



The Catholic Worker Anti-Racism Review

A Necessary Tension: From the Editors Lydia Wong, Emmaus House CW

**CW Anti-Racism Review
Editorial Collective:**
Brenna Cussen Anglada
Ellen Euclide
Kayla Jacobs
Laura Lasuertmer
Lincoln Rice
Jenny Truax
Lydia Wong

For more info, to submit a piece, or to get involved, please email:
lincoln.rice@outlook.com

Available online:
<https://goo.gl/vXwHSv>

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Sometimes it's easy to let things slide. There's often just too much work to be done in my community of Emmaus House and in the city of Chicago to take more than an hour or two to parse out even a rudimentary evaluation of how we have been doing at becoming more anti-racist. It's not that race and racism aren't a constant topic of conversation - just a few weeks ago Jason Van Dyke became the first police officer in Chicago in 50 years to be convicted of murder in the on-duty slaying of black

teenager Laquan McDonald - those conversations are easy to have. It is much more difficult to explore how we perpetuate racism ourselves.

Although our house has focused on police brutality toward black and brown people for years, we also must recognize that our good intentions, work in activism, and allyship with groups of color do not absolve or preclude us from classism and racism influencing hospitality within our own home. In our house we are currently trying to explore how consensus decision making and house meetings might better include

guests, who tend to be people of color, rather than only workers, who tend to be college educated and white. It can be a difficult place to sit: identifying the ideal - that people should have agency in the place they temporarily call home -

but then recognizing that we do not have the capacity within ourselves to fully realize our aspirations surrounding power dynamics. It is a constant tension that we hope always exists, protecting us from becoming complacent with a racism that has crept into our rhythm of community life.



The editors hope that the articles in this issue will bring tension into your own communities. We hope that difficult conversations arise about how Catholic Workers can push back against the oppression that occurs not only "out there," but also within our own homes. **Michael McPhearson** from Veterans for Peace explores what it means to have an anti-racist peace movement. **Erin Mansur** from the extended New York CW community writes a letter to white allies. **Lincoln Rice's** article considers whether naming the Catholic Worker as

Open Letter to a White Liberal Anti-Racist Ally

Erin Mansur

To Whom It May Concern:
Let me tell you a story.

A friend and I were going on a trip. He has been a member of the Catholic Worker movement for more than thirty years. He has traveled to countries with travel restrictions, protested around the world, and has even been arrested on the floor of Congress. I am a schoolteacher. I have never been arrested.

We were flying out of LaGuardia to Minnesota and I told my friend we needed to arrive much earlier than he thought we should. I explained we needed the extra time to allow security to search me. Of the two of us, he explained to me, he was more likely to be the one stopped and interrogated by TSA. That may be, I explained, but he is a white man and I am a black woman. I will be the one they stop.

We arrived at the airport and started going through security. Our IDs were checked, we put our belongings on the conveyer belt and we passed through the metal detector. He was waved through, got his untouched bag and waited at the end of the line for me. Even though I had nothing remotely dangerous on me, not even a belt,

the moment after I cleared the metal detector, I was stopped, pulled aside, and patted down. The female agent waved a wand in front of me, then ran her fingers through my hair and around my collar, patting me under my breasts and along my hips.

