Still Happening (Part 2)

Michael S. Kelly Ph.D., MSW
Guest Editor, Social Work & Christianity Journal
Special Issue on Racial Reconciliation

> **Not everything that is faced can be changed. But nothing can be changed until it is faced.** James Baldwin, As Much Truth as One Can Bear in *The New York Times Book Review* (14 January 1962)

I write this portion of our introductory editorial on the same Saturday morning that Donald Trump, the 45th president of the United States, called U.S. House Democrats starting impeachment investigations of him "savages." But as typical and regular as nasty tweets from Trump are to start the daily news cycle, this one seemed particularly pointed. Trump didn't call all 200+ Congresspeople supporting an impeachment investigation "savages", just the six he referred to directly. And those six are two Jewish Congressmen (Nadler & Schiff) and four Congresswomen of color, two of them also Muslim (Ocasio-Cortez, Omar, Pressley, & Tlaib).

And this is how white supremacy works in 2019, in the highest levels of our nation's government. The default assumption that people who disagree or threaten the power structure Trump represents are "others" who must be hated and feared is so much a part of Trump's mindset that some of us have grown inured to the vitriol and somehow have decided that this is just how the president is, and that it's not what it really is—white supremacy on full blast, in plain sight for anyone with access to the internet. But while I would suggest that some of us roll our eyes or try to use humor to fight it, many of our fellow Americans read these tweets and nod approvingly. And a lot of them identify as Christians.

The people who read Trump's hateful tweet du jour, especially those who already fear and despise our country's growing racial and religious diversity, know all about why Trump named these six as "savages" rather than the (many) white Congressional leaders (including the House Speaker Nancy Pelosi) who are also pushing this impeachment inquiry forward. To these Republican Christian brothers and sisters of ours who continue to support President Trump, these so-called Congressional "savages," elected though they may be by their districts, aren't fully civilized Americans, and definitely aren't part of the America they want to see flourish, in order for the country to be "great again." Indeed, they view these Congresspeople as "others" who hate America, or at least don't flinch when the leader of their party says it (Butler, 2019; Smith, Moe, Hunt, & Caldwell, 2019).

To be sure, I know it's too easy to respond to this casual hate from the Oval Office by engaging in my own "othering" or demonizing of my fellow Americans (and last I checked, demonizing anybody isn't very Christian of me). The problem, as I see it, is that many of the people that Trump's "savages" tweet was seeking to reassure, anger, and mobilize don't really see the big deal about all this. They are self-described "Good Christians" (Butler, 2019; Stroop, 2017), and many might have read the online fallout about this hateful tweet on their way to church, all the while shaking their heads about how sad it all is, even as they returned to focusing on other concerns. Still, whatever their own personal beliefs about these Congressional Democrats Trump insulted, we know an overwhelming number of white Evangelical Christians voted for the president and continue to tell pollsters that they support him (Butler, 2019; Stroop, 2017), even if he is taking the step of saying the "quiet parts loud" by calling minorities savages (and honestly, this was just the white supremacist signal of the day from this administration; on a different day, I might have had another tweet or testimony or policy to start with here, and I wouldn't be surprised if most of you reading this when it's published in 2020 won't even remember this one).

The people who support Trump aren't "fake Christians" like some lazy political pundits have written (Stroop, 2017); they are often very devout and serious about their faith, and many of them are open and even a bit defiant

in their embrace of a "Dominionist Christianity" that the Trump/Pence administration seems to endorse (Burns, 2019; Coppins, 2018), further reflected by a recent address attacking secularism and defending religious liberty at the University of Notre Dame by the current Attorney General William Barr (Walsh, 2019). These Christians who support Trump/Pence hope that their administration will continue to fight for their issues (e.g. fighting against abortion and gay marriage, and nominating judges that will protect their religious liberty) even again if they wish he wouldn't call people words like "savages" in public. They are Christians, too, like I am, (though maybe not much at all like I am, come to think of it); nevertheless, as the Faithful America political advocacy group states in its motto, "Love thy neighbor, no exceptions" (Faithful America, 2019). I'm working on this and getting on my knees and praying for help every day, as I try to practice my own faith as a white Catholic man trying to follow what Jesus said.

And since many of us caught up in this moment and reading this are also Americans as well as Christians, it's important to factor in how our shared American story has formed the resurgent white supremacy we see all around us today. So about that American context that many of us share: as the recent landmark issue of the New York Times Magazine's "The 1619 Project" demonstrated over and over (Hannah-Jones, 2019), it is folly to treat any of this resurgent white supremacy as simply a terrible recent development, or something that can be attributed to one president who regularly engages in white supremacist talk and policy. Indeed, the work from the issue shows how much of our national story and present realities are rooted in a notion of white supremacy that first began with creating an economic system based on dehumanized enslaved peoples from Africa (Desmond, 2019; Hannah-Jones, 2019); and ultimately, how much of our American "now" is still connected to that origin story.

And as our American story developed, we saw racial terrorism take shape in the post-civil war era through lynching. As I will argue in a moment, this era of our history seems like a powerful place for Christian social workers to intervene, to help America repent, repair, and heal. As Bryan Stevenson has written and said multiple times, this time at a lecture in 2017 at Harvard:

> Slavery didn't end in 1865. It just evolved. It turned into decades of terrorism, violence, and lynching. And the era of lynching was devastating. It created a shadow all over this country, and we haven't talked about it; we haven't confronted it (Mineo, 2017).

This special issue of *Social Work & Christianity* poses provocative and ultimately still-elusive questions for me: what would racial reconciliation look like in 21st-century American life? What has it looked like in specific

towns, states, and regions of the U.S. where it's been tried, as well as other countries where it's been attempted? And finally, what should social workers, who also identify as Christian, do to be faithful servants to God and to fight to dismantle white supremacy in this very urgent time? In addition to the four articles that we have here in this special issue, I want to offer some thoughts on what racial reconciliation work might look like from a Christian social work perspective in this pivotal time, taking the deeply painful historical legacy of racial terrorism and lynching (spanning from 1877 to 1950) as our starting point.

In his final major work entitled *The Cross and the Lynching Tree* the great black liberation theologian James Cone (2011) drew a disturbing, yet ultimately hopeful, parallel between the execution of Jesus by the Roman state and the lynching of innocent Black men and women in post-civil war America. His closing paragraph (quoted here in full) inspired the idea I offer here. First Cone:

> The lynching tree is a metaphor for white America's crucifixion of black people. It is the window that best reveals the religious meaning of the cross in our land. In that sense, black people are Christ figures, not because they wanted to suffer but because they had no choice. Just as Jesus had no choice in his journey to Calvary, so black people had no choice about being lynched. The evil forces of the Roman state and of white supremacy in America willed it. Yet, God took the evil of the cross and the lynching tree and transformed them both into the triumphant beauty of the divine. If America has the courage to confront the great sin and ongoing legacy of white supremacy with repentance and reparation there is hope "beyond tragedy" (p. 166).

To have the "courage to confront the great sin," I propose a radical way for social workers and churches to come together to begin the difficult process of seeking repentance and hopefully, eventual reconciliation. Calling back to my friend and colleague Linda Darrell's earlier comment on our needing to "bend our knees" and to seek God first to discern how to act in these deeply serious times, I offer these ideas as very preliminary and barely-formed; indeed, they almost read as I write them as prayers that I need God and the vision of the "Beloved Community" that Dr. Martin Luther King Jr. spoke of so often to bring them further into focus.

My ideas relate to the legacy of hate and terror of lynching. As the Equal Justice Initiative (EJI) documented in their exhaustive report "*Lynching in America: Confronting the Legacy of Racial Terror* (2017),*", over 4,000 black Americans were lynched in 20 states between 1877 and 1950. It is a deeply disturbing fact drawn from the EJI report and the important historical work

of Amy Louise Wood's (2011) *Lynching and Spectacle: Witnessing Racial Violence in America, 1890-1940* that most of the 4,000+ lynching's documented in the report were treated as public spectacles where many of the white residents of the town came to witness the public murder and then to stay and take pictures of the lynching victim. These lynching's sometimes even took place on Sundays after church services (Equal Justice Initiative, 2017), and according to Wood and other historians, these lynching's were regularly infused with ritual and symbolism meant to reinforce white supremacy and terrorize the black population of that particular community (Wood, 2011).

Back to our present day: those states and towns that lynched black Americans are today still full of churches, and those towns are also likely full of social workers who are Christians. It is not hard to imagine that many of those communities across those 20 states have descendants of these horrific spectacles who still live there, and who likely know people in their immediate family and friend networks who might have been directly involved in these lynching's, as victims, bystanders, and perpetrators. Additionally, these communities likely have churches preaching the Good News that were open the days these lynching's took place, and that are going to be praising God this Sunday.

Given that, here are my nascent questions that might someday add up to something more: what if the churches of those communities, in collaboration with community organizations (and heavily informed by the policy-practice expertise of local social workers who themselves may have ancestors who were there when the lynching happened) began to do the work of building a Truth & Reconciliation Commission (TRC) akin to the ones that happened in South Africa in the late 1990s (Moon 2009)? Given the renewed interest in restorative justice across society and within social work research (Androff, 2012; Beck, Kropf, & Leonard, 2010), what if these TRCs, organized by religious institutions, were able to begin doing the painful, difficult, and necessary work of bringing light to what happened in and around their community's lynching history, and to seek repentance for what was often done in God's name? And what if social workers were able to be part of that process, bringing our expertise in group facilitation, community organizing, and trauma-informed practice to bear on the work of these TRCs? What would it do to our ability to move forward and dismantle white supremacy if we chose to first start here with doing this work within an explicitly Christian and church-based context, and NOT through a government body with all the attendant compromises and political in-fighting that would ensue?

I write this as a not-so-modest proposal that I hope to develop further in future scholarly work and to (hopefully) someday find fellow black and white social workers and church leaders to actually implement in communities across those 20 states. I have no illusions that an idea so radical would

be viewed as possible, or even preferable by people who endorse the general idea of it, let alone the white supremacists who would dispute that it even needs to be an idea at all. It's instructive that when asked about the case for reparations for black Americans based on the legacy of slavery, Senate Majority Leader Mitch McConnell said bluntly that he opposed reparations because "none of us currently living are responsible" (Barrett, 2019).

I accept that this may wind up being just an editorial in a journal that I write with my co-editor and release out into the social work world, and furthermore, I have no illusions that this is, in any way, solely "my idea" and that this isn't just one of many possible routes to reckoning with our history and current reality, and to find a way to repent, repair the harm, and heal.

Meanwhile, as our president tweets hate, and many of our white Christian brothers and sisters keep their heads down, I want to get on bended knee, raise my head up and try to see what's happening as clearly as I can and ask God to show me what I can do in my own small way. I want to do my own small part as a white Christian social worker, in community with my fellow social workers of color, to challenge myself to constantly reflect on the Baldwin (1962) quote that I opened with, ***Not everything that is faced can be changed. But nothing can be changed until it is faced.***

Starting an Intentional Conversation with Our Special Issue (Part 3)

Linda Darrell

In response to my colleague's deeply self-reflective, extensively researched and impassioned essay, I am affirmed in my belief regarding the concept of the Bended Knee. Our country is in desperate need of racial healing, and reconciliation. However, perhaps the steps to racial reconciliation might begin with what Dr. Tanya Brice addresses in her book *Reconciliation Reconsidered: Advancing the National Conversation on Race in Churches of Christ* (2016). Dr. Brice gives thanks to the Creator for the "National Strategic Planning Team (NSPT) facilitated by Mr. Joey Cope. The team was comprised of a national group of ministers and church leaders from around the country who intentionally collaborated to develop a vision and mission statement as well as a strategic plan to unite very racially

segregated Churches of Christ (2016). Their work entailed the intentional development of three strategies for carrying out their plan to unite these two very distinct racial groups, one Black and the other White. Their plan includes Spiritual Growth and Spiritual Centeredness; Research, Education and Communication; and, Intentionality and Action."

The move towards racial reconciliation must begin with an intentional conversation, a conversation that will need to include voices from both racial groups, a conversation which must begin with acknowledgement of the past harms and truth about current beliefs; (Wallis, 2016), a conversation in which trust may need to begin on Bended Knee.

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Reckoning with Hate: Faithful Routes Away from the Charlottesville Rally

Carol Grace Hurst

Ripples of both alarm and hope regarding United States race relations have circled out from Charlottesville, Virginia subsequent to violent demonstrations held on August 11 and 12, 2017. This article tells less well-known stories out of Charlottesville, recounting faith groups' prayers and vigils through the summer of 2017, and one Christian social work educator's experience of witness with her faith community during the August 12th rally. The article also highlights several loving and creative responses that individuals, groups, and organizations made on August 12th and in the subsequent year after the rally to assist the injured, address the trauma, and begin to rebuild a sense of safety and normalcy in the community. The unfolding Charlottesville story offers an anti-racist case study of one community's efforts under extreme conditions to reconcile and heal racist wounds.

Case Study Context

Scenes of violence from the college town of Charlottesville, Virginia burst into national and international awareness in the summer of 2017. Earlier that year, the Charlottesville City Council had voted to take down two statues of confederate generals erected during the Jim Crow era from city parks (Heaphy, 2017). The vote to remove these statues, due to their ties to slavery and white supremacy, could be seen as an effort to name the racism of the past and move toward a new day. The plan to take the statues down sparked controversy. It was soon blocked in court. It also drew attention of white supremacist groups organizing online, including the Ku Klux Klan, Vanguard America, the Daily Stormer, and other constituencies

of the political "alt-right." These groups were strongly opposed to removal of the statues, seeing such as an assault on their white heritage (Heaphy, 2017, p. 1).

The statues' controversy and the parks, with the silent stone sentinels standing in a particular public place, provided a stage for the performance of strongly-held convictions about proper race relationships. Concerns with American traditions of free speech, gun ownership, and faith in the public square have riveted attention on Charlottesville. Racist rhetoric espoused on the more hidden virtual platforms of the internet flashed into the open, drawing answering counter-protest voices, with the media broadcasting these contending voices to a broad audience. Several small protests occurred in the months after the Council decision, culminating with the events of August 12, 2017. During the *Unite the Right Rally,* three people lost their lives, 19 counter-protesters were injured in a car attack, and an additional 14 persons were hurt in other assaults (Heaphy, 2017). The *Rally* events unfolded with passionate enactment of free speech from starkly opposed parties. Clergy and others of faith stepped onto this public stage as well, holding hands, praying, and proclaiming belief in a Creator who loves each precious child of God, red, brown, yellow, black, and white.

This narrative does not purport to tell the definitive truth about these painful Charlottesville events. It is offered, rather, only as part of the composite story. The article is based on news reports, and the experience of one local social work educator who felt called to peaceful worship as witness with her faith community during the chaotic day of the *Rally*. Perspectives from key informants from Charlottesville community organizations and churches were sought afterward to document community responses in the aftermath of the event. Responding to the crisis precipitated by the *Unite the Right Rally* is an ongoing effort. The author's participant-observer perspective intends to capture witness to love, nonviolence, and community resilience that is part of the Charlottesville story as much as attention-catching discord and violence. The Charlottesville community experience is a case study of reckoning with racism in the present day that demonstrates the complexity of finding paths to reconciliation and the restoration of friendly, peaceable relationships.

On Sunday, August 13, 2017, the day after the *Unite the Right Rally,* the Rev Elaine Ellis Thomas (2017) preached a sermon based on Matthew 14:22-43 at St. Paul's Memorial Episcopal Church in Charlottesville. This passage tells the story of Jesus walking on the water and reassuring his disciples who fear for their lives during a storm. Peter gets out of the boat wanting to come to Jesus on the water, but he flounders. Jesus says to Peter, "Oh you of little faith, why do you doubt?" It was suggested, in light of the convulsion of violence in Charlottesville, that Jesus told Peter to stay in the boat with his community of people, rather than try to walk heroically on the water. There is work on a boat to keep it afloat, work to trim the sails,

to bail the water, to make sure the boat that carries everyone is in good condition. Ellis Thomas (2017) reminded her congregation that when we are in the boat together, even in stormy water, we don't have to be afraid. Faith calls us to the work of creating justice and equity for all God's people. If we are in this boat together, we can survive the worst storms that the world might throw at us and get to the other side together.

Fascist and Anti-fascist Groups Focus on Statues' Controversy

In May 2017, Richard B. Spencer, a self-described "white nationalist," joined local anti-statue removal activist Jason Kessler in organizing a small protest at the Lee Statue. The images of burning tiki-torches reminiscent of historical Ku Klux Klan terrorism, spread alarm in Charlottesville. Spencer, a graduate of Charlottesville's University of Virginia but not a local resident, advocates ethnic cleansing and the building of an ethno-state for whites of European descent (Appelbaum & Lombroso, 2016). In recent years, Spencer garnered attention when controversy over his extreme views prompted protest on different college campuses at Spencer speeches. His ideology is Neo-Nazi; supporters use German Nazi-inspired language and symbols, as well as the straight-armed Nazi salute.

Anti-fascist groups, also called "Anti-fa" (Bray, 2017), have focused resistance to white nationalist ideas very personally on Mr. Spencer as a leader of a new fascist movement that Spencer calls the "Alt-right." A video of Mr. Spencer being punched in the face by an anonymous, masked person, in the crowd at the Trump Inauguration in January 2017, spread virally on the internet (Tiffany, 2017). This meme, set to different musical tunes and with different rhymes, epitomizes the anti-fascist movement tactic to expose Neo-Nazi individuals to public censure for their ideas. Nazism is viewed as an ideology far too dangerous to tolerate as part of acceptable civil discourse (Bray, 2017; Gluckman, 2017). "Punching Nazis" has been a tactic of some Antifa groups (Marshall, 2017). Antifa are criticized for this tactic because petty violence may escalate into more violence from white supremacists and opens anti-racist resistance to criticism on moral grounds (Oppenheimer, 2017; Signal, 2017). Furor over the right-wing ideologies identified as fascist, and the left-wing resistance movement identified as anti-fascist, would figure prominently in what came to pass in Charlottesville. With both movements organizing on-line and demonizing one another, many from outside Charlottesville traveled to the *Rally* expecting to meet violence from the other group (Vice News, 2017).

Response of Faith Groups during Summer of Hate

Opinions diverged on how to respond to additional white supremacist groups planning to protest in Charlottesville. A Ku Klux Klan group from

North Carolina obtained a permit for a protest in July 2017. The larger *Unite the Right Rally* was scheduled for August 2017. City authorities encouraged persons to vacate the downtown area; to not dignify the events with attention (Heaphy, 2017). Yet many citizens were drawn to these events, like moths gather to a bright yet dangerous light, due to alarm regarding the anticipated racist displays. Many persons felt called to make a counter witness against hateful ideology. The charged environment made it difficult to decide, individually or corporately, on what to do. There was a divide in the faith leader response between those who promoted prayer and witness and those who felt called to more direct resistance action (Rev Will Peyton, personal communication, June 25, 2018). Diverse faith congregations anticipated the rallies and organized to stay away, or joined together to witness in some manner to belief in God's love for all persons.

Ultimately, organized prayers were coordinated through the Charlottesville Clergy Collective (2018). Each Saturday of the summer, a different congregation held vigil at the statues. Hour after hour, different faith communities gathered prayerfully at the statues and then dispersed. This author participated in this with her faith community, *Charlottesville Friends Meeting,* at the Stonewall Jackson statue. The week before the August 12 Saturday *Unite the Right Rally,* there was a prayer service open to the public each night of the week at a different Charlottesville church. On Friday, the night before the rally, a standing room only interfaith crowd gathered at St Paul's Memorial Episcopal Church. Rev. Traci Blackmon, Executive Director of Justice & Witness Ministries for the United Church of Christ, gave a rousing sermon about David cutting off Goliath's head. She alluded to the unfinished work of the civil rights movement, suggesting analogously, that the task now is to cut off the head of the giant of white supremacy. Communion, prayers, and singing followed.

Another group of clergy who desired a more assertive response to events formed early in the summer. *Congregate Cville* called for 1000 clergy and faith leaders to join in partnership with local Charlottesville clergy to confront white supremacy. The call anticipated "direct, nonviolent action on a crucial day for our city, and in a critical moment for our country" (Caine-Conley & Wispelwey, 2017, para 2). Calling especially for white persons of faith to stand against white supremacy, the call brought in faith leaders from outside Charlottesville. *Congregate Cville* held a nonviolence training intended to help prepare a disciplined non-violent group to take action at the rally. This resulted in a group of approximately twenty committed persons (Democracy Now, 2017), who stood arm-in-arm, many in colorful clerical garb, to block the entrance to the park on August 12, 2017. They sang "This Little Light of Mine" and other religious-themed songs as they faced down the initial *Unite the Right Rally* marchers arriving to enter the park (Anonymous, 2017).

The clergy line withstood verbal taunts, intimidation, and shoving from the *Rally* marchers, who included persons prepared to fight with helmets, shields, and bats, wearing swastikas and carrying Confederate flags, as well as private militia members armed with automatic weapons. It was widely reported that those on the clergy line felt that they were protected from serious injury or even death due to the intervention of numbers of anarchists and anti-fa counter-protesters who arrived and engaged the *Rally* participants in physical skirmishes to protect the clergy (Anonymous, 2017; Democracy Now, 2017; Lithwick, 2017).

August 12, 2017 Personal Testimony

These events involved persons of diverse denominations and faiths: Christian, Muslim, and Jewish, as well as secular persons with deep moral conviction who came together to witness against white supremacy. Those who gathered in counter-protest to the *Unite the Right Rally* would have each been able to tell an individual story of their personal motivations for coming to the event, as well as an individual testimony about what each one did and saw there. The subsequent story is the author's personal testimony coming from the standpoint of an ethnic Mennonite, white woman, nurtured by two historic peace church traditions that resist being active participants in violence: the Anabaptists and the Religious Society of Friends.

> *On Saturday at 8:00 A.M., I set out, along with my husband, 16-year-old son, and 84-year old Dad in a wheelchair, with members of my faith community. We were going to march from the African American heritage center in Charlottesville's old Jefferson School to McGuffy Park (one block away from the park with the Lee statue) to stand for our beliefs, before the scheduled Alt-Right Rally. We had matching sky-blue t-shirts made for the occasion. The words: Quakers- simplicity, peace, integrity, community, equality, and stewardship were lettered in front of our hearts. I personally meant my presence as affirmation of the professional social work value that there is dignity and worth in all persons. My hope was that an old man with a white beard in a wheelchair would be a disarming presence to the neo-Nazis, and perhaps call to their minds someone who they might also love. Emerging from the parking deck, I prayed quietly for our safety, as we walked by Alt-righters also coming to march for their beliefs, fully armed with semi-automatic weapons, I wondered: was I just a naïve dreamer placing us in harm's way?*

By 9:45 A.M., we sent our son home with his Grandpa, and joined with other members of our meeting in silent worship in Charlottesville's Justice Park. Our circle sat in view of Stonewall Jackson's horse's backside, where another group had a large painted sign reading 'screw the Confederacy.' In expectant waiting, *we listened for inner Light and guidance, a Quaker tradition. The whirring sound of a circling police helicopter above filled our quiet (later that day it would crash outside town, killing the two officers aboard).* A father with *a seven-year-old son joined us. The boy's t-shirt read, "just be kind." He snuggled onto his father's lap. His father looked tense and I felt I understood the parental struggle of wanting to teach really important values dueling with anxiety over whether his precious little boy should actually be there. Other counter-protest groups served food, and there was a low hum of humans chatting and laughing. There was a clown with two signs: "shame" and "welcome fool's convention." A small group of armed anti-fa at the perimeter of the park had told us they would protect us. We didn't necessarily want such protection. Quakers believe in "that of God in every one"* (Amoss Jr, 2011, para 7), *and our worship on this day was meant to affirm this tenet.*

Our meeting closed at 11:00 A.M., and we disbanded. Several left to join the singing happening on the porch steps of the First United Methodist Church facing the Park where the Lee statue still stood in its stony stillness, oblivious to the human drama. We went with six other Quakers in a circle down to the pedestrian mall hoping to support a local business with our lunch. Shortly after we sat down in our blue t-shirts at a table, a young woman came and sat beside me, saying "I'm by myself and freaked out. Can I be with you?" She said she was a reporter from New York City and she showed us all her pictures just taken from the faceoff happening in Emancipation Park.

