

Frank E. Coleman Jr.

**Journal On How To Fight Racism: Answering Questions for Chapters 8-10.
CD770 – Professor Dr. Nathaniel Perez ATS**

Chapter 8: How To Work For Racial Justice

1. What stood out to you from Jemar's chapter on how to work for Racial Justice?

What stood out was Dr. King's quote: "It is true that as we struggle for freedom in America, we will have to boycott at times. But we must remember as we boycott that a boycott is not an end within itself. The end is reconciliation; the end is redemption; the end is the creation of the beloved community." This quote says it all for me. Many people today say that marching and boycotting should be honored but kept in the past. I disagree. They can still work if we clearly understand their purpose. Dr. King pointedly tells us that it's about the fulfillment of becoming that One Community. And so sometimes you must protest, boycott and expose to get to the core issues needing to be addressed.

2. How have you experienced love as justice and justice as love?

I've experienced Love as Justice when I had my sister stand up for me to speak of how unfairly I was treated at my church in South Boston Va. as the church decided, after luring me down south, to take away portions of my financial package. Then I experienced Justice as Love when myself and the So. Boston NAACP stood up against an organization who wanted to bring in our community a Play that was inundated with the word "Nigger" and other racial slurs. We did it because we love our community even if others didn't love us.

3. Read Mark 12:28-34. As Christians, how does the Greatest Commandment inform the way we love in public and propel us towards justice?

The text tells us to understand the importance of Love for God, Love for self and Love for others. Jesus implies here that first, you can't Love anyone if you can't Love God. And you can't Love others if you don't properly Love yourself. For Loving yourself properly trains you in how to properly Love others and be Just and Fair with others; doing unto others as you would have them do unto you.

- 4. What would you say to a fellow Christian or a church community who pushes the idea of love, and yet refuses to take a stand on justice? What are the implications of these kinds of actions—of pushing love without standing for justice?**

I would let them know that they are hypocritical with their push of Love. Love is an action word. So if you don't act to stand for justice appropriately, your Love is hollow and shallow.

Chapter 9: How To Fight Systemic Racism

- 1. What stood out to you from Jemar's chapter on how to love in public?**

That which was quoted by Cornel West, who said this: "Justice is what Love looks like." Jemar said, that the logical extension of the Christian ethic of Love is advocacy for the public good. This is accomplished not just through our individual actions but through collective efforts at systemic change. (161)

- 2. How have you personally experienced or witnessed racism in the form of a system or policy?**

I've experienced systemic racism when searching for a home. They call it Redlining. There were places that realtors themselves told us they could not take us. They drove us all the way to Connecticut rather than allow us to see what we wanted to see in parts of Yonkers.

3. Why do you think it's so hard for predominantly white communities to see racism embedded in systems and policies, and not just the result or intention of individual behavior?

Predominantly white communities can't see clearly racism embedded in system and policies because they are simply not victimized by the policies and systems. The policies and systems are set FOR their good. Thusly, comfort and privilege makes you blind to the disadvantage of others, unless you have a true Godly heart and conscience.

4. Jemar gave us a hefty list of racial justice practices for how to fight racism and love in public. Why are some of these practices considered "controversial"?

Many of the practices are considered controversial because most whites believe that many of the practices are just hand outs or advantages not earned. Reparations, for example, is controversial to whites because present day whites express that they themselves have never had slaves. So why should they be penalized for the past?

Chapter 10: How To Orient Your Life To Racial Justice

1. What stood out to you from Jemar's chapter on how to orient your life to racial justice?

What stood out for me was what Jemar said concerning orienting oneself to racial justice. But I'd like to state it in reverse order. He says that we have to reposition ourselves - Spiritually, emotionally, culturally, intellectually and politically to address the myriad ways that racism manifests in this present day. You can not help conquer the ugliness and evil of racism until

you make adjustments within your own spirit. Until we are reconciled with God concerning humanity, we will never be able to reconcile with humanity concerning humanity. And will conclusively fight racism only in isolated actions rather than with the disposition of righteous racial justice.

2. How have you started to orient your life towards racial justice as a result of participating in this study over the past few weeks?

I haven't had to make any adjustment in the recent weeks in this context because my adjustment took place when I matriculated at Virginia Union University, where I learned whom I am and whom I belonged to. Racial and Social justice became a part of my DNA.

3. How do you plan to “keep the light switch on” in the fight against racism in your own life, and in the life of your community? How will you encourage others to do the same?

One of the major ways in which I keep my light switch on is being constantly and consistently engaged in every facet of my community. Whether it be my roll as NAACP President in the local area or intimately involved in the city's politics, schools, PTA's, PAL's etc., I try to be informed and involved. And I encourage others by being one who places action behind my words. You don't have a chance to inspire others to get involved until they can see you involved.

4. Which racial justice practice resonates with you in the core of your being? Most often this will be the practice we feel convicted by or motivated to start practicing right away.

I think the racial justice practice that resonates with me is the conscientious usage of my

platform of leadership in my community. As I made mention previously, I am the President of the Yonkers Branch of the NAACP. I am also Pastor of the historic Messiah Baptist Church in Yonkers, the mother black Baptist church in Westchester. I am also a permanent sub-teacher in the Yonkers Public Schools, keep me involved and engaged with our youth. God has called me to be a trumpeter for righteousness and justice. My platform is perfect to carry out this calling.