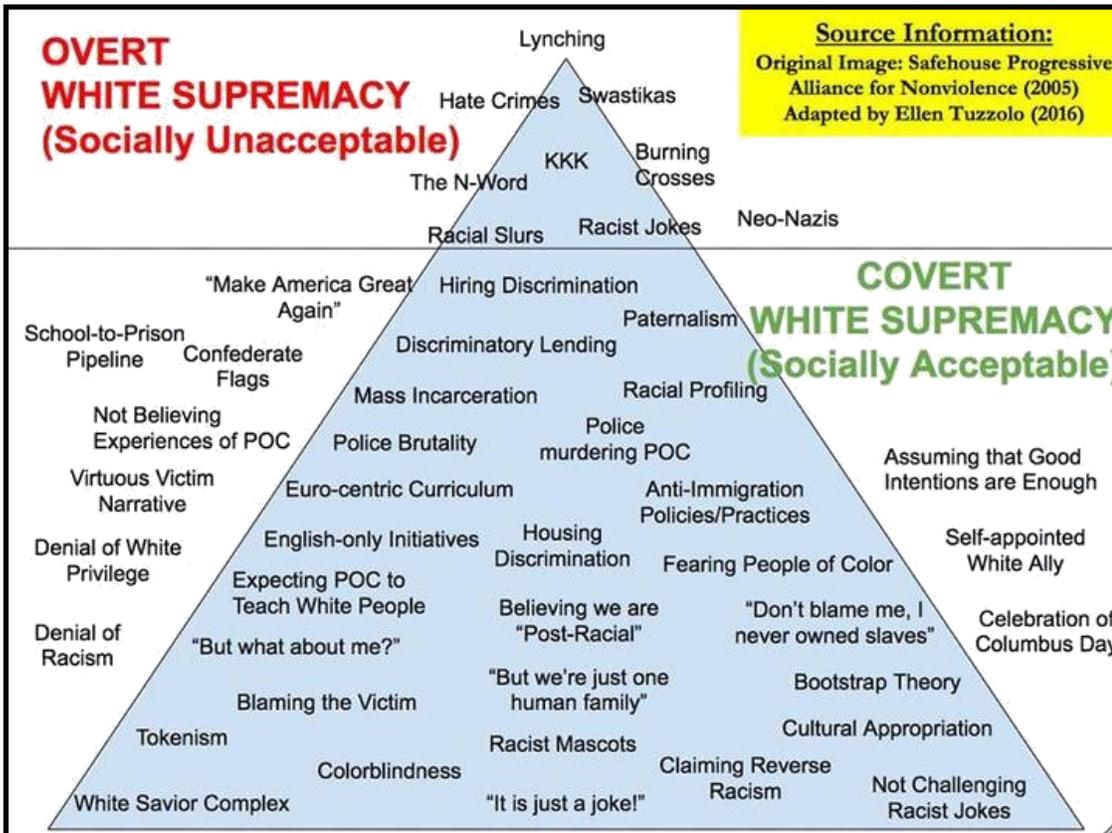
My white friend with an arrest record spanning three decades stood there, watching, absolutely stunned. He saw my luggage searched, items taken out, handled and put back with no other explanation other than it was a "random" check. I could see the outrage beginning to boil behind his eyes and a protest coming to his lips but I shook my head at him, sharply. I recommended he go wait for me some distance away so he didn't have to watch any more.

I submitted to every part of the procedure with a neutral expression on my face and a neutral tone in my voice. I did not fight it at any point. You might be asking yourself, why would I possibly put myself through that without at least lodging a word of complaint?

The answer is simple. As traumatic as it was to go through this, we had to get on the plane.

Someone was waiting for us on the other end. We

had obligations that needed to be met. I could have protested, filed a complaint, or made a fuss. There was no reason for me to be searched so thoroughly. They said it was just a random check. Happens all the time. Well, yes, but experience has taught me and other people of color that "random" is commonplace. A friend of mine, an educated professional, makes it a ritual to kiss his wife and tell her he loves her every time he leaves the house. He doesn't know if that might be the day he doesn't make it home because



“Although he has repeatedly rejected the Establishment...[he] has only the barest awareness that the institutions have not rejected him.”

of a random traffic stop. He is a black man in America. “Random” happens all the time.

So often, we expect it. We schedule it. We make rituals around it.

When I tried to warn my white friend what to expect, he did not, could not, believe me until confronted with the truth himself. Although he has repeatedly rejected the Establishment and has spent his entire career fighting against oppressive institutions, he, like most white liberals I know, has only the barest awareness that the institutions have not rejected him. In fact, the Establishment attempts time and time again to “save” him from being demoted to the status of “marginalized other.”

The fact that he wields immense power even when he doesn’t realize it or acknowledge it—based in large part on the basis of his perceived race—infuriates me. In this conundrum I see the dissonance of white liberal consciousness. When I mention the equation that creates racism [privilege + power + prejudice] I am surprised how many of them imagine themselves somehow outside of that paradigm because they recognize oppression exists. The denials come fast and furious and with it an itemized list of their virtues. They are good people they assure me. They are people who live by their principles. They believe in social justice, in keeping informed about the latest events, and making informed choices that support equality. They follow the Golden Rule “Do unto others as you would have done unto you.” They want to make the world a better place and they go through their lives with the notion that their eagerness is enough to get the job done.

“Like a child with a firecracker on the fourth of July,” a colleague described it once. “They get excited, so eager to move forward and make change, they become inattentive. People get hurt.”

White liberals want change, are willing to work for it. But they forget their vantage point is not the front

line. So used to being in power, they forget they are not the ones who should be in control. They march ahead of us, push us out of our own fight and become even more a part of the problem than the solution.