As the fighting in the street around Emancipation Park was going out of control, we watched in stunned horror. Images came at us from the National News on the restaurant television showing scenes from the park a block and a half from where we sat. When we heard that a state of emergency had been declared, we left the restaurant in two small groups. Following the guidance of the cops, we headed away from that Park. We circled back to Water Street and walked up 4th Street, where a distressed soul would drive his car deliberately into a peaceful group 45 minutes later. We honor- guarded the reporter back to

her car at Justice Park. We had an eighty-one year old member of our meeting with us, so we kept having to slow down so she could catch her breath. My husband would also say, "Wait, go slower" to keep a distance between us and other obviously right-wing groups also walking about.

On the way, a white pick-up truck screeched by, with six young men in back, wearing white shirts, helmets, and holding shields. They were cursing loudly, their faces contorted with rage, demanding that their driver turn right to head back up Market St. where the police were clearing Emancipation Park due to the fighting even before their Rally had officially begun. The driver turned left instead. I cheered for this driver silently for standing up to his peers. Later, I wondered if one of his pickup passengers was the man who chose to use his car as a lethal weapon, careening into the crowd of counter-protesters, killing Heather Heyer, and backing up and running over more persons in reverse. The young men's hateful expressions are my most disturbing memory from this experience.

We managed to get the reporter back to her car parked on the street by Justice Park. On that fearful stop-start trek there, she leaned in to say in hushed voice, "I want to tell you, I'm Jewish, but I don't want anyone to know." I understood then the reason both for her vulnerability and her courage. We were in a surreal nightmare with bands of Neo-Nazis roving the streets. learned later that Alt-right websites were calling for the synagogue to be burned down (Green, 2017). It is located a half block from where we hugged her goodbye. "Go with God," I said.

Adam King (2017), one of the clergy from the clergy line, related that when word of the car attack came, he and other clergy ran towards the crash scene, knowing their purpose was to provide "care and comfort to as many people as possible." His sentiment is echoed many times over with the love that flowed in and towards Charlottesville following this public tragedy.

Aftermath of the Event-Outpouring of Love

Charlottesville's two hospitals spent more than $200,000 preparing for the emergency response before the August 11 and 12 events, and then providing emergency care to the wounded (Suarez, Wrabel, & Serven, 2017). Even as emergency responders were loading the injured for the trip to the hospital, the first phase of an evolving response to the crisis from the Charlottesville community and beyond had started.

As the news of the car attack reverberated through town, around the nation, and indeed the world, hearts were moved. Events evoked collective outrage at the violation of social norms for a civil society. "Love" became a word that was used frequently in Charlottesville as a contrast to the "hate" rhetoric that had visited the community. Both individuals and community organizations stepped up to respond with tangible acts and care to address the trauma. Some citizens knit C'ville hearts. These hearts and pictures of Heather Heyer went up all over town. Another citizen donated hundreds of t-shirts with the word C'ville placed inside a heart to express community love. Local music sensation the *Dave Matthews Band* (2017) hosted a free community concert for Charlottesville which played September 24, 2017 in University of Virginia's Scott Stadium.

"A Concert for Charlottesville" featured *Dave Matthews Band, Pharrell Williams, Justin Timberlake, Ariana Grande, Chris Stapleton, The Roots, Brittany Howard of Alabama Shakes, Cage the Elephant* and other special guests. This concert brought considerable funding to the cause of philanthropy for Charlottesville. Additional individuals, Go Fund Me pages, businesses, and private and corporate foundations also gave funds. Overall, 1.5 million dollars flowed towards the healing effort.

While nineteen victims sustained physical injuries from the attack, there were many more who witnessed the attack and also experienced immediate emotional impacts. Community licensed clinicians, both social workers and professional counselors, initially provided pro-bono trauma counseling to persons who desired this (Carol Snell-Feikema, personal communication, September 5, 2017). With funding from the Charlottesville Area Community Foundation [CACF] (n.d.) *Heal Charlottesville Fund,* a new case manager position was created at *Partner for Mental Health,* whose job has focused solely on attending to the ongoing recovery needs of attack survivors. In partnership with the Pathways Program of *The Haven* funds were provided for survivors' living expenses, meeting recovery needs, and assisting each individual to find a way forward (Brennan Gould, CEO Charlottesville Area Community Foundation, personal communication, June 11, 2018).

Executive leaders of community organizations processed the perceived meaning of the event in the context of organizational mission and impacts on clients. Those serving Charlottesville's population of resettled refugees, undocumented immigrants, and persons of color all noted new fears and anxieties among those being served (Jon Nafziger, Executive Director of Charlottesville Area Children's Health Improvement Program, personal communication, October 11, 2017). Rapid response grants from the CACF *Heal Charlottesville Fund* supported organizations serving the community with counseling for those coping with the tragedy, including first responders who had cared for people during the violence. Funds also went towards needs within the Jewish community (Gould, 2018).

On August 12, when Athena Gould, Executive Director of Big Brothers-Big Sisters Charlottesville, first watched the disturbing images from the Rally, she felt concern about how to discuss the display of hatred with her own nine and six year-old daughters. That maternal concern spread to all the children of Charlottesville as she thought about young people processing the story. She had the inspiration to start a campaign linking individual children with caring messages. With support from her board, and the national office of Big Brothers Big Sisters' more than 300 affiliates, the *Dear Young Person* campaign took off on social media. Twenty-one leaders of Charlottesville agencies serving children and youth wrote a joint public letter in the days following the *Rally,* articulating concern for hopeful and positive role models for youth in light of events. The letter invited persons to participate in *Dear Young Person.* Word of the campaign spread from person to person, and an avalanche of postcards started arriving in Charlottesville. Each of the more than 15,000 postcards received from across the country were sorted and matched with an individual child or youth. With the help of other youth-serving agencies, and especially Dr Rosa Atkins, Superintendent of Charlottesville City Schools, the messages of care and encouragement were distributed (Athena Gould, Executive Director Big Brothers-Big Sisters of the Central Blue Ridge, personal communication, June 11, 2018).

The United Way Thomas Jefferson Area was another community organization that stepped forward with creativity under pressure of the community's need. "We didn't want to be hasty in our response. We considered carefully what the role for United Way should be. We knew we needed to reach out to diverse communities and that we should be listening to these people about what we should do" (Caroline Emerson, United Way Thomas Jefferson Area, personal communication, June 6, 2018). United Way personnel reached beyond their comfortable and usual alliances to ask diverse community persons what was wanted and needed. Eventually, a consulting committee of around twenty community persons was formed, including persons from the Temple, the Mosque, and from white, Black, and Interracial churches, and business leaders of multiple races. Ideas began to coalesce around hospitality and welcome, and the idea to hold a community meal was born. Continuing to follow through with the consultation and listening process, leaders made decisions made about where such a large public meal could be held and what sort of program or talking points might be a part of it.

A Community Table event convened on October 15, 2017. The consulting committee became a hospitality committee representing many sides of the Charlottesville community. An open invitation to all in Charlottesville was extended (United Way TJA, 2018). The charming online invitation pictured a graphic of a place setting with the words "The power of gathering is boundless. Let's be together" (Virginia National Bank, 2017). The hospitality committee found consensus on the choice of an outside lunch

venue, without an agenda, invited media, or politicians. It was just people in a town getting together over a meal. The United Way used its talent at convening events on the practical details of feeding the over 700 people who would attend. Restaurants were asked what they might be willing to contribute to the meal—perhaps beans, rice, or a specialty item. Everyone who was asked to contribute agreed to do so. Emerson observed that the many people who worked on the meal gave of themselves freely, wanting to do something good for the community. "Everyone seemed to feel like it was the right thing to do. It ended up feeling like a family reunion!" (Caroline Emerson, United Way Thomas Jefferson Area, personal communication, June 6, 2018).

Aftermath of the Event- Community Conflict and Legal Wrangling

The city placed black shrouds over both statues, and someone kept trying to remove them. The 2018 Virginia General Assembly session failed to pass a bill that would have allowed Charlottesville to remove the statues. A judge, due to another lawsuit, made the city take the black shrouds off the statues a few months later. Grand juries convened to hear details of charges against individuals who assaulted other individuals. Indictments came down. Some trials have been completed, with others still pending. Legal questions regarding responsibility and accountability for the harm resulting from the *Rally* will go on for a long time.

There are diverse opinions about what went wrong and who is to blame (Heaphy, 2017; Provence, 2017). Citizens have angrily clamored at public meetings about leaders' failures to foresee the extent of the danger and adequately protect the public from a hostile and violent invasion. City Manager Maurice Jones hired former federal prosecutor Tim Heaphy to do an independent critical review for the City of Charlottesville. When results were released in December 2017, they immediately sparked more controversy due to argument over whether Heaphy was too lenient on the city, whether Jones had a legal right to request the study, and the $350,000 cost of the review (Provence, 2017). The 220-page Heaphy report found government failures in protection of the fundamental right of free speech and in protection of public safety (Heaphy, 2017). The Heaphy report also found that law enforcement failed to protect citizens from harm, injury, and death (Wamsley, 2017). In less than a year's time, the police chief, and the city manager have been replaced with new leaders. Elections for new city councilors yielded new members to the city council who voted for a new mayor.

After the *Rally,* an immediate form of contemporary vigilante justice pursued those who had joined ranks to express such hatred. Attendees were "doxed." That is, the voluminous pictures from the event were used to identify attendees and publicly identify them as racist in their home com-

munities. This led to job losses, and suspension of many attendees' accounts on different internet platforms. At least one attendee was "banned for life" from the on-line dating site *Ok cupid* (Selk, 2017). Jason Kessler, Richard Spencer, and leaders of the different private militia groups were named as defendants in several lawsuits. Sines v Kessler (2017) argues that leaders of the *Rally* engaged in conspiracy to incite violence and that they should be held liable for the injuries and damages sustained to ten plaintiff victims of violence at the *Rally*. Another case, City of Charlottesville v. Pennsylvania Light Foot Militia et al. (2018) has the city joined with multiple downtown businesses as plaintiffs, arguing that the *Rally* leaders' use of private militias and paramilitary tactics transformed Charlottesvillle into a military theatre with grave risks for all (p. 17). The complaint argues that private armies do not have any protection under either Virginia or federal law because well-ordered militias need accountability to civil authority. The ultimate outcome of these suits may address important national gun issues and clarify whether the First Amendment's free speech protections apply to extreme hate speech and incitements to violence.

Aftermath of the Event- Hope for Transformative Change

This horrible event scarred the community deeply. Yet, contained within the overwhelming public outrage about what happened are seeds for deeper constructive change in race relationships in Charlottesville. The hearts displayed on t-shirts and on posters in business windows are not just sentimental. Behind the hearts are real people trying to figure out how to go forward in addressing the challenges of racism in Charlottesville (McKenzie, 2017). As resilience rises in Charlottesville, transformational change may emerge.

A year before the *Rally,* Quaker social worker and community organizer, Elizabeth Shillue brought the 2014 Film *I'm Not Racist...Am I?* to Charlottesville as an anti-racist education effort. The film is a 90-minute documentary about 12 New York City teenagers who talk about racism over the course of a year while attending multiple intensive workshops. The film reveals the intimate struggles felt by these young people during this time. A talkback discussion with the Film's Director, Catherine Wigginton Greene, and Producer, André Robert Lee was received positively after the initial two Charlottesville screenings. The formation of a grass-roots organization named *Beloved Community Cville* resulted.

After the trauma of the *Unite the Right Rally,* interest in this anti-racist education effort exploded. By request, *Beloved Community Cville* brought the film screening and post-movie facilitated discussion of racism to 24 different venues around Charlottesville, including local non-profits and public schools. They have engaged over 3,300 persons in reflections on racism and how to transform it in daily relationships. Forty teachers have

participated in facilitator trainings. Ongoing anti-racism workshops for youth and adults are planned to further the *Beloved Community Cville* mission, stated in a quote from Dr. Martin Luther King "Our goal is to create a beloved community and this will require a qualitative change in our souls, as well as a quantitative change in our lives" (Beloved Community Cville, n.d. home page).

Charlottesville Area Community Foundation [CACF] is another organization radically changed by this event. The car attack happened at the CACF doorstep at 4th Street, NE. This section of the street has since been renamed *Honorable Heather Heyer Way*. When employees go to work each day, they walk by the wall that continues to bear chalk messages like: "Gone but not forgotten-Heather," "Love conquers all," "Black Lives Matter,",and "Hate is heavy so let it go." The event thrust the organization into a completely new leadership role in the community. Hurt resulting from the *Rally* was experienced differently depending on each community member's standpoint. For many, the vulnerability and horror were a shock; a new normal they could hardly believe. For others, used to being treated as "the other" due to living with racism on a daily basis, the hurt was a deep trauma, but not a surprise. CACF CEO Brennan Gould (2018) explains:

> ….we have to be willing to acknowledge that due to historical and structural contexts, people experience our community differently…There remain structural, longstanding, silent mechanisms of exclusion that have been baked into our society and institutions from their beginnings. There are persistent racial disparities in health, education, policing and incarceration, economic opportunity, mobility, and wealth-building. Deeper, more structural causes are the reason that significant disparities persist (p.3).

In June 2018, CACF finished making a historic round of grants to impact the structural forces of racism that exist in Charlottesville. To make these grants, they opened their processes to seek application from those who would not have known how to apply for a grant in the past. They promoted a grant-writing workshop with the *Center for Effective Non-profits*. They accepted applications in Spanish. They accepted applications that were hand-written. They created more inclusive grant review processes, adding diversity to review committees. The foundation distributed one million dollars shared between 42 different projects in three impact areas: 1) increasing diversity and inclusion in community decision-making processes, 2) advancing racial equity, and 3) increasing education of structural racism in the telling of collective history (Wrabel, 2018).

The ripples of hope circling out from Charlottesville's summer of hate followed from many acts of courage shown facing down a philosophy

that says one group of people is better than another. The ripples of hope go out as more people name the impacts of structural racism and seek to undo them. The ripples of hope go out when City Council, community organizations, police, and city services grapple with structures of exclusion and racism in standard operating practices. This is the work of staying with the people in the boat metaphorically named by Rev Elaine Ellis Thomas' (2018) sermon. If everyone is together in the same Charlottesville boat, there is work to do to keep the boat afloat. There is work to make sure that the community that is the home of everyone is in good condition. It is the work of faith to envision how to create more justice and equity for all, so that after the storm, the people cross to the other side together.

Messages from Charlottesville for Social Work Educators

The events in Charlottesville reverberated around the nation. Making sense of them is a complicated and contested task. Comments President Trump made the day after the *Unite the Right Rally* that "there were good people on both sides" were cast as too late and morally wishy-washy (Parker, 2019). These comments echo a central moral weakness of our postmodern life together. When there is no grand narrative, no true north on the moral compass, narratives that exist compete for dominance. When true horror occurs, like assault and murder, society demands a better accounting. It is the traditional role of religious leaders to step forward with moral lights. Individuals and groups, both interfaith and secular, were drawn to make statements with their conduct in Charlottesville on August 12, 2017. There was horror on that day and how we go on, what lessons we take away, matter.

Social scientists use narratives to study people. Christian Smith (2003) writes about people telling their own stories as a way to orient the self and decide what choices are right for particular people in particular moments. He says when we are "placed within a particular drama, we come to know … how we are to act, why, and what meaning that has in the larger scheme of reality" (p. 78). We live in a time when membership in organized religious groups is waning, a time when many identify as "spiritual" rather than "religious." Yet even so, when dramatic and dangerous threats arise, people still come forward to speak with moral power, as they did in response to the *Rally* in Charlottesville. In the crisis time, worship and prayer and song still brought comfort and hope to the people. We can expect in a society riven by fear and division, that there will come more such times when moral clarity is needed. Then, the message that Jesus loves all the children of the world, red, brown, yellow, black, and white, will need each voice to join in the song, so that there is an actual moral majority. Christian social work educators are specially placed to teach students to engage in faith-based, anti-racist social change efforts. ❖

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Steps to Racial Reconciliation: A Movement to Bridge the Racial Divide and Restore Humanity

Alexis Jemal, Sarah Bussey, & Briana Young

The United States is a divided nation on many fronts; but, race seems to be particularly divisive. This is not surprising since race is a construct created to divide the masses to be conquered by the few. This conquest allowed the foundation of the nation's social, political, and economic structures to be rooted in the institution of a unique form of slavery based on the fabricated characteristic of race. Racism (i.e., racial oppression and white racial privilege) is a dehumanizing force. When one is dehumanized, all are dehumanized. To restore the promise of life, liberty and justice for all, racial reconciliation efforts must restore humanity by addressing the harm in racial disharmony. In considering the issue of racial reconciliation in the US and focusing on social work responses within a Christian context, this paper: 1) explores foundational concepts pertinent to developing a rigorous and coherent definition of racial reconciliation; 2) develops the steps for the process of racial reconciliation efforts grounded in the conceptual model of anti-racism critical transformative potential (TP), and framed by restorative justice principles; and 3) examines how Christian and/or social work practitioners can participate in racial reconciliation efforts.

S UBSTANTIAL STRIDES TO COMBAT RACIAL INJUSTICE HAVE BEEN MADE IN THE United States resulting from sociopolitical movements. Social workers, religious institutions, and citizens have united against racism and made lasting change (Bent-Goodley & Hopps, 2017; Hutchison, 2012. However, there still exist significant barriers that limit the ability to bridge racial divides in the U.S. and bring forth racial justice and equity. Under the façade of peaceful, Christian values, the U.S. is a country founded on racial violence (Zinn, 2005), the harm of which is still evident in society today (Alexander & West, 2012; Bonilla-Silva, 2017; Equal Justice Initiative, 2015;

Goffe, 2014; Tolliver, Hadden, Snowden, & Brown-Manning, 2016). Overt responses to racial harm are critical given the heightened racial tensions, spike in race-based violence, and widening divides evident in our communities (Potok, 2017). Racial reconciliation is a strategy for responding to the harm of racist action in which there is an "entity engaged in racist action" (EERA)[1] and a "harmed entity by racist action" (HERA). Racist actions are one way that racism is supported, maintained, and perpetuated. Racial reconciliation restores humanity by addressing the harm and suffering caused by racism, thereby moving people towards a state of racial harmony. In considering the issue of racial reconciliation in the U.S. and focusing on social work responses within a Christian context, this paper: 1) explores foundational concepts pertinent to developing a rigorous and coherent definition of racial reconciliation; 2) develops the steps for the process of racial reconciliation efforts grounded in the conceptual model of anti-racism critical transformative potential (TP), and framed by restorative justice principles; and 3) examines how Christian and/or social work practitioners can participate in racial reconciliation efforts.

Racial Harmony

Racial harmony is more than the absence of hostility across racial lines. It requires that people behave and respond to each other in a humanist manner. As such, racial harmony includes the values of peace, respect and solidarity (Centre for Justice & Reconciliation, n.d.). When there is peace within a group, two values have been upheld: resolution and protection. Resolution indicates that people are valued and that violations of humanity and the resulting harm are addressed to the extent possible (Centre for Justice & Reconciliation, n.d.). Protection refers to the physical, mental and emotional safety of the affected parties (Centre for Justice & Reconciliation, n.d.). When respect is upheld, all people are treated as worthy of protection, love, kindness, and empathy. Lastly, solidarity refers to the degree of mutual agreement, collective support, and connectedness among members of a group or community (Centre for Justice & Reconciliation, n.d.). Solidarity grows out of shared interest, purpose, sympathy, and responsibility.

> Values that build solidarity are *encounter,* (parties are invited, but not compelled, to engage with each other to make decisions about how to respond [to racist action]), *support* (parties are helped to become active [in anti-racism action] in their communities), and *moral education* (community standards of anti-racism are reinforced as the values and norms of the parties, their communities, and their societies) (Centre for Justice & Reconciliation, n.d.).

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[1] A lexicon is needed for discussions on racism. Terms are non-existent for needed concepts, such as for the person(s) or institution(s) that sponsor racist event(s) and for the person(s) or community who is violated by racist event(s). "HERA" and "EERA" replace victim-offender language, respectively.

> A prerequisite for racial harmony is the disruption and elimination of racism.

Racism

From the day a person is born in the U.S. or arrives on U.S. soil, there is no escaping the racialization process that includes the imposition of race and assignment to a location within a racial hierarchy. As a social construct, "race" does not signify genetic, innate differences, but instead is a measure of social, political, and economic forces and multi-level disparate treatment (Barr, 2014). Unlike racial prejudice or discrimination—i.e., the perceptions and actions by individuals and against individuals based on race—racism encompasses systematic race-based oppression of people of color through practices in institutions, laws, and cultural norms and values resulting in inequity that privileges those identified as White (Jee-Lyn García & Sharif, 2015; "Racism Defined," 2017). In other words, racism (i.e., racial oppression and White racial supremacy/privilege) is a multi-level (e.g., interpersonal, community, institutional) and multi-systemic (e.g., education system, criminal justice system) phenomenon. It is produced, maintained, and perpetuated by systems acting alone or in concert, creating a labyrinth of intertwined circles of power and access, such that racism that affects a person's life in one system (e.g., education) will connect to racism experienced in a separate but connected system (e.g., criminal justice). Although racism is a systemic, structural, and institutional phenomenon, racist acts (whether conscious, subconscious, or unconscious) occur at the interpersonal level, that is, by, between, and on individuals. Racist acts—actions that support, maintain, and perpetuate racism—can be enacted by individuals across racial identity groups against persons of a marginalized racial status.

Racism is embedded in the soil upon which the U.S. was founded. It is "like the water we swim in or the air we breathe" (Speight, 2007, p. 126). Likened to a virus, racism invades the host and infects every system: the individual, family, community, organizational, socio-structural (e.g., education, criminal justice, health) and macro (e.g., culture, norms, values, customs, laws, more) (King, 1967). Although an in-depth analysis of the history of racism in the U.S. is beyond the scope of this paper, it is critical to note how racism broke the covenant of America—as the land of the free—resulting in a country built on a foundation of slavery and bondage (Smiley & Fakunle, 2016; Tolliver, Hadden, Snowden, & Brown-Manning, 2016).

