

**Interview with Tiffany Kyser by Linda Ferreria
Taped at the Episcopal Church of All Saints,
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Transcribed by Catherine Crouch**

Tiffany Kyser Yeah. My name is Dr. Tiffany Kyser. This camera? This camera? Right in between. Okay. My name is Dr. Tiffany Kyser (She, her) and I serve as an educator, and I work in education policy and social justice. You're welcome.

Linda Ferreira Well, thank you for being here as our consultant, familiar consultant. Thank you. So, I want to start with a very broad question of how you would define anti-racism.

Tiffany Kyser Yeah, I think how I would define anti-racism starts with defining racism first. And I understand and define racism as a form of systemic oppression that is based in and upholds white superiority and Black, Indigenous and or People Of Color inferiority. I think it should be noted that racism is intentionally designed via policies, practices, structures, ideologies, and procedures.

Tiffany Kyser Okay. So how I define anti-racism starts with how I define racism. I define racism as a form of systemic oppression that is based in and upholds white superiority and Black, Indigenous and or People Of Color inferiority. It should be noted that racism is intentionally designed via structures, policies, values, beliefs, set ideologies.

Tiffany Kyser It should be noted that racism is intentionally designed via people, policies, practices, structures, ideologies, processes that delegitimize, that dehumanize, and that decenter People and Persons Of Color. And so anti-racism is the upending of those policies and practices and structures and ideologies, it's changing them so that People Of Color are centered, so that People Of Color are humanized, so that People Of Color are believed. And what they share is not only belief but translated into decision making. So that's how I define anti-racism.

Linda Ferreira That's very helpful. And I'm asking you to act as a consultant to us. You may already have some thoughts about our project at All Saints and how we are conducting the process, how we are defining guiding beliefs...that sort of thing.

Tiffany Kyser Yeah, I think that's a great question. As a consultant, kind of, what am I... what are my impressions of the work, the anti-racist work that All Saints Episcopal Church is engaging in? And I think both as a consultant, as someone who has been a part of, at times, a part of the All Saints community. The first thing that I thought of when I heard of this commitment at All Saints in leadership at All Saints, but also the Diocese, the Episcopal Diocese broadly in the city of Indianapolis is a great appreciation, but also great, great questioning and I think healthy questioning as a Person Of Color and as someone who's deeply invested in realizing or at least advancing the work of anti-racism at All Saints and for the city of Indianapolis, I thought about four things. First thing I thought about was leadership... that.

Tiffany Kyser I think about four things. The first is leadership. And, so, not only in the Diocese, but at All Saints, are leaders committed to the work of anti-racism? Are they committed to loving their parish community through this?

Tiffany Kyser Okay, so the four things I think about are:

The first one is (1) **leadership** and is the leadership not only of All Saints, but of the Episcopal Diocese deeply committed to anti-racist work and the anti-racist journey. And by work, I mean engaging in conversations, engaging in decisions both individually and collectively that are going to, no doubt, elicit discomfort. And, that not only demands a lot of commitment, but it also demands a lot of deep introspection. And, is there a commitment to do that for the Leaders Of Color? Are there enough resources to support and sustain that commitment while being a Person Of Color leading that work for folks that are leaders at the Diocese or at All Saints that aren't Persons Of Color? Is there enough requisite planning to always position oneself as a non-Person Of Color, engaging in anti-racist work with deep---what I call---critical consciousness, which is the willingness and the ability, again, the willingness and the ability to perceive how some benefit, in this case, from a racial hierarchy and some don't. Yeah, and so that's what I think about in terms of leadership. Are there structures in place for leaders in terms of succession to sustain that commitment at the leadership level as different leaders move on and new leaders come in?