Well, what’s the point then? Can’t they do anything right? Well, yes of course. Being a white ally is actually a lot like learning a language. You need to work at it constantly, relentlessly, and even after years you may never speak fluently but you won’t get more comfortable with what you don’t know.

Here is how to be a white ally:

First: recognize, acknowledge, believe. Recognize that the truth tellers have knowledge you do not, cannot, ever fully understand. Acknowledge those who are brave and strong enough to share their experiences with you. Don’t deny their hard won wisdom. Believe them when they tell you what their instincts have been honed to recognize.

Ask and listen to people of color who tell you what they need from you. Sometimes it is not to step in. Sometimes it is to get out of the way. It is rare to never that they need you to lead them in the fight for their liberation.

Do not expect resolution. This will not be solved tomorrow or the next day or the day after that. We are talking about the dismantling of institutions that feed you, clothe you, provide you with medical care, and housing. We are talking about the institutions that help you worship your god

and bury your dead. They are large, they are well funded and they will resist you as they have resisted us while trying to remind you that you are favored in all things.

Speak for yourself and to yourself. Relentless self-examination and assertive confrontation of your own biases are a requisite.

Sit with the discomfort of being the face of the abuser for many people of color. You might find yourself wanting to say over and over again: “Not all White people. Not me.” Resist the urge and sit with the uncomfortable knowledge that the experience that engenders the suspicion and lack of trust from people of color has been earned. It may not be you, but how can we tell? Differentiation takes time we do not have. Mistakes in



Sylvia Rivera Law Project

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a racist institution pushes against the spirit of Dorothy and Peter, or embraces it. We've included a practical tool created by the Western States Center, and adapted by **Karen House** to be more specific to communities interested in confronting their own racism. Lastly, **Kayla Jacobs** from Nativity House shares part of her personal experience with racism and her journey towards combating racist immigration policies within the context of community.

We desire these articles to be neither a pat on the back for how far we have come, nor an indictment of shame for how far we have to go. Although they may contribute to a foundation of understanding racism, the articles also are not meant to breed circles of endless debate surrounding choice of words or hypothetical situations. What we



Ade Bethune

do hope for is that the ideas offered bring discussions that move you, your houses, and your wider communities into thoughtful action. In following the teaching of the Apostle James, let us not be just hearers of the word and so deceive ourselves, but may our houses and communities become the doers of anti-racist practices.



Open Letter, continued from page 2

who to trust are deadly to people of color. My ancestors stood naked on an auction block while white men ran their hands over their bodies. My grandparents were threatened with lynching for exercising their right to vote. My parents were of the generation that sat in newly desegregated schools. You can sit with the discomfort that you feel with that knowledge. We don't need guilt. Guilt is useless. Just because you weren't the ones that enslaved them doesn't mean you don't benefit as a white person from that legacy. Sit with the discomfort that brings you.

I have listened to white friends I have had for years exclaim how tired they were after a one day workshop on anti-racism. They popped an aspirin and claimed they needed a nap. I took my daily dose of high blood pressure medication and went back to work. Don't be mistaken. No person of color is comfortable doing this work and we are not anesthetized to the trauma of it. It takes a toll on our physical and mental health, which is only reinforced by the blindness as well as the shock and awe of a strong white ally.

We simply have no choice.

We do not have the time for your exhaustion. We do not have the time nor do we have the inclination to teach you what it means to be an ally. We have to teach 11-year-old brown boys to resist the urge to run from an angry white man with a gun, to turn and put up their hands, and to announce their vulnerability in a loud clear voice so as to make it home to their mamas at night.

What I hope is that instead of using me and other people of color as the breadcrumb trail to the truth and liberation you want to bring about, you will instead turn to other white allies. You will instead become the white ally others can turn to for the answers they need to dismantle the "filthy rotten system" from your end of the equation.

I welcome you to the fight. As the line in my favorite movie goes, "This time I know OUR side will win."



The Catholic Worker as Institution

Lincoln Rice, Casa Maria CW

In “Lament. Repent. Repair. An Open Letter on Racism to the Catholic Worker Movement” (2017), a group of Midwest CWers composed a statement naming the CW as “a racist institution.” (The statement was published in the previous issue.) Though the movement had always condemned racism, the statement attempted to address the ways in which the movement itself has adopted and supported a racist U.S. American culture.

There have been some well-known figures in the movement who have strongly rejected the statement. A common thread among those critiquing the statement is that the CW is not an institution. I believe that the institutional nature of the movement plays a key role in how it has perpetuated racism. Therefore, this article will explain in what manner the CW is an institution.

