Human diversity is a reflection of God. Through relationships and engagements with different cultures, we learn from each other. The Church seeks to fully embrace and nurture cultural formation and competency as a means to be fully one body, expressed in multiple ways.

Submitted Legislation:

B) Culture and Identity

We believe that our primary identity is as children of God. With that identity comes societal and cultural constructions that have both positive and negative impacts on humanity and the Church. Cultural identity evolves through our history, traditions and experiences. The Church seeks to fully embrace and nurture cultural formation and competency as a means to be fully one body, expressed in multiple ways. Each of us has multiple identities of equal value that intersect to form our complete self. We affirm that no identity or culture has more legitimacy than any other. We call the Church to challenge any hierarchy of cultures or identities. Through relationships within and among cultures we are called to and have the responsibility for learning from each other, showing mutual respect for our differences and similarities as we experience the diversity of perspectives and viewpoints.

Date: August 25, 2015
Signature of the Petitioner: [Signature]
Identification of the Petitioner: General Secretary
Rationale:

While significant advancements in areas of racial justice have occurred within the Church and society, systemic barriers still exist. Structural racism is embedded in policies and practices which contribute to inequitable racial outcomes, legitimize racial disparities, and undermine progress toward racial equity.

Submitted Legislation:

A). Rights of Racial and Ethnic Groups Persons: Racism is the combination of the power to dominate by one race over other races and a value system that assumes that the dominant race is innately superior to the others. Racism includes both personal and institutional racism. Personal racism is manifested through the individual expressions, attitudes, and/or behaviors that accept the assumptions of a racist value system and that maintain the benefits of this system. Institutional racism is the established social pattern that supports implicitly or explicitly the racist value system. Racism manifested as sin, plagues and cripples our growth relationship with in Christ, inasmuch as it is antithetical to the gospel itself. Unfortunately, historical and institutional racism provide support for white privilege, and white people, as a result of the color of their skin, are granted privileges and benefits that are denied to persons of color. White people are granted unearned privileges and benefits that are denied to persons of color. Racism breeds racial discrimination. We define racial discrimination as the disparate treatment and lack of full access and equity to in resources, and opportunities, and participation in the Church and in society based on race or ethnicity.

Therefore, we recognize racism as sin and affirm the ultimate and temporal worth of all persons. We rejoice in the gifts that particular ethnic histories and cultures bring to our total life. We commit as the Church to move beyond symbolic expressions and representative models that do not challenge unjust systems of power and access.

We commend and encourage the self-awareness of all racial and ethnic groups and oppressed people that leads them to demand their just and equal rights as members of society. We assert the obligation of society and people within the society to implement compensatory programs that redress long-standing, systemic social deprivation of certain racial and ethnic groups people. We further assert the right of members of historically underrepresented racial and ethnic groups people to equal and equitable opportunities in employment and promotion; to education and training of the highest quality; to nondiscrimination in voting, access to public accommodations, and housing purchase or rental; to credit, financial loans, venture capital, and insurance policies; and to positions of leadership and power in all elements of our life together and to full participation in the
Church and society. We support affirmative action as one method of addressing the inequalities and discriminatory practices within the Church and society.

Date: August 25, 2015

Signature of the Petitioner: [Signature]
Identification of the Petitioner: General Secretary
Rationale:

Annual Conference Commissions on Religion and Race can be vital partners with conference structures and local churches. This resolution refines the language of current Annual Conference Commissions to reflect the expanding nature of GCORR’s work and relevance in partnership with central conferences.

Submitted Legislation:

1. There shall be in each annual conference including those in central conferences, a Conference Commission on Religion and Race (CORR) or other structure to provide for these functions and maintain the connectional relationships. Such Conference CORR shall follow the general guidelines and structure of the General Commission on Religion and Race as outlined in ¶¶ 2002 and 2008, where applicable.

2. The basic membership of the annual conference commissions shall be nominated and elected by established procedure of the respective annual conferences. Each annual and central conference shall determine the number and composition of the total membership. Care shall be taken to ensure that membership is selected based primarily on the passion and expertise in the areas of training, resource development, evaluation, consultation and strategic planning in the areas of diversity, intercultural competency, racial and ethnic justice, reconciliation and equity, and communicating/advocacy for change. The total membership shall have an equitable balance in the number of laymen, laywomen, and clergypersons. It is strongly urged that the conference commissions be constituted to reflect the widest sense of racial, ethnic, tribal and cultural diversity relevant to that area. Selection of commission members shall ensure adequate representation of women, youth, young adults, older adults, and persons with disabilities. Board members of the General Commission on Religion and Race whose membership is within the annual conference or central conference shall be ex officio members, with vote, of that Conference Commission on Religion and Race.

