

ST. LUKE'S INN OF COURT INTERNATIONAL
presents

A BLACK HISTORY MONTH SPEECH

"Black Church and the Labor Movement"

By

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at

Mount Olive A.M.E. Church
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Mount Olive A.M.E. Church is located in LaSalle Street in West Tampa and has served this historic neighborhood for several decades. Rev. Gregory Gay and Brother Henry Smith invited Attorney Ford to speak in order to discuss the purpose, scope and objective of his new "labor ministry" and its relationship to the Black church in America. The topic of this speech quickly turned into a black history month commemoration of the role which the African American church has played in the uplift of the working classes in the United States. The speech suggests that African American churches should consider sponsoring non-profit "Worker Centers" throughout the United States in order to continue its historic role in of alleviating the problems of the working poor. The speech has been described by its audience as novel, unique, unprecedented and very informative. This is not a transcript of the actual speech itself. However, there are only minor variations between the actual speech that was presented and this essay. What follows below is a reprint of the original written design of the speech as it was subsequently delivered orally with only slight variations.

I. Introduction

GREETING:

Tonight's topic is "**African American Labor History from 1861 to the Present (from the perspective of a Christian).**"

Now the Christian component (or the Christian perspective) is none other than what the Apostle James calls the Royal Law.

In James 2:8, he writes: "*If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well.*"

II. Why Should Lawyer's Care

You may be asking, Attorney Ford, what does love have to do with law?

And what do lawyers know about love?

Well, I believe that love is the foundation of law, because love really denotes what the law calls the "**Covenant of Good Faith and Fair Dealing.**"

State differently, Christian love is really the Greek word "**Agape,**" which is not the same thing as Romance and Friendship. But rather Christian love or Agape love is genuine good-will and good faith towards all men and women.

And so, no legal system can exist without this form of Agape love, because covenants and contracts would continuously be broken; criminal laws would continuously be evaded; and constitutional laws would continuously be subverted; and society would sink eventually into chaos.

And so love is the source of the healthy and beloved community.

III. The American Civil Rights Movement

During the 20th Century, perhaps the Civil Rights Movement in the United States was a social movement to instill love into the Legal Apparatus of the United States.

Again, the **sort of love** which the Civil Rights Movement sought to instill into the American legal system was not merely **Romance and Friendship**.

But instead, the Civil Rights Movement's goal was to instill Agape love—or good-faith and fair dealing, between the races.

Title VII of the 1964 Civil Rights Act-- which is the federal statute that prohibits racial discrimination in employment-- embodies the essence of this sort of **Agape love, which is the royal law: to do unto others, as we would have done unto us**.

Title VII is, without question, a reflection of Christ's teachings.

In fact, Title VII is to some extent a gift of the Church-led civil rights struggle to the Nation....

IV. The Parable of the Good Samaritan

Too often, we forget that Christianity is a Multiracial and International Law that all of humankind—regardless of race, ethnicity, religion, color, nationality,—apply Agape love in their relations with each other.

In the New Testament, in the Book of Luke [10: 25-37 verses], Jesus of Nazareth was called upon to explain the meaning of this International Law of Love.

The Bible says that Jesus was confronted by a certain lawyer who, according to that Scripture, sought **(1) to tempt Jesus** and **(2) to justify himself**.

[As the Scriptures says... Luke 10: 25-37]

“And, behold, a certain lawyer stood up, and tempted [Jesus], saying, Master, what shall I do to inherit eternal life?

This story of the “Good Samaritan” is important precisely because Jesus wanted to make the point that **our neighbor is everyone regardless of their race or their religion....**

Why is this important for the purpose of the topic of our discussion tonight?

Because too often when applying **equal employment opportunity law**, whether **at work**, **in the courts** or **in administrative agencies**, too often we forget that what the real substance and spirit of law means.

And this is especially true in terms of racial discrimination....

IV. A History of the Black Church And the Labor Movement

And so my message to tonight, to the City of Tampa, to America and to the world is a reminder message that: ***“If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well.”***

Our success and failures as a community and as a nation, I believe, will hinge upon the extent to which we apply or evade this Royal Law—that is, to love our neighbor as ourselves-- in our dealings with each other.