Those defending the statement share narratives that rightly illustrate the institutionalized shortcomings of the CW movement regarding racism. Those who disagree maintain that these shortcomings are only individual examples, since the CW is not an institution. Recognizing the institutional aspect of the CW can aid the movement in coming to grips with its institutionalized culture of racism. This article will proceed on two fronts, analyzing Peter Maurin’s view of institutions and addressing the arguments of CWers who oppose viewing the CW as an institution.

Peter Maurin’s Vision of Institutions

In his very first essay published in the first issue of the paper, Peter contrasted institutions with corporations. I will quote the essay in its entirety, using the updated version that Peter published in December 1935:

I. Institutions—Corporations

1. In the first issue
of the *Catholic Worker*
appeared this essay:
2. Jean Jacques Rousseau says:
“Humans* are naturally good
institutions make them* bad
so let us
overthrow institutions.”
3. I say: “Humans* are partly good
and partly bad
but corporations

not institutions
make them* worse.”

4. “An institution,” says Emerson,
“is the extension
of the soul of a person*.”
5. Institutions are founded
to foster the welfare
of the masses.
6. Corporations are organized
to promote the wealth
for the few.
7. So let us found
smaller and better
institutions
and not promote
bigger and better
corporations.

Rousseau believed humans were at their best when they were at their most primitive. Maurin disagreed, believing that humans in their most primitive state struggled with evil. Maurin promoted small institutions to foster the goodness in people—to create a society “where it easier for people to be good.” When Maurin published the above essay in 1935, he followed it with “Some Institutions,” in which he listed his three point program for society: (1) round table discussions, (2) houses of hospitality, and (3) farming communes. In essence, he was promoting the CW program as an example of a positive institution in society.

In “Institutions and Corporations,” an undated and unpublished essay (available at the CW Archives at Marquette University), Peter clarified his positive view of institutions in contrast to his negative view of corporations. In part, Maurin stated:

3. It is in institutions
that ethics are taught
and acted upon.
4. When institutions
take leaves from the book of business
they are no longer institutions
they are corporations.
5. Corporations are organized
to procure wealth for the few.
6. Institutions are founded

CW as an Institution, continued

to promote the welfare of the many.

7. Corporations are moved by greed
institutions are moved by creed.
8. The technique of institutions
is idealistic
9. The technique of corporations
is materialistic.

Lastly, in multiple essays, referencing Pope Pius XI's social encyclical, *On Reconstruction of the Social Order (1931)*, Maurin stated: "We want to reconstruct the social order through Catholic Action exercised in Catholic Institutions." Maurin clearly envisioned the CW to be one of the leading institutions in reshaping the social order into what he termed, a "functional society."

Critics of the CW as Institution

This section will address arguments against the open letter from longtime Catholic Workers—all white men who have been in the movement since before the 1980s. Their disapproval was communicated through an online CW discussion and for the purposes of this article I will not use their names. I would rather focus on their arguments. One critic states that institutions are large, have money, property and "real political and economic power... none of the identifying markers of an Institution exist in any CW I have ever been in." Another wrote, "'The Catholic Worker is a movement, a praxis with precarious, temporary 'experiments in truth', when it becomes institutionalized and co-opted by power, wealth and status it is dead.'" First, Peter Maurin would disagree with these critics on how an institution is defined. Second, compared to the people and families that come to the CW for help, each community does have its own share of power, wealth, and status. It may pale in comparison to corporations traded on Wall Street and the military industrial complex, but the power and influence of the CW has made a mark in society.

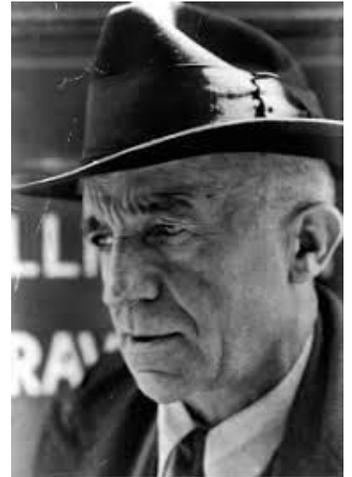
Another critic did not explicitly deny the institutional nature of the Catholic Worker, but betrayed a misunderstanding of how racism functions. He wrote, "When Catholics or Catholic Workers are racists (as we all are at times) we are betraying what we claim to believe in. When a Klansman or a Nazi, on the other hand, is a racist, they are being true to their beliefs. When Catholic Workers are racist, to use the language of the open letter, it is despite our intentions. Klansmen and Nazis are racists because of their intentions." Essentially, he