The second thing I think about, and it's two pronged, I'll say two and three is (2) **Persons Of Color and joy**. So, BIPOC or Black, Indigenous and or People Of Color's joy, and (3) **white accountability**. Often when organizations engage in anti-racist work or broader social justice work, there is.... there is sort of an assumption of who the audience should be? And, that assumption is often someone who is not closest to issues, of whatever issues being discussed in this case, of racism. And so often anti-racist initiatives, from my experience and what I know through research, is that we often cater our messaging and our design to people who don't experience racism, but rather are the perpetrators of racist behaviors, racist decisions, racist policies... often unintentionally. And what happens is, is that People Of Color within that organization are put in a situation where they have to re-engage in stories and questions that re-inscribe pain, that re-inscribe what I call sort of this engagement in the entertainment of trauma, of sort of coming to one's realization that racism is, in fact, real off of the voices and the tongues of people who are sharing their lived stories, who have to re-live harmful experiences of racism. And, finally, that the great and deep and rich contributions of Black, Indigenous and/or People Of Color is decentered. The celebration, the joys, the assets, the gifts, all of the things in our history and our parish's history that have been unwritten... instead of centering those experiences in BIPOC joy...we often cater these initiatives to individuals who are not experiencing racism, and those persons are often white persons. And, so we have to be really thoughtful in engaging in initiatives of who is the initiative attempting to serve and in what ways might we be unintentionally engaging and centering particular groups of people in those conversations and then harming and decentering others?

The last thing I thought about- so we have leadership, we have BIPOC joy; we have white accountability- is (4) **resources**. And so often these initiatives are situated seasonally. There's a reaction. There's something happening socio- politically.

Tiffany Kyser Then the fourth thing is resources. So, a lot of times when organizations engage in anti-racist work or social justice work or any kind of transformative change initiative. Broadly, there's often a very discrete allocation of resources, and there isn't - for a myriad of reasons and a myriad of competing conditions- variables that situate an initiative such as this is very discreet. And, by engaging in anti-racist work without the proper resources, and that means the allocation of people and individuals in terms of jobs and roles, part time and full time; this means resources and allocation of dollars. This means resources in terms of how leaders afford who and what time in terms of different initiatives and what is prioritized. So, when I talk about resources, I'm talking about that

broadly. So, when there is a very sort of often unintentional forecasting out and commitment to how to sustain resources long term, what often happens is that an anti-racist initiative or an initiative focus on racial justice and racial reconciliation is positioned as seasonal. It becomes temporary. It becomes disproportionately led by volunteers. Those volunteers disproportionately tend to be People Of Color or white persons that have some sort of proximity to experiences of racism, i.e., a Person Of Color who is a child, who is a partner. There is some moment, a flash point in one's life where there was a legitimizing of racism being real and a realization that this is a harmful practice, that we all are socialized into, that we all perform every day, and that Persons Of Color and white persons engage in those things quite differently. And, there are different advantages and disadvantages in that structure. So, this idea of resources is, is something that I thought about as well as I was a consultant in beginning early conversations with All Saints Episcopal Church on this endeavor, very exciting, but also with love.

Cautiously asking those questions about leadership, about how is this initiative centering BIPOC joy as opposed to BIPOC pain? How this initiative situates white accountability. It's not calling people out, but calling people in, who may not have lived their lives marked as a racial body. And then lastly, resources. So, beyond a temporary initiative, how is this going to sustain itself long term?

Linda Ferreira You're speaking about all the elements involved, and you may know this project well enough to have some actual specific recommendations for us. Actually, I know of one or two you've already made that we could talk about, but I'll let you respond first.

Tiffany Kyser I think... I think some offerings, um, maybe not recommendations, but just some offerings to be considered. And, I pull from Dr. Cynthia Coburn's work. She does a lot of work around scale and innovations and how organizations and communities can engage in a collective, communal, transformative effort. And I consider All Saints work around anti-racism, quite transformational, quite exciting, quite complex, is ownership. So, there's four... I'm going to talk about four things: **(1) ownership, (2) depth, (3) spread and (4) sustainability.**

So, in terms of **(1) ownership**, who is who is owning this initiative and by that is whose voices and perspectives are going to be centered. And that requires a deep reflection on the history of All Saints through a racial prism, through a racial lens. And we know, historically, that People Of Color have been positioned as not fully worthy through the lens of multiple organizations within our country's history. And so that comes, that brings and bears, and it comes with a lot of harm. And, so often to center People Of Color requires reconciling harm, requires being honest about how one's institution has been complicit in harm, requires not only an apology, but actual deep commitments beyond a temporary period that's often reactionary to a flashpoint in the community or something happening broadly in the city. So, I think this idea of ownership, how is - how is this one offering- is - how is this effort authentically centering persons who are closest to experiences of racism at All Saints?

