I. ‘Target Practice’: Ruling Metaphor of Our Inhumanity

The images above combine to illustrate our ubiquitous targeting of each other, from the schoolyard to the war room, from criticism and gossip to scapegoating and killing. Any such targeting reduces human relations to mere object relations, denying our richer identities as infinitely valuable subjects, i.e., peers of each other. Cf. the ‘i-it’ forms of social interaction versus the intersubjective or ‘i-thou’ relationships (Buber) represented by metaphors of ‘the face’ (Levinas) or ‘the embrace’ (Volf). Images: (1) “Targeting Your Customer—Arrows” by Iqoncept, www.dreamstime.com/royalty-free-stock-photography-targeting-your-customer-arrows-image7205077a, (2) “Target with Arrow” by OCAL, www.clker.com/clipart-target-with-arrow.html (3) “Target Marketing Concept” by Aydindurdu, www.dreamstime.com/stock-image-target-marketing-concept-image9627581. Accessed 10/11/2010

The Lottery. An instructive tale is the 1948 short story by Shirley Jackson, “The Lottery,” first published in the June 26, 1948 issue of The New Yorker. In a small village children gather up stones as townsfolk assemble for the annual event practiced to ensure a good harvest. The magazine and Jackson herself were surprised by the negative reader response. Many readers cancelled subscriptions and hate mail arrived throughout the summer. The story was banned in the Union of South Africa. Since then it has been accepted as an American classic and taught in schools for decades. Jackson responded:

“I hoped, by setting a particularly brutal ancient rite in the present and in my own village to shock the story’s readers with a graphic dramatization of the pointless violence and general inhumanity in their own lives.”


The Stoning of Stephen. New Testament, Acts 7.58-60. The first Christian martyrdom provides a vivid case of ‘sacred violence.’ Conventional definitions focus on killing ‘in the name of God;’ more precise is any use of destructive force with the intent to ‘save’ or redeem (Girard, Violence and the Sacred; Wink, Engaging the Powers).

II. Atonement Theory: The Problem of ‘Beloved Community’

In the concrete circumstances of humanity, what the new unity of humanity looks like is the beginnings of the gathering of penitent persecutors around the body of the self-giving victim, whose forgiveness made their new perception possible, and the creating of acts of worship of the victim, both in celebration and in acts of fraternal service. —James Alison, *The Joy of Being Wrong* (unpub. Dissertation; n.d., n.p.)

The term, “beloved community,” was popularized in mid-20th century United States by the celebrated civil rights activist, Dr. Martin Luther King, Jr. But it was coined in 1913 by American philosopher Josiah Royce in his magnum opus, *The Problem of Christianity*. There Royce introduced it as a framework for encompassing and exploring human loyalty. The absence of beloved community, conversely, is our chronic betrayal of loyalty toward one another. No matter how horrendous the betrayal, however,

No baseness or cruelty of treason so deep or so tragic shall enter our human world, but that loyal love shall be able in due time to oppose to just that deed of treason its fitting deed of atonement. —Royce, *The Problem of Christianity*, 1913/2001, p. 186.

From this viewpoint the “problem of Christianity” is not unique to Christianity (however particular) but perennial for all peoples: it is the challenge of creating “beloved community” everywhere through such atoning deeds. Indeed, any community becomes ‘beloved’ to the degree that its members endeavor to encompass everyone through deeds of “loyal love.” Remarkably, Royce added,

*The world, as transformed by this creative deed, is better than it would have been had all else remained the same, but had that deed of treason not been done at all”* (Royce 2001 [1913], 180)

The following practicum provides participants a clinic or staging area for first imagining, then rehearsing or pre-enacting, such remediating deeds for the communities represented by their diverse identities.
III. Practicum: Rehearsal for ‘Beloved Community’

**Groundrules:**
1) keep confidentiality & 2) civility; 3) stretch your safety zone; 4) cooperate with leader.

1) **When was a time you or your group acted in ‘loyal love’ toward another person(s) or group, institution or tradition?** Go ahead: show-off with appropriate pride, elation, honor. Celebrate!

2) **When was a time you or your group failed to do so, by betraying another person(s) or group or by acting in treason to beloved community?** Defy shame or blame to tell the story. Grieve, if you’re able.

3) **When was an early time in your life or the history of your group when you/the group were betrayed by someone(s); by their failing to show loyal love to you or your group?** Express vigorously what you would’ve said or done in that past situation. Vent freely if you’re able.

4) **How is incident 2 related to incident 3; that is, how does your targeting-out at others relate to your being targeted; &/or relate to your targeting-in based on past betrayal by another(s)?** Share freely & invite insights from others (remembering our confidentiality agreement).

5) **How would you redress incident 3 by re-playing or role playing it differently; that is, what is a ‘fitting correction’ of the betrayal or treason exhibited in that incident?** Exult in the freedom to re-imagine ourselves and re-create our world!

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*This adaptation is a project of Thurman Reconciliation Initiatives, Inc.; not affiliated with the Thurman family or estate. TRI is the independent consulting corporation of Emory University Prof. Theophus “Thee” Smith. Howard and Sue Bailey Thurman were among the first African Americans to meet with Gandhi to promote nonviolent U.S. race relations; founding the Church for the Fellowship of All Peoples in 1940s San Francisco and mentoring leaders in the 1960s freedom movement.*