claims that the CW is not a racist institution because it is not the intention of the CW to be racist. As the black Catholic liberation theologian Bryan Massingale notes in his already classic text, *Racism and the Catholic Church* (2010), racial prejudice "functions as a largely unconscious or preconscious frame of perception, developed through cultural conditioning and instilled

by socialization" (p. 26). He continues, "For many white Americans are ensnared, entangled, and enmeshed—malformed, conformed, and deformed—by a value-laden web of racial significance and meaning that it is largely invisible and outside of their conscious awareness" (p. 33). Massingale is arguing that the harm caused by racism largely occurs within our social institutions despite the intentions of white Americans. Nevertheless, lack of intent does not diminish the harm or the racist nature of American society. The CW statement on race follows a similar assumption. The unconscious racist culture of the United States has also informed the culture of the CW movement, forming it into a racist institution. To dismiss the unconscious culture of racism in the CW movement is to ignore significant harm.

To be fair to the statement's critics, even Dorothy Day stated, "we are not organized as an institution of any kind" (November 1955 NYCW). Dorothy, who was less systematic and precise in her writing than Peter, did not want the CW to become impersonal institution that replaced personal responsibility. Though the CW may not be a large impersonal corporation, it is an institution with its own cultural identity informed by many sources, including the racism of American culture. The statement's authors hope that the larger CW movement will recognize those implications and take concrete steps to transform the CW into an anti-racist institution—one that will focus on correcting faults previously unnoticed.

****In the the Easy Essays above, an asterisk indicates that the original word was changed from a masculine noun to a more inclusive term.***



Cara a Cara

Kayla S. Jacobs, Nativity House Catholic Worker

I am part of a mixed race family. My dad's family is German and my mom's is Mexican. Being a mixed race kid in a small Midwestern farm town wasn't necessarily the easiest thing. Some people would forget that I was half Mexican and make "wetback" jokes in front of me. Some would remember, and still do it. Others would be a bit more blatant and ask me condescending questions like, "Can you count? A lot of Mexicans don't know how to count." As tough and confusing as that was for me, it was harder for my *primos* who were fully Mexican.

One of the greatest blessings of my childhood was growing up with a cousin who was the same age as me. We were inseparable. We'd hang out after school every day and sign up for the same sports and extracurricular activities. Every weekend was a slumber party. She was my best friend then, and remains one of the most important people in my life. When we were in sixth grade, my cousin and I became good friends with a boy in our class. Every day, the three of us would all eat lunch together and play at recess. Then one day, out of the blue, the boy told us that he wasn't allowed to be friends with my cousin anymore. The reasoning? His mom was concerned that he was getting too close to a Mexican girl. I'll never forget my cousin's sadness as she cried, but much worse was her embarrassment.

When he told us the news I was furious and wanted to shout at his mother and defend my cousin, but I was utterly speechless and confused. We were eleven years old. I just couldn't understand how an adult could pass that kind of unfair judgement on a child. Why did my cousin have to feel embarrassed and lose a friend just

for being herself? And why, I really couldn't understand, was he still allowed to be friends with me? Was it because my skin was slightly lighter than hers? Was it because I had a white last name? Unfortunately, as I came to realize, the answer was yes – that was exactly why he was still allowed to be friends with me. But she was my cousin! We were from the same family. We had the same blood. We had the same ancestors. That was the first time in my life when my whole world was shaken by racism; even at that young age, I recognized its irrationality.

Fast forward several years to 2011 and one of the most impactful moments of my life. It was a cold Chicago winter morning and I was outside of a for-profit ICE immigration detention center. Every Friday morning a group of us would gather outside of the detention center to pray a rosary and comfort family members of people who were being deported that day. The weekly gatherings were both an act of mercy - comforting the afflicted - and an act of protest. While we wanted ICE to know that they weren't welcome in our community, more importantly, we wanted those being deported to know that they were. A big image of Our Lady of Guadalupe, the Mother of the oppressed and lifter of the lowly, was the sign we used to communicate that message.