The second offering is this idea of **(2) depth**. Often organizations who engage in anti-racist work or work broadly around social justice or changes broadly tend to focus on the technical... that is programmatic, i.e., the book study, having a special keynote come and speak, watching a film, a resource page where you announce your, your anti-racist initiative, your vision, and you have a list of resources. All those things I say that "tongue in

cheek” are not to dismiss; they're not to minimize. They're deeply important, but I would offer that there should be a depth in the work that's beyond programmatic and that moves into values and belief sets. So, it's beyond sit-and-get. I sit and read. I sit and talk. I sit and watch.... to how am I situating what I'm learning?

Tiffany Kyser Okay. So, beyond sit-an-get to how am I situating what I'm learning, what I'm watching, what I'm reading, what I'm perceiving and internalizing it and comparing it and contrasting it to my own values, my belief sets. How do I create in this anti-racist work a level of depth that excavates tensions, that excavates paradoxes, and how do I wrestle with that in community as a spiritual practice? So that's a second offering.

A third offering is **(3) scale and spread**. So, as I begin to scale this across parishioners and across parishes: how do I spread this practice of interrogating, interrogating one's values and belief sets and compare and contrast that to what the Diocese is espousing in terms of anti-racism? So how do I take the institutional leadership statements and commitments we have? How do I take my individual and communal work? And how do I kind of compare and contrast those things to stimulate difficult decisions, different... excuse me... reorientations, reinterpretations of my day-to-day practices from where I live to who I spend my time with, to what I consume, to the deep mental models I may have about who's qualified to engage in this work and who isn't, whether or not I can believe this work or I can't, whether or not my labor should be dedicated to this work, or it shouldn't. So, I think this idea of scale and spread is important.

And then the fourth is **(4) sustainability**. Are we committed to anti-racist work at All Saints Episcopal Church beyond a season? Do we have structures in place, policies in place, procedures in place, practices in place to continue telling this narrative so that as people transition, parishioners, leaders and new folks come in, there is continuity. Am I prepared as a parishioner, am I prepared as a leader of a parish? Am I prepared as leader of the Diocese to have this be a commitment for as long as the Diocese exists, for as long as the parish exists? So, this isn't a short-term commitment, this work. This is a daily commitment. This is a lifelong commitment and journey. This is every second of every minute of every hour, of every day, of every year, of every decade, of every century that I'm creating and cultivating and nurturing and welcoming a safe environment where we are going to love each other. To be anti-racist, we're going to love each other. To be anti-racist, we are going to love each other. To be anti-racist...

Linda Ferreira Thank you.

Tiffany Kyser You're welcome.

Unknown Person Amen

Linda Ferreira Given the hope that we that we have a hint of that vision, and when I meet with other parishes, Saint Christopher and Trinity, the exact spot you were describing how to get from sit-and-get to broader, deeper engagement comes up again and again. And what I hear (I'm early in this is just a few years on this committee) what I hear from longer term people is that they get discouraged about that deepening and spreading. If you have thoughts about (I have some thoughts about the linking up) but if you have thoughts about how.. how we help first ourselves and then how we invite the Diocese to take part in that whole spread. Mm hmm.

Tiffany Kyser Yeah, I think it... I think it... there're two thoughts I have. One I would offer that it goes back to my... I would offer that your question around a barrier that some parishes are having around spread and scale of anti-racist work that as I offer those sort of four offerings of what to consider in this anti-racist project. The third item scale and spread that there is... and you shared that there were some narratives and people had shared that that's a barrier... what I would offer in response to that barrier is restating what I shared earlier around some of my thoughts when I heard of this project and I talked about **leadership, BIPOC joy, white accountability** and **resources**. And, I want to hold up again leadership and resources. So, the bookends of those four statements. It's important that leadership at every level, I would offer, is unapologetically communicative and cogent. Now, that's not to say that there are different nuances and different parishes have different histories and considerations. That is to say that if we are going to be an anti-racist parish or if we are going to be an anti-racist Diocese, then there are some institutional commitments, as led by the leaders, of those institutions unapologetically. There should be no ambiguity.

With that, so, coupled with leadership are resources. A lot of times people get burned out. People who have one or more already historically disenfranchised identity, i.e., a person with a disability, i.e., someone who identifies as a woman, i.e., someone who identifies biologically as female, someone who identifies as a Person Of Color, someone who was not born originally in this country, someone who doesn't speak English as their first language, so on and so forth, someone who might identify as a veteran. Folks who have experienced harm broadly, maybe not specifically racism, but racism, but at the intersection of other forms of oppression, tend to be led to this work, tend to be led to this work on a volunteer basis, tend to get to the point where they're negotiating their own day to day, micro and macro aggressions being who they are, and then trying to contend with an institution in a system that for many, many years has compounded and compressed certain ways of being and doing that are either overt or covert. So, people get burned out. People who are drawn to the work get burned out.

