

## **Abstract**

### **Addressing Racism in the Christian Liberal Arts College Setting: Working with Business Students for Kingdom Purposes**

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Addressing racism in business has become a topic of much conversation in Grand Rapids, Michigan over the past decade. Many employers are trying to learn how to attract and retain people of color in their workforces, and ensure that people of color are fully represented at all levels of organizational life. This is important not only for the viability of American business, but also because it is our duty as Christians to seek justice. One necessary step is for business people to better understand the dynamics of racism in America, both individual and institutional. To this end, the Institutes for Healing Racism (IHR) have been a source for much learning and development in the Grand Rapids business community. Accordingly, addressing racism in business is an important topic of conversation for us to focus on with our business students. Many of our graduates eventually assume key roles in both for-profit and not-for-profit organizations. We want them to be well prepared. To this end, we have been introducing elements of the IHR training into our business classes for the past two years. This paper session will introduce you to the work that is being done in the Grand Rapids area business community, and to the work that we have been doing with our students. We will also introduce you to the research project we have launched this academic year (looking at the impact on attitude and behavior change in our students as a function of the in-class workshops we do on the topic of healing racism).

**Addressing Racism in the Christian Liberal Arts College Setting:  
Working with Business Students for Kingdom Purposes**

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*History of Racism in America*

We all know some of the glaring facts in American history as they relate to racism: Native Americans losing their lands and lives as the colonies expanded, and the subsequent redrawing of the border between the United States of America and Mexico; the United States Government's refusal to grant citizenship to Chinese workers who had been instrumental in the building of our national railways; the Civil Rights movement and the backdrop of slavery and violence against African Americans leading up to it; the Protestant hate crimes against the Irish Catholics and Jews; the internment of Japanese Americans during World War II; the recent murders

of Arab Americans after the tragedy of 9/11. These are but a few reminders of the sin of racism, a perverse distortion of God's divine plan for human relationships.

*Statistical Disparities Across Ethnic Groups in America*

There is still undeniable disparity across income levels, and in access to housing, education, medical care and job/promotional opportunities across ethnic groups in America. According the National League of Cities (*Futures Report*, 1999): 1) in 1995 less than half of non-Hispanic Black and Hispanic households owned their own homes, 2) in 1995 non-Hispanic Whites were more than twice as likely as non-Hispanic Blacks and Hispanics to have completed a four-year college degree, 3) in 1995 the infant mortality rate for Blacks was more than twice the rate for non-Hispanic whites, Hispanics and Asians; White men could expect to live up to eight years longer than Black men (the gap between women was estimated at 6 years); over 30% of Hispanics and 21% of Blacks compared to 15% of Whites ages 18-64 were without health insurance, and 4) between 1975 and 1995, the unemployment rate for Blacks was approximately twice that of Whites.

Although most welfare recipients in America are White, "African American and Hispanic families are disproportionately dependent on welfare according to their percentage of the total population," (Carlson, 1999).

Why so much disparity? Haselden (1959) in *The Racial Problem in*

*Christian Perspective* looked specifically at the racial divide between those of African and European descent in America noting that,

...patterns of social injustice, when they have been deeply engraved in a culture over a long period of time become senseless agencies. Racial customs, even when they are cut off from their original sources, have a **self-contained momentum** [emphasis added]. They are like freely moving bodies in space: once they are set in motion they continue indefinitely until they meet a friction which exhausts their momentum or are opposed by some equal and counteracting forces. (p. 103)

Civil Rights legislation enacted in 1964 and the Voting Rights Act of 1965 were clearly a counteracting force designed to exhaust the “self-contained momentum” of racism in America. Yet, according to Barndt (1991),

Many, perhaps most of us, were hoping that the problems of racial injustice in United States had been sufficiently dealt with in the 1960s, when the civil rights movement drew to a close. We believed – or wanted to believe – that the social conditions of people of color, such as housing, education, employment, and health, would now be improving. We believed – or wanted to believe – that the increasing numbers of people of color in elected offices, media programming, and other public positions were a sign that things were truly changing. **But now it is becoming clear that these changes were more illusory than real** (emphasis added). Moreover, as is indicated by the growing number of racial incidents, white society hasn't changed much either. Racism still plagues not only the individual attitudes and behavior of white people, but, even more seriously, the public systems and institutions of white society. (p. 4)

We must take a deeper look. . .

