SOCIAL LOCATION AND POWER IN MINISTRY: FROM THEORY TO ACTION

Rev. Dr. Tammerie Day, BCC, ACPE CE

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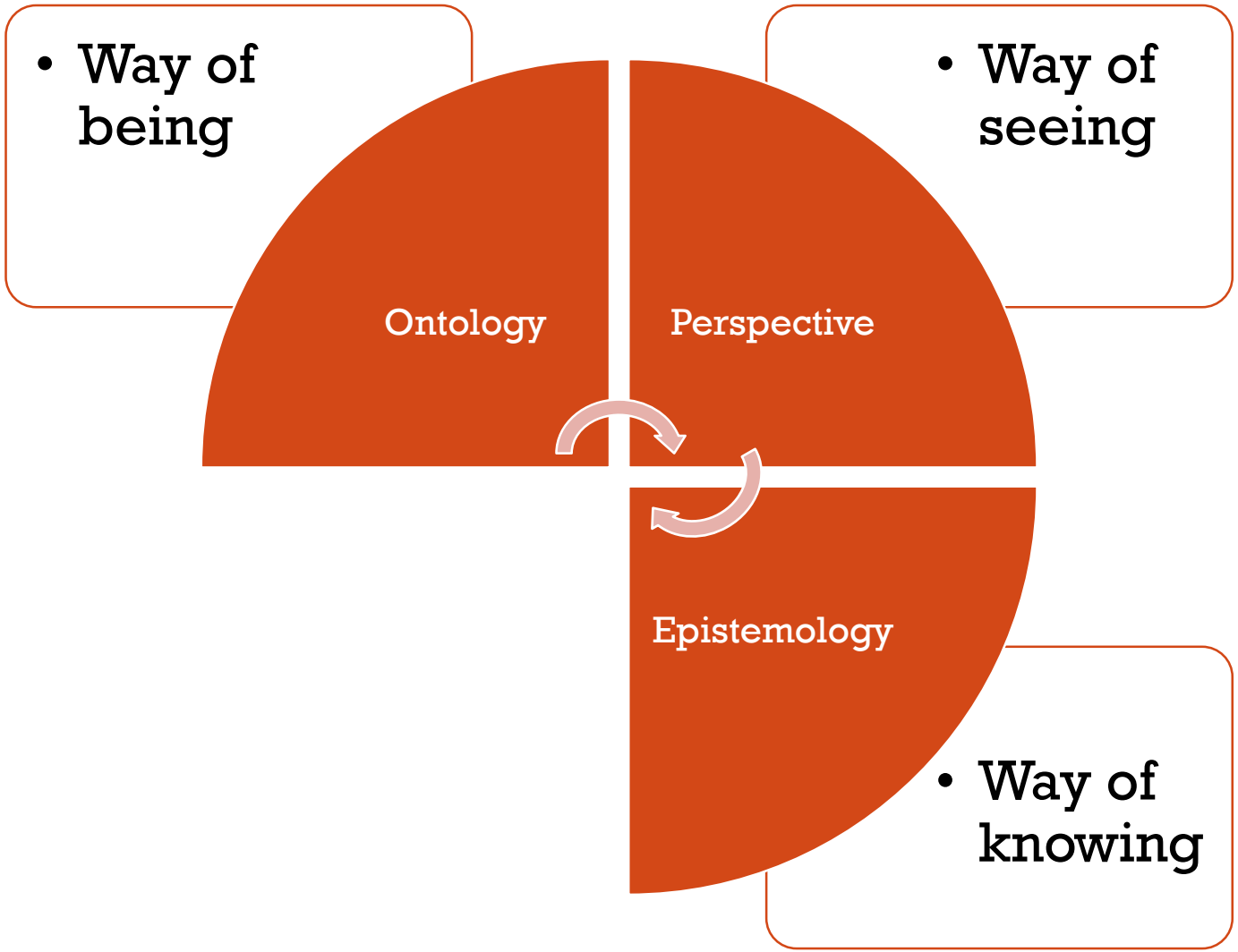
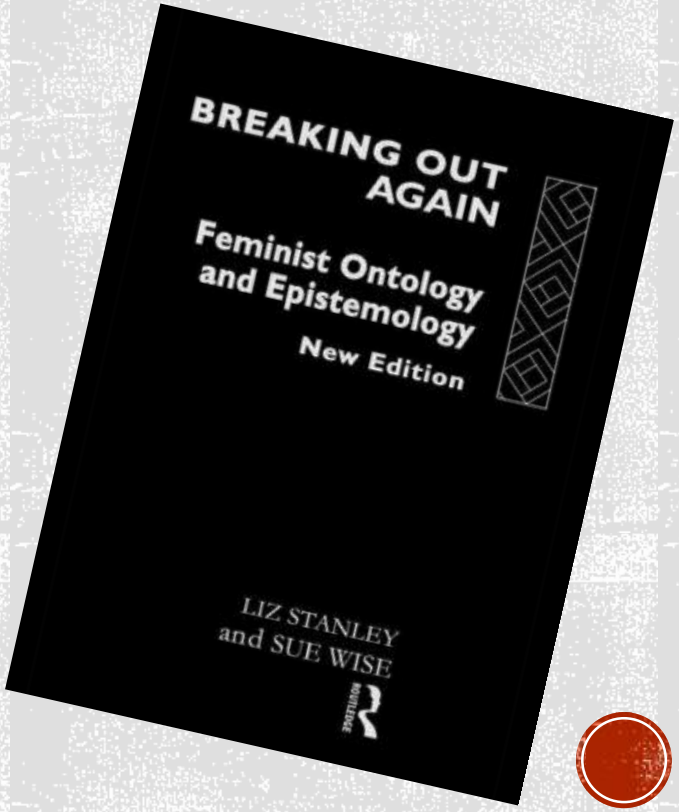
AGENDA