The invention and imposition of racial categorizations rationalized and justified the inhumane treatment, terror, murder, and enslavement of Africans by White colonizers. Many, if not all, of these colonizers identified as Christian (Battalora, 2013; Billings, 2016b; Kendi, 2016). There are oral accounts that on Goreé Island, Africans were inhumanely held in the

basement of the church before being shipped into slavery (S. Talbert, email communication, January 25, 2019). This violent conquest rooted the U.S.' foundational social, political, and economic structures in the institution of a unique form of slavery that relegated socially constructed groups of people to subhuman categories. For example, historic analyses of European systems of enslavement in Latin America note the ability of those enslaved to buy their freedom and engage in some level of social mobility (Poveda, 2000). In contrast, in the U.S., slavery was tied to race and individuals in slavery were characterized as inherently inferior, and thereby incapable of equal status even if freed from slavery (Poveda, 2000). As such, human rights—protection, love, kindness, empathy, and all rights associated with being human—were violently withheld from enslaved Africans and their descendants.

At its core, racism is a war on our humanity. "For the oppressors, 'human beings' refers only to themselves; other people are 'things'" (Freire, 2000, p. 57). The dehumanization and objectification of Blacks as subhuman meant Black lives no longer mattered except for the purpose of exploitation for profit and the expansion of White power. What is less often discussed is how racism is a dehumanization process for both the oppressed and the oppressor. In his memoir, *No Future Without Forgiveness,* Archbishop Desmond Tutu (1999) describes *Ubuntu* as an understanding that people are interdependent and belong to a greater whole. As such, everyone is diminished when another is denigrated or treated as less than who they are.

Racism reduces a person's human identity by stripping culture, ethnicity, language, and individuality to fit a person within a categorical box (e.g. Black, White). In so doing, racism incapacitates minds, attacks independent thought and individual evaluation, so that there is no benefit to nuanced assessment of people. Instead, individuals are reduced to snap-judgement-based categorizations and stereotypes dependent on visible, physical characteristics used to determine a person's race (Byrne & Tanesini, 2015; Moskowitz, 2010). As such, racism involves a two-step, relational process to divide and conquer that requires first, division into binary categories: us and them (e.g., White and non-White); and, second, differential treatment based on group membership (Jones, 1997). To further indoctrinate people into the learned othering process, racism rewards those who maintain the status quo (e.g. accumulation of race-based advantage, such as through wealth and access) and punishes, from non-life threatening (e.g., harassment) to life-threatening consequences, those who do not conform. Thus, racism is a violent socialization or programming process that "alienate[s] humans from their own decision-making [and] change[s] them into objects" (Freire, 2000, p. 85). More specifically, to sustain the Black-White dichotomy, Whites are defined as superior, good, honest, truth-tellers, intelligent, and in contrast, Blacks are considered inferior, bad, dishonest, and stupid. This dichotomy exemplifies the classic opposing of forces: good versus evil.

Social Work and Christianity

Given their common roots in humanitarianism, social work—a profession with an ethical mission to fight oppression (Perdue et al., 2012; Workers, 2017)—and Christianity—a religion focused on love, forgiveness, compassion, and healing (Boers, 1992)—can join forces on the frontlines to wage a war on racism, bridging racial divides and restoring humanity. The Christian church was the inaugural institution to take responsibility for systematically aiding the poor in the U.S. (Specht & Courtney, 1994), a function that is now shared with social work. The first Charity Organization Society (COS) in the US was established in Buffalo in 1877 by Reverend Humphreys Gurteen (Specht & Courtney, 1994). According to these authors, the aim was to assign a "friendly visitor" to determine which applicants for aid were worthy or deserving of assistance. Friendly visitors were predominantly, if not all, middle- and upper-class White women who would moralize and teach self-control to recipients of aid. In many respects, the communication of morality superseded in importance the concrete aid provided. This role represented significant innovation in social work and is still evident in the contemporary social worker's role in determining deservedness of service users with the clinical interview. Social and charitable services continue to be provided by religious organizations to the those in need. Thus, "piety and religiosity run through social work and social welfare" (Specht & Courtney, 1994, p. 64). However, as all U.S. institutions were founded in and infected by racism, the social work profession and Christianity are not immune (Bae, 2016; Tisman & Clarendon, 2018). Both were and are plagued with practices and beliefs that support racism.

Early colonizers used the Christian religion (such as citing scriptures) to justify racism to gain power and economic control (Bae, 2016). Bae (2016) writes, "Columbus and the early Puritans set a precedent and established the trajectory for a moral economy that revolves around the intersectional axis of religion, economy, and race" (p. 1003). Violent racist practices were perpetuated by Christian arguments based in the purported moral inferiority of Black citizens and othering of Black Christians (Bae, 2016; Fletcher, 2016). This intentional exploitation enabled the U.S. to become an economic superpower. Following racist policies, Christian churches were racially segregated throughout U.S. history, upheld by enslavement, discriminatory separate-but-equal Jim Crow policies, and lynching culture. The Church played a formidable role in the conspiracy of silence due to the "White churches' lack of response, frequent denial, general conformity, and even direct support of White racism" (Wallis, 2016, p. 69). This complicity was announced in the Black Manifesto, a document that grew out of the 1969 Black Economic Development Conference in Detroit, Michigan seeking reparations for the harm committed (Forman, 1969).

The U.S.' founding institutions were established to privilege White, European Christians. "Christian supremacy gave birth to White Supremacy" (Perkinson, 2004, p. 619). Racist beliefs and practices historically did and continue to inform policy. For example, welfare policies enforced by social workers undermined Black familial relationships (Jewell, 2003). Despite such policy's focus at the individual level, the U.S. economy thrives off oppressive practices that perpetuate the *structural* inequalities of its social institutions such as "mass incarceration, property rights and ownership, housing, employment, judicial prejudice, healthcare discrimination, predatory lending and foreclosure practices, and among many other practices, the recent hypervisibility of police brutality" (Bae, 2016, p. 1004). For people of color more broadly, and Black people specifically, structural racism and poverty are inextricably linked. Many Black people were and remain systematically poor for different reasons than White impoverished people, such as: 1) being excluded from economic opportunities for which they are qualified; 2) failure to provide a quality education that is critical to social mobility; and, 3) prohibited access to economic opportunities, such as low-interest mortgage rates, to amass wealth (Martin, 2013).

Understanding the interconnectedness of racism, religion, and economy in the U.S. is crucial for systemic change as part of the racial reconciliation process for these institutions. Currently, particular sects of Christianity engender harmful ideas of individualism and color-blindness (expounded upon below) that form implicit racism within Christianity (Bae, 2016). For example, Bae (2016) highlighted a study examining views held by U.S. conservative, White, Protestant Christians regarding socioeconomic gaps and inequalities. The identified beliefs included that: "social structures do not contribute to inequality; US citizens are afforded equal opportunity; individuals and their personal traits (e.g. lack of motivation; familial problems; avoidance of responsibility) are the drivers of inequity; and, government efforts to achieve racial equality are naïve, wasteful, misguided, sinful, and counteract real solutions" (Bae, 2016, p. 1009). These ideas can be found beyond the aforementioned religious and political group, such as within White, secular, liberal circles. Such perspectives locate social problems at the individual level, leading to solutions requiring individual change, rather than systemic transformation.

What becomes clear within this discussion is how the institutions and practitioners of social work and Christianity have—inadvertently and purposefully—perpetuated and justified racism. As such, social work and the Christian church have a chance to lead the racial reconciliation movement by acknowledging these truths and performing reparatory action. For Christian and social work leaders and practitioners to pioneer racial reconciliation in the U.S., Christianity and social work must undergo their own truth and reconciliation processes. Leading by example involves taking responsibility for the ways in which Christianity and social work

have contributed to or colluded in systems of racial inequity. For example, after visiting the House of Slaves on Goreé Island in 1992, Pope John Paul II asked God's forgiveness for the involvement of Christians and the Catholic Church in the slave trade that enslaved millions of African people (Diop, 1992). Although repentance is a good step in the reconciliation process, more may be required on the part of the offending party. To identify the steps in the racial reconciliation process, a better understanding of racial reconciliation is needed.

Racial Reconciliation

Racial reconciliation is the process of responding to the harm of racism experienced by the injured party. It is an approach that can address racial violations while simultaneously initiating the process of healing individuals, mending relationships, building community, and transforming institutions. When racial violations occur, there may be societal pressure to strongly denounce and address the ripples of indignation that arise (Crisis and trauma, n.d.). How one responds potentially impacts reputation, social relationships, and position on the social hierarchy of oppression and privilege. Further, inherent to situations of racism is the element of fear. Responding to racial violations may involve an element of fear or questions of how to respond in the "right" way. In the stress of these moments, fear based in "unexamined assumptions, survival instinct, and old habits" (Crisis and trauma, n.d.) may dictate a response. Even in calmer moments, few effective tools for critical reflection and action may exist, resulting in a default to the deeply encoded instinct of denial and/or blame. Thus, because of the taboo nature of racism fueling the discomfort and blocking honest dialogue and skill-building efforts, many find that they are ill-equipped to respond effectively. Possibly, the language needed to discuss racism in a healthy and productive way does not exist by design. The inability to dialogue allows the oppressive status quo to continue its path of destruction. The complex needs and emotions involved cause paralysis, creating a situation in which the needs of the harmed and the EERA are left unaddressed, and the burden remains with the harmed party to bear.

While racial violations prompt hostile feelings on the part of both harmed and the EERA, the inadequate response to racial violations creates a cycle of hostility. Although punishment (e.g., job loss, public shaming) for racist actions (i.e., actions that support racism) is an inadequate response to the complex problem of racism (Buckingham, 2013; Mallett, 2015), "its use has persisted as the unquestioned status quo" (Crisis and trauma, n.d.). Punishment often "fails to educate those who cause harm, fails to address the needs for healing and repair for those harmed, and fails to account seriously for the needs of bystanders for a sense of group safety" (Crisis and trauma, n.d.). Instead, this system creates more hurt people who prove the axiom:

hurt people hurt. As such, disconnected from higher humanist values, the cycle continues: people and communities are harmed by racism, creating more hostility and greater division. If the needs of the harmed and EERA are not met, and if the damaged relationship is not addressed, the hostility is likely to remain or worsen. If, on the other hand, needs are addressed, the relationship may be moved toward reconciliation. Racial reconciliation takes into consideration both accountability and restoration, incorporating elements of Restorative Justice and anti-racism Critical Transformative Potential.

Restorative Justice

Restorative justice is rooted in human dignity, healing, and interconnectedness ("Crisis and trauma," n.d.). Also known as "healing justice" (Weitekamp & Parmentier, 2016), with origins in faith traditions, restorative justice seeks answers to a fundamentally different set of questions from the retributive justice model. The retributive justice model:1) focuses solely on punishment of the EERA; 2) obscures the larger harms done within communities; and, 3) serves to maintain existing power structures (Hunter, Alexander, & Veterans of Hope Project, 2015). Restorative justice, on the other hand, creates discourse and accountability between an individual or entity who caused harm and those—including the community—who were harmed (Inwood, 2012). Restorative justice asks: Who has been harmed? What are their needs? Whose obligations are these? And how do we collectively work to put things right? (Zehr, 2002). In practice, restorative justice is a response to a harmful incident that seeks the inclusion of all involved to meaningfully address the harm and restore trust in relationships. It centers healing, recovery, accountability, and transformation as key goals, and seeks the restoration of all parties involved (Department of Justice, 2017). These restorative justice tenets speak to the Christian values of love, compassion, and interconnectedness, as well as the social work values of social justice, human dignity, and non-discrimination (NASW, 2017).

There are several principles of restorative justice that can be applied to racial reconciliation. First, restorative justice seeks to heal and right wrongs (Boers, 1992). The needs of those harmed for "validation, vindication, restitution, testimony, safety, and support are starting points for justice" (Department of Justice, 2017). The physical, mental, and emotional safety of those harmed is an immediate priority, and the restorative justice process provides a framework to promote the recovery from the racist experience and the healing of the individual or community harmed (Department of Justice, 2017; Weitekamp & Parmentier, 2016). Although the harmed parties hold power in the process as their input and participation is central to determining needs and outcomes, EERAs are involved in remedying the harm as much as possible. Second, the restorative justice process "maximizes opportunities for exchange of information, participation, dialogue, and mutual consent"

(Department of Justice, 2017) between those harmed and the EERA(s). The harmed entities have the fundamental responsibility for defining and directing the terms and conditions of the exchanges between parties; however, "mutual agreement takes precedence over imposed outcomes [and] opportunities are provided for remorse [and] forgiveness" (Department of Justice, 2017). Within this reconciliation process, the EERA 's needs and competencies are also addressed (Inwood, 2012). Restorative justice "values personal change above compliance of behavior" (Department of Justice, 2017). Third, the justice process belongs in the community. Recognizing that people are interdependent and belong to a greater whole, such that racism harms the humanity of EERAs as well, healing and integration of EERAs into the community is emphasized (Freire, 2000). Restorative justice actively involves community members, "draws from community resources, and, in turn, contributes to the building and strengthening of community" (Department of Justice, 2017). "The [healing] justice process attempts to promote changes in the community to both prevent similar harms from happening to others, and to foster early intervention to address the needs of [HERAs] and the accountability of [EERAs]" (Department of Justice, 2017). Unintended consequences such as co-optation of restorative processes for coercive or punitive ends, or the expansion of social control, are not permitted (Department of Justice, 2017).

Transformative Potential

Transformative potential (TP)—a philosophical, theoretical, and practice-based framework, informed by and developed in response to the theoretical limitations of Freire's (2000) critical consciousness pedagogy—is defined as levels of consciousness and action that produce the potential to transform contextual factors and relationships perpetuating inequitable conditions necessary for equitable change at one or more socio-eco-systemic levels (e.g., interpersonal, microsystem, macrosystem) (Jemal, 2017b). TP is comprised of two measurable dimensions: transformative consciousness (TC) and transformative action (TA). Transformative consciousness refers to the level of awareness of structural inequity within one or more socio-ecosystems and is made of up three hierarchical levels—denial, blame, and critical. Implicit within the critical consciousness dimension is awareness of one's responsibility for maintaining the status quo and one's accountability for action. Transformative action (TA) is defined as levels of action taken to address inequity at one or more levels of the socio-ecosystem (Jemal & Bussey, 2018). Transformative action is also made up of three tiered levels—destructive, avoidant, and critical. Implicit within the critical action dimension is efficacy and competency to successfully take action. Both dimensions (TC and TA) determine one's level of transformative potential (TP), indicating with what capacity and how likely one is to engage in transformative change addressing inequity at one or more socio-ecosystemic levels—intrapersonal (a person's

beliefs, actions, thoughts, and attitudes), interpersonal (within relation-
ships between individuals), microsystem (neighbors, family), mesosystem
(interactions between those in an individual's microsystem), exosystem
(institutions and systems, like the justice system), macrosystem (culture,
laws, and norms), and chronosystem (how the past lives in the present and
determines the future) (Jemal, 2017a, 2017b).
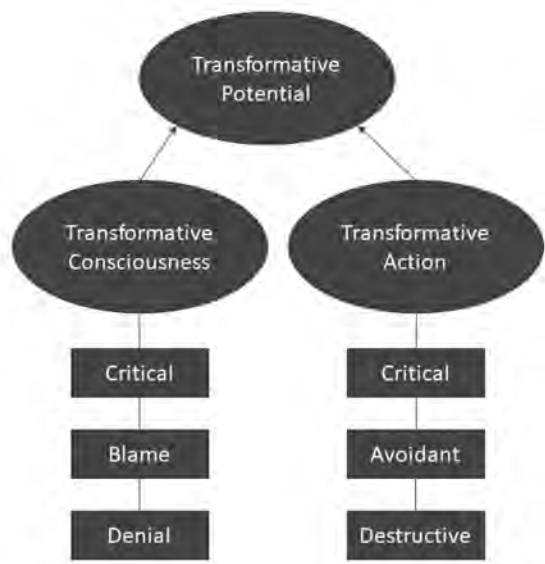
Figure 1.

Conceptual model of transformative potential. The figure illustrates the two dimensions and hierarchi-
cal levels of each dimension for transformative potential.

Since both dimensions of TP (i.e., TC and TA) have hierarchical levels
(TC: critical, blame, denial; TA: critical, avoidant, destructive), TP can be
critical—the highest level of TP made up of critical TC and critical TA—or
non-critical (TC: blame and denial; and/or TA: avoidant and destructive).

Non-critical Transformative Potential

***Non-critical transformative consciousness: Blame and denial
consciousness.*** The two non-critical levels of TC are blame and denial
consciousness. Denial consciousness is the inability to acknowledge the
underlying structural and socio-political forces perpetuating individual and
social issues (Jemal, 2018). Blame consciousness is a state in which people
perceive themselves and their social situations as essentially undamaged,
but perceive that others are to blame for personal and social problems,

disregarding socio-structural forces (Jemal, 2016). The slow process of racial reconciliation in the US is likely due to the predominance of people in a state of blame or denial consciousness. This state of non-critical consciousness stems from collective cognitive dissonance regarding the social construction of race and creation of a racial hierarchy.

The theory of cognitive dissonance states that people tend to seek consistency in their beliefs, perceptions, and behaviors (Festinger, 1957). When beliefs conflict with perceptions or behavior, tension and feelings of discomfort develop, prompting people to engage in actions to reduce the discomfort. The two lower levels of transformative consciousness (TC) may reduce cognitive dissonance, but problematically maintain and perpetuate racism in the U.S. Denial TC fails to comprehend or acknowledge that racism is an issue. Denial TC becomes visible in responses of disbelief to acts of overt bigotry. Responses of shock reflect the underlying belief that racism is uncommon and only presents in rare instances. Blame TC is evidenced by people who ask: "What's wrong with those people," rather than, "What's wrong with the way those people have been treated?" For example, people with blame TC reconcile the overrepresentation of people of color in the justice system with the explanation that people of color engage in higher rates of crime or substance misuse than their White counterparts. They fail to identify the racist structural issues creating this disproportionality. Evaluations of the issue also turn a blind eye to statistics indicating equivalent or greater engagement in criminal behavior and substance misuse by White people and the benefits of not being racially profiled (Alexander & West, 2012). In summary, within blame TC, racist actions are attributed to individual deficiencies as opposed to being representations of racist socialization and a White supremacist system.

Strategies to resolve cognitive dissonance include racial apathy, ignorance as to the experience of people of color (such as through white racial framing), and color-blind racism. Forman (2004) defines racial apathy as "indifference toward societal racial and ethnic inequality and lack of engagement with race-related social issues" (p. 44). Racial apathy is sustained through white ignorance (Mills, 2017).

> The refusal to perceive systemic discrimination, the convenient amnesia about the past and its legacy in the present, …the hostility to the Black testimony on continuing white privilege and the need to eliminate it so as to achieve racial justice (Mills, 2017, pp. 70).

With white racial framing, Whites collude in or rationalize the systemic processes that facilitate and maintain ongoing racial privilege and inequality (Wingfield & Feagin, 2012) by viewing society through an invisible but privileged lens or veil. As Du Bois (1999) brilliantly conceptualized nearly

a century ago, the veil separating Black people from White people exists in the psyche of White people and perpetuates the racial hierarchy.

White ignorance and White racial framing are premised on the concept of color-blind racism. As alluded to above, color-blind racism assumes that: most people do not notice nor care about race or racial differences anymore; racial parity has been achieved; any persistent patterns of racial inequality are the result of individual and or group-level shortcomings rather than structural ones; and, therefore, there is no need for institutional remedies (such as affirmative action) to redress persistent racialized outcomes (Forman, & Lewis, 2016, p. 177). Color-blind racism sustains White supremacy and perpetuates the denial of structural power imbalances and inequities that exist between Whites and people of color. It obscures culpability for racial violence and harm, creating the opportunity for people to deny the truth of inhumane treatment (denial consciousness), and blame a person's race for the inhumane treatment experienced (blame consciousness). Although, these strategies appear to apply only to White people, Mills (2017) and other scholars (Liu, 2017) identify ways in which individuals who are racially marginalized enact similar strategies of blame and denial consciousness. For example, both White people and people of color may embody the perspectives of White ignorance and color-blind racism. Mills (2017) indicates that individuals of color may employ strategies of White ignorance, similar to those holding race-based privilege against other people of color; and, Liu (2017) points to the ways in which people of color have been socialized to support White privilege/supremacy. These strategies require not caring, not listening to, not validating, and not acknowledging marginalized narratives and truths. Most importantly, people exhibiting denial and blame TC at one or more socio-ecosystemic levels fail to see a role for themselves in the creation of solutions. Thus, denial and blame TC allow race-based disparate treatment and outcomes to persist in every U.S. institution and socio-political domain, including education, the justice system, health, child welfare, employment, housing, and wealth attainment (Alexander & West, 2012; Bangs & Davis, 2015; Billings, 2016a; Leonardo, 2004; Smiley & Fakunle, 2016).

Non-critical transformative action: Avoidant and destructive action. The two non-critical levels of TA are avoidant and destructive action. Destructive actions are those that exert overt harm on individuals, while avoidant actions are passive endorsements of harm through inaction. Historic examples of destructive actions include the lynching of Black people to sustain segregation and race-based inequity, and violence against civil rights efforts, while avoidant action would be failure to fight against such terrorism and instead endorsing the status quo. "To affirm that men and women are persons, and as persons, should be free, and yet to

do nothing tangible to make this affirmation a reality, is a farce" (Freire, 2000, p. 50). Specifically, people of color display avoidant and destructive action when their actions either: support the inequitable status quo, such as by complying with racially discriminatory hiring practices at work, or not challenging racist characterizations of community events; or, they actively participate to undermine strategies to address racism such as by voting against race-conscious policies (e.g. affirmative action) or endorsing 'tough on crime' approaches to policing, which disproportionately target and criminalize people of color. In the current day, destructive actions have morphed into a subtler, but still harmful, form. This includes: micro-aggressions, modern-day lynching by law enforcement and civilian vigilantes; the targeted incarceration of Black and Brown people through policies such as stop and frisk; predatory financial lending; the continuance of red-lining, resulting in de facto race segregation; gerrymandering; and, environmental injustices such as relegation of people living in poverty to locations with toxic waste and contaminated water (Alexander & West, 2012; Hudson & Gehlert, 2015; Rothstein, 2017; Shavers & Shavers, 2006; Stevenson, 2017). A key idea is that non-action is avoidant action; whereas critical action is proactive.

Anti-racism Critical Transformative Potential

Critical transformative consciousness. Critical transformative consciousness is a continuous process towards liberation, and ultimately, racial reconciliation. Critical TC is needed to uncover and reconcile hidden truths. Critical TC provides a platform for: voicing truths of previously silenced and marginalized populations; and testimony by and accountability of oppressors to the atrocities committed. James Baldwin (1993) noted that *not everything that is faced can be changed. But nothing can be changed until it is faced* (Yu, 2017). Critical TC for racial reconciliation purposes requires facing the truth that the seeds of inequity sowed in this country's terrain by its original colonizers has caused the reaping of inequity at each systemic level (from micro to macro). Although the institution of slavery, lasting about 400 years, was abolished approximately 150 years ago with the ratification of the 13th Amendment, it was followed by Jim Crow Era Black Codes, convict leasing, sharecropping, debtors' prison—and decades of apartheid—that only legally "ended" with the signing of the Civil Rights Act in 1964. As a result, racial oppression and White racial privilege persists (Alexander & West, 2012; Kendi, 2016), and thus, racially "marginalized populations not only contend with the current day-to-day discrimination and inequity, but also encounter the cumulative impact of inequity that stems from the past" (Jemal & Bussey, 2018, p. 38). Critical TC for anti-racism requires analysis of how racial oppression and White supremacy/

privilege affects and operates at each systemic level.