### *Racism in American Business*

You might wonder if racism is still an issue in American business. Consider this. Barrett (1999) in *The Good Black* recounts the story of Lawrence Mungin who in March 1996 sat in front of the U.S. District Court in Washington, D.C. suing his employer, Katten Muchin & Zavis, for race discrimination. Mungin's story is just one poignant example of the ethnic tensions in corporate America, evidence that we have still not moved beyond

racism in business. The author, a friend of Mungin's, writes,

The D.C. Circuit was wrong. It should have left the jury's discrimination verdict undisturbed. The jury could have reasonably discerned race discrimination in Mungin's unhappy encounter with Katten Muchin. That is not to say that there was only one reasonable interpretation of the facts in this lawsuit... the inability of the real-world D.C. Circuit majority to conceive of how Mungin's problems could have had anything to do with his skin color was a reprise of Katten Muchin's insistence that race played absolutely no role in this story. The white judges, like the white law firm partners, didn't make a serious attempt to see events through the eyes of a black person, through Mungin's eyes. Most members of the jury couldn't help but see things that way... Affirmative action – if no more ambitious than the desire to add a black face to a white office – can deteriorate into tokenism. It can turn a proud, capable professional into something akin to an ornament. That is one way to conceive of what happened to Mungin...White employers who practice half-hearted affirmative action often feel they are doing black "beneficiaries" a favor merely by hiring them. That certainly became the attitude toward Mungin held by certain Katten Muchin partners...Mungin's story warns of the danger of reckless, indifferent affirmative action, of allowing minority employees to wallow and stagnate. That said, it would be patronizing to view Mungin as a passive character, let alone a martyr. He walked into Katten Muchin as an experienced 34-year old professional, and he stayed even after there were signs that the Washington office was in trouble. He made mistakes. He also chose to sue, knowing there would be a personal price to pay. He could have quietly left Katten Muchin and tried to reconstruct a law career, perhaps with a smaller firm or a corporation. He decided to fight instead. He wanted revenge. Mungin wasn't wholly innocent or heroic, but plaintiffs don't have to possess these qualities to deserve vindication in court. What should we make, then, of the Mungin story? Does it reflect the hopelessness of trying to bridge the racial divide? Is it a sign that at century's end, race relations are actually getting worse?...Mungin doesn't see himself as just a casualty. Even as a temp-lawyer, doing work far below his rightful station, he stresses the distance he has traveled since childhood. Although he missed the height of the civil rights movement, Mungin in a lot of ways was still a pioneer. His parents' generation had little chance to mix with whites. Mungin had the opportunity and paid the costs that came with it. Pushed by his mother, he became a poster child for integration... One of the inevitable consequences of integration, sociologist Orlando Patterson has written, is that as blacks and whites "meet more and more, the possibility for conflict is bound to increase." And the acute awareness of race-related signals that allowed Mungin to decipher white society also made him hypersensitive to white disrespect. He could be criticized for being naïve in expecting smooth enforcement of the bargain his mother made so much of: get your education, follow the rules, and the system will treat you right. But, he felt the expectation earnestly. He expected to succeed in the white world and become a part of it. At Katten Muchin, he failed, and it was devastating. The Mungin story, in the end, illustrates what Patterson has called "the paradox of integration." Progress in race relations made it possible for Mungin to rise from the ghetto to an enviable level of accomplishment. Only 15 years earlier, his presence in a corporate law firm would have been astounding. In the 1990s, it no longer was. But his success made possible the relationships with whites that led to frustration at Katten Muchin. The bitterness of his lawsuit, sadly, obscures his earlier achievements. Some blacks will see in Mungin's tale all the proof they need that white racism is increasing. Many whites will perceive in Mungin, and others like him in the black middle class, a tendency to embrace victimhood, a lack of gratitude