And, what is important is that leadership is clear about the resources they're allocating so that there is a more equitable distribution of labor. And, there's also a thoughtful consideration of if I'm engaging in anti-racist work, that work looks different if I identify as a Person Of Color versus if I don't identify as a Person Of Color; that labor looks different; the allocation of resources and time looks different. And so, I think one way to upend that barrier, possibly one offering, is that there is a deep consideration of: (1) in what ways, as a leader of the parish or of the Diocese or in all the sort of leadership positions in between, may I be more intentional about advancing the efforts of anti-racism at All Saints and beyond? (2) In what ways am I complicit in silencing either myself or others in that effort? Another question is: (3) what resources do I need to divest from in order to invest differently in this anti-racist work?

It is not sustainable. Research tells us ownership, depth, scale and spread, sustainability are key to any initiative we want to engage in, and I'm applying that specifically to the anti-racist work of All Saints. I hope that's helpful.

Linda Ferreira That's very helpful. And it'll bear some thought about how to specifically live that out. I would guess I know part of the answer to this, but you might have things to say further about: would you define our present stage of the project as successful?

Tiffany Kyser You know, I don't think that that's my role to define. I think it's my role to be.... I don't think it's my role to define whether or not All Saints' anti-racist work is successful or not successful.

I think there are a great many positive things in terms of messaging that this work is important, forming structures, capturing the history and dialog as to why this is important. I think, hopefully, it's up to each parish and in this case it's up to All Saints and the parishioners to have what scholar Singleton and Linton (Singleton, Glenn E and Linton, Curtis "Courageous Conversations about Race: a Field Guide for Achieving Equity in Schools) call Courageous Conversations. To your point, what Cynthia Coburn (Northwestern University Education Professor) calls deep change; it's up to parishioners to decide collaboratively and all of that messy, complicated conversation and decision making, how they want to proceed in anti-racist work and also how they're valuing and how they're centering people in their community who are experiencing racism. If so, that's just sort of my offering. I don't think it's up to me individually to judge or rate or determine. I think it's my role to be a thought partner and a critical friend and someone who deeply cares for this work. And, being authentic in that and understanding that it's complicated and understanding that there are deep wounds all around this conversation. In parallel, lifting up that People Of Color are experiencing individual, interpersonal, structure and systemic harm every second of every minute of every day.

Linda Ferreira One of the things I've been thinking about and maybe one hedge against any burn out for me is what I read about in spiritual biographies, where one I just read Sister Prejean, white nun in New Orleans, when she realized that it didn't matter how many interventions succeeded or not. At the time, she was helping people get jobs, helping poor Black neighbors get jobs. And she realized if this man showed up for one of ten interviews. That was still one of ten. And that she needed to be attending to what the complications were that he faced in so many different things. And I realized I do think like that. And that's why I can't measure the success of this program based on how many people come to a particular book study. I don't think that's the critical issue. I think what keeps our energy and spirits going matters. And I particularly value the idea of looking at white accountability and Black joy or People Of Color joy.

Tiffany Kyser] May I build on that?

Linda Ferreira Yeah, please do. I would hope you would.

Tiffany Kyser I think there is a temptation... I'll say that I have found my white neighbors, my white colleagues, my white friends, people that I love deeply, who I have very strong or familiar relationships with...there is a deep need to help, to rescue, to save. And although I think that comes from the heart and a deep caring, it also comes from a certain socialization and pathologization of People Of Color as needing help and needing to be saved and needing to be rescued. And what I would offer as a Person Of Color in relationship and solidarity to my white neighbors embarking on their own anti-racist journey is that work is about deep introspection of self. It's about a deep acknowledgment that we all are, but particularly folks who either perceived or identify as white, are structured in a way where they are centered and by proxy People Of Color are decentered. So, when I say deep introspection, I even mean the entry point into one's journey has to be examined. And the example you used about the nun who was supporting poor Black people with employment, I think is an important mini case study on that. And I would offer that I'm more interested in what the nun's questions to herself or her or their self-worth. And in what

ways did that transform herself or their self, as opposed to helping the gaze shifting on helping a Person Of Color?