3. The Annual Conference Commissions including those in Central Conferences shall assume responsibility for such matters as:

   a) Interpreting the intent of all responsibilities given to Annual Conference Commissions on Religion and Race, so that those responsibilities reflect the context for ministry and realities of the areas in which they serve.

   b) Supporting and providing programs of education in areas of intercultural competency, institutional equity and vital conversations at every level of the conference.
c) Partnering with annual and central conference boards and agencies as they seek to develop vital conversations, programs and policies of racial/institutional equity and intercultural competency.

d) Reviewing and making appropriate recommendations for total inclusiveness and equity within the conference staff and on all of the conference boards, agencies, commissions, and committees. Reports shall be made annually to the annual conference.

e) Providing resources and training to enable the work of the local church ministry area of religion and race as specified in ¶ 252.2b, with particular emphasis placed on pastors and congregations involved in cross-racial/cross-cultural ministry. In the case of annual conference within Central Conferences, cross-racial/cross-cultural ministry may include tribes, ethnic communities and cultural/language groups.

f) Consulting with the Boards of Ordained Ministry and the cabinet to ensure racial/ethnic inclusion and equity in the recruitment, credentialing and itinerancy processes of the conference. The executive committee of the Board of Ordained Ministry and cabinet shall meet at least once per year in joint sessions with the Conference Commission on Religion and Race to create and assess long term plans for identifying and developing clergy leadership who will serve the growing racial and ethnic populations in the Church.

g) Consulting with local churches that are experiencing changing demographics in the neighborhoods where they are located, which demographics may be different than the church’s racial/ethnic/tribal constituency, and that have a desire to be in ministry with their community.

h) Coordinating conference leadership in and in support of racial and social justice movements impacting local communities in consultation and partnership with other entities within and outside of the conference boundaries.

i) Partnering with the appropriate denominational bodies to assist in the resolution of complaints of racial/ethnic discrimination made by clergy or laity.

4. The Annual Conference Commissions on Religion and Race shall develop an adequate budgets for its operation, as a commission which shall be included within the conference budget.

5. The Annual Conference Commissions on Religion and Race, or other structure designed to provide for its function and connectional relationship shall have vote and voice in the decision-making unit of the conference, such as the conference connectional ministries, or equivalent structure.

Date: August 25, 2015

Signature of the Petitioner: [Signature]

Identification of the Petitioner: General Secretary
Rationale:

Through clarity of purpose and ministry, GCORR is moving beyond simply being a "monitoring agency" to one that resources congregations globally towards relevance and vitality in diverse communities while supporting connectional leaders and structures to develop and employ cultural competence and equity in process, policy and decision making.

Submitted Legislation:

¶ 2002. *Purpose*— The purpose of the General Commission on Religion and Race shall be to challenge, lead and equip the people of The United Methodist Church to become interculturally competent, to ensure institutional equity and to facilitate vital conversations about religion, race, and culture.

¶ 2008. *Responsibilities*—The General Commission shall equip, hold accountable and partner with the Council of Bishops, jurisdictions, central conferences, annual conferences, local churches, general agencies and other connectional structures of The United Methodist Church and shall assume responsibilities for such matters as:

1. Empowering visible and prophetic leadership at every level of the Global Church with regards to race, ethnicity and culture.

2. Providing training, resources and consultation at all levels of the Global Church in order to:
   
   A. Increase interculturally competent leaders who can engage in ministries that promote intentional diversity at every level of the church.
   
   B. Expand contextually relevant local church ministry in order to reach more people, younger people and more diverse people.

   C. Promote anti-racism efforts and challenge issues of privilege.

   D. Work with cabinets, local churches and Boards of Ordained Ministry to develop and support cross-racial/cross-cultural and multicultural ministries.

   E. Engage in vital conversations about the realities of race and culture in local and global contexts through consultations, research, reports and annual conference training.
3. Identifying and responding to global racism, ethnocentrism, and tribalism in order for the Church to more effectively move its mission forward in a diverse and global society.

4. Administering the CORR (Commission on Religion and Race) Action Fund. The CORR Action Fund is established by the General Conference of The United Methodist Church for the empowerment of diversity, inclusion and racial justice work within and outside the Church. The fund:
   a. is available through grants to congregations, connectional structures and other groups.
   b. shall be administered by the General Commission on Religion and Race on behalf of The United Methodist Church. The General Commission shall be responsible for developing guidelines and policies regarding grants and for evaluation of projects receiving support.

5. Providing resources and consultations for just and equitable policies and processes at every level of the Global Church.

Date: August 25, 2015

Signature of the Petitioner: [Signature]

Identification of the Petitioner: General Secretary
Rationale:

In response to the expanding global church and a desire to capture expertise and passion among General Commission on Religion and Race board members, this legislation provides flexibility in the selection process of board members and increases the opportunity for central conference participation and leadership.

Submitted Legislation:

¶ 2003. Membership—The total membership of the commission shall be twenty-one board members constituted in accordance with ¶ 705.3 of the General Provisions of the Book of Discipline. The board shall be organized to accomplish its work through elected officers as prescribed in ¶ 708. The membership shall be composed of:

1. Three bishops, including one from a central conference named by the Council of Bishops in accordance with ¶ 705.4d.

2. Each jurisdiction shall elect two members to the board in accordance with ¶ 705.3a. It is recommended that persons elected by each jurisdiction include persons who have demonstrated expertise in the areas of finance, program planning and evaluation, education, advocacy, and racial justice; and have indicated a desire to actively support the work assigned to the General Commission on Religion and Race. Other paragraphs of the Discipline notwithstanding, the secretary of the General Conference shall offer to each jurisdiction a suggested member allocation to ensure that when combined with the board members from the central conferences, the resulting membership will reflect a balance of clergy and laity, men and women. The secretary will also establish an equitable rotation to ensure that over the course of several quadrennia each jurisdiction will have the opportunity to elect a laywoman, a layman, and a clergy member.