for what they have. Each side's emotion fuels the other's resentment... Mungin tried to transcend race and ultimately fell short. But even after the appeals court reversal, he couldn't completely abandon his mother's ideal. This became clear to me when listening to him talk about Tiger Woods. Like so many other people, Mungin reveled in the spectacular arrival in 1997 of the young African-Asian-American golf champion. Mungin saw Woods as accomplishing in racial terms what he had attempted on a more modest level. He tore out and mailed to me an insightful piece on Woods by Washington Post columnist William Raspberry. In a passage that Mungin high lighted in purple ink, Raspberry asserted that Woods had joined an elect group of African Americans who transcended race. Colin Powell, Bryant Gumbel, and the late Arthur Ashe were leading members of this club. "It may be that some people simply are that way – that some combination of self-confidence and self-evident success leads them to see themselves not as unblack but as not merely, no primarily, black," Raspberry wrote. "And maybe these same qualities lead whites to see them in the same way." This is what Mungin sought: to be seen not as unblack but not merely, not primarily, black. The particular paradox of his story is that by suing his employer, Mungin, who in some ways personified progress and integration, ensured that almost everyone would see him primarily in terms of race. This seems a tragedy, because if the establishment cannot find room for a Mungin at the higher altitudes of professional accomplishment, the Colin Powells and Arthur Ashes of American society will remain the very rare exceptions. (pp. 277-283)

Notice the number and complexity of issues involved in this case. First, we see the inability of White judges, jury members, and law firm partners to understand the role of ethnicity in Mungin's case. We also see the negative effects of "tokenism," rather than diversity embraced in the workplace. We see what happens to people of color when they decide to call discrimination like they see it; people become polarized in the argument – in this case, Whites thinking Blacks are acting as victims, and Blacks thinking White racism is on the increase. This case also speaks to an issue that we hear from people of color repeatedly: "follow the rules and the system will treat you right" – maybe . . . or maybe not. . . Lastly, we see from Mungin's story a plea for seeing people, "not as unblack but not merely, not primarily, black." When Whites say, "I don't see color," it's offensive and untrue. We all see color. The key for Whites is to be able to see color and to *celebrate*

color, for we are all made in God's image. To make color the primary focus for membership in business circles is not only unlawful, but also morally unconscionable. It is interesting to note that Flynn (1998) suggests,

It's counterintuitive: U.S. companies spend an estimated \$200 to \$300 million a year on diversity training, yet lawsuits filed by women and minorities rise annually...at least some progress has been made. Today, a handful of women and minorities are in the highest ranks of Corporate America, where before only the white-men-in-gray-suits sat. But, still there are stomach-churning cases of high-level discrimination and abuse that erupt almost weekly, and the insistent rumblings of women and minorities demanding change only grow.

Grossman (2000) notes that, combined, Blacks and Hispanics account for less than 2% of executive positions in America.

### *Racism: A Christian Perspective*

Let's shift our focus to the church. Why is it that many of our churches are, for the most part, still segregated? Why is it that many of our Christian business schools are still mostly lacking the participation of people of color? These are questions that call for both Christian *dialogue and action* if we are to be about the renewal of God's good creation. If we are segregated as a people, then we are not working together as members of the body of Christ. As Christians, we can easily relate to being a part of one body – can we not! The Apostle Paul writes very clearly about this to the Church in Colossae, "If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it," (Colossians 12:26 NIV). Yet, if we are not broadly involved in our communities, interacting with a variety of people from different ethnic backgrounds, we are missing the kind of fellowship that God intends for us to have. Paul also writes to the Church in

Corinth, "The eye cannot say to the hand, 'I don't need you!' And, the head cannot say to the feet, 'I don't need you!'" (I Corinthians 12:21 NIV).

Therefore, if we either actively or *passively* support segregation of any kind we are indirectly implying that we do not need a part of the body of Christ. Paul goes on to say that, "there should be no schism in the body; but that the members should have the same care one for another," (I Corinthians 12:24 NIV). Clearly, division among the members of the body of Christ is *not* a part of God's plan. The Disciple John writes, "After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb..." (Revelation 7:9 NIV). Again we read that God's eternal plan is both diversity *and* unity.

Racism is *sinful*. It aborts God's plan by perpetuating segregation and destroying relationships. Whether we feel racism directly or not, it affects us *all*. If we can agree that racism is still operative in American society, what can we do? It is our aim at Calvin College to look through the lenses of American history to heighten students' awareness, to debunk stereotypes that have been purported over the centuries, forces with "self-contained momentum," and to suggest methods that promote the process of healing. Graduates of our Christian business schools need to develop a deep understanding of the racial issues facing America's future, and they need to heal. Our youth will find themselves in positions of leadership and influence

across profit and not-for-profit sectors of organizational life. They will, as time goes on, work in an American organizational context where proportionally more people of color will be entering the workforce than ever before. As Christian business school professors, it is our calling to equip and guide our students. *First, however, we faculty must go through our own process of awareness and healing.* We invite you to join us.