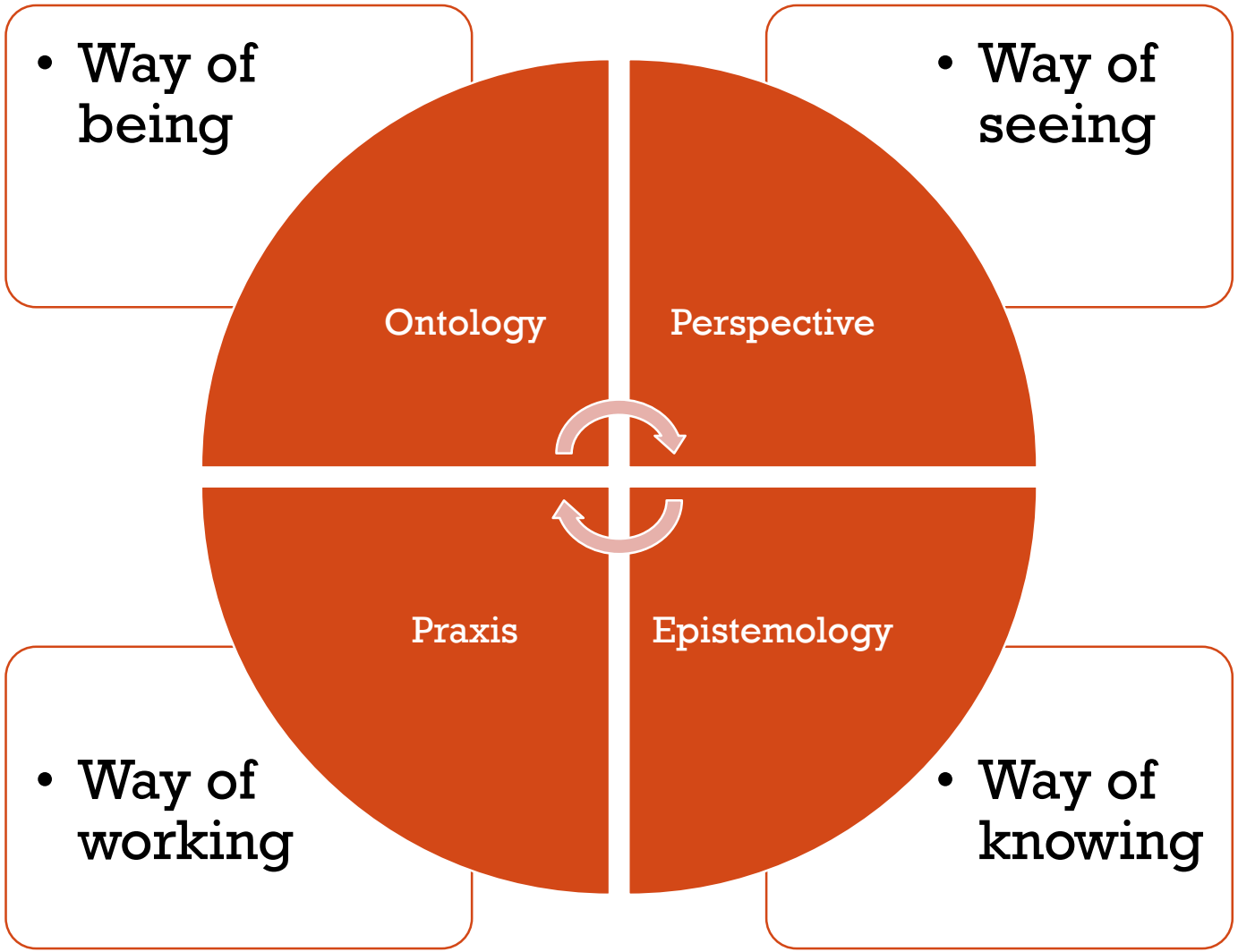
12:20-1:45	Plenary 1: Worldview Model and Social Location ➢ *Exploring epistemology* ➢ *Exploring ontology through social location and power analysis*
2:30-3:15	Plenary 2: Worldview Transformation for Anti-Racism ➢ *Exploring perspectives (plantation perspective, centers and margins, travelers)* ➢ *Implications for spiritual care and spiritual caregivers* ➢ *Worldview transformation model*
3:25-3:55	Plenary Discussion: Challenges? Possibilities? Next steps?