3. Two central conference members reflective of central conference areas named to the board by the Council of Bishops according to the provisions in ¶ 705.4c.

4. Other paragraphs of the Discipline notwithstanding, the members of the board shall elect six additional members based on the expertise needed to accomplish the fiduciary, generative, and strategic work of the board. It is recommended that of the additional members, at least one member, shall be elected from the following racial and ethnic groups (Asian, Black, Hispanic/Latino(a), Native American, Pacific Islander, and White). There should be young people under the age of thirty-five. Consideration should be given to achieving jurisdictional, lay/clergy, gender, racial/ethnic and age balance.

Date: August 25, 2015
Signature of the Petitioner:  
Identification of the Petitioner: General Secretary
Rationale:

The United States is a country enriched by diverse traditions, languages, and cultures. The acknowledgment of English as the primary language of the United States should not deny the contribution of other languages or the inherent right of people to retain and speak their native languages.

Submitted Legislation:

The United States is a land country whose inhabitants are enriched by diverse traditions, languages, and cultures. While English is the most commonly used or “primary” language of the country, there have always been other languages present throughout the history of the nation. Other languages present throughout the history have been used throughout its history. For example, Native American languages and Spanish were spoken when the first English colonists arrived.

Throughout that same history, however, there have been various efforts to prescribe the use of English and to proscribe the use of other languages. These efforts sometimes resulted in legislation that had the effect of legalizing discrimination against various language minority groups, as was the case for German, Swedish, French, Greek, and Italian immigrants who came to this country in great numbers during the nineteenth century. However, such legislative attempts were eventually overcome by the constitutional principles of equal rights for all. The acknowledgment of English as the primary language of the United States should not deny the right and contribution of other languages or the inherent right of people to retain and speak their mother tongues/native language.

One particular area of concern is the attempt to remove bilingual education. The attempt to remove bilingual education is one particular area of concern. Education has played a very important role in the development of this nation. Access to a sound education is considered inalienable rights of all children in the United States. Bilingual education has been and continues to be a critical tool to ensure these rights for non-English-speaking children living now in the United States of America. It has been an instrument of education to allow children to make the transition from their native languages to English (without abandoning their native tongues/languages) while at the same time staying at the level correspondent to their age. Bilingual education works. There are students who learned English in bilingual classrooms and who continue to achieve to the highest of academic and professional standards are living examples of bilingual education successes.

In recent years, over the years, there have been renewed consistent efforts to make English the official language of the nation United States. Notwithstanding unsuccessful
attempts to pass a constitutional amendment, there have been concerted efforts to bring
the same policy to state and local levels. We are concerned that The movement to
congressionally declare English as the official language of the United States is not based
upon any real need but may be motivated by an effort to deny the pluralistic foundation
of the country and to deny the dignity and wholeness of persons from different racial and
ethnic groups who rightly consider their languages an integral part of their cultures. We
fear the real purpose of some may be not so much to make English the official
language of the United States as to make English the exclusive language of the nation.

The English-only movement includes efforts to pass a constitutional amendment making
English the official language of the United States, opposition to federal legislation for
bilingual education, voting-rights bills, and the FCC licensing applications for Spanish-
language broadcasts.

This movement is another manifestation of the systemic racism that has
infected this country for generations. It blames the deterioration of the American fabric
on immigration and the use of languages other than English; contends that the nation's
unity rests upon the use of an official language; and defines multiculturalism and
multilingualism as “anti-unity.” If successful, this movement could result in further
discrimination against and segregation of the racial and ethnic populations of the United
States. Consequently, essential information such as: 1) numbers for the 911 emergency,
hospital emergency rooms, police, firefighters; and 2) medical and legal forms, language
services, bilingual education, and language interpreters in the judicial system might be
denied.

As Christians, we believe that we are children of God, created in God's image, and
members of the family of God.

We believe that diversity is a gift of the creative genius of God and that languages are an
expression of the wisdom of God.

We believe that competence in the English language is important to participate fully in
the life of the United States, but we also acknowledge that we live in a global context, the
global family of God, where people and nations experience interdependency at all levels
and where the competency in other languages represents a better understanding of other
cultures, hopes, and dreams.

We believe that our nation should take advantage of the rich contributions that the ethnic/language groups bring to this country by preserving those
languages and encouraging North Americans people living within the United States to
learn other languages.

We believe that it is the will of God that each human being is affirmed as a whole person
and that it is in the acceptance and interchange of our uniqueness that we find a witness
of God's shalom.

We oppose any attempt to rob a person of his or her language because it is dehumanizing
and a denial of that person's wholeness.