### *Equipping Ourselves to Better Equip our Students*

Just as we are to read, study and meditate on the Word of God in order to conform to Christ's image, we must also examine our own attitudes, beliefs, and actions with respect to diversity before equipping our students.

Katz (1978) in *White Awareness: Handbook for Anti-Racism Training* writes,

It was not, however until my college years in the late 1960s that racism made a personal impact on my life. I became involved with the human relations movement and sensitivity training. In this forum I became introspective and began to examine some of my values and behaviors. My interaction with minority students and professors helped me begin to see other perspectives and acknowledge that racism does indeed exist . . . The real issue was not whether I was concerned about combating racism but what I had done to combat it. What action had I taken? **My not doing was a way of supporting and perpetuating racism. Inaction is action** [emphasis added]. (pp. v-vi)

If we take Katz's comment to heart, "My not doing was a way of supporting and perpetuating racism. Inaction is action." We all need to ask ourselves questions like the following (from Faith Based Institute for Healing Racism – FBIHR - materials):

- \* Do I say to myself or others that Blacks or other groups are too sensitive?
- \* Am I suspicious or fearful of others based upon a first-glance at skin color?
- \* Do I avoid contact with people who don't look like me?

- \* Am I suspicious of any Native, Hispanic, Asian or African American who does not look middle class, picking out some as “good” as opposed to the rest of the group?
- \* Do I engage in paternalistic behavior toward people of color?
- \* Do I express that color is not important, or that there are no differences, thus ignoring the reality and value of diversity?
- \* Can I remain oblivious to the language and customs of persons of color, who constitute the world’s majority, without feeling in my culture any penalty for such oblivion?

We need to help our students ask themselves these questions also.

Another important aspect of effectively addressing racism with ourselves and our students is understanding “identity development.” Research by theorists such as Hardiman (1979) and Helms (1990) has brought to light that *Whites need to examine White identity development in the process of trying to understand racism*. Katz (1978) challenges that Americans of European descent have become confused about their identity:

The superior attitude that “White is right” often leaves Whites confused. . . . White people do not see themselves as White. This is a way of denying responsibility for perpetuating the racist system and being part of the problem. By seeing oneself solely as an individual, one can disown one’s racism. Lack of understanding of self owing to a poor sense of identity causes Whites to develop a negative attitude toward minorities on both a conscious and a subconscious level.” (pp. 12-13)

When Whites lack awareness of the process of their identity development in American culture, it is impossible for Whites to understand the dynamics of *White privilege*. As a person of European heritage, one is granted certain social luxuries. Think about the following (from FBIHR materials):

- \* If I should need to move, can I be pretty sure of renting or purchasing housing in an area that I can afford and in which I would want to live?
- \* Can I be pretty sure that my neighbors in such a location will be neutral or pleasant to me?

- \* Can I go shopping alone most of the time, pretty well assured that I will not be followed or harassed?
- \* Can I turn on the television or open to the front page of the paper and see people of my ethnicity widely represented?
- \* When I am told about our national heritage or about "civilization," am I shown that people of my color made it what it is?
- \* Can I be sure that my children will be given curricular materials that testify to the existence of their ethnicity?
- \* Can I be sure that if I need legal or medical help, my ethnicity will not work against me?

*Most Whites answer "yes" to these questions - even those from lower socio-economic status positions, while most persons of color - even those from middle and upper middle socio-economic status positions - answer "no."*

White privilege refers to social luxuries that are a function *only* of skin color. When people are socialized with "White privilege," their self-identity reflects this distortion. Whites can easily take for granted the relative ease afforded to them in society, assuming people of color can just "pull themselves up" or that we are beyond racism in America. Furthermore, it becomes difficult for Whites to see their role in perpetuating racist social systems. White privilege means living in America without the need to understand the dynamics of racism for survival. For people of color, survival is not possible without confronting racism on a regular basis, individual and institutional.

Now consider the following (from FBIHR materials):

- \* Can I go home from most meetings or organizations I belong to feeling somewhat tied in rather than isolated, out of place, out-numbered, unheard, held at a distance or feared?
- \* Can I take a job with an affirmative action employer without having co-workers on the job suspect that I got it because of ethnicity?