WORLDVIEW MODEL

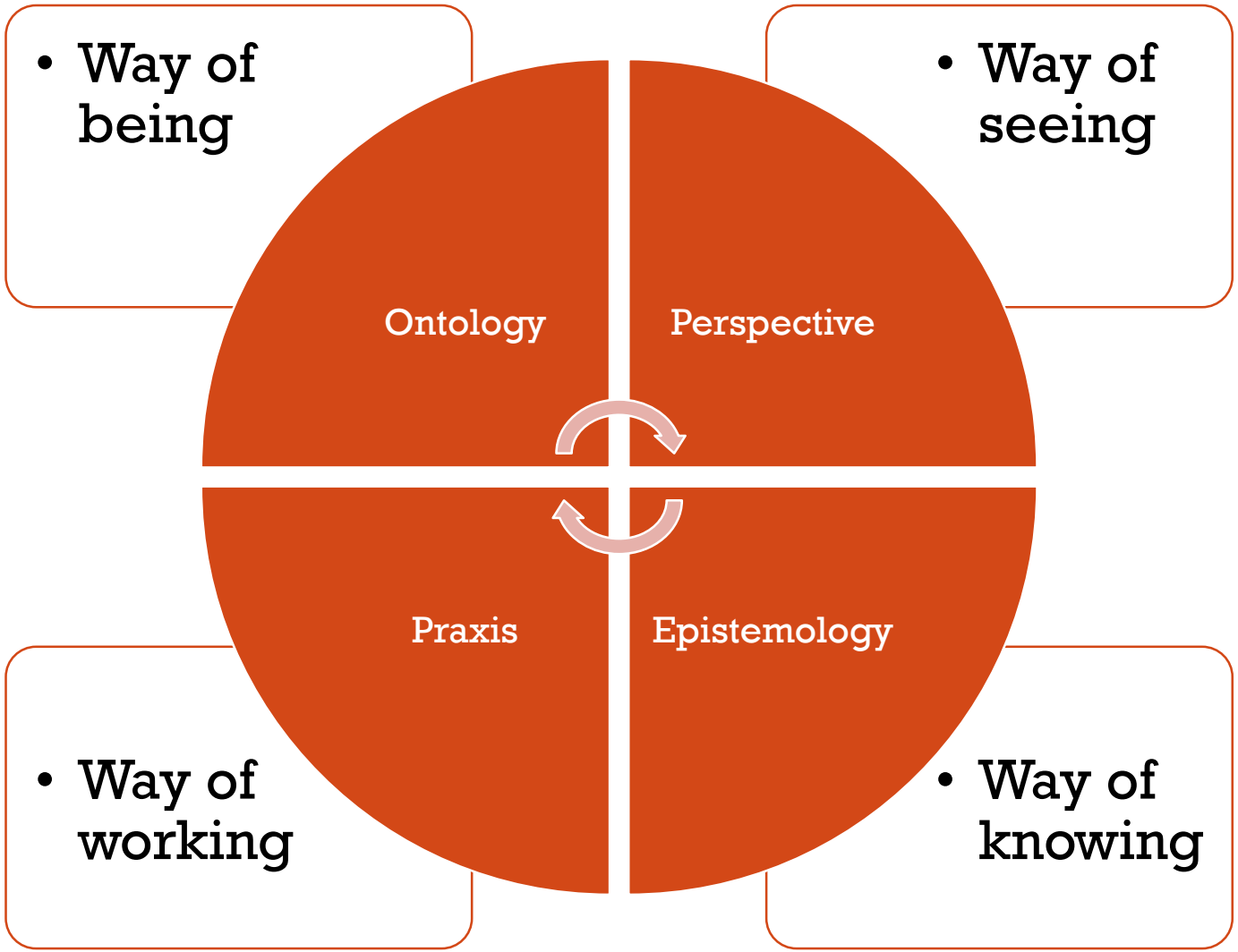
Informed by Liz Stanley's model in





WORLDVIEW MODEL, ADAPTED

Constructing Solidarity for a Liberative Ethic: Anti-Racism, Action, and Justice by Tammerie Day (Palgrave MacMillan, 2012)