   Critical transformative action. In conjunction with critically analyzing how racial oppression and privilege manifest at each socio-ecosystemic level, for racial reconciliation to occur, there must be anti-racism action at every level. The enslavement of people of African descent violently destroyed cultures, family, and lineage, and thus, reparable interventions are necessary for healing and transforming current race relations (Coates, 2017; McCarthy, 2004; Stevenson, 2017; Vails, 1999). Stemming from restorative justice principles discussed above and the human rights framework of truth and reconciliation (Cohen, 2001), Stevenson purports that through truthful dialogue about historic racial violence, reconciliation will follow (Equal Justice Initiative, 2015; Remnick, 2016; Wallis, 2016). White naiveté around the White supremacist history in the US "negate[s] the need for measures to repair the inequities of the past" as Whites collectively ignore history and view it instead through a sanitized, mythic lens (Mills, 2017, p. 62-64). What are needed are policies that purposely create equal outcomes, not simply equal opportunity for Black people [emphasis added] (Stevenson, 2014). Stevenson (2017 criticizes the assumption that repairing the harm endured from genocide and slavery is merely economic, and the author notes that the discourse around reparations in the US fails to see how "the opposite of poverty is justice" not merely monetary compensation (Equal Justice Initiative, 2015; Remnick, 2016).

   Reparations. Arguments against reparations cite the challenges of drawing a causal or ancestral line between past harms from genocide and chattel slavery to current inequities. Further, critics point to the issue of inter-temporality—that since moral norms are different now than at the time of the harms committed, rectification of prior harms is unfair (Lenzerini, 2008; McCarthy, 2002, 2004; Moellendorf, 2009; Vails, 1999). However, everyone in the U.S. bears collective responsibility and liability (McCarthy, 2004). The U.S. cannot be morally whole without healing the harms caused by the country's creation which currently persist (Coates, 2017). "Reparations…[are] the price we must pay to see ourselves squarely…Reparations beckon us to reject the intoxication of hubris and see America as it is—the work of fallible humans" (Coates, 2017, p. 202). The urgency to address what ails the country goes beyond moral necessity. The U.S.' history of oppression must be accounted for and acknowledged within meaningful solutions to society's inequities (Coates, 2017; Vails, 1999).

   At the core of anti-racism critical TP is the need for transformation through: truth-telling—people in the U.S. gaining an understanding of why and how racism operates from past to present; and, repair-action (i.e., reparations and action)—the taking of conscious, concrete, and consistent multi-systemic action against racism, in all its manifestations,

and consequences. Thus, racial reconciliation incorporates the development of anti-racism transformative potential (TP); that, is critical transformative potential applied to racism at one or more levels of the socio-ecosystem. If racism is comprised of *dehumanizing* thought and action, then racial reconciliation requires *humanizing* thought and action; that is, anti-racism TP. Anti-racism TP is grounded in Freire's (2000) critical consciousness (CC) theory, incorporates critical race theory (Bell, 1980; Delgado & Stefancic, 2012), and is informed by Bronfenbrenner's (2014) socio-ecological model and the cognitive-behavioral framework (Beck, 2011; Ellis & Ellis).
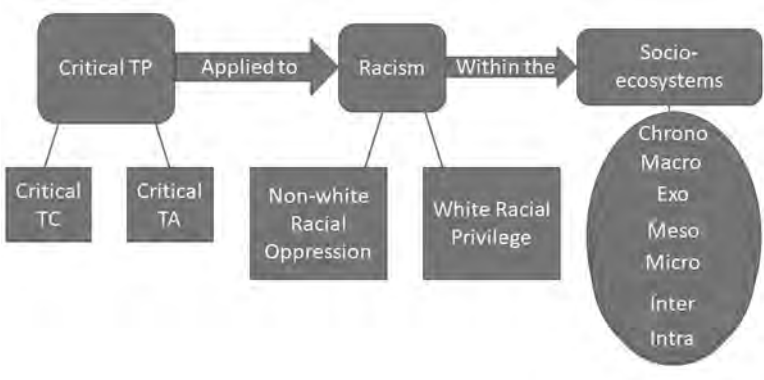
Figure 2.

Conceptual model of the process of racial reconciliation. The figure illustrates the dimensions and pathways for racial reconciliation.

Anti-racism critical TP shifts the perspective from racist, individual blame, to the intersection of historical and socio-ecological factors of accountability, allowing for critical analysis of the impact of racial injustices in U.S. history and the effects of history in our present-day realities (Jemal & Bussey, 2018). This pedagogy involves dismantling the myths that support the inferiority of people of color and further bolster White privilege. Such myths—of scarcity (there's not enough to satisfy everyone's needs), meritocracy (you earned what you have), equal opportunity (that opportunities are fair, sufficient, and available to all), and materialism (a person's value is determined by the quantity of tangible items that they own)—keep White privilege invisible (Feagin & O'Brien, 2003; McCarthy, 2004; Mills, 2017; Vails, 1999), counter universal humanity, and create division, isolation, and powerlessness. Anti-racism critical TP within the socio-ecological model identifies: individual, institutional, historical, and systemic forces that create inequitable opportunities for particular groups (Freire, 1970; Ginwright & James, 2002; Hatcher et al., 2011 Jemal, 2016) and the impact of socialization into White supremacy and racial oppression

(Harrison, 1995; Kendi, 2016). As McCarthy (2004, pp. 757–758, emphasis in original) effectively establishes, there exists collective responsibility and liability in the U.S. for

> the enduring harms…that have resulted from legally sanctioned injuries of race under earlier regimes. Each generation of citizens, whether native- or foreign-born, inherits the burdens of membership—the national debts, as it were—together with the benefits of membership… The issue here is not whether individual citizens' ancestors owned slaves, or whether they have personally benefited from discrimination against Blacks, but that they now share in and benefit from an unjustly acquired and unfairly distributed national inheritance. *This is not a matter of collective guilt but of collective responsibility; and reparation is not a matter of collective punishment but of collective liability.*

Anti-racism critical TP can empower social workers and members of the Christian faith to "examine the nature and extent of their own social privilege, explore personal biases and beliefs and the resulting oppression, and develop their capacity for action to challenge unjust conditions" (Jemal, 2017b, p. 4). Particular to the U.S., racial reconciliation infused with anti-racism critical TP addresses a legacy of enslavement, genocide, and White supremacy.

The Process of Racial Reconciliation

Integrating elements of restorative justice and anti-racism critical TP, the racial reconciliation process includes six steps: 1) identifying levels and affected parties; 2) inclusion; 3) encounter; 4) amends; 5) community reintegration; and 6) transformation. These steps to racial reconciliation, if done by the masses, may start a movement to bridge the racial divide and restore humanity.

Step 1. Identifying Levels and Affected Parties

The first step in the racial reconciliation process is to identify the racist action(s) (i.e., acts committed that support, maintain, perpetuate racism), determine what harm occurred, at which level(s) (e.g., interpersonal, meso, macro) the harm occurred, by whom/what (EERA) and to whom (HERA). For example, the killings of unarmed Black people by the police is at the interpersonal, meso, and macro levels. At the interpersonal level, a law enforcement agent (EERA) killed the unarmed Black person (HERA). At the meso level, the HERA's immediate community is harmed. Moreover,

the repeated killings of unarmed Black people harm the Black community at large (HERA). At the macro level, the police force (EERA) maintains a culture that allows these killings to continuously occur to Black people (HERA). The primary HERAs are those most directly affected by the racist acts, but also harmed are family members, witnesses, and members of the affected community. When the EERA is an institution, then a high-ranking official can represent the institution, such as a principal, superintendent, commanding officer, CEO, warden, or President of the U.S. Social work's foundational, multi-level person-in-environment assessment and the Christian social worker's critical, structural lens are apropos at this juncture (Finn & Jacobson, 2008).

Step 2. Inclusion

The second step of the racial reconciliation process is inclusion. Inclusion involves actively inviting and seeking the full participation of all affected parties—HERAs, EERA, and community members—to engage in addressing the harm caused by the racial violation (Centre for Justice & Reconciliation, n.d.). Participants are fundamental in the quest for restoration, healing, responsibility, and prevention. As an empowering experience, all parties are invited to directly shape and engage in restorative processes and are equipped to effectively influence and participate in the response to the racist offense. Inclusivity gives voice to those involved in and harmed by a racist incident and invites dialogue between HERAs and EERAs (Center for Justice, n.d.). Inclusion and empowerment build respect needed for racial harmony (Centre for Justice, n.d.). The Christian social worker's skill set around authentic engagement and rapport-building is important to leverage for this step. Rooted in Christian beliefs of forgiveness and redemption, the social worker can communicate belief in the potential for healing. Social work skills in active listening, awareness of one's assumptions, values and biases, understanding worldviews of different cultures, considering diverse perspectives, summarizing, and bringing in systemic influences facilitate a successful outcome for this step (Davis, Lyubansky, & Schiff, 2015; Finn & Jacobson, 2008).

Step 3. Encounter

The third step in the process of racial reconciliation is the encounter between all affected parties, but specifically and most importantly, between the HERA and the EERA (Centre for Justice & Reconciliation, n.d.). First, many of the ideas from which racist actions occur stem from assumptions, stereotypes, and misinformation. Thus, personal encounters provide opportunities for dialogue that can challenge/debunk mischaracterizations and

allow both parties to recognize the other's humanity—an important step for developing empathy. There are many methods of encounter, including in-person, facilitated meeting, exchange of letters, and video conferencing (Centre for Justice & Reconciliation, n.d.). In addition, there are several meeting types such as mediation, conferencing, and circles (Centre for Justice & Reconciliation, n.d.). In such meeting types, the HERAs meet with the EERAs; with HERA—EERA impact panels, the meetings are between representative HERAs and EERAs. Ideally, the encounter allows the parties to directly engage with each other. During the encounter, the parties share their narratives. With HERA impact statements, HERAs describe what happened to them, how that has affected them, and how they view the racist incident(s) and its consequences. This is a subjective rather than objective account and, consequently, it has integrity both to the speaker and to the listener (Centre for Justice & Reconciliation, n.d.). A platform is also provided for truth-telling by EERAs in which they admit their racist wrongdoing, which can include acting on implicit bias. In the ideal circumstance, a restorative encounter that gives voice to how one was harmed and how one has harmed can be powerful and potentially life-changing.

One key factor for a restorative encounter to be healing is the emotion and authenticity of the encounter (Centre for Justice & Reconciliation, n.d.). Narrative permits the participants to express and address emotion. Racist offenses can produce powerful emotional responses that violate social norms for dispassionate interactions. Encounter programs allow the expression of emotions via a healthy outlet. This may result in healing for both HERAs and EERAs. The emotion that may be experienced in the encounter underlies the critical need for trained facilitators who can prepare participants and establish ground rules. As a result, racist offenses and their consequences are addressed not only rationally, but emotionally as well.

By sharing narratives and emotions, the meeting may lead to a better sense of one another's humanity, as well as cultivate empathy. The HERA may not develop positive feelings toward the EERA or forgive the EERA; however, the EERA may become more understandable as a person (Centre for Justice & Reconciliation, n.d.). Likewise, for EERAs, hearing the HERAs' story not only humanizes the HERAs but also can change the EERAs' attitude about their racist behavior. Reaching this common understanding establishes a productive foundation for agreeing upon what happens next. The work done in the encounter seeks a unique resolution that reflects the circumstances and fits the immediate needs of the parties (Centre for Justice & Reconciliation, n.d.). This process allows "negotiation through the convergence of the interests of HERA and EERA by giving them the ability to guide the outcome" (Centre for Justice & Reconciliation, n.d.) Depending on the meeting type and method of communication, the

Christian social work practitioner can assist the parties to clarify what they hope to communicate or achieve prior to interaction. The practitioner can mediate the interaction using strategies that: facilitate respectful communication; create a space in which all participants' perspectives are valued; and navigate moments of tension (Finn & Jacobson, 2008). Thus, the restorative encounter for racial reconciliation increases the parties' ability to see each other as persons, to respect each other, to identify with the experiences of the other, and to arrive at an agreement. Bearing witness to a person's process is invaluable around moments of crisis. While the practitioner may not have all the answers, the benefit of standing alongside participants in this process is not to be dismissed.

Step 4. Amends.

Racial reconciliation seeks to repair the harm resulting from the racist event. Whenever possible this repair should be done by the person(s) or institution(s) (represented by persons) responsible for the harm. Importantly, making amends for the harm requires EERAs to take responsibility for their actions and for the harm they have caused. In other words, EERAs must reach the critical stage of transformative consciousness by ending denial and ceasing to blame the HERA (for their own oppression), others or circumstances. The fourth step, making amends, consists of apology, changed behavior, and restitution (Centre for Justice & Reconciliation, n.d.). Each element has potential for helping all involved heal.

Apology. The apology is acknowledgement of the HERA's experience with the appropriate affect accompanied by a sense of vulnerability. With acknowledgement, the EERA accepts responsibility for hurting the HERA by his/her racist actions. In anti-racism critical TP, there is a critical level of responsibility in which the person must see the part or role they played in the situation, and accountability in which the person must answer for their actions. In restorative justice practice, people causing harm are responsible and held accountable for their actions to the people whom they have hurt. Active responsibility can be contrasted with passive responsibility in that active responsibility arises from within and passive responsibility is imposed by others (Centre for Justice & Reconciliation, n.d.). The collaboration—in which all parties are invited to find solutions through mutual, consensual decision-making—is a factor in active responsibility. This allows for another step—the selection of appropriate reparations—to be discussed and enacted (Crisis and trauma, n.d.).

The EERA also accepts that there was real harm caused by this conduct and does not try to defend, justify, excuse or deflect. "Finally, the EERA accepts that the harm caused was experienced by another human being who did not deserve the harm" (Centre for Justice & Reconciliation, n.d.).

The apology must have the appropriate affect—genuine expression of regret or remorse—expressed verbally or with body language. Witnessing EERAs express regret can be healing for HERAs. However, the EERA may feel deep regret but be unable to express it in ways that can be appreciated fully by the HERA. This will not, however, prevent racial reconciliation.

> Vulnerability has to do with a shift in power between the [EERA] and the [HERA]. One of the realities of racism is that the EERA has asserted their control or power over the [HERA] to commit [the racist act]. In apologizing, the EERA gives control and power to the [HERA], who can decide whether to accept the apology. The EERA cannot know what the [HERA] will do before offering the apology. In offering the apology, the EERA cedes to the [HERA] the control and power over himself/herself. (Centre for Justice & Reconciliation, n.d.).

Behavior change. Changed behavior by the EERA means not committing additional acts that contribute to the perpetuation of racism (i.e., racist actions). Different results may require change in the EERA's environment and social networks that support racist behaviors, helping the EERA learn new anti-racist behaviors, and rewarding positive, anti-racism change. EERAs are provided opportunities and encouragement, through collaborative negotiation, to understand the harm they have caused to HERAs and the community, and to develop plans for taking appropriate responsibility that informs their behavior (Centre for Justice & Reconciliation, n.d.).

Restitution. Violations of people's humanity create obligations and liabilities. When a contract is breached, the breaching party must make the non-breaching party whole—back to the state as if the breach never occurred—or as close to whole as possible. The EERA's obligation to remedy the harm is through restitution. The restitution involved in "making amends can be reparative (e.g., reimbursing for, mending, or replacing what was damaged), and restorative (offering emotional healing, reassurance, safety)" (Davis, Lyubansky, & Schiff, 2015, p. 2). Restitution should first be directed toward the persons suffering direct harm from the racist acts. Since the primary obligation is to the HERAs, a restorative process empowers HERAs to effectively participate in defining obligations. Although EERAs may experience restitution as difficult, or even painful, restitution is not intended as vengeance or revenge (Centre for Justice & Reconciliation, n.d.).

Reparative restitution (i.e., reparations) can be actions made by returning, replacing, or repairing property (e.g., painting a wall where EERA drew swastika); through financial means; or by providing direct services to the HERA (Centre for Justice & Reconciliation, n.d.). If community

service is agreed to as a way of "paying a debt to society," it is important to have a clear link between the offense and the community service activity (Centre for Justice & Reconciliation, n.d.). "[EERAs] may offer to perform services that are not related to the racist act or to the HERA, but that are understood by the HERA as evidence of a sincere apology" (Centre for Justice & Reconciliation, n.d.). For example, the EERA may agree to perform community service at an agency the HERA chooses. Ideally, restitution will have a direct connection to the needs and interests of the HERA (Centre for Justice & Reconciliation, n.d.). Importantly, outcomes decided upon must feel fair and reasonable to all those participating (Centre for Justice & Reconciliation, n.d.).

This step works toward healing that which has been broken by racism and reducing future harm through racism prevention or anti-racism efforts. A restorative response seeks to address the harms—both tangible and intangible—resulting from an incident, and to do what is possible to help meet the needs of all affected (Centre for Justice & Reconciliation, n.d.). EERAs, in different ways than HERAs, have also been harmed – dehumanized by dehumanizing another - and need restoration. Restoration refers to a continuum of responses to address the needs of and harms experienced by the HERA, EERAs, and the community (Centre for Justice & Reconciliation, n.d.). To address the structural nature of oppression, communities may choose recommending community healing through dialogue circles, public monuments, museum exhibits, a community justice center, anti-racism training, or institutional reform, such as a police review board (Davis, Lyubansky, & Schiff, 2015).

At this step, social work practitioners using a Christian context might assist in a variety of ways. Facilitating appropriate communication within the process of apology is critical. The Christian tradition of confession and forgiveness of sins aligns well with and informs this framework. Offering supportive counseling and reminding participants of the larger goals and values may ease challenging moments. Social workers may also facilitate the negotiation process around restitution and amends. Specific to the EERA, the social worker may engage the individual in critical consciousness raising to enhance their understanding of systemic racism and the connection between the racist action and the larger historical context. Additional skill-building or case management services may be necessary to help the EERA position themselves to not cause harm in the future. More concretely, practitioners may engage community agencies and organizations with the community service component.

For the HERAs, therapeutic support may be beneficial when working through the complicated emotions that can arise from the apology process. For some HERAs, longer term trauma-informed or spiritual support may be necessary, and the practitioner can complete such referrals. The

practitioner can engage in community healing and organizing efforts to identify and eradicate sources of racial harm. Practitioners can align with community members to discern restorative steps (e.g., healing circles, anti-racism education groups, joining coalitions of faith-based anti-racism initiatives, advocacy for improved community conditions). Importantly, the practitioner is not to impose their values onto the needs of the community, but instead proceed with cultural humility and openness (Finn & Jacobson, 2008).

Step 5. Community Reintegration.

When acts that support racism occur, obligations and liabilities are created for the community (Sharpe, 1998). The community bears a responsibility for the welfare of its members and the social conditions and relationships which promote both racist acts and community peace. Community reintegration creates connection in place of division. This step encourages collaboration and reintegration rather than coercion and isolation (Centre for Justice & Reconciliation, n.d.). Racist action often alienates members of the community and creates distrust—"and these actions may also be symptoms of such conditions" (Centre for Justice & Reconciliation, n.d.). Sometimes HERAs are uncomfortable reminders that racist events can happen to other community members. Out of fear, people may attempt to ignore, or explain away what happened by blaming the HERA or wishing he/she would "just get over it" (Centre for Justice & Reconciliation, n.d.)—effectively taking the non-critical TP mindset (i.e., denial and blame) like oppressors. These actions separate the HERA from the community and can lead to stigmatization. EERAs also face stigmatization. Since overt racist acts cause fear in the community and are usually publicly taboo (even though covert racism is the status quo and baked into US institutions), EERAs may become vilified in the eyes of society and scapegoated when convenient. Where possible, community reintegration will repair relationships and restore trust.

Reintegration occurs when the HERA and EERA can become involved in anti-racism action within their communities. To accomplish this, HERAs and EERAs must find communities that have intolerance for—but understanding the genesis of—racist behavior by members of the community (Centre for Justice & Reconciliation, n.d.). The following are examples of such communities. ***Support groups*** containing participants that have common HERA or EERA experiences, and thus, understand the experiences of the members. These shared experiences help build self-esteem, respect, commitment, understanding, and more positive responses for anti-racism efforts (Centre for Justice & Reconciliation, n.d.). ***Faith communities*** may provide resources and services that fulfil the steps of racial reconciliation

(Centre for Justice & Reconciliation, n.d.). For example, Christianity is filled with traditions and examples of caring for those in need, forgiveness, and acceptance of repenting EERAs into the community. Social work practitioners within a Christian context may assist with the development of or engagement with support groups, community groups, or mutual aid resources. Assisting the HERA and/or EERA in navigating these various opportunities and settings can greatly encourage successful connection.

Step 6. Transformation.

Restorative justice is future-oriented and asks the question: "What needs to happen to reduce the chance of people being harmed again?" The work explores not only how change can occur but also into what does change create? In this way, the incident itself becomes a catalyst for efforts toward creating a healthier and safer organization or community. The racial reconciliation process ends with transformation as its final step because the process produces fundamental changes in people, relationships, and communities. Transformation requires cooperative effort by all parties involved and social systems—individuals, communities, and institutions – so that the harm will not reoccur. In other words, transformation strengthens the community, relationships, and individuals to prevent further harms.

Anti-racism work grounded in critical TP is needed for prevention. Transformative potential presents a framework that targets people's misconceived notions on race, structural inequalities, and actions that perpetuate the racist status quo. Christianity has the potential to produce credible messengers in anti-racism work. Although any religious institution could and should produce anti-racism credible messengers, Christianity's history with its use and support of racism (e.g., used by the KKK to justify their racial hatred and rhetoric, symbolism of burning crosses on private property to terrorize) in the U.S.—and as a privileged religion in the U.S.—has a unique platform to produce credible messengers. Leaders like preachers and "[t]heologians bear the responsibility for the public meaning of the gospel, but this also means that theologians have the tools to reshape the public meaning of the gospel in anti-racist theologies" (Fletcher, 2016, p. 78). For instance, Christian preacher Jim Wallis (2016) is a credible messenger who demonstrates how Christianity can transform its history by applying gospel within an anti-racism framework. He states,

> We must replace fear with facts…we must name racism as sins against our neighbors and against the God who made us all in God's image. Multiracial truth telling about race as America's original sin is urgently needed, and faith communities must always lift up the voices of diverse

believers so that they can share their own stories. It is time for churches to emphatically renounce bigotry and become the multiethnic body of Christ that God wants us to be. It is time to nurture our children in a faith that unites and doesn't divide. And it is time to recommit ourselves to love, care for, and sustain one another as together we seek to be ambassadors for a new order that Jesus called the kingdom of God" (p. xx-xi).

Thus, transformation increases the community's capacity to recognize and respond to racism; thereby, working to prevent future occurrences.