As Christian Business school professors we are challenged to explore questions like these through our own research, having conversations about the results with our business students as a means of raising their awareness.

*Beginning the Work with Business Students*

In the 00/01 academic year, we in the Department of Economics and Business at Calvin College began to incorporate some of the methodology used in Faith Based Institutes for Healing Racism (FBIHR) groups in Grand Rapids, Michigan directly into our General Business and Organization Management course. In the 01/02 academic year, we built this work into our new Introduction to Business course. During both of these academic calendar years, racism was addressed in one 150 minute class session (the equivalent of one week of class time) toward the end of the semester when students knew each other on a more familiar basis.

In preparation for class, we have piloted using a number of different pre-class readings including chapters from *Racial Healing* (Rutstein and Newkirk, 2000), and *Letters from Across the Divide* (Anderson and Zuercher, 2001) to enhance in-class discussion. During the class period, students have typically listened to a brief presentation by either an external diversity consultant or an on-staff Calvin College faculty person, watched select video clips (see Appendix I) and engaged in a period of large group discussion. In the 01/02 academic year, we took our work a step further, developing a short "Racial Awareness Survey," (see Appendix II) which students filled out

prior to class. Aggregate data across the four Introduction to Business class sections were then shared in all four classes as a means of generating more meaningful discussion.

In class, we have consistently posed the question, "Do you think racism still exists in America?" The following FBIHR definition of racism has been put forth (Rutstein, 1993):

**RACISM = PREJUDICE + POWER**

We have since modified this definition:

**RACISM = PREJUDICE + THE *ABUSE* OF POWER**

This modification was a response to White students' negative reactions to the original definition. Some were concerned that the definition, as it was originally written, was a statement that implied *all* Whites were racists.

In class, we have also made the distinction between *individual racism* and *institutional racism*; the latter referring to racism manifesting itself in the way organizations are designed, develop policies and make decisions. In other words, when people in positions of leadership and authority create an organization culture that excludes certain ethnic groups from fully participating in organizational life either as customers, suppliers, or employees, we call this *institutional racism*. At Calvin College, we continue to ask ourselves what it is about the culture and policies of our institution that may keep us from attracting and retaining people of color either as

students or as employees. These questions are important for all institutions in America to reflect upon in the years to come.

Lastly, the term *White privilege* has been explained and discussed. Due to the lack of awareness of White identity development and how it perpetuates institutional racism, Whites are often also unaware of how our society is structured around White privilege.

*Research: 02/03 Academic Year*

We would like to understand more fully the impact of the in-class healing racism workshops on both attitude *and* behavior change in students using both quantitative *and* qualitative measures. As a basis for inquiry, we have consulted some of the data from the original "Racial Awareness Survey" (see Appendix II) given out in class during the 01/02 academic year. (Most of the 197 students surveyed were White.) Students were asked the extent to which they agreed with the statement, "People of color in America are too sensitive; racism is not an issue any more." Responses were as follows: 11.2% 'strongly agree/agree,' 20.3% 'neither,' and 68.5% 'disagree/strongly disagree.' We were encouraged to see such a large percentage of students indicating that racism is still an issue as we believe it to be. *However, 31.5% of the students surveyed were largely unaware of the issue.* Similarly, when students were asked the extent to which they agreed with the statement, "I have been directly or indirectly affected by racism in America," responses were as follows: 52.8% 'strongly

agree/agree,' 15.7% 'neither,' and 31.5% 'disagree/strongly disagree.'

Given that most of the students surveyed were White, it was interesting to see that such a large percentage of students acknowledged that they have been either directly or indirectly affected by racism in America. It would be interesting to know more from students' perspectives through additional qualitative data *why* they perceive that they have been either directly or indirectly affected by racism in America. We hope this is an indication that students understand how much racism hurts the body of Christ. Yet, 47.2% of students surveyed indicated that they had not been directly or indirectly affected. (Note that there was no significant correlation between these two survey items; those students indicating that racism *is* still an issue in America were not necessarily those who were also saying that they had been directly or indirectly affected.)