TODAY'S FOCUS

How social location shapes ontology, perspective and epistemology … and how those shape praxis.

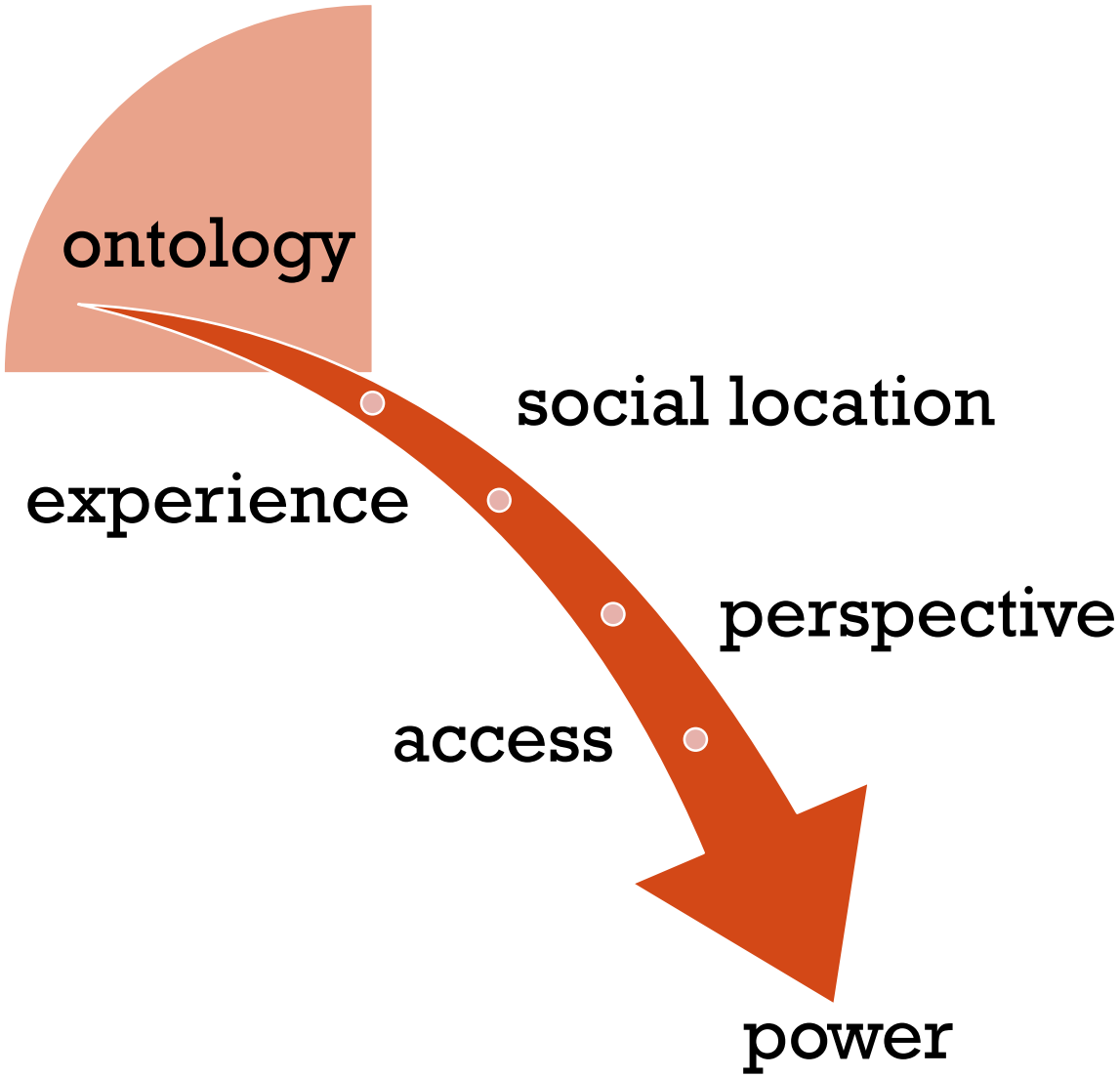
We'll start with what we already know about epistemology …

