

General Convention of The Episcopal Church 2022 Archives' Research Report

Resolution No.: 2022-D005
Title: A Resolution for Funding of the Implementation of The Internalized Oppression Curriculum
Proposer: Mr. Louis Glosson
Topic: Racism, Reconciliation

Directly Related: (Attached)

2018-A044 Set Essential Components of Anti-Racism or Racial Reconciliation Training

Indirectly Related: (Available in the [Acts of Convention](#) database, searchable by resolution number)

None

In preparing this report, the Archives researched the resolutions in the Acts of Convention database for the period 1973 through 2018, selecting “direct” resolutions that have a substantive bearing on the proposed legislation. The “direct” resolutions are attached and “indirect” resolutions are available in the Acts of Convention database. Committee members who require other research assistance should contact the Archives through the [Research Request Form](#) or call 800-525-9329.

D005 - A Resolution for Funding of the Implementation of The Internalized Oppression Curriculum

Final Status: Not Yet Finalized

Proposed by: Mr. Louis Glosson

Endorsed by: Ms. Deborah Stokes-Wayne, The Rev. Canon Dr. Lynn A. Collins

Requests New Interim Body: No

Amends C&C or Rules of Order: No

Has Budget Implications: Yes

Cost: \$73,800.00

HiA: HD

Legislative Committee Currently Assigned: 09 - Racial Justice & Reconciliation

Completion Status: Incomplete

Latest House Action: N/A

Supporting Documents: No

Resolution Text

Resolved, the House of _____ concurring,

That this 80th General Convention request that the Joint Standing Committee on Program, Budget and Finance allocate \$73,800 for the triennium for the implementation of The Internalized Oppression Curriculum, Healing From Internalized Oppression; and be it further

Resolved, That such monies shall be utilized exclusively to make presentations to agencies and dioceses and other affiliated entities of The Episcopal Church, and other such activities that promote the purposes of this resolution; and be it further

Resolved, That this General Convention direct, consistent with established policies and procedures, that The Executive Council shall direct that the Office of Black Ministries be charged with the establishment of all criteria, and procedures associated with implementation of the Curriculum, and that the Office of Black Ministries shall report back to the General Convention in 2024 on the usage of the \$73,800 allocation; and be it further

Resolved, That the Joint Standing Committee on Program Budget and Finance consider a budget allocation of \$73,800 for the implementation of this resolution.

Explanation

When people are targeted, discriminated against, or oppressed over a period of time, they often internalize (believe and make part of their self-image – their internal view of themselves) the myths and misinformation that society communicates to them about their group. Exploited low-income workers might internalize the ideas that they can't do any other kind of work, that their lives were meant to be as they are, and that they're worth less than people with wealth or education. Women might internalize the stereotype that they are not good at math and science, or people of color might internalize the myth that they are not good workers.

When people from targeted groups internalize myths and misinformation, it can cause them to feel (often unconsciously) that in some way they are inherently not as worthy, capable, intelligent, beautiful, good, etc. as people outside their group. They turn the experience of oppression or discrimination inward. They begin to feel that the stereotypes and misinformation that society communicates are true and they act as if they were true. This is called internalized oppression.

Internalized oppression affects many groups of people: women, people of color, poor and working class people, people with disabilities, young people, elders, Jews, Catholics, immigrants, gays, and many other groups, including members of the Church.

There are two ways that internalized oppression functions:

Internalized oppression operates on an individual basis. A person believes that the stereotypes and misinformation that s/he hears are true about herself/himself. S/he holds herself/himself back from living life to her/his full potential or s/he acts in ways that reinforce the stereotypes and are ultimately self-defeating. This may prevent her/him from running for the Vestry and seeking other positions of leadership in the Church.

Internalized oppression occurs among members of the same cultural group. People in the same group believe (often unconsciously) the misinformation and stereotypes that society communicates about other members of their group. People turn the oppression on one another, instead of addressing larger problems in society. The results are that people treat one another in ways that are less than fully respectful. Often people from the same cultural group hurt, undermine, criticize, mistrust, fight with, or isolate themselves from one another.

Examples of internalized oppression as it occurs in individuals:

Women, low-income people, and people of color don't speak up as much in meetings because they don't think their contribution will be important or "correct". Often participants from these groups may have insight into how to solve a problem, but they hold back from sharing it.

In response to low expectations and lack of encouragement, some teenagers from oppressed groups believe that they won't succeed; consequently, they give up on learning and pursuing their dreams. This prevents them from pursuing educational opportunities and thus prevents them from attending seminary and becoming members of The Episcopal Clergy. This serves to defeat our goal of achieving equitable representation among The Church's Ordained order.

A person who is not able get a job with decent wages may try to cope with his/her disappointment with drugs like alcohol.

As you can see, internalized oppression can have serious consequences for communities and The Church. It holds people back from thinking well of themselves, from living full lives, and from standing up against injustice. It can be the source of physical or mental illness and self-destructive behavior. Internalized oppression can serve to divide people within the same group, so they are not as effective in supporting each other and standing together for change. It can also cause people to be suspicious of those outside their own group, making it difficult to build alliances.



Resolution Number: 2018-A044
Title: Set Essential Components of Anti-Racism or Racial Reconciliation Training
Legislative Action Taken: Concurred as Substituted
Final Text:

Resolved, That the 79th General Convention recognizes that widely different criteria have been used across the Church to determine if the completion of anti-racism training required in Title III and resolution 2000-B049 has been satisfied; and be it further
Resolved, that The Episcopal Church recognizes that in order to maintain a common theological framework in our commitment to dismantle the sin of racism that these specific components are essential to include in any Episcopal Anti-racism or Racial Reconciliation training:

- 1) Liturgy, preferably a celebration of Eucharist when possible or other corporate worship, grounding the work in scripture and spiritual formation
(Proclaiming the Dream of Beloved Community)
- 2) An Historical Component—including but not limited to (and, as appropriate to the context where the training is offered): The Episcopal Church's role in slavery, its history with segregation and discrimination of people of color, the Doctrine of Discovery, The Episcopal Church's role in taking indigenous children from their families through our participation in the boarding school system, and the Church's responses to racism through the years.
(Telling the Truth about the Church and Race)
- 3) An Information or Didactic Component—including, but not limited to: the Baptismal Covenant, power, class, race, racism, internalized racial privilege, internalized racial oppression, implicit racial bias, intercultural awareness and communication, becoming co-conspirators in dismantling racism, and envisioning racial reconciliation.
(Repairing the Breach)
- 4) Engagement—including, but not limited to: establishing respectful communication guidelines, discussion, Bible Study, and other activities as indicated to accomplish learning objectives for these components.
(Practicing the Way of Love);

And be it further

Resolved, that the Executive Council Committee on Anti-Racism continue to collect and develop, in collaboration with the staff, Christian Formation professionals, and The Absalom Jones Episcopal Center for Racial Healing, resources and best practices for dismantling racism that can be shared online to aide in the consistent fulfillment of the requirement for anti-racism training for lay and ordained leaders across the Church.

Citation: General Convention, *Journal of the General Convention of...The Episcopal Church, Austin, 2018* (New York: General Convention, 2018), p. 668.