When students were asked to respond to, "I think Affirmative Action programs are important to America's future," responses were as follows: 38.6% 'strongly agree/agree, 25.9% 'neither,' and 35% 'disagree/strongly disagree.' It would be interesting to know what students' understanding of affirmative action is, and why many do not perceive it to be important.

When asked to respond to, "People of color have unfair advantage in employment opportunities," responses were as follows: 37.5% 'strongly agree/agree,' 34% 'neither,' and 28% 'disagree/strongly disagree.' When asked to respond to, "People of color are given unfair educational

opportunities," responses were as follows: 35% 'strongly agree/agree,' 26.4% 'neither,' and 38.6% 'disagree/strongly disagree.' (The correlation between these two items was .337;  $p=.01$ .) Some students who answer affirmatively to one of these questions answer affirmatively to both. Further research should explore the relationship between students' views of affirmative action and their perceptions of fairness given to people of color in education and employment opportunities. Could it be that some of our students do not understand either the intent of affirmative action or its benefits? We think this to be the situation. In fact, some White male students have verbalized during the in-class workshops that affirmative action causes *reverse* discrimination. Furthermore, some fear being discriminated against because they are White.

How can we best reach our students with the message that racism is still an issue in America *and* that we are all negatively affected by it? We think that the first step is simply to generate awareness; to make a clear and compelling case that racism still exists both at the individual and institutional levels of analysis, and to convince students that we are indeed *all* affected. We hypothesize that the most effective way to reach students is through a pedagogy that engages both the *mind and heart*.

In November, we will be doing three types of workshops on healing racism across three of our Introduction to Business classes, an Organizational Psychology class, and two sections of Human Resources

Management; most of the students involved in these courses are business majors. Of the six classes in which we will do workshops on healing racism, two will be given a workshop which presents compelling *data* about the existence of racism in America and its impact on American business (mind), two will be given a workshop which focuses on *stories of how peoples' lives have been hurt by racism* and what our Christian response to people's brokenness and discord in the body of Christ need be (heart) , and two will be given a workshop which combines elements of both mind *and* heart. As previously stated, we anticipate more attitude and behavior change in those students who participate in the workshop combining elements of both mind *and* heart. As Haselden (1959) noted, it may not be enough to present our students with compelling data about the existence and persistence of racism in America today. It is also important to touch students' emotions and appeal to their Christian calling in order to motivate them to awareness and action, attitude and behavior change.

In order to collect better data this year, we have rewritten our *Racial Awareness Survey* (see Appendix III). This survey is to be given to students across the six courses participating in November in-class workshops on healing racism and in two courses that will serve as control groups. Students who volunteer to participate in the research will be surveyed three times: at the beginning and end of the fall semester, and again at the end of the spring semester of the current academic year. During the workshops,

students will be given information regarding on-campus and community-based activities addressing racism which they can choose to participate in for their own learning and development. We will also be monitoring students' initiative to seek out information about what's available to them to get involved in both on-campus and in the community through a web-based resource students can access on their own through the end of the spring semester. We are hoping to assess changes not only in students' attitudes, but also in students' behavior, learning and development both through changes in survey responses to the behavior-based items *and* in frequency of use of the web-based resource. At the end of the spring semester, students participating in the research will also be invited to attend a focus group session (small group setting) to talk about their participation, and any learning and development that may have taken place as a result. These focus group conversations will also serve as a part of our qualitative research data base.

### *Concluding Remarks*

There are many business leaders in Grand Rapids, Michigan who are interested in actively working toward developing diversity in their workforces. Many of these people have attended Faith-Based Institutes for Healing Racism through the Grand Rapids Area Council for Ecumenism, or Institutes for Healing Racism sponsored through the Woodrick Institute and the Grand Rapids Chamber of Commerce. Last fall, Dr. Roosevelt Thomas

spoke to a group of SpartanStores, Inc. managers and invitees from the community at the request of Jim Meyer, CEO of SpartanStores, Inc.

Dr. Thomas emphasized that wanting “representation” is not the same as wanting “diversity”; a distinction must be made between having affirmative action goals and *embracing differences*. This is an important distinction for us in Christian business schools as well. If we are to attract students and faculty of color, we must not seek representation but honestly desire to embrace our brothers and sisters from *all* ethnic backgrounds.