Conclusion

The U.S. has great potential to uphold ideals of liberty, equality, and justice, but that potential may never be realized if racial reconciliation does not occur on a grand scale. A racial reconciliation movement is needed to shift U.S. society from one steeped in racism to one of racial harmonies. By developing the six-step process of racial reconciliation, this paper demonstrates one way social work can respond, leveraging a Christian lens. Racial reconciliation—a strategy to counter the harms of racism—is built upon restorative justice principles of human dignity, healing, and interconnectedness and anti-racism TP. According to restorative justice principles, the process of racial reconciliation is underway when entities causing racial harm understand the impact of their actions on others, communities and relationships, and take responsibility by making amends to the persons and community harmed (Davis, Lyubansky, & Schiff, 2015). Since racism is a multi-level phenomenon, racial reconciliation requires the development of anti-racism critical TP to facilitate peace and healing for all involved parties via anti-racism critical dialogue and action, and ultimately builds community capacity to prevent and/or manage racism and its harmful consequences (Davis, Lyubansky, & Schiff, 2015). Anti-racism TP encompasses perception and action: the perception that to take care of oneself, it is necessary to take care of others (i.e. shared fate); and, action towards systemic change, addressing the power imbalances and lack of access to resources at multiple levels and in multiple systems (Jemal, 2017b). Freire (2000) maintained that individuals living in oppressive societies—whether oppressors or oppressed—would only realize their full humanity through the critical analysis of injustice and transformative action against inequity. By addressing the harm of racism, humanity can be reclaimed. This undermines the toxic 'us/them' divide and moves us toward racial harmony. When as many willing participants as possible join the racial reconciliation struggle and bear the burden of this inherited contaminated legacy, we assert with full consciousness and action that

racial reconciliation is not a struggle for ourselves alone; it is a struggle "to save the soul of America" (King, 1960). ❖

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Working Our Way Out of Privilege: Lessons from South Africa on Preparing White Americans for a National Transitional Justice Process

Susan R. Wysor Nguema

This study utilized difference-in-differences analysis to determine likelihood of confidence in four major public institutions over three periods of time in South Africa and the United States, two prior to South Africa's transitional justice process and one after. Results indicate that Black South African confidence rose while White South African confidence dropped drastically. American confidence levels, for both races, remained relatively consistent over all three time periods. The drastic drop in White South African likelihood of confidence points to possible feelings of loss related to power and privilege. These results provide insight for social workers interested in addressing racial injustice in the United States, particularly for White social workers seeking to prepare White individuals for what a transitional justice process may look like and the resulting feelings of loss from the creation of a more equitable state.

> "Every race has a soul, and the soul of that race finds expression in its institutions, and to kill those institutions is to kill the soul … No people can profit or be helped under institutions which are not the outcome of their own character." – Edward Blyden (1903)

EMMETT TILL, ADDIE MAE COLLINS, EULA LOVE, TRAYVON MARTIN, REKIA BOYD, ERIC GARNER,

Michael Brown, Tamir Rice, Philando Castile.
Say their names. See them. Remember them.

Racism runs through the very roots of the United States and all its public institutions (Duvernay, Averick, & Barrish, 2016; Fredrickson, 1981). While this fact is widely acknowledged, as a nation the United States has never addressed it nationally and publicly, as have other countries, such as South Africa after the fall of apartheid. The fact that the United States has not acknowledged its racist foundations has contributed to countless deaths such as the ones listed above (Duvernay, Averick, & Barrish, 2016). Several individuals and groups have called for a nationwide Truth and Reconciliation Commission to address racial injustice in the United States (Davis, 2016; Scott, 2014; The Truth Telling Project, n.d.), but this author has found no empirical evidence comparing the circumstances in a country that has employed transitional justice initiatives to the climate in the United States to make a case for implementation within the United States.

The following study sought to look at confidence levels in public institutions in the United States and South Africa during and after the fall of apartheid to compare if there was a difference in the patterns of likelihood of confidence between racial subgroups of Blacks and Whites in the two nations after South Africa's implementation of its national process to address the harms committed by apartheid and colonization before it.

Literature Review

Whiteness

The concept of whiteness is something that scholars, particularly African American scholars, have been writing about for over a century. Wells (1893) highlighted the racialization of major institutions in her work, *Lynch Law*. Not only did she address the increasing record of lynchings of Black individuals throughout the country, she directly called out the link between White individuals and the foundations of a justice system, police force, and government that were unconcerned with the plight of Black individuals.

Du Bois (1920) continued the discussion of Whiteness by analyzing ways in which White individuals in Europe and the United States made Whiteness the norm. White culture, white dress, white language, and white skin were made to be the only right culture, right dress, right language, and right skin. White individuals used force to "other" the rest of the Black and Brown world to maintain the power and privilege that White individuals sought, both in their own countries and throughout the rest of the world that they colonized.

Fanon (1952) furthered the discussion of colonized, White institutions addressed by Wells (1893) and Du Bois (1920) from a psychological perspective. Fanon saw the institutions put in place by colonization as systems that brainwashed Black individuals to despise their (and others')

Blackness and to accept Whiteness as the correct way of life. He spent the bulk of his career attempting to understand the psychology of Whiteness and colonization's effect on the Black psyche.

Many contemporary authors (Bonilla-Siva, 2017; Garner, 2017; Massey & Denton, 1993; Roediger, 2002; Wise, 2011) are clear that the United States remains a racialized country with Whiteness at its helm. The "new racism" or "colorblind racism" allows for the continued practice of racism with little to no direct racist language or action, creating deniability for White individuals seeking to uphold Whiteness and defensiveness amongst White individuals who believe themselves to be racially egalitarian. A 2017 Ipsos/Reuters/UVA poll indicated that 89% of respondents agreed that all races should be treated equally, yet 31% also felt that the United States needs to protect and preserve its White European heritage.

Whiteness and the ways in which whiteness harms have been written about by Christian leaders as well. The 2015 American Values Survey found that over 70% of White evangelical Protestants, mainline Protestants, and Catholics believed that police shootings of Black men were isolated incidents, while over 80% of Black Protestants and Black Americans in general believed they were indicative of larger structural issues (Jones, Cox, Cooper & Lienesch, 2015). Wallis (2015) argued that this points to a willingness by Christians to side with race before religion, a contradiction to the values of love, acceptance, and social justice.

Social Justice and Social Work

Social justice and inclusivity are at the core of the social work profession. All national and international professional social work organizations place the ultimate goals of social justice and inclusivity of all people in society, socially, economically, and politically, at the forefront of their work (Council on Social Work Education, 2016; International Federation of Social Workers, n.d.; National Association of Social Workers, n.d.).

The National Association of Social Workers (NASW) defines social justice as "the view that everyone deserves equal economic, political and social rights and opportunities," (n.p) and contends that social workers' ultimate goal is "to open the doors of access and opportunity for everyone, particularly those in greatest need" (NASW, n.d, n.p).

The International Federation of Social Workers (IFSW) charges social workers with the task of promoting social justice on an individual and societal level, identifying five specific areas of practice: (a) challenging negative discrimination, (b) recognizing diversity, (c) distributing resources equitably, (d) challenging unjust policies and practices, and (e) working in solidarity (IFSW, n.d.).

The Council on Social Work Education (CSWE), responsible for developing the core requirements for the curriculum of social work

programs in the United States, addresses the need for competency in human rights and social justice. It calls for social workers to,

> …understand that every person regardless of position in society has fundamental human rights such as freedom, safety, privacy, an adequate standard of living, health care, and education. Social workers understand the global interconnections of oppression and human rights violations, and are knowledgeable about theories of human need and social justice and strategies to promote social and economic justice and human rights. Social workers understand strategies designed to eliminate oppressive structural barriers to ensure that social goods, rights, and responsibilities are distributed equitably and that civil, political, environmental, economic, social, and cultural human rights are protected (CSWE, 2016, n.p).

Social justice is defined across the social work literature in a variety of ways. The essence of these definitions, however, comes down to some very basic ideas. For social justice to prevail in a society, all members of that society must have equal access to participation at a variety of levels. They must be recognized as citizens from civil, political, and social perspectives (Chapin, 2014; Jost & Kay, 2010; Marshall, 1950).

Definitions of social justice do not focus only on the individual. In addition to individuals having equal access to participation, institutions within a society must reflect the varied perspectives and needs of that society's citizens. Institutions must reflect the totality of the society within which they operate. Rawls (1971) argued, "Justice is the first virtue of social institutions…laws and institutions, no matter how efficient and well-arranged must be reformed or abolished if they are unjust" (p. 3).

Given the context of this journal, it would be negligent not to also acknowledge the roots of Christianity in the social justice aims of the profession. As Scales and Kelly (2011) highlight, despite an over-simplified division of secular and Christian influence in early social work institutions, Christianity has played a substantial role in the motivation of those who feel called to the social work profession and how they define needs, access, and justice for those they serve.

Transitional Justice

The practice of transitional justice is vast and application varies widely. Each usage of the framework is unique to a particular community's needs and situation. The boundaries of the transitional justice process are porous and interpretation of success is subjective (Roht-Arriaza & Mariezcurrena, 2006; van der Merwe, Baxter, & Chapman, 2009). This framework can be applied to address periods of transition at all levels of

society, from the individual to the institution. It guides a process that is designed to be temporary, though the term, temporary, is used loosely and the initial transitional justice process can take many years (International Center for Transitional Justice, n.d.). Even after peace or reconciliation has been deemed to be achieved, the transition process continues for future generations of citizens, who may not have been directly impacted by the conflict but who must wrestle with how the aftermath has impacted their process of societal participation, for example, through the displacement, loss and/or traumatization of their parents ("The War as I See It," 2015).

Transitional justice has four major components: truth-seeking, criminal proceedings, reparations, and institutional reform. Each component serves separate purposes that together seek to achieve reconciliation for a nation and its people (Buckley-Zistel, 2014; ICTJ, n.d.; Roht-Arriaza, 2006). Each application of transitional justice depends on many factors, including (a) the conflictual situation that led to the need for transition, (b) the entity or entities who called for the transitional justice process (and their current status or power), (c) the administration of the process, and (d) the political and economic ties of the nation to other nation states, most importantly those with influence, such as the United States or members of the European Union.

Transitional Justice and Social Work

Androff (2010) made a strong case for learning about transitional justice in social work curriculum and practice. Social work is strongly committed to social justice, both for individuals and communities, and transitional justice provides a mechanism for social workers to become involved in addressing mass injustices. What is distinctive about Androff's position is the claim that social workers are uniquely prepared to look at injustice from the person-in-environment perspective. As a profession, social work acknowledges that while assessing state levels of violence or governmental stability is helpful, such an analysis does not get to the citizens of a community afflicted by violence or injustice.

Consonant with an emphasis on citizen voices, rather than macro indicators, Gibson (2004) identified the need to speak with average South African citizens about their experience with the South African Truth and Reconciliation Commission (TRC) to assess if the people of South Africa felt that the process had created a more just society. However, as Androff (2010) critiqued, Gibson's assessment was still focused on whether the re-creation of the state was successful and did little to add to the understanding of whether the average South African felt their situation had improved.

Transitional Justice and Faith

Faith-based organizations and religious figures have played a substantial role in the implementation of transitional justice measures and

peacebuilding efforts around the world. Religious traditions have been used to make a case against unjust practices and the ideas of peace, justice and accountability have led the way in ending conflict and transforming societies (Boesenecker & Vinjamuri, 2011; Katzenstein & Snyder, 2009; Philpott, 2007). Philpott (2007) argues that the religious sector's outcry for reconciliation during and after conflict has deeply influenced the trajectory of transitional justice practices. In South Africa, Archbishop Desmond Tutu played a leading role in the establishment of the formal Truth and Reconciliation Commission and made famous the indigenous practice of *ubuntu* (Boesenecker & Vinjamuri, 2011; Buckley-Zistel, 2014, Gibson, 2004). Mokgoro (1998) defines *ubuntu* as a philosophy for living in which individuals must be invested in the survival of the group or society in order for themselves to flourish and survive. Nussbaum (2003) adds, "*Ubuntu* is the capacity in African culture to express compassion, reciprocity, dignity, harmony and humanity in the interests of building and maintaining community with justice and mutual caring" (p.2). In South Africa, a combination of indigenous faith practices and the more broadly known Catholic Church, deeply influenced the response to the fall of apartheid.

This study seeks to empirically connect the dots between social work practice and our professional duty to social justice, the history of racial injustice in the United States and systems of whiteness, and transitional justice outcomes in South Africa. By utilizing data collected by the World Values Survey (WVS) from individual South Africans before and after their transitional justice process regarding their levels of confidence in public institutions, this study took a person-in-environment approach to policy analysis, built on the base aim of both transitional justice and social work: social justice for all citizens in society.

This study intended to answer one major research question: Is there a difference in confidence levels of White and Black South Africans and White and Black Americans in public institutions from two periods of time before the transitional justice (TJ) period (including the early 1980s and early 1990s) to the post-TJ period (the early 2000s)?

Methods

Population

The study population includes adult (age 18 and over) South Africans prior to 1994, when the transitional justice process officially began, and adult South Africans in more recent years. It also includes adult Americans during similar time frames. Sampling procedures for the WVS in both countries were designed to maximize the degree to which responses from those countries' residents selected to participate would be representative of responses from country residents overall.

Data Source

The WVS contains information about attitudes and beliefs of people around the world on a variety of topics. Data have been collected in waves since 1981. Questionnaires are written originally in English and translated into a variety of languages suitable for the countries in which they are to be completed. To avoid errors in translation, questionnaires are translated back into English to ensure like meanings. Each participating country follows the sampling and surveying process set forth by the WVS Scientific Advisory Committee. Data are collected on a country-by-country basis. This process is a result of observations from the initial two waves of the WVS, which found substantial bias in question development and survey administration based on the Eurocentric partiality of the researchers. Future waves were conducted in a decentralized manner intentionally to lessen the Eurocentric bias (World Values Survey, n.d). The dataset for this proposed study will include only responses from South Africa and the United States.

For the WVS, samples are chosen using stratified, random sampling of the entire country's population over the age of 18 and must be a minimum size of 1,200. Once a nationally representative sample has been identified, the Executive Committee of the World Values Survey sets a period of time for data collection, and uniform questionnaires are administered by in-country professional organizations using face-to-face interviews. In rare circumstances, other methods such as phone calls may be used, but these must be approved by the Executive Committee in consultation with the Scientific Advisory Committee in advance (World Values Survey, n.d.). The Executive Committee is comprised of seven members elected by the WVS General Assembly for six-year terms and two ex-officio members. They are responsible for the leadership and strategic planning of the organization. The Scientific Advisory Committee is comprised of ten members elected by the WVS General Assembly for six-year terms (World Values Survey, n.d).

Sample

Wave 1 of the WVS was administered in South Africa in 1982 and included 1,592 respondents, whereas Wave 1 of the WVS was administered in the United States in 1981 and included 2,325 respondents. Responses from Wave 1 are referred to as Time 1 in the study. Wave 2 of the WVS was administered in South Africa in 1990, four years prior to the beginning of its transitional justice process. The sample for Wave 2 in South Africa included 2,736 individuals. The United States did not participate in Wave 2 of the WVS, but was involved in Wave 3. Wave 3 data in the United States were collected in 1995 and included responses from 1,542 individuals. Responses from Wave 2 in South Africa and Wave 3 in the United States are referred to as Time 2 in the study.

To ensure that the entire policy implementation period in South Africa was captured, but comparison results were still relatively close in time to the policy period, Wave 5 was selected for the post-transitional justice period in South Africa. The same wave was used for comparison of outcomes in the United States. Wave 5 of the WVS was administered in South Africa in 2006 and included 2,988 participants. Surveys were administered in six different languages. Wave 5 was administered in 2006 in the United States to 1,249 individuals in questionnaires available in English and Spanish. These data are referred to as Time 3 in the study.

Responses from individuals in both countries which identified as a race other than Black or White were excluded from the study due to lack of comparable groups across countries and the researcher's interest in understanding confidence levels specifically for Blacks and Whites in both countries.

Data Analysis

The data that were analyzed from the WVS were responses to questions regarding confidence in public institutions, including the armed forces, the police, the government, and the justice system. These institutions were chosen based on the existing literature regarding institutional reform efforts targeted by the transitional justice process, as well as the availability of matching information between the South Africa and United States surveys.

To compare the responses of South Africans and Americans over time, difference-in-differences regressions were used. The difference-in-differences approach, popularized by Ashenfelter and Card (1985), has been used widely to assess changes over time based on policy in multi-location analysis (Imbens & Wooldridge, 2007). For example, Hu et al. (2016) used a difference-in-differences approach to assess whether changes to UK health policy influenced health inequalities by comparing the UK with a policy change, to Finland, the Netherlands, and Italy which did not implement policy change over the same period of time. Wei et al. (2015) used difference-in-differences modeling to assess changes in quality of primary care in two large Chinese cities following changes to health care policy that took place first in one of these cities and then in the other.

Difference-in-differences analysis was used to estimate change by comparing data from Time 3 against responses in other time periods. The variable for Treatment Time acted as an interaction variable looking at treatment time period (i.e., Time 3 or 2006) and location (i.e., South Africa). The analysis also contained an interaction variable for Black Treatment Time. The difference-in-differences strategy ensured that any unobserved factors remaining constant over time would not bias the estimates.

The analysis is represented by the formula below:

$v = a + B_1 Country + B_2 Time1 + B_3 Time2 + B_4 TreatmentTime + B_5 Black + B_6 Black*TreatmentTime + B_7 Age$

The key coefficient in this model is B_6, which is attached to the 3-way interaction of race, time, and place. This coefficient represents only Black South Africans in Time 3 (i.e., 2006), or those hypothesized to be positively affected by the TRC policy implementation.

The dependent variable, confidence in each institution, was represented as a binomial variable. Individuals reporting no or very little confidence in a particular institution were grouped together and represented by 0, or not having high confidence, while individuals reporting quite a lot or a great deal of confidence were grouped together and represented by 1, or having high confidence. The difference-in-differences analysis was conducted using binomial logistic regressions. Age was used as a control variable.

One drawback of difference-in-differences analysis is that it assumes both the treatment and comparison groups would have parallel experiences without the intervention. Given the long histories of racial injustice in the United States and South Africa, both by public institutions and individuals, I assume in this study that the United States and South Africa would have proceeded on similar paths without the introduction of the transitional justice framework and its recommended interventions.

Findings and Results

Sample Characteristics

Table 1 provides demographic information for race, sex, and age of respondents in both South Africa and the United States over all three time periods of inquiry. According to a representative from the WVS, there was an overrepresentation of Whites in the 1981 South African survey (Time 1), likely a result of the apartheid system, and the original data sets offered weights to account for this. However, because these data were merged with data from other times and another country, the weights were not usable. Other difference-in-differences studies have experienced similar issues with weights across times and between different sample populations (see Delaney & Kearney, 2016).

Dependent variables in this study were individual reports of confidence in four major public institutions: the armed forces, the justice system, the police, and the government. Respondents could choose one of four responses regarding their confidence level: 1-no confidence at all, 2-not very much confidence, 3-quite a lot of confidence, or 4-a great deal of confidence. Table 2 illustrates confidence levels in each institution by country and race across all three time periods. It is important to note that

Table 1

Demographic Descriptives

	Time 1		Time 2		Time 3	
	South Africa	United States	South Africa	United States	South Africa	United States
Race						
Black	37.3% (595)	22.9% (533)	40.2% (1100)	11.5% (178)	69.4% (2073)	10.2% (127)
White	37.5% (597)	66.6% (1549)	45.2% (1236)	78.6% (1212)	17.4% (521)	73.8% (922)
Other	25.1% (400)	10.5% (243)	14.6% (400)	8% (124)	13.2% (394)	16% (200)
Sex						
Male	N/A	43.4% (1055)	46% (1258)	49.7% (766)	50% (1494)	50% (625)
Female	N/A	54.6% (1270)	54% (1478)	50.3% (776)	50% (1494)	50% (624)
Age						
Mean (SD)	37.2 (15)	40.3 (18.7)	37.8 (14.9)	48.3 (18)	38.8 (16.5)	47.9 (17)
N	1592	2325	2736	1542	2988	1249

Table 2

Confidence Level in Institution by Country and Racial Subgroup

	Time 1				Time 2				Time 3			
	South Africa		United States		South Africa		United States		South Africa		United States	
	Black	White	Black	White	Black	White	Black	White	Black	White	Black	White
Armed Forces												
A great deal	10.5%	53.6%	40.6%	33.9%	18.4%	40.1%	27.8%	34.6%	21.4%	9.1%	25.0%	38.1%
Quite a bit	12.0%	36.8%	35.7%	47.4%	32.3%	50.1%	52.1%	52.2%	45.2%	35.2%	40.0%	48.8%
Not very much	33.5%	6.8%	19.6%	16.1%	30.3%	8.8%	16.0%	11.3%	25.8%	40.7%	29.2%	11.5%
None at all	44.0%	2.9%	4.25	2.5%	18.9%	1.0%	4.1%	1.9%	7.6%	15.0%	5.8%	1.6%
Police												
A great deal	11.2%	45.3%	30.0%	26.4%	25.2%	29.7%	14.6%	16.9%	23.0%	7.9%	7.5%	19.3%
Quite a bit	19.8%	43.9%	33.8%	51.3%	31.0%	53.4%	37.4%	57.1%	38.8%	38.8%	40.8%	59.6%
Not very much	31.2%	10.0%	32.1%	20.4%	26.6%	15.2%	37.4%	22.1%	25.8%	36.8%	38.3%	19.2%
None at all	37.8%	8%	4.2%	2.0%	17.1%	1.7%	10.5%	3.9%	12.5%	16.5%	13.3%	1.9%
Justice System												
A great deal	24.7%	30.2%	27.4%	14.5%	31.3%	25.1%	9.5%	5.7%	27.1%	8.9%	3.4%	9.3%
Quite a bit	25.9%	51.9%	26.6%	37.1%	42.3%	53.0%	29.2%	28.9%	43.2%	36.7%	36.1%	51.8%
Not very much	25.3%	16.2%	39.4%	43.4%	18.7%	19.4%	48.8%	51.6%	21.9%	37.1%	47.9%	34.4%
None at all	24.1%	1.7%	6.6%	5.0%	7.7%	2.5%	12.5%	13.8%	7.8%	17.3%	12.6%	4.5%
Government												
A great deal	8.1%	27.0%	19.7%	12.3%	30.9%	17.0%	5.0%	2.8%	28.8%	6.5%	0.8%	1.4%
Quite a bit	16.1%	43.1%	27.7%	41.2%	35.1%	50.1%	21.1%	26.8%	45.6%	20.3%	13.3%	19.8%
Not very much	33.9%	22.5%	42.1%	40.8%	23.4%	26.7%	55.3%	57.2%	20.2%	48.5%	67.5%	65.1%
None at all	41.9%	7.4%	10.4%	5.6%	10.6%	6.2%	18.6%	13.1%	5.3%	24.7%	18.3%	13.8%

the descriptive tables provide data for all four levels of confidence reported in the WVS, while the regressions combined the categories into a binomial variable, as discussed above.

Results

The interaction of time, place, and race influenced individual levels of confidence in all four institutions examined at a statistically significant level (p<.001). Black South Africans during the treatment period (i.e., Time 3) saw large, positive effects on likelihood of high confidence in the armed forces, the police, the justice system, and the government. It seems, based on these results, that the change in both Black and White South African levels of confidence post-apartheid did not happen by chance and are meaningful in considering application of similar interventions in the United States.