We oppose the English-only movement as a manifestation of the sin of racism.
Therefore, be it resolved, that the General Conference shall:

1. express in writing to the President of the United States, its support for practices and policies that permit provision of information in languages appropriate to the residents of communities and its opposition to the movement that seeks to make English the only language of the United States, which movement is discriminatory and racist;
2. forward this resolution to members of Congress, governors, and the legislatures of fifty states and territories;
3. comment this resolution to all United States annual conferences for the promotion and interpretation within annual conferences; and

1. The Council of Bishops, annual conferences and members of local churches contact their local, state, and federal representatives urging support for practices and policies that permit provision of information in languages appropriate to the residents of communities and opposition to any movement that seeks to make English the only language of the United States;

and

2. ask The General Board of Church and Society to make this resolution an urgent item in their agenda for lobbying, constituency education, and advocacy

Date: August 25, 2015

Signature of the Petitioner: [Signature]

Identification of the Petitioner: General Secretary
Rationale:

The ethnic ministry plans contribute to the vitality of the church. In 2012, the General Conference approved a comprehensive ministry plan for Pacific Islander ministry in the United States. This resolution requests continued support in order to make disciples of Christ.

Submitted Legislation:

WHEREAS, ¶ 438 140 of The Book of Discipline, 2000 2012 states “As a diverse people of God who bring special gifts and evidences of God's grace to the unity of the Church and to society, we are called to be faithful to the example of Jesus' ministry to all persons”; and

WHEREAS, ¶ 162.4 of The Social Principles affirms ministry to all persons and states “We rejoice in the gifts that particular ethnic histories and cultures bring to our total life”; and

WHEREAS, five six ethnic ministry plans (Asian Language Ministry, Hispanic, Korean, Native American, Pacific Islander, and Strengthening the Black Church) have affirmed and have made significant contributions to the growth and strengthening of major ethnic ministries; and

WHEREAS, continuing needs for the five six ethnic ministry plans (Asian Language Ministry, Hispanic, Korean, Native American, Pacific Islander, and Strengthening the Black Church) are clearly demonstrated by their successes in making disciples of Christ; and

WHEREAS, funding for these ethnic ministry plans are essential and critical in order to continue ministry to ethnic people;

Therefore, be it resolved, that this General Conference of The United Methodist Church expresses its support for continuing existence and funding of the ethnic ministry plans.

Date: August 25, 2015

Signature of the Petitioner: [Signature]

Identification of the Petitioner: General Secretary
Rationale:

Confession and repentance for racism is a first step in changing of hearts leading to healing and wholeness. While General Conference has engaged in an Act of Repentance for Racism, racism continues as does our faithful responsibility to repent and seek new ways and resources for being the beloved community. This revised resolution calls for ongoing engagement rather than identifying a single act of repentance or particular resource as sufficient.

Submitted Legislation:

There is neither Jew nor Greek; there is neither slave nor free; nor is there male or female, for you are all one in Christ Jesus. (Galatians 3:28)

WHEREAS, the Constitution of The United Methodist Church in Division One, Article IV mandates racial inclusiveness; and

WHEREAS, The United Methodist Church and its predecessor organizations in years past have participated, as institutions, in acts which have perpetuated the sin of racism, which continues to be a barrier to Christian unity; and

WHEREAS, The United Methodist Church continues conversations with the Commission on Pan-Methodist Cooperation and Union, which has helped bring to the forefront of consciousness the particular acts of racism that led to the formation of the African Methodist Episcopal, African Methodist Episcopal Zion, and the Christian Methodist Episcopal denominations, and also the formation of the Central Jurisdiction within The United Methodist Church; and

WHEREAS, there is a need among United Methodists for education concerning the church's past history, especially in the areas of African-American race relations; and

WHEREAS, the Commission on Pan-Methodist Cooperation and Union affirms United Methodist efforts toward repentance for past and present sins of racism; and

WHEREAS, the Council of Bishops has joined the Office of Christian Unity and Interreligious Relationships in preparation for a liturgical act of repentance for racism; and

WHEREAS, confession and repentance for racism is but a first step toward the changing of hearts leading to healing and wholeness;

Therefore, be it resolved, that the General Conference adopts Steps Towards Wholeness: Learning and Repentance, a study guide that addresses the church’s role in racism, concluding with a call for repentance; and requests all local congregations in the United States to engage in study sessions using Steps Towards Wholeness; calls the church to ongoing repentance for the church's role in racism and urges all local congregations in the
United States to engage in ongoing study and conversation. All annual conferences are also urged to engage in missional and liturgical acts of repentance.

Date: August 25, 2015

Signature of the Petitioner: [Signature]

Identification of the Petitioner: General Secretary
Rationale:

The implementation of affirmative action reflects a shared understanding that diversity is a positive outcome of social inclusion that benefits for the entire community. The United Methodist Church has long been committed to the principle of equity in policies and processes. This resolution re-affirms that commitment.

Submitted Legislation:

The United Methodist Church has long been committed to the principle of social inclusiveness. That is, in keeping with the spirit of the gospel, we affirm that all persons—whatever their racial or ethnic identity, whatever their gender or national origin, whatever their physical state or condition—are full-fledged members of the human community with every one of the rights and privileges that such membership entails. The implementation of “affirmative action” reflects a shared understanding that diversity is a positive outcome of social inclusion that yields benefits for the entire community.