In anti-racist work I would offer the gaze should shift to what is happening in the transformation and the reconciliation in the white body, in the white body, mind and spirit to negotiate, perhaps not of your own decision or doing, but you have been inculcated in a racial hierarchy where you are cast. Your white body is cast as superior. I think starting with that might be a starting point.

Another starting point is that People Of Color are interested in various things. Of course, we're not a monolith and we have different experiences, just like people who identify as white are not a monolith. And I think it's deeply important to consider. Who is benefiting from what I'm doing and who isn't? Am I somehow conflating my efforts to help or to support? Am I conflating that with my own need to understand how to engage in my spiritual walk, how to engage in my spiritual journey, how to reconcile engaging in anti-racism work while not being a Person Of Color. And those are deeply personal, deeply intimate questions that I, of course, cannot answer. But I would offer that the gaze shifting from helping and rescuing and saving to deep introspection, to deep examination, to deep interrogation is deeply important.

I offer that anti-racist work is not about saving. It's about serving. That anti-racist leadership is not about patronage. It's about shifts in policy. I believe I believe anti-racist work is not about saving; it's about serving. I believe anti-racist leadership is not about sort of... this sort of... what's the most succinct way to put this.. anti-Racist leadership is about unapologetically re-humanizing Black and Brown bodies. It's about unapologetically owning the complicitness that whatever institution or organization they're leading has been complicit in racist harm. It's about allocating time and resources in the form of money, in the form of full time and part time positions, in the form of paying people for their expertise around this work. It's about unapologetically divesting their time, money, resources, and studies from the spaces they traditionally engage in and reinvesting them in spaces that are centering Persons Of Color. That might be the most succinct way to say it.

Yeah. And there's this sort of, uhm. Yeah, there's this sort of like, uhm... there are pitfalls to this work that I've observed. One is rolling out an initiative, in this case an anti-racist initiative with statements, with mission statements, with a broad plan or framework, with Web pages that have, you know, a lot of resources on there that are deeply technical and programmatic. All those things are really important. But what often happens is there's not a long-term allocation of resources to sustain that work beyond that first phase, which is: we are committed; we're announcing we're committed; we're putting together some ad hoc committees or structures. We have an overarching sort of plan to provide a framework. So often things stall; people get burned out. Folks are tired. There's ambiguity. And then there's also quiet resistance and sometimes not so quiet resistance. We know through research that any time you engage in systems change; your system is designed to re-inscribe its own practices that it had. We call that the status quo.

Systems are designed... research tells us there's a **80, 80, 80** rule. In order to have the most incremental change in this case, I'm going apply that **80, 80, 80 rule** to the anti-racist work of the All Saints Episcopal Church. To have the smallest change in your system, in your community, **you have to have 80% of the folks in that community changing 80% of their behaviors 80% of the time.** Just imagine that. Imagine the long-term commitment, the multiple leaders, the multiple generations of folks in that organization that would be required to sustain, to be nurtured, to continue to cultivate, to understand the

history on their journey of why that work is important, but also the deep part of situating from a leadership perspective how this work isn't an add on. This is the work.

So, in my spiritual journey, that is part and parcel to what I'm learning. In my spiritual journey, that is part and parcel of who's hired to teach me. In my spiritual journey, that is part and parcel to how I can confront and interrogate myself in a safe way, maybe in a racial affinity or caucus way, maybe in a way where it's interracial, maybe in a way that's intersectional with other identities, maybe in a way that is pulling in different identities, such as age or ability, disability or gender, etc.. So, I think that's what I was getting at; is beyond sort of this idea of platitudes, of rhetoric; we must move to policy. We must move from rhetoric solely to rhetoric into transforming our systems via policies and practices.

Tiffany Kyser What examples? What are some concrete examples of how organizations have engaged in allocating their resources differently to advance anti-racist work or anti-racist commitments? I think there are many examples I'm going to name two.

One is a (1) **deep commitment that those in the leadership are representative** of their community. So, in this case, leadership within the Dioceses or All Saints, are representative of their parish, but also of the broader community that they're situated in. By having and by, by representation... I don't mean ornamentation... by representation, I mean a deep and sincere valuing of difference that is reflective of one's community at the highest levels of an organization and institution. That's one shift. And by making that commitment, that requires a lot of resources. That requires a lot of disrupting, of patterns, of practice, of who gets hired, how they get hired. What are the weighted criteria, as opposed to sort of discern who gets higher. So that's one shift. One concrete example is sort of authentic representation at the leadership level.