This journey is not an easy one. It can be filled with intense emotion and confusion. It can lead to awkward conversations. It can lead to misunderstandings. Yet, we are called not to fear for, “God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline,” (2 Timothy 1:7 NIV). Our business students have thanked us for challenging them to debunk what they have learn about ethnicity in America, to think more deeply about the issue of racism, and to heal. Yours will too.

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## Web-Based Resources

[www.graceoffice.org](http://www.graceoffice.org)

[www.woodrickinstitute.org](http://www.woodrickinstitute.org)

[www.diversityweb.org](http://www.diversityweb.org)

## Appendix I

### Videos we have used with students:

- \* Prejudice: Eye of the Storm. 1981.
- \* A Class Divided. 1985.
- \* The College Eye. 2001.

(Available through *Insight Media* "Diversity Studies on Video", 2162 Broadway, NY: NY 10024-0621. (800) 233-9910)

- \* Shadow of Hate: A History of Intolerance in America. 1995.
- \* True Colors (a Prime Time Live production of ABC). 11/26/1992.
- \* Free Indeed: Of White Privilege and How We Play the Game. 1995.

(Available through the Mennonite Central Committee's Resource Catalog, 21 S. 12<sup>th</sup> St., P.O. Box 500, Akron, PA 17501-0500. (888)563-4676)

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### We also recommended:

- The Way Home. 1998. *World Trust*, 5920 San Pablo Ave., Oakland, CA 94608. (877) WAY-HOME.
- The Color of Fear. 1994. Stir-Fry Productions, 1222 Preservation Park Way, Oakland, CA 94612. (800)370-STIR.

## Appendix II

### *Racial Awareness Survey*

*In the space below, please write your definition of racism:*

1-----2-----3-----4-----5  
Strongly Agree      Agree      Neither      Disagree      Strongly Disagree

*Please use the rating scale above in answering the following questions:*

1. I have been directly or indirectly affected by racism in America.
2. Skin colors of all kinds are beautiful; we are all made in the image of God.
3. I think Affirmative Action programs are important to America's future.
4. I actively seek opportunities to get to know people who are culturally different from me.
5. People of color in America are too sensitive; racism is not an issue anymore.
6. I refuse to tell, listen to or laugh at jokes that are demeaning of ethnic groups.
7. My closest friends are from ethnically diverse backgrounds.
8. There are no superior or inferior ethnicities.
9. I try to avoid contact with people of a different skin color from my own.
10. I let others know that I believe people from all groups are as skilled, intelligent and worthy of respect as those from my own ethnic group.
11. I make an effort to get to know people from all cultures as individuals.
12. I want Calvin College to become more multicultural.
13. I want to read publications or books, or attend movies, plays or other cultural events written or performed by a person of a different ethnic background from my own.
14. I participate in activities that promote cross-cultural involvement.
15. People of color have unfair advantage in employment opportunities.
16. I seek to learn the history or culture of people of a different background than my own.
17. At work, school, or in my community, I actively oppose policies that exclude people.
18. The media often portrays people of color in a negative light.
19. People of color are given unfair educational opportunities.
20. I wish I could talk more openly about racism in America; I would, but I'm afraid to offend people.
21. I know about the healing racism and antiracism efforts going on at Calvin College.
22. I would like to get personally involved in healing racism and antiracism efforts at Calvin College.
23. I am opposed to having the *Mosaic* floor at Calvin College.

## Appendix III

*Rewrite of our "Racial Awareness Survey"*

### Healing Racism Survey

1. *Using the following scale, rate your level of agreement with each of the following statements:*

| 1                 | 2                 | 3                    | 4                    |
|-------------------|-------------------|----------------------|----------------------|
| Strongly<br>Agree | Somewhat<br>Agree | Somewhat<br>Disagree | Strongly<br>Disagree |

- a) People of color have unfair advantage in employment opportunities.
- b) I have been directly affected by racism.
- c) The media often portrays people of color in a negative light.
- d) People of color are given unfair educational opportunities.
- e) Affirmative action in college admissions should be abolished.
- f) Racial discrimination is no longer a major problem in America.
- g) A racially/ethnically diverse student body enhances the educational experience of all students.
- h) The Calvin Community is rich in cultural diversity.
- i) There is a strong commitment to racial harmony on this campus.
- j) Calvin faculty and staff respect cultural differences among those of other racial and ethnic groups.
- k) I want Calvin College to become more multicultural.