In light of that commitment, the church in the United States has, in years past, adopted a strong stand supportive of the concept of “affirmative action.” Recently, this concept has been subjected to intense opposition. While some of the particular policies adopted under that rubric may be in need of revision—given developments that have occurred over the course of time—we would, at this moment, reconfirm our support for the basic concept. Inclusionary efforts yield enriched environments for our daily living and learning.

The Declaration of the United Nations World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance (Durban, South Africa, 31 August to 8 September 2001) contains the following affirmations:

• recognition of the need for special measures or positive actions for the victims of racism, racial discrimination, xenophobia and related intolerance in order to promote their full integration into society;

• recognition that such measures should aim at correcting the conditions that impair the enjoyment of rights;

• recognition of the need to encourage equal participation of all racial and cultural, linguistic and religious groups in all sectors of society; and,
• recognition of the need for measures to achieve appropriate representation in educational institutions, housing, political parties, legislative bodies, employment, especially in the judiciary, police, army and other civil services.

The concept of affirmative action in the United States emerged in response to the Civil Rights Movement of the 1960s as one of a set of public policies designed to overcome a tragic history of racist and sexist practices throughout this nation and to create a more equitable social system in keeping with the spirit of the gospel and in keeping with the proclaimed democratic ideals of the American people.

Affirmative action is not intended to enable class privilege for the wealthy, such as using family legacies or donor contributions to gain personal advantages. The specific intent of affirmative action, given its origins, was to bring the prestige and power of government to bear on economic and educational institutions, requiring them to put into effect carefully conceived plans to admit qualified persons who traditionally had been excluded from participating in them—women, ethnic and racial minorities, and, at a later time, persons with disabilities.

Over the past three or four decades, programs of affirmative action in the United States have had a significant effect in the employment patterns of corporations and public agencies and in the character of the professional staff and student bodies of educational institutions, private and public. Proportionately, more women, racial and ethnic minorities, and people with disabilities have found their talents and training recognized than before such programs were instituted.

At the same time, however, many women, racial and ethnic minorities, and persons with disabilities, though fully competent, have confronted obstacles in these settings, stifling their advancement in education and in employment. Unemployment of racial and ethnic minorities remains appreciably higher than the national average. Women workers continue to earn less than male workers in the same or similar positions, and they continue to confront limitations in promotion to a more prestigious and responsible level of jobs. Persons with disabilities are bypassed regardless of their motivations.

Despite these persistent inequities, the concept of affirmative action is currently under severe attack. In some locations, it has been abolished as a public policy on several (somewhat different and not altogether compatible) grounds:

• that it promotes the hiring (in business) or admission (to institutions of higher education) of unqualified persons;

• that it discriminates unduly against white males;

• that it has a negative impact on the self-esteem of affirmative action candidates; and

• that its goals have been at this time fully realized and therefore it is no longer necessary.
In light of the evidence, however (except in those cases where policies of affirmative action have been badly or improperly administered), all of these alleged grounds seem specious. The implementation of affirmative action has resulted in concrete gains for people of color and women in higher education and the corporate world. However persuasive they seem on the surface, they tend to slough off or to ignore the persistence of significant and widespread inequalities of opportunity affecting women, ethnic and racial minorities, and persons with disabilities throughout our social system.

From the perspective represented by The United Methodist Church, the most fundamental premise underlying the concept of affirmative action is both moral and spiritual. Concern for the disadvantaged and the oppressed is a major feature of the message of the Hebraic prophets and of Jesus. According to biblical teaching, we are mandated, in the face of inhumane discrimination—whether that discrimination is intended or unintended—to do what we can to redress legitimate grievances and to create a society in which the lives of each and all will flourish.

For this fundamental reason, we reconfirm our commitment to the concept of affirmative action. The use of numerical goals and timetables is a legitimate and necessary tool of effective affirmative action programs. This concept retains its pertinence as a means of attaining a more inclusive society in our educational systems, in our businesses and industries, and in religious and other institutions. No persons—whatever their gender, their ethnic or racial heritage, their physical condition—should be deprived of pursuing their educational or employment aspirations to the full extent of their talents and abilities.

Fairness is the rule for affirmative action, guaranteeing more opportunities for all to compete for jobs. Indeed, the purpose of affirmative action has always been to create an environment where merit can prevail.

Rather than curtail or abolish programs in affirmative action, we should instead move toward the reallocation of the resources of our society to ensure the fullest opportunities in the fulfillment of life.

At the same time, given the tenacity of many forms of racism, sexism, and ableism—both blatant and subtle—the concept of affirmative action retains its relevance as part of an overall effort to create a more just and equitable social system.