The second is organizations or institutions that are (2) **committed to anti-racism are consistently and unapologetically clear that their priorities in decision making across the organization are in alignment to the collective**... what the collective has determined to be anti-racist and anti-racist practices. So again, this is deeply contextual; it's deeply intimate, but it should center the voices of those that are experiencing the most adversity in this case, who are experiencing racism at the intersection of other forms of oppression, (in order) to communicate their needs. For those needs to be believed, and for those needs to be translated into shifts in policies, practices and procedures. So those are two kind of concrete shifts in terms of resource allocation.

Another thing I'll just offer in terms of a framework, because systems work is so complex, and, of course, if there are questions more around individual solutions, we can talk about that too, but at the systemic level, I think the anti-racist committee is engaging in a deep effort to have **authentic representation**. I think that should be commended. **Meaningful participation** is another kind of key tenet. When I think about racial equity and moving towards anti-racist work is representation. Again, representation is not ornamentation. Meaningful participation. And by that I mean not assimilation. That parishioners, that people who have been in some way touched by All Saints can... can be a part of voicing what they feel like may be in service of realizing an anti-racist parish, but not have to change who they are to do that. For people to show up as their full selves and how they talk and how they dress and all their cultural norms and be seen as worthy to be perceived as valued and to have those contributions translated into decision-making. So, I shouldn't have to transform who I am, or closet pieces of who I am, or fragment pieces of who I am, in order to meaningfully participate in change.

And then the third thing I'll note is access and accessibility often is not the same in racial equity work as availability. (3) **Accessibility is not the same as availability.** And so...although the doors may be open every Sunday or the rector can be contacted at any time, they are always available. Or, any concerns can be elevated to leaders at the parish, or at the Diocese. Those things can be elevated. And, maybe that's accessible, but it may not be... excuse me; it may be available, but it may not be accessible. Meaning: do I feel like I'm going to be believed if I show up? Is this communicated in the ways that I perceive language, in terms of the language that I speak, or in the way that I receive information, or in the ways in which I'm authentically sought out. And, so, this idea of accessibility versus availability is important to that (understanding). And that...sort of a better way to say this is... I think often in this work, we say, "right...as an organization and, in this case, All Saints... "Okay, we're ready to be anti-racist. We open the doors and everyone should come because we're ready. We're available to you. It's accessible now."

That accessibility is not the same as availability. There are many people for many, many years who have probably shared their concerns and for a myriad of reasons, both individually, interpersonally, structurally and systemically, those voices haven't been believed at the level where it's elevated enough urgency to change. It wasn't until for a lot of institutions, there were broad convergence of the COVID 19 global pandemic and the racial un-reckoning and reckoning of the summer of 2022 that spurred broader conversations in our social psyche and in the spiritual psyche of multiple communities across this country. It shouldn't have to require Black and Brown bodies to be mutilated consistently for white bodies to be convinced that this is real.

So, this idea of access versus availability has to be contended with - that just because an institution is now ready, doesn't mean that that institution doesn't have to engage in deep repair and reconciliation for generational complicitness in making certain constituents within their school community non-perceivable by not recognizing and lifting up and apologizing and redressing and reconciling responsibility of harm. So, in order for something to be accessible, that means it has to be safe, welcoming, and that everyone belongs...that there is a overt acknowledgment that that wasn't always the case.

That is not the same as availability. Right? We're going to engage in anti-racist work. Everything's available. That doesn't mean that it's accessible. We're going to engage in anti-racist work. And it isn't representative. Representation is not ornamentation. You should not seek out people for their differences when it's convenient for your institution to seek them out. You should seek them out because it's a value set of your institution to be anti-racist. So, representation is not ornamentation. And finally, meaningful participation is not assimilation. When you do get to the point where people are coming to, to build and recreate a beloved community, they should not assimilate to white norms and values to be considered worthy, trustworthy, competent. What you're saying is you're welcoming a beloved community in all its multilingual, multicultural, multiracial hues.

Linda Ferreira Yes. And you're saying the invitation would be, too? Would include that, of course, we will learn how to welcome more by changing more,

Tiffany Kyser: yes absolutely

Linda Ferreira: that we must change in order to be welcoming.