WHAT YOU (ALREADY) KNOW ABOUT KNOWING

Knowledge?
Facts
Received traditions
Five senses
Experiences
Observation
Relationships
Nine intelligences
Indigenous wisdom
Traditions from elders
Pedagogy
Dialogue
Instincts
Curriculum in schools

Sources?
Sacred texts
Science
Accepted norms
Reason
Nature wisdom
Collective norms
TV
The Divine
Divine revelation
Lessons from history
Ancient wisdom
Intuition
All media (social)
Direct experience
Inspirations

Knowers?
News media
Parents
Teachers
Primary caretakers
Elders
Community leaders
Clergy
Mentors
Scholars



SHIFTING TO ONTOLOGY

Social location characteristics

- from your ontology
- shape your experience
- and therefore your perspective
- but also your **access to the goods and resources of society**

And **power**.

How do you define power?

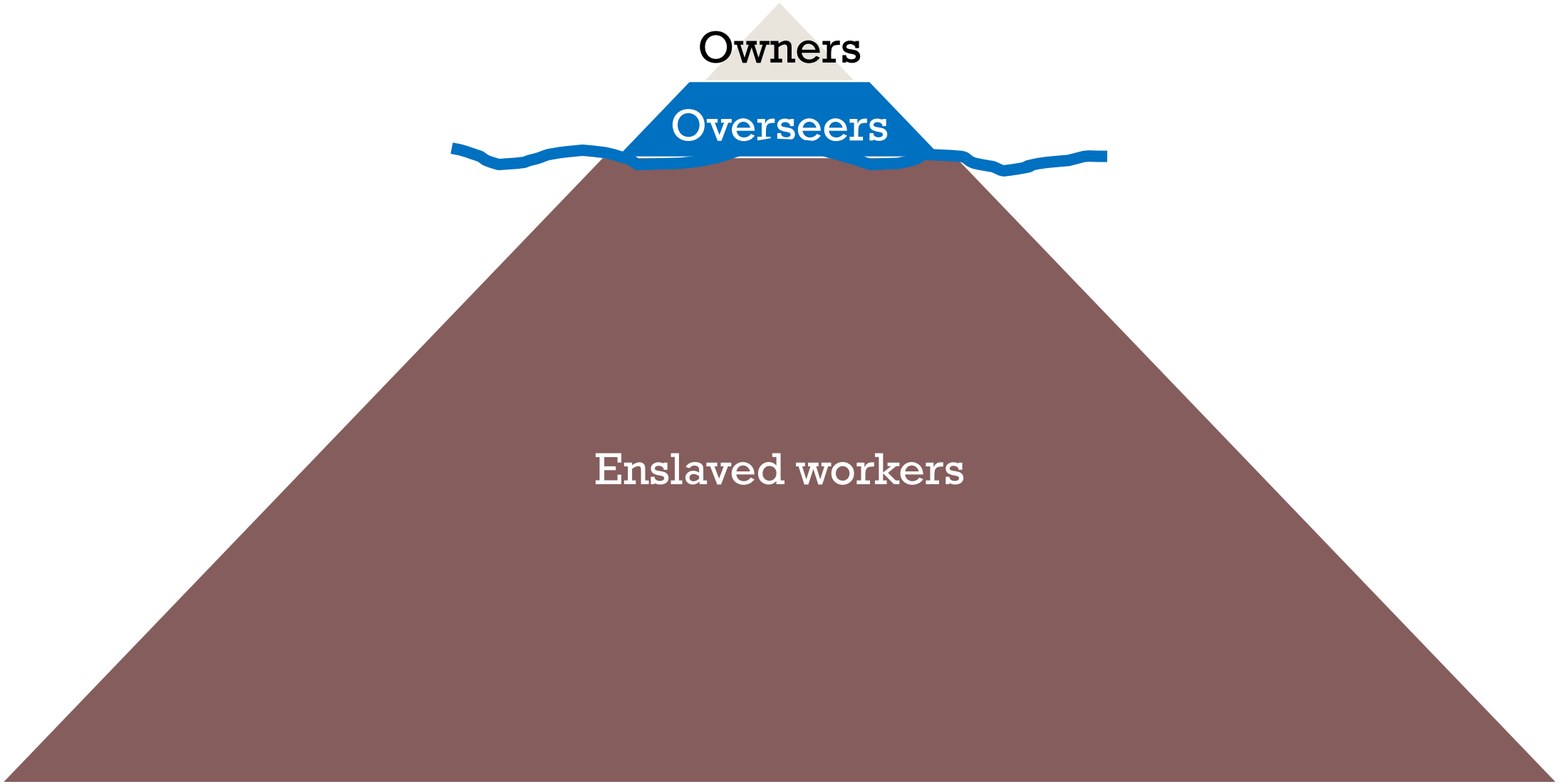
Let's explore: What characteristics shape access to the goods and resources of society, and access to power?