2. *Using the following scale, please rate how often you did each of the following in the past year:*

| 1          | 2            | 3      | 4          |
|------------|--------------|--------|------------|
| Frequently | Occasionally | Rarely | Not At All |

- a) Socialize with someone of another racial/ethnic group.
- b) Discuss the topic of racism with someone of a different race/ethnicity.
- c) Attend performances or reading publications where the author or performer is from a different cultural/racial background from your own.
- d) Spend time getting to know people who are of a different race/ethnicity.
- e) Initiate contact with people who are of a different race/ethnicity.
- f) Spend time in activities that promote cross-cultural involvement.
- g) Actively oppose policies (at work, at school, or in my community) that exclude people of color.
- h) Spend time to learn more about the history and culture of other races/ethnic groups.
- i) Talk openly in social or educational settings about racism in America.
- j) Participate in jokes that are demeaning of other racial/ethnic groups.

### **Appendix III: continued**

What is your definition of racism?

Various healing racism and anti-racism events and opportunities are sponsored at Calvin College each year.

a) Please list any of these activities/events you are aware of:

b) Describe any experiences of involvement you, personally, have had with these efforts:

The *Mosaic Community* at Calvin College is designed to help participants learn and practice Christian understanding of human diversity and to be change agents both within Calvin and the broader community. Do you think the Mosaic Community is accomplishing its mission? Why or why not?

**Thank you very much for your time!**

## **Andrea Granderson Biography**

Professor Granderson received her B.S. in 1994 from Western Michigan University and her M.Ed. in 1999 from Grand Valley State University.

After finishing a Master's degree, she served as an adjunct professor in the Communications department at Grand Valley State University.

Her master's work was in the area of student development, focusing specifically on research and theory related to identity and psychological development.

During her tenure at Grand Valley State University, she also worked as an academic counselor with programs for underrepresented North American minority groups, and served as the Director of a mentor program between African American faculty/staff and students.

She began working at Calvin College in the fall of 2001. At Calvin College she serves as an academic counselor specifically assigned to focus on implementing academic interventions with North American minorities.

Additionally, she teaches a course entitled College Thinking and Learning. While at Calvin, she has attended the Christian Reformed Church Crossroads Ministry Anti-Racism training, and the Summit on Racism, which involves the Grand Rapids community.

She has also participated in campus anti-racism initiatives.

In the spring of 2002, she was instrumental in developing and presenting a workshop to faculty/staff on how racism is perpetuated in the classroom as a result of pedagogical practices.

## **Tom Van Eck Biography**

Tom is the Director of Institutional and Enrollment Research at Calvin College with responsibilities in the areas of enrollment reporting and forecasting, monitoring the college's competitive environment in relation to admissions and financial aid, tracking and analyzing student retention, and assessing institutional climate and student growth using student and faculty surveys.

Tom has a Master's degree in Sociology from the University of Chicago, with emphases in Research Methodology and Urban Sociology. His undergraduate degree is in Sociology from Calvin.

He has also taught courses in Social Science Research Methods and Introduction to Statistics in Calvin's Department of Sociology, Social Work, and Criminal Justice. Previous to his work at Calvin, he worked for six years as Research and Evaluation Coordinator for the Kenosha County, WI department of Human Services and for four years as Research Coordinator for a Lilly Endowment-funded Church and Community Ministry Project at McCormick Seminary (Chicago, IL).

He presently serves as a Deacon and is a member of the First Christian Reformed Church in Grand Rapids, MI.

## **Kristyn Elizabeth Lynch Biography**

Kristyn is a fifth-year senior at Calvin College studying Elementary Education with minors in Group Science and English.

She is from Long Island, NY and has been surrounded by diversity her entire life.

As a Christian, she has recently been convicted of her role in racism and reconciliation which has caused her to take active steps to begin the process in her life of going through the Healing Racism Institute last spring at Calvin and continuing to study the issue of racism on her own.

Kristyn is currently a Big Sister to a 13-year-old African American girl from Grand Rapids.

She is also living-in-community with other Calvin students in an all-Black neighborhood in the city of Grand Rapids.

These experiences are preparing her for teaching in urban public schools.

Lord willing, she plans to go back to NY after graduating from Calvin and teach in NYC.

She is honored to be involved in this racism research.

It is another way for her to learn about the effects of racism, what the Christian response should be, and how to act on that response.