The discussion that follows focuses specifically on predicted probabilities of reporting a high level of confidence in each institution for hypothetical individuals at different moments in time, in different countries, and by racial subgroups. These predicted probabilities were determined using findings from the difference-in-differences regressions for each institution examined.[1]

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[1] Full regression results tables are available upon request to the author.

Armed forces. As illustrated in Figure 1, predicted probabilities for the average-aged White American, suggest those reporting high confidence over the three time periods ranged from 86.5% (in Time 1) to 91% (in Time 2) and back down to 87.1% (in Time 3). In other words, there was not much change in the predicted probability of reporting high confidence in the armed forces for the average-aged White American over time. However, for the average-aged White South African, the predicted probability of having confidence in the armed forces was 78.3% in Time 1 and 85.3% in Time 2, but dropped to 42.7% in Time 3. Predicted probabilities for the average-aged Black South African steadily rose from 41.8% in Time 1, to 53.5% in Time 2, to 66.4% in Time 3.

Figure 1

Racial Subgroup Predicted Probabilities - Armed Forces
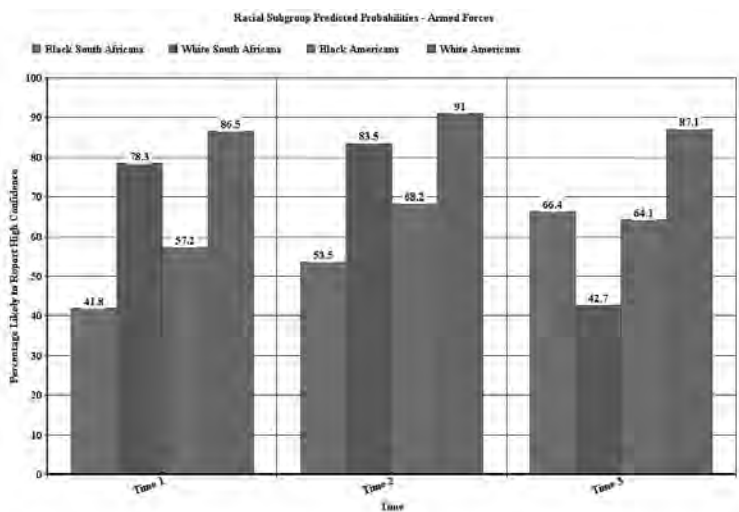
Police. There was very little change over time in predicted probabilities of high confidence in the police for the average-aged White and Black American, though there was, at each time period, about a 30-percentage-point difference between the probabilities for the two groups. In Time 1, the average-aged White American had a predicted probability of 79.2%, whereas the average-aged Black American was at 50.6%. In Time 3, these numbers shifted slightly to 78.4% and 49.4% respectively. It is also interesting to note that Black Americans had the lowest predicted probabilities of high confidence in the police in each of the three time periods compared to White Americas as well as Black and White South Africans.

Figure 2

Racial Subgroup Predicted Probabilities - Police
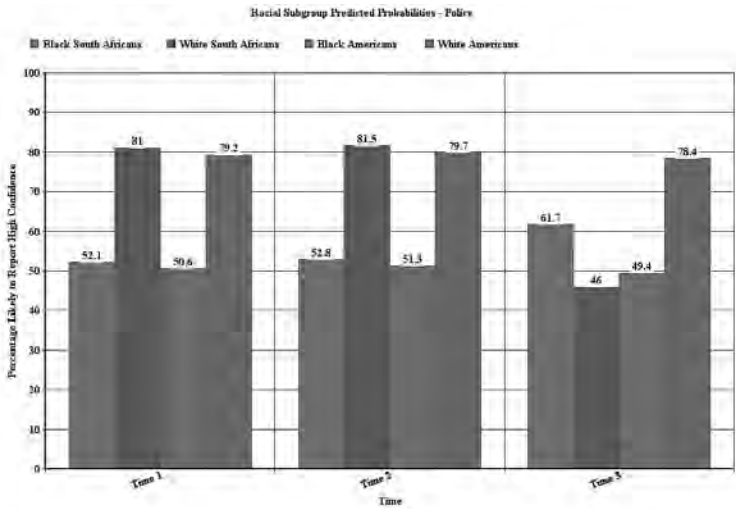
The predicted probabilities in South Africa tell a different story. An average-aged White South African in Time 1 had an 81% predicted probability of high confidence in the police while the average-aged Black South African had a 52% predicted probability. In Time 2, the probabilities remained roughly the same. However, in Time 3, the predicted probability for an average-aged White South African dropped to 46%, while the predicted probability for an average-aged Black South African increased to 61.7%. These results are indicated in the graph in Figure 2.

Justice system. Figure 3 illustrates that the likelihood of having high confidence in the justice system was about 30 percentage points higher for both the average-aged White and Black South African than it was for the average-aged White and Black American in Time 1 and Time 2. In Time 3, the predicted probability of confidence in the justice system rose about 10 percentage points for both the average-aged White and Black American, while the difference between the two groups remained relatively steady (Time 1: 49.1% vs. 41.8% and Time 3: 59.1% vs. 51.8%). However, in South Africa, the average-aged White person saw a drop of approximately 33 percentage points in predicted probability of high confidence in the justice system (Time 1=78.8%, Time 3=45.2%) while the average-aged Black individual's confidence remained relatively steady over time (Time 1=72.5%, Time 2=67.7%, Time 3=70.7%). The most notable difference in these predicted probabilities was the drastic drop in likelihood of high confidence for the average-aged White South African from before and after the transitional justice period.

Figure 3

Racial Subgroup Predicted Probabilities - Justice System

■ Black South Africans ■ White South Africans ■ Black Americans ■ White Americans
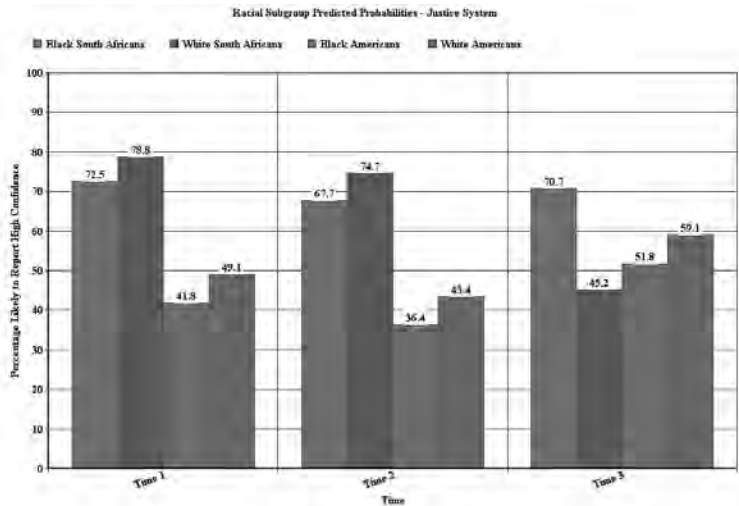
Government. The average-aged Black and White American's predicted probability of confidence in the government remained relatively steady in Time 1 (35.9% and 45.7% for Black and White Americans, respectively) and Time 2 (32.9% and 42.4% for Black and White Americans, respectively). However, in Time 3 predicted probabilities for high confidence dropped for both the average-aged Black and White American, to 14.7% and 20.6%, respectively. While the overall drop in confidence was large, the difference between the two groups remained relatively steady (Figure 4).

Figure 4

Racial Subgroup Predicted Probabilities - Government

■ Black South Africans ■ White South Africans ■ Black Americans ■ White Americans
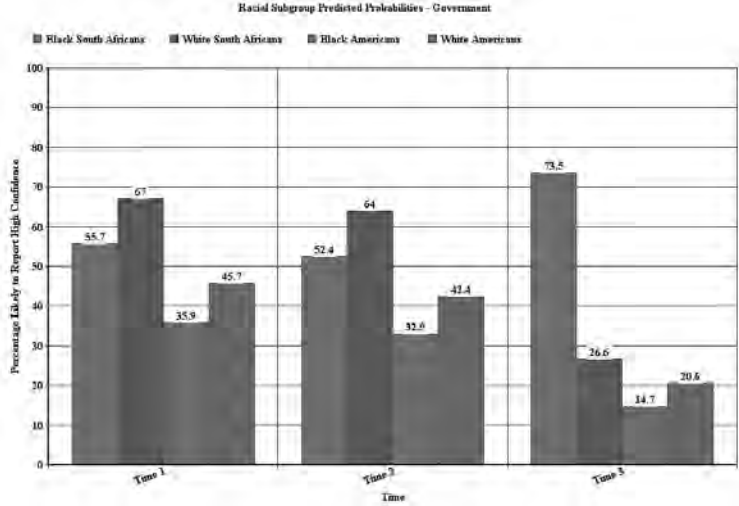
The probabilities for the average-aged Black and White South African showed similar patterns to the predicted probabilities for Americans in Time 1 and Time 2. The average-aged Black South African had a predicated probability of high confidence in the government of 55.7%, as compared to 67% for the average-aged White South African. In Time 2, the average-aged Black South African was at 52.4% and the average-aged White South African was at 64.0%.

During the treatment time (i.e., Time 3), these numbers changed both absolutely as well as in relation to one another. During Time 1 and Time 2, for both South Africa and the United States, the average-aged White individual had higher predicted probabilities for confidence in the government than did the average-aged Black individual. This pattern continued into Time 3 for Americans. However, in Time 3 in South Africa the average-aged Black individual's likelihood of having confidence in the government rose to 73.5%, while the predicted probability for the average-aged White individual dropped to 26.6%. The predicted probabilities illustrated a large drop in general for both the average-aged Black and White American, as well as for the average-aged White South African, while there was approximately a 20-percentage-point increase for the average-aged Black South African.

Discussion

The analyses of this study indicated a pattern between Black and White respondents in South Africa and the United States during Time 1 and Time 2, supporting the idea that attitudes in both countries, while not identical numerically, were traveling along parallel paths in terms of racial differences and likelihood of confidence in public institutions. However, the implementation of transitional justice seems to have had a profound effect on confidence levels for both White and Black South Africans in Time 3.

One may note that the change in confidence for South Africa is obvious because the data comes from a time right after apartheid ended and it is that event which affected confidence levels for Black and White South Africans, not the implementation of the transitional justice process. This is a distinct possibility because there is no real way of teasing out the end of the apartheid era from the implementation of transitional justice efforts. However, I have strong doubts that this is true based on the following.

Even during apartheid, there were similar patterns in levels of confidence in public institutions between Blacks and Whites in both the United States and South Africa. For institutions except the armed forces and the police, predicted probabilities suggested that Black South Africans had *higher* likelihoods of confidence than did Black Americans, even while still under apartheid. Whites across the board had higher likelihoods of confidence in institutions than did Blacks *until* the implementation of transitional justice.

It is my contention that ending apartheid alone would not have changed the pattern of levels of confidence in institutions between Black and White South Africans. Ending the social structure of apartheid was a grand gesture to be sure, but without a national process to work towards transforming the ideology of racism, South Africa would be in much the same place as the United States is currently after having ended multiple racist social structures, such as slavery, Jim Crow, and segregation. I posit that it is the national effort of transitional justice, even with its flaws, that created the drastic changes in confidence in public institutions for both Black and White South Africans in Time 3.

Although generally an intervention that increases confidence in public institutions for marginalized and oppressed groups is helpful in creating a more just society, what cannot be ignored is the problematic drop in confidence for White South Africans. While there was nothing in this study to assess what may have caused the drop definitively, I suspect it was a combination of two factors. The racist system of apartheid created a structure within public institutions such that White South Africans received unearned privilege and benefits not afforded to other populations in South Africa at that time. The confidence levels reflected in the data may show not just higher likelihood for confidence, but an over-inflation of confidence among White South Africans during Time 1 and Time 2. This over-inflation of confidence and unearned privilege, challenged by the transitional justice attempts to deconstruct racist social structures and create a more equitable South Africa, may have left White South Africans feeling as though they were becoming the targets of discrimination and unfair treatment.

In his 2016 article, Boeskool uses an unknown individual's quote for his title: "When you are accustomed to privilege, equality feels like oppression." While apartheid as a system was officially in place for less than fifty years, it was born out of racist ideology that began the moment the Dutch colonized the area of Africa that would come to be the country of South Africa. My point here is that White individuals living in South Africa had an ingrained sense of superiority, not only individually, but one that was supported and enforced through all major public institutions. What Black South Africans viewed as discriminatory, oppressive, and a violation of human rights was seen by White South Africans as normative. So, without proper preparation for change, if what an individual feels is normal is actually an unrecognized or unacknowledged privilege afforded to them, removing that privilege may feel like a loss or an attack and may result in anger, fear, and some form of backlash.

Significance for Social Work

This study is significant to social work because it assesses a policy intervention, aimed at achieving a more just society, from a person-in-

environment perspective. Social justice is at the core of what social workers aim to accomplish, and the long-lasting effects of racism and whiteness in the United States have crippled the chance for people of color to access resources and opportunities in the same way that White Americans are able to do. It also aims to fill a gap in the social work literature regarding the transitional justice framework and a national intervention for addressing racial injustice in the United States.

The results of this study point to some clear implications for social work practice, social policy, and research. The most salient finding from this study was not an increase in likelihood of Black South African confidence in public institutions post-transitional justice, but rather the substantial drop in likelihood of White South African confidence in public institutions. This drop suggests that the average White South African was unprepared for what post-apartheid South Africa would look like, which may have resulted in a rejection of the more egalitarian representations of public institutions.

This finding suggests that if social workers in the United States are committed to helping facilitate a similar national process, there must be substantial preparatory work done specifically in White America. This means first acknowledging how whiteness affects the individual social work practitioner and contributes to a social welfare system founded on a racist ideology.

Additionally, if the social work profession wants to be at the forefront of a national transformative process, we must become more involved in transitional justice and restorative justice movements. These movements call for those who have been harmed to be the central voice in change, which, despite what is taught in social work curricula, often does not happen in practice, likely due to the overarching oppressive social welfare system within which we operate.

Lastly, as professionals, social workers must begin to work with a much more critical lens to create change within the institutions on which this country rests instead of operating within them and remaining complicit in a system that was not built to serve the vast majority of Americans. It is important to understand, as the results of this study imply, the eradication of an unjust social structure does little to change attitudes around likelihood of confidence if broader acknowledgements of wrongdoing and efforts to restructure do not accompany that eradication.

To be clear, this is not an easy task nor something that could immediately change. In South Africa, the social work profession struggled to reorganize under the post-apartheid government (Lombard, 2008a). One of the biggest critiques of the profession was that all South African social workers who existed at the time of apartheid's collapse were socialized and racialized under that system, regardless of the color of their skin. The challenge became re-envisioning a social welfare system when those

attempting to re-envision were at the same time personally reconstructing their own understandings of South African society post-apartheid (Collins, 2013; Hölscher, 2008; Smith, 2008).

The White Paper on Social Welfare (Republic of South Africa, 1994) was a document written to redirect the social welfare profession to a system of developmental social welfare. Lombard (2008b) highlights the challenges in the first ten years after the white paper came out to properly define developmental social welfare as a rights-based approach to ensuring social justice and human dignity through the social work profession. Previously, the social welfare system required individuals to operate in and around a system that did not honor their human dignity (Abdullah, 2015; Lombard, 2008b; Smith, 2008).

The literature suggests that South Africa has made substantial strides in reorganizing professional social work and social work education programs to address the profession's complicity in apartheid, focus on the rights and strengths of those facing extreme inequality and poverty, and acknowledge the role of trauma in individual and community functioning. Despite these strides, South African social workers continue to fight the history of structural oppression and marginalization and remain on the path to a more just, rights-based profession (Abdullah, 2015; Collins, 2013; Hölscher, 2008; Lombard, 2008a; Lombard, 2008b; Smith, 2008)

Significance for Christian Social Workers
There is a plethora of literature that suggests Christianity provides a clear and obvious path to reconciliation in a way that is unique and strong in conviction (Cleveland, 2013; Schreiter, 2015; Shore, 2016; Volf, 2010). Christians who are social workers have an added strength of understanding the concepts of reconciliation and forgiveness from deeply-held personal, religious convictions. The literature suggests that these convictions historically shaped much of what we know as current day social work (Scales & Kelly, 2011). From a theoretical perspective, it seems that Christians who are social workers may be uniquely prepared to initiate truth and transformation work in the United States.

However, many leaders in Christianity have called on White Christians to stop being controlled by partisan rhetoric while ignoring the messages of love and tolerance, set forth by scripture (Fletcher, 2017; Harvey, 2014; Jones, 2016; Tisby, 2019; Wallis, 2015). So, the implications for Christians who are social workers, particularly white Christians who are social workers, are quite the same as for white social workers in general, except with maybe a more explicit focus.

Given statistical evidence from polls that suggests overwhelming numbers of white Christians do not see the ways in which whiteness has blinded them to the racial injustices and broken institutions in this country

(Jones et. al, 2015), the work must start at home. It must start in churches with white Christians talking to white Christians about ways in which the institution of religion is perpetuating systems of injustice in this country. It needs to breed preparation for a world that looks very different without the unearned power and privilege afforded by whiteness. It needs to address Christian complicity in the racial sins of our past and present. The unique training we receive as social workers has prepared us for these difficult conversations and the time to have them is now.

Limitations

There were several limitations to this study, including my own biases, the fact that it was a secondary analysis which prevented controlling for several factors, and finally, the fact that race was reported by survey administrators' observations and not self-reported by respondents.

I recognize that reflexivity statements are traditionally not a part of quantitative research studies. However, my own experiences and beliefs influence how I decide to analyze and interpret data, even when these are quantitative data. Because of this, acknowledging my own biases as part of the limitations of this study is imperative. I was raised in a "colorblind" home and, while I believe that I have made great strides in understanding why that is a harmful perspective as opposed to a helpful one, those early life lessons undoubtedly seep into the ways in which I think about racial injustices and the ways in which I interpret the results of this study. Additionally, my emotional attachments to the people of color in my life, specifically my husband and my sons, affect deeply my hopes for what this study might be used for in the future.

Another limitation of this study is that it is a secondary analysis, which eliminates control of data collection or compilation. The over-representation of Whites in the South African surveys during Time 1 and Time 2 most certainly impacted this analysis to an extent. The over-representation of Whites was accounted for by the WVS with weights. Nonetheless, because by employing the DiD method I compiled data from multiple time periods and two countries, the weights were not usable, and therefore the over-representation was a factor in this analysis.

Related to this was the challenge of comparing two different countries over three time periods. The differences in how geographic regions were defined, meanings of population size in the context of geographic locations, and variations in levels of relative versus absolute poverty made it near impossible to create comparable categories between the countries. Changes to how this information was collected within countries from Time 1 to Time 2 to Time 3 further complicated these attempts and the only usable control variable available across all of the data was age.

The final consideration related to the dataset for this study, which became a major consideration, was the fact that the WVS did not ask respondents to self-identify their race and instead had the survey administrators respond to this question based on their own observations. From an ethical or moral standpoint, assigning a race to someone instead of asking how they identify is problematic. It also poses a potential problem in the analysis of how different racial subgroups reported on confidence levels if respondents were placed into the wrong group by survey administrators. As a counterpoint, the way in which people are seen by others most certainly influences how they are treated in society, so this limitation in terms of self-determination may actually provide a more precise picture of how these individuals have been treated within public institutions and therefore provide more insight into why they report the level of confidence that they do.

Lastly, there are limitations to estimations provided by difference-in-differences regressions. DiD methods assume that both the test and comparison countries will follow parallel paths and patterns without the introduction of the policy intervention. Except for trying to account for confounding variables, which was limited in this study due to the complicated nature of multiple times across two countries, there is no way to account for the impact that other policies or events had on the likelihood of individual confidence in public institutions.

Conclusion

Regarding this study, the lesson for social work is that when change does happen, those with power and privilege need to know what they have is unearned and be prepared to let go of it while coping with the fear, anxiety, and anger that may provoke. The systems-based foundation of social work primes us as professionals to be involved in the planning, implementation and maintenance of a national transitional justice process aimed at eradicating racial injustice and whiteness while transforming and rebuilding institutions to be more socially just and equitable. ❖

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Reconciliation as a Framework for Supporting Racial, Ethnic, and Cultural Diversity in Social Work Education

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In today's society, the marginalization and oppression among vulnerable communities emphasizes the need for racial, ethnic, and cultural reconciliation. Slavery, racism, and white privilege have had long-standing and negative effects in the history of the United States that continue to be perpetuated in the lives of minority populations. As a result, the need to emphasize the importance of anti-racist education that focuses on addressing all levels of practice (micro, mezzo, and macro) and challenges structural ideologies is paramount. The pursuit and maintenance of social justice for all is the foundation of the social work profession. Therefore, students and practitioners must be equipped with the knowledge, training, and skills necessary for understanding how the historical antecedents of racism affect communities they will serve. This paper will explore the concept of racial reconciliation as a framework for addressing racial, ethnic, and cultural diversity within social work programs.

WHILE THERE HAVE BEEN SUCCESSES AND STRUGGLES WITH increased diversity of people and experiences in this country, the contemporary white nativist or white nationalist discourse fails to recognize the pervasive, systemic, and structural racism in today's environment, as well as its effects. The structural ills mainly which have benefited those in the white dominant group while ignoring and subjugating the marginalized communities, include those such as voter suppression,

job security, housing discrimination, and education, among others (Lynam and Cowley, 2007; Braveman, et al, 2011). The current state of social and economic injustices in today's society among citizens who face greater marginalization and oppression from the dominant group, highlights the need for racial, ethnic and cultural reconciliation. The constructs of slavery, racism, and white privilege have had long-standing and negative effects in the history of the United States. There is a need for greater emphasis on the importance of anti-racist education that focuses on addressing the structural impact of this ideology across society. The foundation of social work education is the pursuit of social justice for all and ensuring that equitable resources and services are provided to those most in need (Rishel, 2015). For social work programs, it is important that future practitioners receive appropriate training and field experiences that acknowledge the historical antecedents of racism on minority and oppressed communities while also approaching their practice from an ethical and culturally competent position. The purpose of this paper is to explore racial reconciliation as a framework for addressing racial, ethnic, and cultural diversity in social work education.

Background

Legacy of American Slavery, Racism, and White Supremacy

The intersections of race and religion are very important to consider when discussing reconciliation amongst communities where a marginalized group may continue to experience various exploitations. The legacy of slavery, racism, and white supremacy that exists in the United States has had harmful effects on society and results in the need for healing and reconciliation between dominant and subordinate groups (Rothstein, 2017). White supremacy in the United States is an ideology that was justified by Christian doctrinal authority and power (Fletcher, 2016). This ideology became embedded as the United States' religion for White people while Black Christianity emerged among the enslaved and was "othered" (Fletcher, 2016). Before the Emancipation Proclamation, Black enslavement was justified on religious grounds which subsequently developed into Jim Crow policies and lynching cultures that focused on the moral inferiority of Black people. It is inherently important to understand the effects of slavery, racism, and white supremacy on race relations as a whole in order to move forward with reconciliation while collectively addressing oppression and creating social justice for all people. This article frames the ideology of racial reconciliation within a Christian context and focuses on the importance of inclusivity within institutions of higher education. Throughout this article, the purposeful use of the "United States" will be used, rather than the term "American," as the latter is not necessarily inclusive of all of the Americas (Cross, Betso, Cusick, Doyle, Marbot, & Santos-Dempsey, 2015).