Inverse relationship between social privilege and epistemological privilege

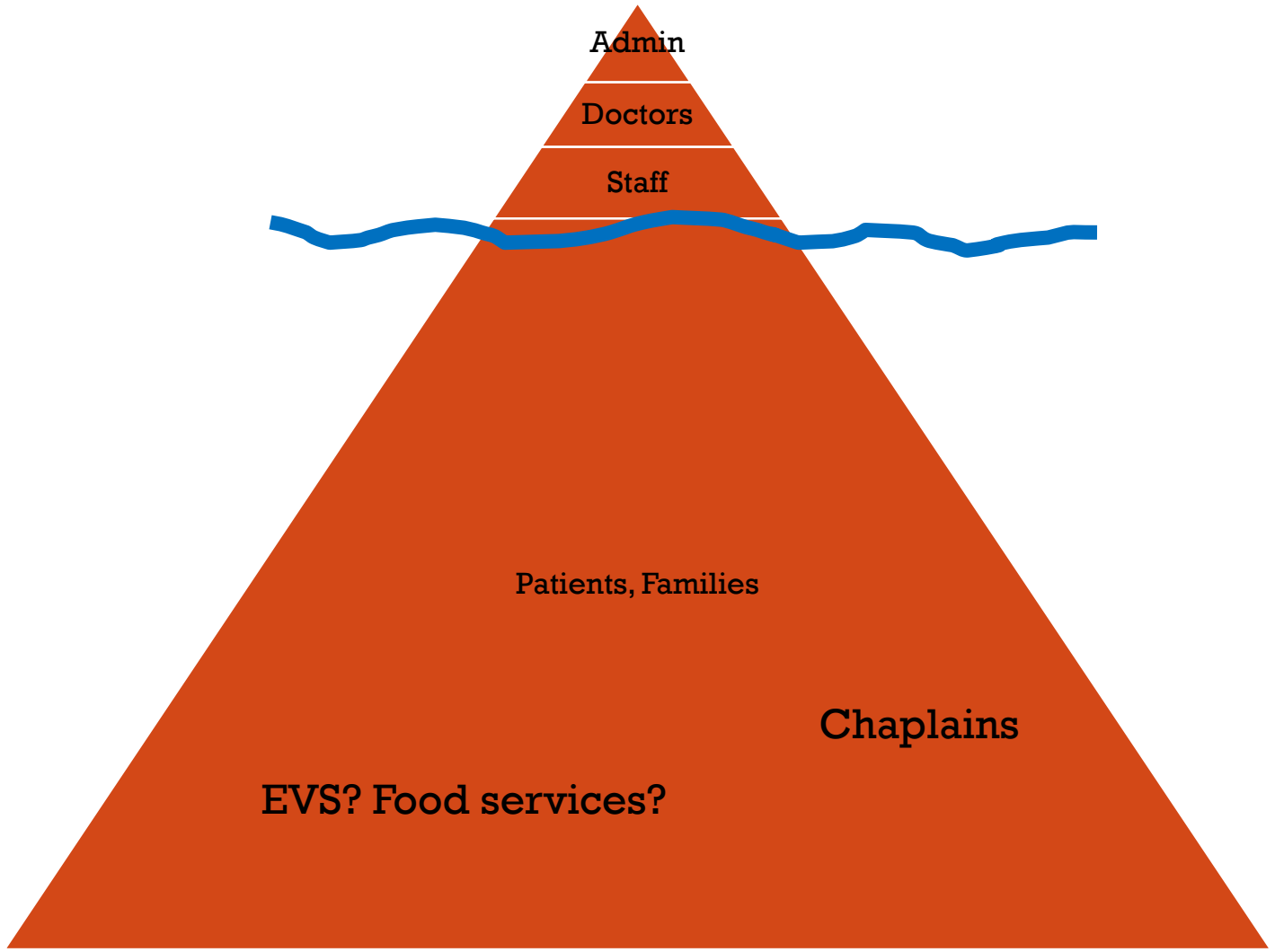
race	class	Education	Gender	religion	Age	Language	Sexual orientation	Ability
White	Upper	More	Cis Male	Christian (Protestant) monotheistic	40s-50s 35-65	English (first language)	Heterosexual	Able
↑	↑	↑	↓	↑	↑	↑	↓	↑
Minoritized, marginalized Racism "othered" White supremacy	Lower Poor Poverty Houseless Disenfranchised Blue collar redneck	Illiterate Uneducated Ignorant Blue collar	Transphobia Sexism Cis-sexism Misogyny misogynoir	Unorthodox Heretic Alternative Islamophobia Anti-Semitism Anti-pagan Anti-indigenous Atheism/ agnostic phobias	Ageism Adultism	UnAmerican Anti-immigrant Fear of accent Xenophobia English only	Heterosexism homophobia	Ableism Differently abled Handicapped Impaired Fat phobia Cognitively impaired or different R-word "slow"
Abolition Anti-racist #BLM Anti-oppression Civil Rights Anti-colonialism Anti-apartheid DACA Dreamers Ethnic Pride	Equity Worker's rights #occupy Poor People's Campaign Labor Movement 99%	Public school Affirmative Action Headstart No Child Left Behind Special Ed Tuition free Scholarships Title IX Fair admissions Community colleges Student Loan forgiveness	Pride ERA Feminisms Suffragists Wage equality #MeToo Trans-affirmative TDOR TDOV	Interfaith Pluralism Interfaith beyond monotheism Ecumenical	AARP Multi and inter-generational community Communities of young adults Gray Panthers Ragin' Grannies Elder respect March for Our Lives Sunrise (climate justice by young adults) Voter reg and turnout Endangered Language Funds	Multi-lingual education Multiculturalism Immersion schools IBERO Visibility of ASL Preferred language for healthcare Reclamation of indigenous languages Right to interpreters	P-FLAG HRC Gay PRIDE Welcoming and inclusive Pride month ACT-UP Denouncing conversion therapy GSAs Ordination for gay people Marriage equality	Access laws (ADA) Deaf culture HIPAA Special Olympics Caregiver support NAMI Accessibility Deaf and blind schools Alzheimer's Association Patient Bill of Rights