Therefore, be it resolved, that the 2008 General Conference of The United Methodist Church calls upon all its members to:

1. affirm our Judeo-Christian heritage of justice and inclusiveness as a foundation for the concept of affirmative action;

2. constitute a model for others in society by practicing and strengthening our own affirmative action policies, whatever our station in life;
3. declare our support of efforts throughout the society to sustain and, where needed, strengthen affirmative action legislation and programs;

4. collaborate with movements and initiatives seeking to ensure effective participation of ethnic and racial minorities, persons, women, and persons with disabilities in all sectors of our society; and

5. interpret the genuine meaning of affirmative action, dispelling the myths and responding to the specious appeals that would undercut and vilify affirmative action policies and programs.

Be it further resolved, that the 2008 2016 General Conference reaffirms its mandate to implement affirmative action programs in all general church boards and agencies, annual conferences, church-related institutions, districts, and local churches.

Be it further resolved, that the General Commissions on Religion and Race and the Status and Role of Women continue to monitor, assess the progress of The United Methodist Church and related institutions and to provide assistance in helping them move toward greater conformity with the principle of inclusiveness.

Date: August 25, 2015

Signature of the Petitioner: [Signature]

Identification of the Petitioner: General Secretary
This revised resolution focuses on the United Methodist Women and the General Commission on Religion and Race resourcing and supporting annual conferences, districts, and local churches within the United States in developing and implementing a strategy to educate and support systemic and personal changes to end racism.

Submitted Legislation:

WHEREAS, conferences, districts, and local congregations within the United States are becoming more diverse; and

WHEREAS, it is predicted that within the United States, the population of persons of European descent will be less than 50 percent before 2050; and

WHEREAS, racism has been a systemic and personal problem within the United States and The United Methodist Church (UMC) and its predecessor denominations since its inception; and

WHEREAS, The UMC is committed to the eradication of racism; and

WHEREAS, it takes significant change, learning, time, and healing to eradicate racism; and

WHEREAS, it takes significant attitudinal and systemic change to learn and to incorporate the gifts and contributions of the different racial-ethnic persons within the church's ministry, structures, and mission; and

WHEREAS, since 1980 the Charter for Racial Justice Policies has served as an articulation of United Methodist understanding of the biblical imperative for the eradication of racism and a guide for action (#3371, 2012 Book of Resolutions—“A Charter for Racial Justice Policies in an Interdependent Global Community”);

Therefore, be it resolved, that every annual conference, district, and local church within the U.S. United States develop and implement have a strategy and program to which educates and supports systemic and personal changes to end racism and work multi-culturally, and
Be it further resolved, that an educational program which will include understanding systemic racism, a strategy for its eradication, appreciation and valuation of diversity, and guidelines for working with different groups in communities toward becoming an inclusive church be offered at least yearly within each annual conference, and

Be it further resolved, that all clergy and lay leadership be encouraged to participate in such programs and that all newly ordained clergy be required to participate in these programs, and

Be it further resolved, that between 2008 and 2012 the Women’s Division of the General Board of Global Ministries, the United Methodist Women and the General Commission on Religion and Race continue to make available to annual conferences, districts, and local congregations churches resources such as the Charter for Racial Justice Policies and the Reflection and Action Planning Resource to assist them in their efforts, and

Be it further resolved, that the General Commission on Religion and Race include as part of its review process the adherence of annual conferences, districts, and local congregations in equipping and supporting leadership to eradicate racism and work multicounturally, and that as annual conferences, districts, and local congregations develop and implement programs, results will be forwarded by the Conference Commission on Religion and Race (or other conference structures dealing with those responsibilities) to the General Commission on Religion and Race.

Date: August 25, 2015

Signature of the Petitioner:

Identification of the Petitioner: General Secretary
Rationale:

Membership held in clubs or organizations that practice exclusivity based on gender, race, or socioeconomic condition is contradictory to the United Methodist Social Principles. United Methodists who hold memberships in such clubs or organizations are asked to prayerfully consider if they should continue their membership or work for change.

Submitted Legislation:

WHEREAS, membership held in any club or organization that practices exclusivity based on gender, race, or socioeconomic condition is clearly in violation of the stance of the United Methodist Social Principles;

Therefore, it is recommended, that United Methodists who hold memberships in clubs or organizations that practice exclusivity based on gender, race, or socioeconomic condition prayerfully consider whether they should work for change within these groups or resign their membership. If one decides to resign, we urge that the decision and reasons be made public. This reflects the intent and purpose of the Social Principles of The United Methodist Church.

Date: August 25, 2015

Signature of the Petitioner: [Signature]

Identification of the Petitioner: General Secretary
Total Number of Pages: 3
Suggested Title: Opposition to White Privilege in the United States
Discipline Paragraph or Resolution Number: Resolution 3376
General Church Budget Implications: No
Global Implications: No
Action: Re-submit and Amend

Rationale:

This resolution includes updated statistics regarding racial inequity in the criminal justice system. We ask the General Conference to recognize white privilege as an underlying cause of injustice in our society, including the church, and commit to its elimination. Consistent with United Methodist Social Principles and the General Rules, this resolution expresses our commitment as people of faith to “God’s demand for love, mercy and justice” (*The Book of Discipline of the United Methodist Church 2012*, pg. 53).