Literature Review

Structural Impact of Racism

It is imperative to acknowledge identity intersections with gender, race, ability, economies, religion and how they impact the interaction with others (Crenshaw, 1989). From a historical aspect, the United States has struggled to acknowledge the structural and individual effects of racism, particularly on its most vulnerable and marginalized citizens. The contemporary sociopolitical discourse pertaining to recipients of affirmative action, immigration reform and the reform of social programs such as Temporary Assistance for Needy Families (TANF) and Medicaid, illustrates a collective social denial and the increasing power of the white nationalist ideology. This discourse, the contemporary white nativist, or white nationalist, perspective that prevails, fails to recognize the pervasive, systemic, and structural racism that exists in our society, and how it has only benefited those in the white dominant group, while subjugating and marginalizing "the racialized other" (Fariña, 2017).

The centrality of racism in the United States and its contemporary ideological manifestations—white nativism—are clearly palpable at all sociopolitical levels (Fariña, 2017; Hopper, 2018; Huntington, 2004; Swain 2002, 2007). As Fariña (2017) states in the Integrated Sociopolitical and Psychological Analysis (ISPA) of contemporary U.S. immigration policy reforms, the effects of a White Nativist politic of fear has led to the ongoing deportation of immigrant parents in mixed-status families since the late 1990s. Since 2018, renewed interior immigration policy enforcement efforts have continued to separate immigrant parents in mixed-status families from their children at higher rates than when President Trump assumed Office (Executive Order, 2017). Most often, the parents detained and subsequently deported are parents of U.S. citizen children, who after parental deportation experience prolonged, and frequently permanent separations from their caregivers (Fariña, 2017). A similar anti-immigrant border enforcement policy approach adopted in May 2018 has recently led to the separation of 2,342 minor children – including infants and toddlers as young as two years old—from their caregivers, causing a needless humanitarian crisis with significant long-term implications for all involved, but especially for the children removed from their caregivers (Domonoske & Gonzales, 2018).

As Fariña (2017) illustrates in the integrated analysis of contemporary U.S. immigration policy reforms, it is now more important than ever to engage in a politic of racial reconciliation and forgiveness; especially at a time when the White Nativist politic of fear has legitimized the overt expression of racism and its physical manifestations, leading to an escalation of racial violence and aggression (Demmers, 2012; Fariña, 2017; Ngai, 1999, 2014; Tutu, 1999; Wodak, 2015). As the ISPA analysis of contemporary

immigration policy reforms exposes (Fariña, 2017), the current white nativist sociopolitical "othering" context is linked to the unprocessed racial trauma upon which this nation was built, marked by colonization, slavery, and the genocide of Indigenous peoples (Dunbar-Ortiz, 2015; Hernandez, 2010; Ngai, 1999: Ngai, 2014). This unprocessed collective racial trauma can no longer be ignored if we are to move forward as a nation in which all groups have a right to live and coexist together as equals (Berry, 2005; Constantine, 2007; Gutwill & Hollander, 2006; Volkan, Ast, & Greer, 2002). Thus, the act of forgiveness must occur in order for racial reconciliation to be sustained.

Collective Healing Through a Framework and Politic of Racial Reconciliation and Forgiveness

A politic of racial reconciliation and forgiveness provides a path for healing and liberation through the humanization of all groups implicated in and affected by this nation's racial historical trauma (Freire, 1994). This sociopolitical and psychological approach facilitates the gradual eradication of unconscious and conscious societal processes that lead to the compulsive recreation of the largely dissociated, unprocessed, collective U.S. racial trauma. It entails engaging in a grieving and mourning process (Freud, 1917) that gradually transforms the existing white American identity (Fariña, 2013; Volkan, 2009a, 2009b, 2013)—an identity that, through historical discourses pertaining to the United States' exceptionalism and manifest destiny, has tried to erase its underlying White Supremacist/Nativist/Nationalist ideology, and most importantly the subjugation, enslavement and racial genocide committed in its name (Guyatt, 2007; Volkan, 2013).

Collective mourning, therefore, means exposing the largely denied effects of colonization, including indigenous genocide, slavery and exploitation that have produced and still reinforce the "white American native" identity. Consequently, a successful politic of racial reconciliation and forgiveness culminates with the development of a new, inclusive American identity, devoid of racial, cultural and ethnic annihilatory anxiety and fear (Abdelal, Herrera, Johnston, & McDermott, 2009; Chu, 2011; Davies, Steele, & Markus, 2008; Fariña, 2013, 2017; Herman, 2015; Krapp, 2005; Ross, 2007 ; Volkan, 2009a, 2009b, 2013, 2017).

Despite the importance of engaging in this collective mourning process of reconciliation and forgiveness, there is very little conceptual clarity as to what constitutes reconciliation and forgiveness; whether or not they are primarily religious Christian constructs; and, most importantly, how they can be achieved. While some believe that forgiveness is necessary for reconciliation to occur, others disagree (Fariña, 2017).

It is essential that higher education settings, and especially social work programs provide their students with a clear racial reconciliation

and forgiveness framework for direct macro, mezzo and micro social work practice as social workers are continuously addressing societal, interpersonal trauma and its health manifestations.

Conceptualization of Racial Reconciliation and Forgiveness

Allen and Custer (2018) describe racial reconciliation as the commitment to building cross-cultural relationships of forgiveness, support, repentance, and love, which result in a covenant relationship of people under God. Past ideologies upheld by White Christians considered Black people to be morally and culturally inferior and were supported by biblical texts which further support the need for reconciliation (Holt, et al, 2017). Others, such as Bennett (2002) and Bloomfield (2003), define reconciliation as "a process that includes searching for truth, justice, forgiveness and healing" (p. 12), which fosters the coexistence of all societal groups (Fariña, 2017, 2019). Therefore, reconciliation can also be understood and defined as a process that promotes "tolerance and [that] may eventually lead to trust," --necessary for different groups to co-exist together (Fariña, 2017, p. 172).

Some scholars make a further distinction between societal and individual reconciliation, noting that societal reconciliation does not require individual reconciliation, nor is it a pre-requisite "for either the success of restorative practices or the achievement of political reconciliation" (Goman & Kelley, 2016; Kohen, 2009, p. 400; Fariña, 2017, 2019). Societal reconciliation is instead better defined as a process whereby a people move "from a divided past to a shared future" (Bloomfield, 2003, p.12), while fostering the groups' capacity to engage in "intergroup reciprocal dialogue" (Goman & Kelley, 2016; Fariña, 2017, p. 173). By opening previously blocked dialogical processes, it becomes possible to identify and explore "new avenues for conflict resolution" (Fariña, 2017, p. 173; Fariña, 2019; Kohen, 2009) that may promote not only collective healing but also the ongoing evolution of a collective new social identity that no longer requires the marginalization and domination of various groups as an organizing principle (Fariña, 2017; Hopper, 1996, 2018; Volkan, 2013).

Yet, Bloomfield's (2003 definition of societal reconciliation perhaps best summarizes its conceptual complexity. According to Bloomfield (2003) societal reconciliation is

> a way to live that permits a vision of the future; the rebuilding of relationships; coming to terms with the past acts and enemies; a society-wide, long-term process of deep change; a process of acknowledging, remembering, and learning from the past; and, voluntary. (Bloomfield, 2003, p. 14; Fariña, 2017, 2019)

It is also equally important to dispel what reconciliation is not, given the ways in which this concept has been, at times, appropriated to hide rather than expose and heal societal violence and oppression (Goman & Kelley, 2016). Hence, reconciliation should not be understood or conceptualized as "an excuse for impunity; only an individual process; in opposition to/an alternative to truth or justice; a quick answer; a religious concept; perfect peace; an excuse to forget; nor, a matter of merely forgiving" (Bloomfield, 2003, p. 14; Fariña, 2017; Goman & Kelley, 2016).

Definitions of forgiveness are equally wide-ranging, however the scholarship on forgiveness does seem to agree in that a peoples' understanding of forgiveness may propel or hinder its achievement, as well as the achievement of societal reconciliation (Fariña, 2017; Goman & Kelley, 2016; Kohen, 2009; Luskin, 2003). While for some scholars, such as Derrida (2001), forgiveness is an impossibility as it requires "to forgive what cannot be forgiven" (Schaap, 2005); others, such as Kohen (2009) and Tutu (1999), propose that forgiveness should be conceptualized "as a process of healing and empowerment" (Fariña, 2017, p. 173). Zehr's definition (2015), consistent with trauma theory (Chu, 2011; Herman, 2015) describes forgiveness as "letting go of the power the offense and offender have over a person" (p. 53).

Given the plurality of conceptual definitions, a trauma informed definition of forgiveness that integrates Kohen's (2009), Tutu's (1999) and Zehr's definitions seems to be most helpful as it speaks directly to the healing required in contexts where historical racial trauma has been a pervasive element. Forgiveness, therefore, can be best conceptualized as "an act of self-liberation that is not contingent on the offender and his/her ability to acknowledge any wrongdoing, or to accept responsibility. The act of forgiveness enables a victim to regain control and self-determination and provides for a path toward a new future" (Fariña, 2017, p.173).

What is most significant in a trauma-informed conceptualization of forgiveness is that the act of forgiving requires a society to collectively remember and bear witness, as illustrated by the Truth and Reconciliation Commission structure developed in South Africa (Chu, 2011; Herman, 2015; Keynan, 2014; Mussi, 2018; Tutu, 1999) rather than forgetting. Bloomfield (2013), Mussi (2018) and Goman and Kelly (2016) caution, when reconciliation and forgiveness are understood as "forgetting," neither forgiving nor reconciliation can take place. Yet, it is also important to emphasize that although "one never truly reconciles without some form of forgiving" (Hamber, 2007, p. 31; Enright, 2001) forgiving does not always lead to reconciliation. For reconciliation to occur, it is necessary for "the offender" to accept responsibility—wrong-doing—while committing to change future behavior (Goman & Kelley, 2016; Keynan, 2014).

It is important to note that although Bloomfield (2013) posits that reconciliation and forgiveness are not to be understood as religious

constructs, they do reflect the Christian ideology that produced them (Mussi, 2018). As Mussi (2018) discusses "the most private sectors of people's lives, the private and personal moments of confession and forgiveness become public instruments in the reconciliation process" (p. 63) of countries where unspeakable, dehumanizing violence has taken place (Herman, 2015; Hopper, 2018). In this manner, Christianity, whether overtly or covertly, has been largely implicated in the process of inflicting harm (Fletcher, 2016) as well as healing, through its influence in collective trauma and peace and intractable conflict theory and research. Concepts such as collective re-telling, bearing witness, acknowledgement of wrong doing, and commitment to future behavioral change—repentance and atonement—all speak implicitly to the role that Christian ideology has played in the historical process of healing from unspeakable collective, racial and ethnic trauma (Gorman, 2001; Keynan, 2014; O'Rourke, 2008). As O'Rourke (2008) states,

> One of the most important lessons of my early religious education was the dogma of Incarnation … If Incarnation means anything to me, it means this: that Christ has descended—and does descend—into the most profound depths of human suffering … It is this imagery that I find myself returning to over and over again in my work with suffering people. Many years ago, a supervisor made the observation that "This is what you're asked to do for your patients. Are you willing to descend with them into their hell and stay with them there for as long as they need you?" I've never forgotten his question (p. 435).

Discussion

Social Work Education and its Contribution toward Societal Racial Reconciliation and Forgiveness

The social work profession is celebrating 120 years since its inception and there has been substantial growth in the body of knowledge through research, education, the experiences of practitioners in the field, and inter-professional collaborations. The social work profession has made advances reflected in the Code of Ethics, individual practice, and policy (NASW, 2017). Yet there is a need to get more involved in policy and the integration of macro practice to prepare students to be competent and effective agents of social change and social justice to dismantle structural oppression at all levels of practice. After a highly contested and divisive election campaign, Donald Trump took office on January 20th, 2016; by all media accounts the United States has never been as divided as it is today. For some, President Trump represents new hope and long-needed valida-

tion; for others, his election represents a regression, the re-opening of old historical wounds that had never really healed, giving way to complex and difficult emotions (Volkan, 2013). Suddenly, political conversations have entered many personal and private spaces, from therapy rooms, to family gatherings and secondary and higher education classrooms. Regardless of the setting, emotions have been difficult to contain and manage. Social work emphasizes social justice underlining forgiveness and reconciliation in today's environment in which dehumanization of the "other" continues to exist in current society. By exploring this issue, the social work profession can create a space to address the legacy of slavery, racism and white supremacy in this country. Today's changes with technology and media outreach have created an information source about what is happening in our society, not just at a local level but the larger society, and it can be unreliable and counterfactual (Happer &Philo, 2013; Luther, et al 2012; Parham-Payne, 2014). In addition to posts on social media, unchecked information sources have resulted in increased attention to racial disparities and injustices that occur in communities, which are often raw and uncut and can lead to misinformation and/or perpetuation of stereotypes (Sue, et al, 2007; Wilson, et al, 2013). People are ready for change and the time to challenge the inequalities that this country has reinforced through policies and structural discrimination towards minorities needs to be confronted.

Finally, the social work profession focuses on preparing future practitioners with tools necessary to confront oppression and marginalization and can be achieved through the concept of racial reconciliation and ultimately forgiveness. This approach can drive research methodology to not just measure outcomes of practice interventions but to better understand the influence of social determinants that have continued to fuel and exacerbate social problems and to potentially engage in new, innovative and inclusive policy (Padilla &Fong, 2016). The Code of Ethics (NASW, 2017) guides social workers to work towards equity and social justice through an understanding of the impact of racial, ethnic and cultural diversity. Students as future practitioners have the responsibility to explore their implicit bias and engage in culturally centered anti-racist education that frames reconciliation and forgiveness as a pedagogical tool. Inequities need to be explored at the individual and at the macro level through interprofessional collaboration as well as policy changes in the political and legal system. From a Christian context, the concept of forgiveness is important and mirrors the aspect of unconditional love. It is from this focal point of reconciling past aggressions of racism, slavery, white supremacy, and anti-racist education, that practitioners must posit themselves in order to address stigmatization across disenfranchised communities and create a space for communities to heal and progress forward in peace. ❖

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***Faith in Action: Guiding Principles of
the Salvation Army Social Services Ministries***
Jim Winship (2016). Salvation Army.

Jim Winship is a Professor of Social Work at the University of Wisconsin-Whitewater. As a Fulbright scholar to South America, he brings a personal understanding of the importance of diversity and culture to social work practice. The acknowledgements reveal the influence of social work practitioners on Salvation Army social services, and the influence of Christianity on the profession.

The purpose of this book is to strengthen effective Christian social work practice for Salvation Army workers. The mission of the Salvation Army is to "preach the gospel of Jesus Christ and meet human needs in His name without discrimination" (p. v).

The book is divided into five parts. Part I provides an overview of the history of the Salvation Army, and how faith, religion and spirituality are used in practice. Part II presents three chapters on social work theories and practice. The chapters cover issues such as poverty, change, and cultural competence. The book includes a discussion on skills and techniques necessary for effective practice. Part III provides seven chapters on working with individuals, families, and communities. Part IV addresses how to effectively use faith in action. This section includes case studies and a chapter for supervisors and social work teams. Part V is a useful reference section with five appendices including a 1) glossary, 2) bibliography, 3) scriptures, 4) the Salvation Army Code of Ethics, policy, and guidelines on confidentiality, and 5) a framework for a spiritual needs assessment.

Faith in Action is an excellent practice guide for all social workers. It integrates Christianity and social work practice. It provides a range of theories for change, and frameworks for assessment. It is clearly written, easy to read, and understand. It would make an excellent desk reference for all practicing social workers.

Presented as a guide for Salvation Army social work practice, it demonstrates the importance of Christianity in the continued service to the poor and disadvantaged. It contributes to the history of social work and the contribution of Christians in the development of the profession. Addressing the history of the Salvation Army, the mission, and code of ethics, Winship ties Christianity to the social justice mission of the profession of social work.

Noteworthy are the frameworks for social work practice. Winship skillfully discusses social work theory, values, and ethics at the intersection

of Christianity, and the power of hope found in Christ. He documents the mandate for practice using scripture. He illuminates the social justice aspects of Christianity, which are, in this author's opinion, consistent with the profession's purpose, to advocate and achieve social justice.

This text would be useful as a supplementary textbook in Christian social work programs. Students in the foundation year of study would benefit from this text as a reference and guide. I would recommend the text be used for social work practice classes, and as a text to support field education and seminar discussions on practice. A limitation is that as a publication written for Salvation Army social workers the audience may be limited to only Salvation Army social workers.

Faith in Action would be a helpful handbook for practice and training new staff. Professional social workers would find it a helpful review of theory and practice. The theoretical frameworks would support structured data collection from clients, and offer a guide for documenting the planning and implementation of services. The frameworks would be helpful at all levels of practice to document change, and to identify changes in client behavior. I see it particularly helpful for those in child welfare practice because it addresses practice with individuals, families, and communities, and the interface with poor and vulnerable populations. The discussion of presence ministry is useful for those in Christian organizations. Understanding presence ministry would be helpful to Christian social workers interacting with public social service organizations, and to understand how faith is always present in practice. ❖

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Social Justice Isn't What You Think It Is
Michael Novak and Paul Adams (2015). New York, NY: Encounter Books.

The late Michael Novak, former chair in religion and public policy at the American Enterprise Institute, and Paul Adams, professor emeritus of social work at the University of Hawai'i, have joined forces in an intriguing book, *Social Justice Isn't What You Think It Is*. Novak's philosophical background provides the theological and historical foundation for Adams' quest to apply their vision of social justice to the discipline of social work.

The authors' core thesis is that what many think social justice is, a progressively-driven emphasis on government provision for the poor, is misinformed and even dangerous. In contrast, they present authentic

social justice as first and foremost, an individual virtue that results in the formation of organic civic associations that are focused on the common good. Such associations, filled with individually virtuous people, assume the space between individuals and government and carry out the real work of social justice. They highlight the idea that the "social" aspect of social justice results from individuals who are deeply formed to care about the flourishing of others. Virtuous people, they suggest, are those who embody social justice. They display *caritas,* or God's love, which animates their concern for others.

Novak and Adams believe that the current vision of social justice can actually be counterproductive as it shortchanges the collective power of a virtuous citizenry. They write,

> Most who use the term [social justice] today do not talk about what individuals can do. They talk about what government can do…the cry for social justice is not a cry for greater virtue on the part of the citizenry. Indeed, the citizenry is deemed to lack sufficient virtue to such an extent that the state must intervene and effect by coercion the redistribution that individuals lack the virtue to effect on their own (p. 21).

To defend their thesis, the first part (and the majority) of the book is dedicated to exploring secular views of social justice and contrasting those with a detailed review of social justice from the perspective of Catholic social thought as outlined across several papal encyclicals. They additionally draw upon theological support. The authors argue that secular emphases in social justice, distribution, equality, rights related to gender, sex, and reproduction, and the common good as defined by those in power, are not just at all. They suggest that such emphases create vulnerabilities to dependency, overexpansion of governmental power, and disengaged citizenry.

The authors are concerned about social injustices such as poverty, but call for the poor to have the freedom to create their own wealth. They decry governmental bureaucracy and corruption that subdues creative energies and potential. The authors also painstakingly point out the economic pitfalls of socialism, especially for those living in poverty. Instead, they champion the need for the poor to have property rights and the strong protection of the law.

Novak and Adams are not dismissing the role of the federal government entirely, but placing clear parameters on its power. Ultimately, they look for the federal government not to create conditions of social justice, but to protect the moral roles and rights of individuals and civic associations who they see as the ones actually capable of carrying out social justice.

The last five chapters explore this vision of social justice as it applies to social work, in one chapter offering examples of this vision in practice. Adams sees virtue-driven social justice as a missing component in secular social work. He identifies the discipline's either-or emphasis on individualism or collectivism, for example, as additionally problematic. In contrast, he suggests that social justice entails both, but must begin at its most fundamental level within the individual. Adams continues this line of thought in a chapter on conscience, suggesting that the profession downplays the importance of each practitioner's moral agency and conscience in light of a one-size-fits-all model for professionals.

The book raises some important points, especially the call for social work to be a "virtue-driven profession", which will likely resonate with many social workers of faith. Indeed, many Protestants and Catholics share a deep commitment to individual piety and holiness as well as to civic institutions such as marriage, the family, and local organizations. That said, the authors' conservative position will undoubtedly be a bridge too far for some social workers of faith. But whatever one's position, the authors' broader vision of social justice is a welcome response to the narrow, often ill-defined, vision that is frequently presented.

The book presents some challenges for non-Catholic readers as much of the historical coverage assumes some prior knowledge of Catholic social teaching. It is not easy reading and it can be difficult to track the overarching theme at times, but the book's captivating vision is worth any effort on the part of the reader. ❖

Reviewed by **Lisa Hosack, MSW, Ph.D.,** *Associate Professor and Director, Social Work Program, Grove City College, 100 Campus Drive, Grove City, PA 16127. Phone: 724-458-2011 Email: hosackll@gcc.edu.*

Urban Ministry Reconsidered: Contexts and Approaches
R. D. Smith, S.C. Boddie & R.D. Peters (Eds.) (2018). Louisville, KY: Westminster John Knox Press.

Currently over half of the world's population lives in cities; by 2050 urban areas are projected to hold over two-thirds of the world's population (Cox, 2012). Understanding this changing landscape, the editors of *Urban Ministry Reconsidered* sought to answer a key question facing urban practitioners: "what does it mean to minister in urban spaces in ways that are intentionally responsive to ever-changing urban environments?" (p. 10). Christians in social work, faced with both changing geographies

and the encroachment of urban cultures into non-urban contexts, are a prime audience for this work.

Divided into four sections, the book is a collection of 32 short articles by authors from a wide variety of academic and practice milieus that span the globe. The editors begin the first section by setting a theological and sociological context exploring urban conceptual worldviews. These chapters outline a shift in perspective from outdated views of the city as a battlefield on which to wage spiritual warfare against enemy combatants to a place of common struggle for flourishing amidst a diversity of worldviews in which agents of transformation act as partners in the process.

The second section, entitled Urban Community Formation, extends this concept into the arena of practice. Authors use individual case contexts to explore how the development of community acts as a countervailing force against marginalization, neighborhood disinvestment, and fragmentation. The section ends with an article defining a practical approach to teaching urban missiology and theology by listening to and working alongside those immersed in their unique urban context.

Next, the authors explore urban social policy through the lenses of community organizing, social service delivery, and advocacy. Practitioners are called to recognize the impact of failed urban policies and to act as prophetic voices acting as both advocates for substantive change and as creators of real-world ministries that act to remediate inequities. Specific targets for intervention include economic justice, public health, education, food insecurity, immigration, gun violence, and HIV/AIDS.

The book concludes with case exemplars of unique urban ministry adaptations. Less theoretical than previous sections, the seven cases presented provide innovative ideas for implementing the theoretical ideas proposed by authors in the previous three sections. Readers observe how congregations can become involved in community organization and development, church planting, university campuses, prisons, digital contexts, and among traumatized youth.

