

Black & White: Healing Racial Divide

(Sample Read)

Introduction:

Clearly, every problem facing the black community is not due to racism. African Americans, like other ethnic groups, have their share of problems with issues such as crime, single parent homes, and poverty to name a few. A strong case can be made that some of these issues are a result of racism. If African Americans could resolve every internal issue that exists within their own community, there still would be limited capacity to experience true freedom and equality in a society that continues to employ systemic racism.

Therefore, we must come together and have tough talks by getting past two conversation killers: *White-guilt* and *Black Unforgiveness*.

White-guilt is a feeling of condemnation that some whites have when discussing racism. It leads to a defensive posture and ultimately to accusations of being blamed for the ills of blacks. Guilt is a sign that the person is not approaching racism with the right posture of self-evaluation. Those who have guilt will often *Defend, Deflect, and Deny*.

For example, a middle-aged Caucasian woman came to a book club event to discuss racism with the author. She came prepared with statistics on various causes of black problems such as abortion, school drop-out, single parent homes, and more. When asked if she also had statistics on how racism affected blacks, she said, "No."

Why did she feel compelled to dig up statistics on everything except racism? To cover her guilt by suggesting racism was not a widespread issue – thereby putting all the blame on blacks themselves. She could have researched and discovered how the post-civil war racist systems of peonage, pig-laws, and black codes decimated black families through mass incarceration, heavy debt, and even murders. When thousands of black men are taken out of the family and placed in prisons, it creates single family homes and other issues such as poverty and crime. Such occurrences tend to have a long-lasting impact and could affect families for several generations.

Again, all black single parent homes today are not due to racism, but we should acknowledge the toll those racist laws took on black families. To successfully discuss racism, we should not convolute the subject matter, and we should approach the conversation humbly asking three tough questions:

- What were the historical mindsets and biases toward race?
- Do I have any of those mindsets and biases today?
- If so, what must I do to change?

This book was not written to heap guilt upon my Caucasian brothers and sisters for the

sins of the past. The information in this book about the antebellum south, confederacy, and slave related issues is not provided to hurt, but to help usher in truth that will lead to racial healing.

Black unforgiveness is the incorrect posture that manifests in anger and frustration when discussing racism with white people. Hardline-tones and statements such as, *you just don't get it*, tend to shutdown conversations.

These statements create a tense environment where white people may feel intimidated and incapable to contribute to the subject matter. Instead, blacks should also come humbly into the discussion – being careful with their choice of words and demonstrating patience with others.

I do make a sincere attempt to address racism from a neutral place by providing analysis and constructive suggestions for both blacks and whites.

For non-Christian readers, biblical scriptures are contained in this book with no intentions to proselytize anyone. Their purpose is to connect with Christian readers because, as I point out in a later chapter, racism runs rampant in the Christian church. I hope the presence of scriptures does not hinder your reception of the overall message of the book.

I am convinced racial healing must be approached with 100% engagement from both sides.

With the heightened social justice awareness, could 2020 be the beginning of true reconciliation for the races, not only in America, but around the globe? Will the social justice movement progress beyond a few law modifications and broken promises by those in seats of power?

My Momma was born in the 1920s, survived the great depression, and experienced the humiliation of racism through Jim Crow laws. She only had an eighth-grade negro education. But she often repeated a saying about situations that were difficult to change. She said, “We’ll see.”

We’ll see if the world is ready to have those uncomfortable conversations about race. We’ll see if people are willing to be humble and seek racial healing. We’ll see if each person is willing to look deep within, face the challenges of coming together, and truly work toward racial unity.

I have a firm belief and a constant hope that every race from every corner of the world will come together with love and respect, to reduce racism to the minority, and elevate love to the majority.