Tiffany Kyser: Absolutely. And it would be, you know, communicating honestly about that and starting with leadership and being backed up with resources that don't center a

narrative of people having, you know, not starting the anti-racist work, I would offer, from convincing people that this work is important, but establishing that this work is important and this is how we're engaging in this work by not situating this work as getting people ready to engage. But situating this work is: how are we going to prepare each other as we continue this this journey of racial equity?

We are de-centering white racial comfort. We are not saying that white persons are not important. We're not saying that. And, through an anti-racist lens that tending to the experiences of white bodies isn't important in anti-racist work, what we're saying is we shouldn't base the speed, the allocation of resources and time, the language we use based solely on the comfort of a racial group that has benefited from design structures of racial hierarchy. What we're saying is we all want to come together in community, but our work is different based off of our race bodies. That's an individual decision on how people racial, racially identify. But it's important that in community we understand that, that we all have work to do, but our work is deeply different.

Linda Ferreira And one way I'm translating part of that white side of that work is that as, as a white parishioner, part of my job is to prepare for discomfort, prepare for the fact that I do not know what is going to be the best work. I mean, I have to learn what it is to be most welcoming. I have to learn how to get out of the way some of the time.

Tiffany Kyser I defer to you.

Linda Ferreira So that I listen better.

Tiffany Kyser Yeah, I defer to you. I don't... I don't know if it's my place to determine what... what any individual, no matter their race, should engage in, but just be a critical friend and a thought partner so that people can individually and collectively make their own decisions.

Tiffany Kyser Yeah, I think how...so, the question was about...any comments on persons within All Saints or who are engaged in any kind of anti-racist work that may identify or be perceived to identify as white: and I think as a Person Of Color, you know, I defer to those conversations amongst and between individuals who identify as white. Again, I think the journey is different. And I think that the propensity to seek out resources and information from across racial lines is very nuanced and it requires, I would offer, a lot of deep consideration before you engage someone in exerting labor within anti-racist work, particularly across racial lines. As...as someone coming into this sort of role and part of my position as consultant, I would offer that there are certain ways that folks in a racial hierarchy are socialized, and if you are benefiting more than less, if you're benefiting more from that racial hierarchy, there are certain predictable...there are certain predictable patterns of how you may react. And there are a lot of different scholars who engage in the work of white racial studies and white racial identity development. But I would just say sort of overarching that there are certain ways that you may react based off your racial identity to anti-racist work. And it's important as you are engaging in anti-racist work and whoever is leading that anti-racist work to be really mindful and thoughtful about what those predictable behaviors, individually and as a collective, may come up in your anti-racist work.

Linda Ferreira And I guess that's probably for myself and it may be generalizable. That's how I was thinking about that.

Tiffany Kyser Oh, I'm enjoying it myself. Thank you, Denise.

Tiffany Kyser: So, the role of equity and anti-racism work I alluded to that framework a little bit, but I'll restate it: so, I define equity as a way in which policies, practices, resources, afford access, meaningful representation, meaningful participation, and high outcomes for everyone in that community that's engaging in an equity journey, but specifically for those who have historically not experienced equity. And so, again, access is not the same as availability. How is everyone, but particularly those who have experienced racism, afforded an entrance into decision making in terms of meaningful participation? How are..folks..structures established, so folks can come into conversations as their full selves, that their full selves are believed, that their stories are believed and considered worthy and translated into decision making? In terms of meaningful representation, that, that's not the same as ornamentation, that there is a deep interrogation within a system of how people are valued based off of who they are and not who they are, is valued based off the institution, needing them at a given point in time to fulfill some sort of checklist. Right. That people are not just one thing, right. That People Of Color, Black, Indigenous and or Persons Of Color are not just Black, Indigenous and or Persons Of Color, they're are myriad of other things. And, so, that's deeply important. And then high outcomes: in this case, moving to advanced anti-racist practice in work is an indication... it's an output of those inputs. Right? And, so, if I am not realizing an anti-racist community, I consider that a high outcome. Then I want to examine access, representation and meaningful participation. Because if I don't have those three things happening simultaneously, I am not going to experience an advancement in the anti-racist work, does that answer your question, Denise? And then I wanted to share, like looking away offline. I have more thoughts on that I'd be willing to share with you as well. Any other questions; we good?

Linda Ferreira They'll come up.

Tiffany Kyser I don't have anything else to say, Catherine. I'm good. Okay. Thank you. Thank you all.

Linda Ferreira Thank you...you.