Submitted Legislation:

European Americans enjoy a broad range of privileges denied to persons of color in our society, privileges that often permit them to dominate others who do not enjoy such privileges. While there are many issues that reflect the racism in US society, there are some cases where racism is the issue, such as affirmative action, housing, job discrimination, hate crimes, and criminal justice. In addition, there are many broader social issues where racism is one factor in the equation, albeit often the major one.

Poverty is a serious problem in the U.S., but a far greater percentage of people of color are poorer than white people. Police brutality is also more prevalent in ethnic minority communities, partly because police in minority communities are usually a nonresident, mostly white occupying force in communities of color. Schools in white communities receive a far higher proportion of education dollars than those in minority communities, predominantly non-white communities, leading to larger class size, fewer resources, and inferior facilities.

While welfare affects the entire society, it hits minorities predominantly non-white communities hardest. Although Democrats and Republicans in Congress support tax credits for families to enable middle-class mothers to stay home with their children, welfare “reform” forces poor, single mothers to take low-paying jobs and leave their children to inadequate or nonexistent day care. Because more and better job opportunities are open to white persons, they are leaving the welfare rolls faster than minority non-white persons, making minority non-white persons a disproportionate segment of the welfare population.

Criminal “justice” is meted out more aggressively in racial minority communities than white communities. Nearly half of inmates in the US are African American; one out of every fourteen Black men is now in prison or jail; one out of every four is likely to be imprisoned at some point during his lifetime.

While people of color make up about 30 percent of the United States’ population, they account for 60 percent of those imprisoned. The prison population grew by 700 percent
from 1970 to 2005, a rate that is outpacing crime and population rates. The incarceration rates disproportionately impact men of color: 1 in every 15 African American men and 1 in every 36 Hispanic men are incarcerated in comparison to 1 in every 106 white men. According to the Bureau of Justice Statistics, one in three black men can expect to go to prison in their lifetime. Individuals of color have a disproportionate number of encounters with law enforcement, indicating that racial profiling continues to be a problem. A report by the U.S. Department of Justice found that Blacks and Hispanics were approximately three times more likely to be searched during a traffic stop than white motorists. African Americans were twice as likely to be arrested and almost four times as likely to experience the use of force during encounters with the police. (American Prospect, March 17, 2012, The 10 Most Disturbing Facts About Racial Inequality in the U.S. Criminal Justice System).

If only one of these areas impacted ethnic minorities communities of color disproportionately, an explanation might be found in some sociological factor other than race. But where race is a common thread running through virtually every inequality in our society, we are left with only one conclusion: White, European Americans enjoy a wide range of privileges that are denied to persons of color in our society. These privileges enable white persons to escape the injustices and inconveniences which are the daily experience of racial ethnic persons. Those who are White assume that they can purchase a home wherever they choose if they have the money; that they can expect courteous service in stores and restaurants; that if they are pulled over by a police car it will be for a valid reason unrelated to their skin color. Persons of color cannot make these assumptions.

We suggest that the church focus not only on the plight of people living in urban or rural ghettos, but also on white privilege and its impact on white persons. For example, churches in white or predominantly white communities need to ask why there are no persons of color in their community, why the prison population in their state is disproportionately Black and Hispanic persons, why there are so few Black and Hispanic persons in high-paying jobs and prestigious universities, why schools in white communities receive more than their fair share of education dollars, and why white persons receive preferential treatment from white police officers.

We ask the General Conference to recognize white privilege as an underlying cause of injustice in our society including our church and to commit the church to its elimination in church and society.

The rights and privileges a society bestows upon or withholds from those who comprise it indicate the relative esteem in which that society holds particular persons and groups of persons.

We direct the General Board of Discipleship (GBOD), in consultation with the General Commission on Religion and Race (GCORR), to prepare a study guide on white privilege and its consequences in church and society.

We ask the Board of Church and Society in every annual conference to sponsor workshops on white privilege.
We direct the GCORR and the GBOD to jointly review and develop UM curriculum materials, with particular attention to those for children and youth, for the purpose of affirming children of all racial and ethnic groups, and to communicate in our curriculum materials that in our society, privileges that are taken for granted by white persons are often denied to others because of their racial and ethnic identity.

We ask each local church with a predominantly white membership: 1) to reflect on its own willingness to welcome persons without regard to race and to assess the relative accessibility in housing, employment, education and recreation in its community to white persons and to persons of color; and 2) to welcome persons of color into membership and full participation in the church and community and to advocate for their access to the benefits which white persons take for granted.

We challenge individual white persons to confess their participation in the sins of racism and repent for past and current racist practices. And we challenge individual ethnic persons to appropriate acts of forgiveness.

Finally, we call all persons, whatever their racial or ethnic heritage, to work together to restore the broken body of Christ.

Date: August 25, 2015

Signature of the Petitioner: [Signature]

Identification of the Petitioner: General Secretary
Rationale:

In order to reflect and address the reality of global church, and specifically the experiences and impact on women, children, and youth, this resolution was updated to include tribalism.

Submitted Legislation:

The General Conference of The United Methodist Church affirms the United Nations principles relating to global racism, tribalism and xenophobia.