WELCOME BACK

We are turning from ontology and epistemology to perspective … and exploring the history of the inverse relationship between social privilege and epistemological privilege.



Money, Sex and Power: Toward a Feminist Historical Materialism
By Nancy Hartsock



HEALTH CARE SYSTEMS

Where is the blue line now?

What perspectives are open, and what are blindered?

Who has power?

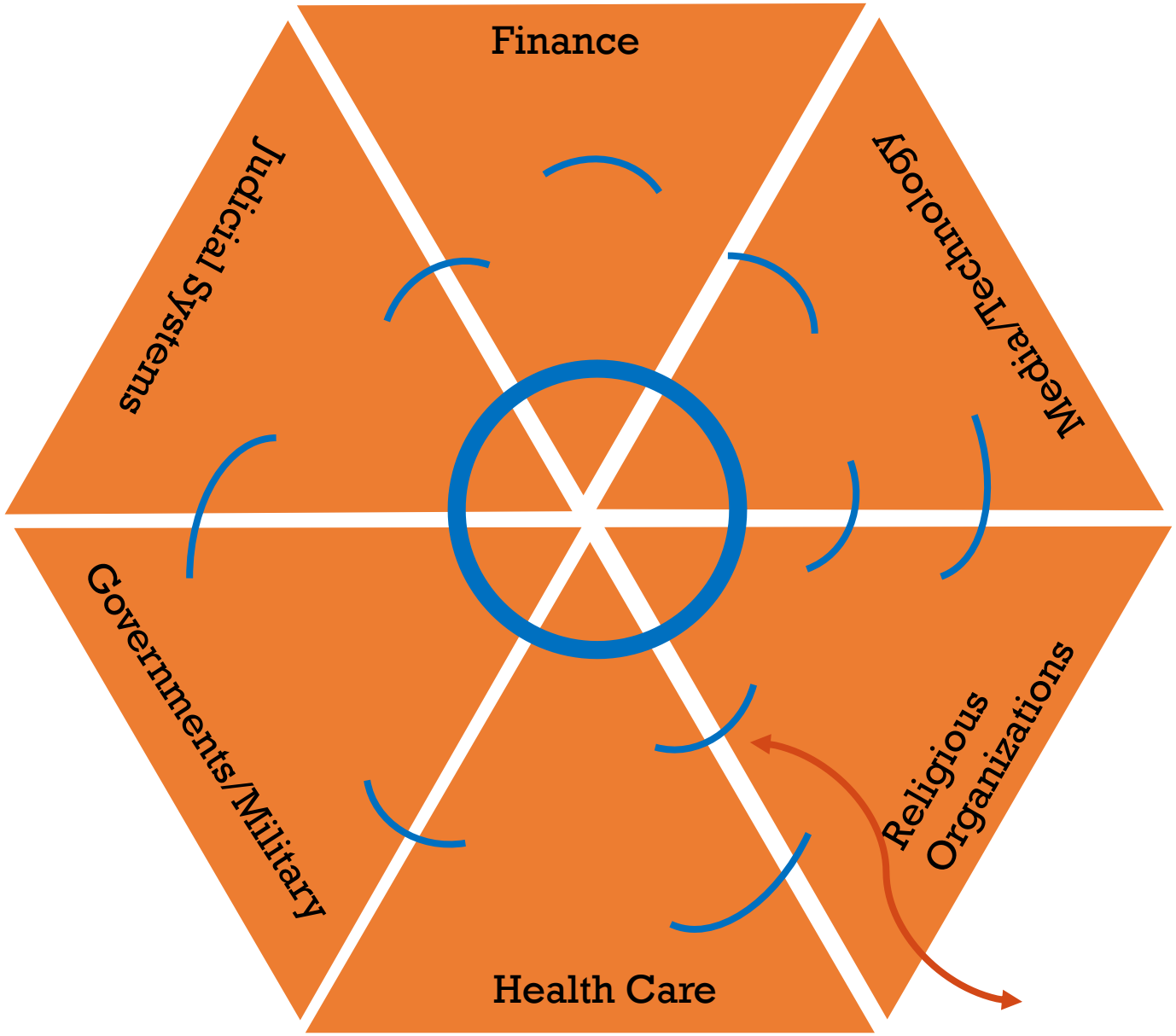
Who needs to protect power?

Who benefits?

Who decides who benefits?

What is the stance of spiritual care?

Where do we put chaplains?



SYSTEMS PERSPECTIVE

Systems interlock, creating a mutually reinforcing center of power.

People and communities away from the center are **marginalized**, and have to "travel" further to get to the goods and resources and power needed for life.

Travelers learn as they go, and have wider perspectives, grasping reality in a way people in the center do not.

Because if we saw, we'd have to change … keeping our blinders on protects our privilege.

IMPACT ON SPIRITUAL CARE

- Caregivers …
  - How do we manage the impact of oppressions on *us*?
  - Increase compassion for self and others
  - Increase awareness of societal/cultural impacts for self and others
  - Increase cultural competencies and power-awareness
  - Deepen quality and potentially widen scope of care
- Careseekers …
  - What do we know about the emotional and spiritual impact of oppressive realities we don't share?
  - What resources and strengths might be present that we miss?
- Caregiving relationship …
  - Our lived realities are different; how can we nuance our care accordingly?
  - Key to living into the love and justice mandates of many spiritual and religious traditions

INTERDISCIPLINARY AND INTER-SYSTEMIC CARE

- Who on the team attends to socially determined realities?
  - Material impact of oppressions on access to resources, including health care and support after hospital discharge?
  - ED utilization?
  - Readmission rates?
  - Management of chronic illnesses?
- Can chaplaincy create cross-system partnerships (e.g., congregations and health care institutions?)

WORLDVIEW TRANSFORMATION . . .

Based in the work of Salvadoran priest and theologian Ignacio Ellacuría

Coming to a critical awareness of reality as it is

Taking responsibility for reality as it is

Working to transform realities that are not as they should be

. . . FOR DEVELOPING WHITE ANTI-RACIST CAPABILITIES

Adapted in *Constructing Solidarity* (Day 2012)

awareness Coming to a critical awareness of reality as it is

responsibility Taking responsibility for reality as it is

change Working to transform realities that are not as they should be