Every Friday, towards the end of our rosary, we would start to see the buses pulling out, filled with family members and friends who were about to be deported, after many months of inhuman treatment and separation from their families. On that particular morning, the buses were leaving a little later than usual. Our bus



Artwork: Pheobe Wall

continued next page

Cara a Cara , continued

(the bus I was on taking me back to my university) met their bus on the street, and we were right next to each other. At that moment, I looked out my window and I was face to face, *cara a cara*, with a man who was about to be deported. I lifted my hand to the window, and he did the same. We both cried. That moment propelled me into the work I have done since, and ultimately brought me to my life as a Catholic Worker.

It was instant. Literally right then and there I decided I needed to work for justice full time. Since then, I have been privileged enough (and it is a privilege) to do that. All of my adult life I have been working in different capacities with immigrants and refugees, from living in community with immigrants on the South side of Chicago, to hosting “Know your Rights” events and Spanish candidates forums, to taking refugees to Capitol Hill to influence policymakers, to dropping a “Sanctuary” banner during a hearing for an anti-sanctuary bill.

Anyone who has been working on immigration issues for a sustained period of time over the last decades will tell you that it has always been a challenge, as no recent administration has had a truly compassionate and comprehensive immigration policy. However, over the past two years, it has all gotten a lot worse.

November 8, 2016 was a horrible day for social activists working with immigrants and refugees. I felt sick and lost, and those feelings escalated the next day when I received a concerned call from my *abuelita*. She called to ask me if they [the new administration] were going to take away my grandpa’s green card. I assured her that they wouldn’t, but honestly at that point (and still currently), I wasn’t confident. Nothing would surprise me now. That enraged me. For the Latin@ community, we

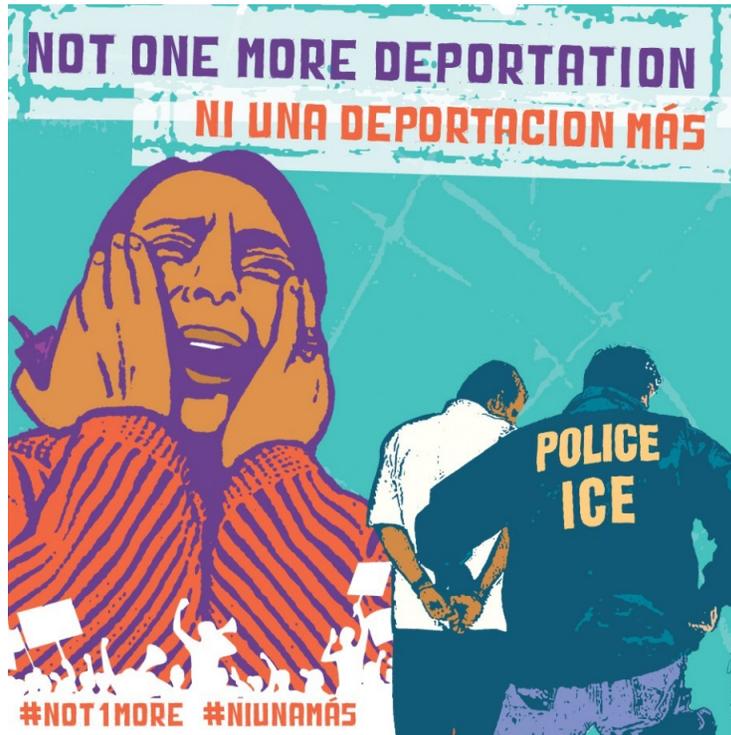
are living in a time of increased fear and are subject to increased racism and hate crimes.

I often find myself bewildered and contemplating how, as a society, we got here. At the core, I believe the answer is sin. The sin is racism and separation, and policymakers are capitalizing on it. Under the guise of national security, leaders are fostering inter-racial tension. This guise leads to justifying the unjustifiable: a border wall, a ban on Muslim immigration, a block on asylum seekers, caging children, and mass deportation. Division is their strongest tool to keep the oppressed, oppressed.

If racism and separation are the sin, then community - as always - is the answer. If division is the tool being used to ensure oppression, then our response must be to open our arms wider. When my

cousin and I were kids we were separated from our friend. Those who are most afraid of refugees and immigrants have likely never known any well, and have isolated themselves from the reality of those communities. When divisions in a community prevail, then it is difficult to see someone face to face and look another in the eyes, which could truly be a transformative experience.

When I was face to face with someone being deported I couldn’t not be moved to action and love. *Cara a cara*. “For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully” (1 Cor. 13:12). La Virgen de Guadalupe, Lifter of the Lowly who looks us in the face, *rogad por nosotros*.