The General Conference reaffirms the principles of equality and nondiscrimination in the Universal Declaration of Human Rights and encourages respect for human rights and fundamental freedoms for all without distinction of any kind such as race, color, sex, language, religion, political, tribe or other opinion, national or social origin, property, birth, or other status.

We, the General Conference, affirm that all peoples and individuals constitute one human family, rich in diversity. “So now you are no longer strangers and aliens. Rather, you are fellow citizens with God's people, and you belong to God's household” (Ephesians 2:19).

We recognize the fundamental importance of nations in combating racism, racial discrimination, xenophobia, tribalism and related intolerance [hereinafter referred to as racism]; and, the need to consider signing, ratifying or acceding to all relevant international human rights instruments, with a view to international adherence.

We recognize that religion, spirituality, and belief can contribute to the promotion of the inherent dignity and worth of the human person and to the eradication of racism.

We recognize that racism reveals itself in a different manner for women and girls and can be among the factors leading to deterioration in their living conditions, poverty, violence, multiple forms of discrimination, and the limitation or denial of their human rights.

We recognize the need to develop a more systematic and consistent approach to evaluating and monitoring racial discrimination against women, children, and youth.

Therefore, we, the General Conference, urge that in light of these affirmations and principles, each nation in which The United Methodist Church is established:

• adhere to the principles and programs contained in the opening statements;
that the United States, all nations, and The United Methodist Church incorporate a gender perspective in all programs of action against racism, tribalism and xenophobia;

that the United States, all nations, and The United Methodist Church undertake detailed research on racism, tribalism and xenophobia, especially in respect to its effect on women, children, and youth;

that the United States, all nations, and The United Methodist Church address the burden of such discrimination on women, children, and youth and promote their participation in the economic and productive development of their communities, especially in respect to:

1. the increased proportion of women migrant workers, human rights violations perpetrated against them, and the contribution they make to the economies of their countries or their host countries;
2. the large number of children and young people, particularly girls, who are victims of racism, tribalism and xenophobia;
3. the rights of children belonging to an ethnic, religious, linguistic minority or indigenous community and their right individually or in community to enjoy their own culture, their own religion, and their own language;
4. child labor and its links to poverty, lack of development, and related socioeconomic conditions that can perpetuate poverty and racial discrimination disproportionately, denying children a productive life and economic growth;
5. education at all levels and all ages.

that the United States, all nations, and The United Methodist Church involve women, children, and youth in decision-making at all levels related to the eradication of racism, tribalism and xenophobia;

Therefore, we further resolve that the General Commission on Religion and Race, the General Commission on the Status and Role of Women, in consultation with United Methodist Women, create a monitoring instrument for assessing evidences of racism, tribalism and xenophobia in programs for and with women, children, and youth;

all mission institutions, schools, and institutions of higher education, annual conferences, and general agencies evaluate current and projected programs to determine their impact in reducing racism, tribalism and xenophobia in programs for women, children, and youth; and

a report be prepared and presented to each General Conference by the General Commission on Religion and Race, the General Commission on the Status and Role of Women, in consultation with United Methodist Women, related to the status of women, children, and youth impacted by racism, tribalism and xenophobia.

Date: August 25, 2015

Signature of the Petitioner: [Signature]

Identification of the Petitioner: General Secretary
Rationale:

Racial profiling is a violation of the respect for human rights. This resolution calls on the Church to be proactive in educating the constituency about racial profiling and establishing networks of cooperation with criminal justice and law enforcement agencies.

Submitted Legislation:

Title: Opposition to Racial Profiling in the U.S.

WHEREAS, racial profiling in the United States, is a practice directed at people based solely on race and has been a concern of numerous civil rights organizations and The United Methodist Church for decades; and

WHEREAS, the insidious practice of racial profiling by law enforcement agencies around the country continues to rise;

WHEREAS, racial profiling is a violation of the respect for human rights, an abhorrent manifestation of racism, and violation of the moral standard of the United States and The United Methodist Church; and

WHEREAS, various states have signed or attempted to sign legislation that would give local law enforcement the right to arrest anyone they suspect is in the country illegally, which violates the equal protection clause in the U.S. Constitution; and

WHEREAS, racial profiling threatens the safety of both U.S. citizens and immigrants;

Therefore, we call on the Council of Bishops, annual conferences and members of local churches to contact their local, state, and federal representatives urging that they prioritize and enact legislation to end racial profiling, and allocate sufficient funds for its vigorous enforcement so as to ensure:

  a. a federal prohibition against racial profiling,

  b. re-training of law enforcement officials on how to discontinue and prevent the use of racial profiling, and

  c. law enforcement agencies are held accountable for use of racial profiling.

THEREFORE, finally, we call on The United Methodist Church through its annual conferences, districts and local churches and under the leadership of the General Board of Church and Society and the General Commission on Religion and Race, in coordination with the General Board of Global Ministries and the United Methodist Women, to be proactive in educating the constituency about racial profiling and establishing networks of cooperation with criminal justice and law enforcement agencies.
Date: August 25, 2015

Signature of the Petitioner: 

Identification of the Petitioner: General Secretary