Urban Ministry Considered is an important addition to the pantheon of books written for those living and working in cities. Its combination of theology and sociology provides a rich depth of material to equip those practicing in an urban context. It is not so much a textbook on urban ministry praxis as a framework from which to understand how to approach the city, work among urban dwellers, and do ministry that builds upon assets and strengths of those living there.

As with any collection of articles by a diverse set of authors, editors face the daunting task of organizing selections into thematic categories. The book's chapters occasionally meander and thus the reader may struggle to connect disparate subject matter. Authors focus on topics of importance in their specific context which may have limited appeal to some readers.

Despite this drawback, there is sufficient breadth to the material that readers will appreciate most of the content and find it relevant and helpful to understanding emerging trends in urban ministry.

One might conclude from the book's title that this edition is geared toward pastors, urban ministers, and church planters. I would suggest that the appeal is broader, encompassing Christians with a desire to join God in His plan for transforming cities. As the world moves to cities, and as the impact of the city reaches beyond its borders, Christian practitioners need to understand how best to approach the task of urban transformation. For social workers, whose mandate is to enact justice in the social environment and foster social change, *Urban Ministry Reconsidered* provides an excellent perspective for integrating faith and practice. ❖

Reference

Cox, W. (2012). What is a half-urban world. *The New Geography,* [Retrieved from: http://www.newgeography.com/content/003249-what-a-half-urban-world].

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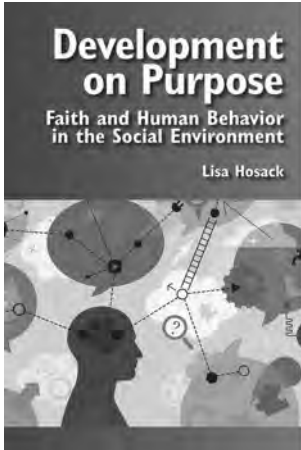
DEVELOPMENT ON PURPOSE: FAITH AND HUMAN BEHAVIOR IN THE SOCIAL ENVIRONMENT
(2019) by Lisa Hosack , MSW, Ph.D..

Development on Purpose provides both students and seasoned professionals with a coherent framework for considering human behavior in the social environment from a Christian perspective. It was developed to be a companion text for HBSE and related courses at both undergraduate and graduate levels.

Courses in human behavior and the social environment raise important questions about the nature of persons and our multi-layered social world. The Christian faith offers compelling answers to these deep questions about human nature and our relationships with one another and the world by providing a defining purpose for human development.

Steeped within the Reformed tradition, *Development on Purpose* describes how this grand purpose informs our understanding of the trajectory of our lived experience and sustains our work on behalf of those at risk in the world. Check out the introductory chapter and video introducing you to this important new book for Christians in social work!

The first half of *Development on Purpose* outlines a purpose for human development, examining biological, psychological, and social theories through the lens of faith. This includes chapters on:

- Biblical Themes to Ground Us
- A Theological Model for Understanding Human Behavior in the Social Environment (HBSE)
- The Perspectives of Social Work from the Lens of Faith
- The Biological Dimension
- The Psychological Dimension
- The Social Dimension

The second half of *Development on Purpose* then uses detailed case examples to illuminate the way that faith can relate to work with persons across the lifespan. This includes chapters on:

- Infancy: Early Growth toward God and Others
- Childhood: Playing and Learning (ages 3-12)

- Adolescence: Leaning into Identity (ages 13-18)
- Emerging Adulthood: Feeling In-Between
- Middle Adulthood: At the Intersection of Growth and Decline
- Older Adulthood: Finishing Well

In showing how a Christian understanding of people can inform the study of human behavior throughout the life course, *Development on Purpose* is an excellent companion text for Human Behavior in the Social Environment and related courses in faith-based social work programs. To support the use of this book in the classroom, NACSW is developing a collection of online teaching resources for your use. These free resources will include summaries of key concepts and terms found in *Development on Purpose*, discussion questions, suggested class activities and assignments, and an annotated bibliography.

Hear What Others Are Saying About *Development on Purpose*

Gaynor Yancey, Professor & Baylor Master Teacher at the Diana R. Garland School of Social Work & George W. Truett Theological Seminary, says that: "In *Development on Purpose*, Lisa Hosack does a great job of not only encouraging readers to be knowledgeable in the theories and practices of human development, but she also includes the added dimension of faith as a vital and necessary element for social workers to consider in our work with people in various stages of the life course. The author's purpose is not to replace one focus of practice (social work theories and skills) with theology. Rather, she is encouraging all Christians in the social work profession not to neglect the theological context of how we are made, in God's image, when we address various behaviors across the life course. This book will serve as wonderful addition to the preparation of social work professionals. This work truly celebrates the link of social work with our Christian faith tradition! What a gift it is to all of us!"

Marleen Milner, Ph.D., MSSW, BSW, Professor of Social Work and BSW Program Director at Southeastern University, writes that: "In *Development on Purpose*, Lisa Hosack provides a long overdue faith-based perspective on critical social work theories on human development and the environment, highlighting the significance of spirituality in human flourishing. The author offers a systematic biblical critique of micro, mezzo, and macro social work theories, drawing on both social work and theological literature. Part 1 provides an excellent and coherent overview of commonly used social work theories with commentary on the agreement and tensions with a biblical worldview. Part 2 covers developmental theories across the life span. A significant strength of the text is the detailed case studies which will facilitate the application of the theoretical and biblical perspectives to assessments in the various life stages. This book will be a beneficial addition

to an HBSE course at the undergraduate or graduate level, or a course on the integration of spirituality and social work practice."

Regina Chow Trammel, Ph.D., LCSW, Assistant Professor of Social Work at Azusa Pacific University, says that "Lisa Hosack's *Development on Purpose*: Faith and Human Behavior in the Social Environment is an important contribution to the field of social work. She provides a comprehensive, clear, and sound integration of Christian theology with social work theory and practice concepts. This book is a needed resource for any social worker and easily used as a primary or supplemental text in any HBSE classroom. Lisa engages readers and primes them for deeper learning through the use of case studies, and discussion questions to apply the learning material in each chapter. This is a deep and rich text that I am looking forward to using in my classroom."

Kristen Alford, Ph.D., MSW, MPH, Associate Professor of Social Work at Calvin University offers that "Dr. Lisa Hosack's *Development on Purpose*: Faith and Human Behavior in the Social Environment provides a comprehensive understanding of the role of faith in human development and social work practice. The book allows students to fully investigate the interplay of faith and spirituality with biological, social, and psychological functioning. It also provides students with tools to critically evaluate social work and related theories and practices using a lens of Christian faith. *Development on Purpose* is a useful companion to other HBSE resources as it provides a foundation for understanding the role of faith, an oft-overlooked yet essential area of human flourishing."

Helen Wilson Harris, Ed.D, LCSW, Associate Professor of Social Work at the Diana R. Garland School of Social Work at Baylor University, writes that: "Dr. Lisa Hosack has written a highly integrative companion textbook for Christians interested in a theological/faith perspective of human behavior and the social environment. *Development on Purpose* addresses in two parts both major theories and Old and New Testament scripture and themes specific to human behavior and social work practice. The author provides both a broad overview of human development theory from the various disciplines and application of theological and scriptural content to that theory and to case studies across developmental levels. The social worker seeking to apply relational theology to social work practice will find resonance the author's stated goal of social work to assist clients in human development and relationships including those with God, with themselves, and with all aspects of creation including other persons and the world."

David Sherwood, Ph.D., LICSW, ACSW, Past Editor in Chief of Social Work & Christianity for 34 years, says: "Lisa Hosack's *Development on*

Purpose: Faith and Human Behavior in the Social Environment provides Christian social work students, faculty, and practitioners with a helpful resource for thinking about the complexities of understanding and evaluating theoretical frameworks and their application in social work practice. Dr. Hosack acknowledges both the limitations and the importance of our models as we try to understand and help others. Using her Reformed Christian perspective, Dr. Hosack applies Biblical themes of relationality, fallenness and the need for redemption, embodiment, and agency to gain insight into human behavior in the social environment. This is an important complement to the literature in the field."

Scott Sanders, MSW, Ph.D., Professor of Social Work and Program Director at Cornerstone University, writes that "*Development on Purpose* is divided in two sections. The first introduces the reader to a biblical and theological understanding of human behavior in the social environment and then uses that lens to provide an overview of theoretical frameworks commonly used in HBSE study. The second walks the reader though the developmental lifespan, using case examples to highlight an integration of the theoretical foundations discussed in the previous section. A useful companion text, and I think, the first of its kind, for aspiring social workers studying human behavior in the social environment who also care deeply about the integration of that knowledge with a Christian worldview."

About the Author

Lisa Hosack (MSW, University of Illinois-Chicago; Ph.D., Michigan State University) is an associate professor at Grove City College where she founded and directs the social work program. Prior to her teaching career, Dr. Hosack was a practitioner for over twenty years, working in child welfare and clinical social work in Chicago and Grand Rapids, MI. Additionally, she ran a college counseling center at small Christian college for six years. The sum of these experiences is a passion for reclaiming social work's roots in Christianity. Her research and writing focuses on the intersection of theology, human development, and social work. She is married and the proud mother of three grown daughters.

Exam Copies and Ordering Information

Development on Purpose: Faith and Human Behavior in the Social Environment (IBSN # 978-0-9897581-5-4) is over 225 pages long, and has 12 chapters. *Development on Purpose* costs only $24.95 or only $19.99 for NACSW members (plus shipping).

THE CHALLENGE OF DOING THE RIGHT THING: REAL VALUES, LIMITED UNDERSTANDING, AND CHARACTER-DRIVEN JUDGMENTS
David A. Sherwood. (2018). Botsford CT: NACSW. $21.95 U.S., $17.55 for NACSW members or orders of 10 or more copies. Available as an eBook only. For price in Canadian dollars, use current exchange rate.

The Challenge of Doing the Right Thing: Real Values, Limited Understanding, and Character-Driven Judgments is a 450-page collection of 44 editorials and articles written by David Sherwood for *Social Work & Christianity* and for the North American Association of Christians in Social Work between 1981 and 2017 focused on integrating Christian faith, values, and ethics with competent professional social work practice. In this book. Dr. Sherwood argues that in ethical decision-making, decisions frequently involve making judgments that functionally prioritize legitimate values that are in tension with each other. He contends that the mission of NACSW and *Social Work & Christianity* has been to walk the difficult middle road—clearly committed to both Christian faith and competent social work practice, not presuming to have the final answers in either, and helping members and readers to come as close to faithfulness and competence as possible.

SPIRITUAL MEDITATIONS FOR PEOPLE WHO HELP OTHER PEOPLE
James R. Dudley (2019). Botsford, CT: NACSW. $20.75 U.S., $16.60 for NACSW members or orders of 10 or more copies. Available as an eBook only. For price in Canadian dollars, use current exchange rate.
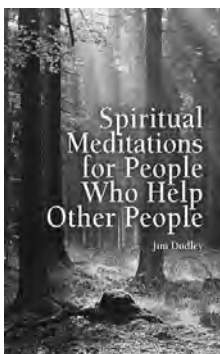
Spiritual Meditations for People Who Help Other People is written for social workers and others who devote their lives to helping other people. The 25 spiritual meditations in this book are designed to nurture and strengthen caregivers, focusing on ways that we can enhance our relationship with God. Finding God in times of stillness, experimenting with different forms of prayer, and growing our patience and gratitude are examples. The meditations also focus on our relationships with the people we help. These meditations help us view our clients and our services as sacred territory, urge us to celebrate our clients, help us love our adversaries, and encourage more openness to miracles. Spiritual Meditations contains more than 25 individual meditations.

CHRISTIANITY AND SOCIAL WORK: READINGS ON THE INTEGRATION OF CHRISTIAN FAITH & SOCIAL WORK PRACTICE (FIFTH EDITION)

*T. Laine Scales and Michael S. Kelly(Editors). (2016). Botsford, CT: NACSW. $55.00 U.S., $42.99 for NACSW members or orders of 10 or more copies. For price in Canadian dollars, use current exchange rate.*
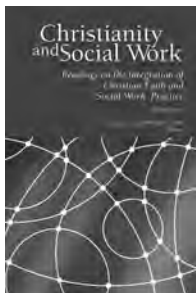
At over 400 pages and with 19 chapters, this extensively-revised fifth edition of Christianity and Social Work includes six new chapters and six significantly revised chapters in response to requests by readers of previous editions including chapters on evidence based practice (EBP), congregational Social Work, military social work, working with clients from the LGBT community, human trafficking – and much more! The fifth edition of Christianity and Social Work is written for social workers whose motivations to enter the profession are informed by their Christian faith, and who desire to develop faithfully Christian approaches to helping. It addresses a breadth of curriculum areas such as social welfare history, human behavior and the social environment, social policy, and practice at micro, mezzo, and macro levels. Christianity and Social Work is organized so that it can be used as a textbook or supplemental text in a social work class, or as a training or reference materials for practitioners and has an online companion volume of teaching tools entitled Instructor's Resources.

WHY I AM A SOCIAL WORKER: 25 CHRISTIANS TELL THEIR LIFE STORIES

Diana R. Garland. (2015). Botsford, CT: NACSW. $29.95 U.S., $23.95 for NACSW members or orders of 10 or more copies. For price in Canadian dolloars, use current exchange rate.
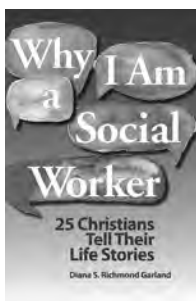
Why I Am a Social Worker describes the rich diversity and nature of the profession of social work through the 25 stories of daily lives and professional journeys chosen to represent the different people, groups and human situations where social workers serve.

Many social workers of faith express that they feel "called" to help people – sometimes a specific population of people such as abused children or people who live in poverty. Often they describe this calling as a way of living out their faith. *Why I Am a Social*

Worker serves as a resource for Christians in social work as they reflect on their sense of calling, and provides direction to guide them in this process. *Why I Am a Social Worker* addresses a range of critical questions such as:

> How do social workers describe the relationship of their faith and their work?

> What is their daily work-life like, with its challenges, frustrations, joys and triumphs?

> What was their path into social work, and more particularly, the kind of social work they chose?

> What roles do their religious beliefs and spiritual practices have in sustaining them for the work, and how has their work, in turn, shaped their religious and spiritual life?

Dr. David Sherwood, recently retired Editor-in-Chief of *Social Work & Christianity,* says about *Why I Am a Social Worker* that:

> I think this book will make a very important contribution. …The diversity of settings, populations, and roles illustrated by the personal stories of the social workers interviewed will bring the possibilities of social work to life in ways that standard introductory books can never do. The stories also have strong themes of integration of faith and practice that will both challenge and encourage students and seasoned practitioners alike.

Virtue and Character in Social Work Practice
Edited by Terry A. Wolfer and Cheryl Brandsen. (2015). Botsford, CT: NACSW. $23.75 U.S., $19.00 for NACSW members or orders of 10 or more copies). For price in Canadian dollars, use current exchange rate.
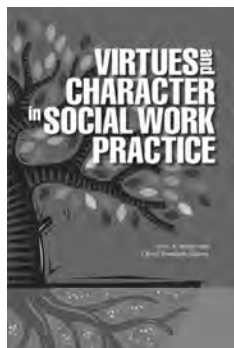

Virtues and Character in Social Work Practice offers a fresh contribution to the Christian social work literature with its emphasis on the key role of character traits and virtues in equipping Christians in social work to engage with and serve their clients and communities well.

This book is for social work practitioners who, as social change agents, spend much of their time examining social structures and advocating for policies and programs to advance justice and increase opportunity.

Congregational Social Work: Christian Perspectives

Diana Garland and Gaynor Yancey. (2014). Botsford, CT: NACSW. $39.95 U.S., $31.95 for NACSW members or orders of 10 or more copies). For price in Canadian dollars, use current exchange rate.
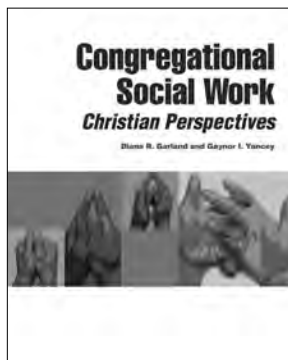
Congregational Social Work offers a compelling account of the many ways social workers serve the church as leaders of congregational life, of ministry to neighborhoods locally and globally, and of advocacy for social justice. Based on the most comprehensive study to date on social work with congregations, *Congregational Social Work* shares illuminating stories and experiences from social workers engaged in powerful and effective work within and in support of congregations throughout the US.

Grappling with Faith: Decision Cases for Christians in Social Work

Terry A. Wolfer and Mackenzi Huyser. (2010). $23.75 ($18.99 for NACSW members or for orders of 10 or more). For price in Canadian dollars, use current exchange rate.
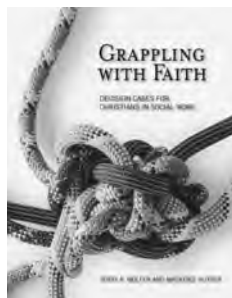
Grappling with Faith: Decision Cases for Christians in Social Work presents fifteen cases specifically designed to challenge and stretch Christian social work students and practitioners. Using the case method of teaching and learning, *Grappling with Faith* highlights the ambiguities and dilemmas found in a wide variety of areas of social work practice, provoking active decision making and helping develop readers' critical thinking skills. Each case provides a clear focal point for initiating stimulating, in-depth discussions for use in social work classroom or training settings. These discussions require that students use their knowledge of social work theory and research, their skills of analysis and problem solving, and their common sense and collective wisdom to identify and analyze problems, evaluate possible solutions, and decide what to do in these complex and difficult situations.

ON BECOMING A CHRISTIAN EDUCATOR IN SOCIAL WORK

Michael Sherr. (2010). $21.75 ($17.50 for NACSW members or for orders of 10 or more). For price in Canadian dollars, use current exchange rate.
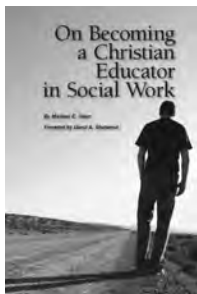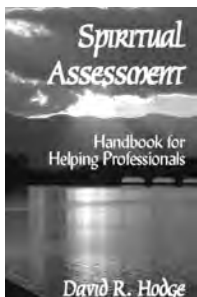
On Becoming a Christian Educator is a compelling invitation for social workers of faith in higher education to explore what it means to be a Christian in social work education. By highlighting seven core commitments of Christian social work educators, it offers strategies for social work educators to connect their personal faith journeys to effective teaching practices with their students. Frank B. Raymond, Dean Emeritus at the College of Social Work at the University of South Carolina suggests that "Professor Sherr's book should be on the bookshelf of every social work educator who wants to integrate the Christian faith with classroom teaching. Christian social work educators can learn much from Professor Sherr's spiritual and vocational journey as they continue their own journeys and seek to integrate faith, learning and practice in their classrooms."

SPIRITUAL ASSESSMENT: HELPING HANDBOOK FOR HELPING PROFESSIONALS

David Hodge. (2003). Botsford CT: NACSW. $20.00 U.S. ($16.00 for NACSW members or orders of 10 or more). For price in Canadian dollars, use current exchange rate.

A growing consensus exists among helping professionals, accrediting organizations and clients regarding the importance of spiritual assessment. David Hodge's *Spiritual Assessment: Helping Handbook for Helping Professionals*, describes five complementary spiritual assessment instruments, along with an analysis of their strengths and limitations. The aim of this book is to familiarize readers with a repertoire of spiritual assessment tools to enable practitioners to select the most appropriate assessment instrument in given client/practitioner settings. By developing an assessment "toolbox" containing a variety of spiritual assessment tools, practitioners will become better equipped to provide services that address the individual needs of each of their clients.

GIVING AND TAKING HELP (REVISED EDITION)

Alan Keith-Lucas. (1994). Botsford CT: North American Association of Christians in Social Work. $20.75 U.S. ($16.50 for NACSW members or orders of 10 or more). For price in Canadian dollars, use current exchange rate.
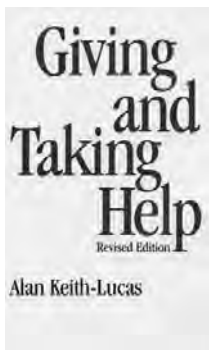
Alan Keith-Lucas' Giving and Taking Help, first published in 1972, has become a classic in the social work literature on the helping relationship. Giving and taking help is a uniquely clear, straightforward, sensible, and wise examination of what is involved in the helping process—the giving and taking of help. It reflects on perennial issues and themes yet is grounded in highly practice-based and pragmatic realities. It respects both the potential and limitations of social science in understanding the nature of persons and the helping process. It does not shy away from confronting issues of values, ethics, and world views. It is at the same time profoundly personal yet reaching the theoretical and generalizable. It has a point of view.

SO YOU WANT TO BE A SOCIAL WORKER: A PRIMER FOR THE CHRISTIAN STUDENT

Alan Keith-Lucas. (1985). Botsford, CT: NACSW. Social Work Practice Monograph Series. $11.50 U.S. ($9.00 for NACSW members or orders of 10 or more). For price in Canadian dollars, use current exchange rate.
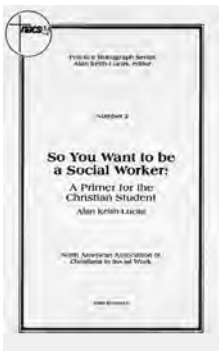
So You Want to Be a Social Worker has proven itself to be an invaluable resource for both students and practitioners who are concerned about the responsible integration of their Christian faith and competent, ethical professional practice. It is a thoughtful, clear, and brief distillation of practice wisdom and responsible guidelines regarding perennial questions that arise, such as the nature of our roles, our ethical and spiritual responsibilities, the fallacy of "imposition of values," the problem of sin, and the need for both courage and humility.

HEARTS STRANGELY WARMED: REFLECTIONS ON BIBLICAL PASSAGES RELEVANT TO SOCIAL WORK
Lawrence E. Ressler (Editor). (1994). Botsford, CT: North American Association of Christians in Social Work. $9.25 U.S. ($7.50 for NACSW members or orders of 10 or more). For price in Canadian dollars, use current exchange rate.

Hearts Strangely Warmed: Reflections on Biblical Passages Relevant to Social Work is a collection of devotional readings or reflective essays on 42 scriptures pertinent to social work. The passages demonstrate the ways the Bible can be a source of hope, inspiration, and conviction to social workers.

THE POOR YOU HAVE WITH YOU ALWAYS: CONCEPTS OF AID TO THE POOR IN THE WESTERN WORLD FROM BIBLICAL TIMES TO THE PRESENT
Alan Keith-Lucas. (1989). Botsford, CT: North American Association of Christians in Social Work. $20.75 U.S. ($16.50 for NACSW members). For price in Canadian dollars, use current exchange rate.

ENCOUNTERS WITH CHILDREN: STORIES THAT HELP US UNDERSTAND AND HELP THEM
Alan Keith-Lucas. (1991). Botsford, CT: North American Association of Christians in Social Work. $11.50 U.S. ($9.00 for NACSW members). For price in Canadian dollars, use current exchange rate.

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To order a copy of any of the above publications, please send a check for the price plus 10% shipping and handling. (A 20% discount for members or for purchases of at least 10 copies is available.) Checks should be made payable to NACSW; P.O. Box 121, Botsford, CT 06404-0121. Email: info@nacsw.org or call 203.270.8780.

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