Artwork: Melanie Cervantes



Tools: Distancing Behaviors of White Folks

Dominant groups often find it difficult to talk about oppression. Specifically within racism, many white people have been taught to “not see color,” to avoid inter-personal conflict, and/or to assert they are a “good” white person. The behaviors listed below are common pitfalls that white people fall into when discussing racism. Some questions for reflection: 1) How can you or your community better respond when these behaviors show up? 2) If you are white, what situations bring them up in you? What personal work do you need to do to address them?

Tactic	Explanation
Denial	Denial of existence or responsibility for the oppression. When an issue involves racial justice: “It’s not about race, it’s really more about class.”
Deflecting, Minimizing	Changing the subject, minimizing oppression: “Enough about racism, what about the drones in Pakistan?” or, “People of color may have it rough here, but at least they’re better off than people in Afghanistan or Syria.”
Blaming the Targeted Group	When faced with an incident of police brutality against a person of color, thinking, “What did the ‘victim’ do to deserve it?”. Respectability politics.
Over-Analyzing	Nitpicking about definitions of oppression, when one wouldn’t do the same for other subjects. Debating the problem ad nauseum without taking any action.
Scapegoating	Shifting conversation to an extreme example of <i>someone else’s</i> oppressive behavior. “We’re an all-white community and haven’t really looked at racism in our communal structures, true. But you should listen to my mother-in-law! She’s so racist! It’s terrible!” The accusing person feel righteous, and meaningful discussion is closed down.
They Just Didn’t Know	Rationalizing racist comments or behavior: “It was only a joke, don’t take everything so seriously. They don’t know any better. We don’t want to make a scene.”
Targeting the Expert	Without a real relationship, asking a person of color to represent all others in a tokenistic way: “What do Arab Americans think about the Syria situation?”
Claiming Innocence	“There aren’t that many people of color in our town, so our community doesn’t need to prioritize addressing racism.” or, “We participate as little as we can in ‘the system’, so we’re not responsible for structural racism.”
Competing Victimization	Claiming that people of color have too much/enough power: “The events of the local Hispanic culture group are diverting resources away from our (very important) ministry to women.”
Savior Complex	Unrealistic view of oneself as indispensable to people of color without acknowledgment of the privilege dynamics present. Guilt, shame, and a desperation to help, without being asked. “White hero” complex.
Superiority Complex	Inappropriately taking leadership positions within communities of color; overestimation of one’s education and skills and underestimation of one’s inexperience; “I know best” attitude.
Sympathy Trap	Outrage over racism morphs into pity, causing white people to act in disempowering, paternalistic ways; over-analysis without action; focusing only on the results of racism while underplaying groups’ resources and successes.

Building an Anti-Racist Peace Movement

Michael McPhearson, Executive Director of Veterans for Peace

The following is a statement made by Michael McPhearson, former UFPJ Coordinator and the Executive Director of Veterans for Peace. Reprinted with permission.

I have been asked to make comments about deepening anti-racism work in the peace movement. Perhaps another way to understand this is how to support a movement for racial justice, and specifically Black liberation, that we understand invigorates and moves us towards a stronger peace movement.

In Veterans For Peace we ask members to use *Peace at Home, Peace Abroad* not as a new initiative but as a lens for organizing and a narrative about war and peace, violence and non-violence. It is a tool to pull out of our organizing toolbox as a way to talk about how war impacts communities here at home, and how injustices here are connected to wars abroad. We understand that we cannot ask people to act on issues of war abroad when facing extreme challenges here at home. The *Peace at Home, Peace Abroad* lens addresses issues across the spectrum of peace and justice struggles. It is a framework to build a broad movement based on the understanding that we must have both peace at home and peace abroad to truly have peace.

Please consider three points to remember that are foundational to broad inclusive movement building:

1. There is no one answer or a silver bullet to building solidarity.
2. Organizing is always about relationships and relevance (Are we connecting and presenting issues and struggles in a way that makes them relevant to people's lives?)
3. Do we understand and believe that the struggle(s) is directly tied to our own struggle and inextricably bound together? If not, we do not understand and feel the human connectedness of our struggles, we cannot be effective allies and the people most impacted by the issue will smell opportunism and insincerity.

Over my years in the peace and anti-war movement, I have seen organizers bemoan our lack of ethnic, color and youth diversity. One factor I have tried to help peo-

ple see is that activists of color, especially long-standing leaders, are very much aware of how war impacts local communities. However, they have real-time, in your face struggles to fight. This means that showing up for anti-war/peace activities means doing double duty. They have little motivation to join anti-war efforts unless doing so will positively impact their home front work. They have no guarantee or reason to believe it will. They have seen little evidence that peace activists will meaningfully support their struggle. This makes it questionable as to whether activists in the overwhelmingly White peace movement understand how or are willing to be the kind of allies needed. This applies to movement work as well as intentional personal transformation in terms of changing their own social behavior and dealing with their own privilege to help tear down White supremacy to re-arrange the social and economic order. It does not make strategic sense to put energy in a place that will

“Peace allies must make peace relevant, and show up in a supportive and real way that clearly demonstrates a domestic stake in struggles here at home, whatever that struggle may be.”

make no difference in the eat or don't eat, have a home or be homeless, New Jim Crow incarceration environment, job or no job and life or death struggle people of color face in the U.S.

Take for example the July 4th, 2014 weekend in Chicago during which there were 82 shootings, 14 of them fatal. How many happened in the Black community I don't know. I do know that when people in Chicago woke up Monday morning July 7th, no matter their color, they were not thinking about Israel's bombing of Gaza over that weekend, or the conflict in Syria. And while many people in Chicago care about the Palestinians and Syrians caught in the middle of those conflicts, most are naturally much more concerned with their own personal safety and the lack of peace in their neighborhoods and streets.

So peace allies must make peace relevant, and show up in a supportive and real way that clearly demon-



Photo: Johnny Silvercloud

However, we as peace activists must understand that the central question is not militarization of the police. That is an outcome. Racism is fundamental to how the West wages war today through dehumanization. The foundation for that dehumanization abroad is dehumanization of brown and black people here at home, via domestic policy and socialization. This is different than simply confronting police misconduct and militarization. Confronting White supremacy gets at the root of why the misconduct and militarization is acceptable. Confronting home

grown racism (and Islamophobia

as another example), undermines the dehumanization that provides justification for the collateral damage of drone strikes, so-called precision bombing, torture and indefinite detention.

To take an understanding of *Peace at Home, Peace Abroad* a step further, we must also remember the role of patriarchy in war, as its central to our global social and economic relationships. It doesn't take much to see the definitive connection between how women and children are impacted here at home and abroad, especially by war.

I have touched on just a few of the wide range of issues directly related to *Peace at Home, Peace Abroad*. To build the broad progressive people's movement we need to achieve peace and justice in this world, we will need to engage people in other movements. It is not our place to take lead, rather to engage with empathy and solidarity, understanding that there will not be peace abroad if we do not work for peace at home.

- January 22, 2015



The Catholic Worker Anti Racism Review

C/O Lincoln Rice
1006 N 22nd Street
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What We're Reading

A few books by radical authors and activists who have been challenging and motivating us lately:

From Black Lives Matter to Black Liberation
by Keeanga-Yamahtta Taylor

An Indigenous Peoples' History of the United States
by Roxanne Dunbar-Ortiz

This Bridge Called My Back

ed. by Cherríe Moraga and Gloria Anzaldúa

Assata: An Autobiography *by Assata Shakur*

I Hotel *by Karen Tei Yamashita*

Emergent Strategy

by adrienne maree brown

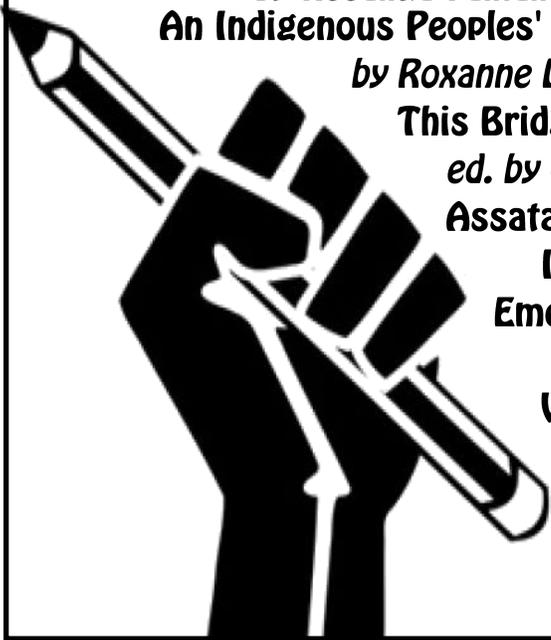
Waking Up White *by Debby Irving*

The Cross and the Lynching Tree

by James H. Cone

What Does Justice Look Like?

by Waziyatawin



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