And this is especially true in the field of Equal Employment Opportunity. The African American worker and the Christian Church have been at the epicenter of a fundamental moral and economic crisis since the founding of the United States.

As the great doctor W.E.B. Du Bois has observed, **“Around us the history of the land has centered for thrice a hundred years; out of the nation’s heart we have called all that was best to throttle and subdue all that was worst; fire and blood, prayer and sacrifice, have billowed over this people, and they have found peace only in the altars of the God of Right.”**¹

Throughout African American history, the black worker has turned to the Church for sustenance and support.

The African Origins of the Black Church

On the American plantations, an underground African church, which incorporated ancient African ritualism and nature-worship, soon appeared among the slaves. This church was, at first, not distinctly Christian. We too often forget

¹ W.E.B. Du Bois, “The Souls of Black Folk,” p. 545.

that along with the African slaves came African religious belief systems, along with their native beliefs in the laws of nature. The so-called “witch doctor,” the medicine man, and the root man pre-existed the black preacher.

Over time, through affiliations with the white slave master, this African church became Christian, and largely affiliated with the white Baptist and Methodist churches. But this was based upon the inclinations and ideas of individual slave masters.

To a great extent, the African American church began as an underground slave movement for freedom. It early and largely became tied (a) to resistance movements, (b) to “revolutionary” actions such as attempting to learn to read and write; (c) to the “subversive” ideals about human brotherhood and equality; and (d) to movements such as the underground railroad.

It was here that thousands of Americans (black and white) often served as courageous examples of Christians in both the North and the South.

Many of them cooperated with this underground black-church movement, in assisting the slaves gain education and freedom.

Of course, during the mid-1800, white Methodists and white Baptist churches split apart over the issue of slavery. Many southern white Christian denominations were pro-slavery, whereas many northern white Christian denominations were anti-slavery and sponsors of abolitionism.

Black Church After the Civil War

After slavery ended in 1865, one of the greatest needs and desires among the freedmen was education.

Most of them longed to learn to read so that they could read the Bible for themselves.

After the Civil War ended, the Black church severed their affiliations with the white Baptists and Methods, to form their own unique religious institutions.

However, **the cooperation among white and black Christians in establishing elementary schools, high schools and colleges during the period 1865 and 1900 was profound.** We too often walk around on HBCUs today, marveling at what our ancestors were able to build and leave behind to future generations, while we forget that most of those institutions were built through the cooperation and philanthropy of White Christianity.

This interracial cooperation among Christians of both the races is still being felt to this day.

The Baptist Church

The Black Baptist Churches, with the cooperation from the white-run American Baptist Home Mission Society, established some eighty elementary and high schools between 1865 and 1900.

The Black Baptist Churches also established eighteen colleges or semi-colleges rank designed for African Americans in South.

The Methodist Church

The Black Methodists established 11 colleges between 1870 and 1900, as follows:

The African Methodist Episcopal Church founded six colleges;

The Colored Methodist Church founded four colleges;

The Zion Methodist Church founded 1 college.

The Black Methodist denominations received support from the white Methodists through the “Freedmen’s Aid Society of the Methodist Church,” which was an auxiliary of the Methodist Episcopal Church.

By 1878, the Freedmen's Aid Society of the Methodist Church founded five colleges, two theological seminaries, and two medical schools.

The Presbyterian Church

The white Presbyterians founded Lincoln University in Pennsylvania in 1854, and, after the Civil War, Johnson C. Smith University in 1867; Scotia Seminary in 1870; and Knoxville College in 1872.

As a rule, the student body in these schools tended to be all-black, but the faculty members were mixed, with black and white instructors.

The End of Reconstruction

Of course, during the years when most of these black colleges were founded, between 1865 and 1880, the Reconstruction of the South was taking place, and relations between the races were at least cooperative.

Unfortunately, even as white and black Christians were cooperating to build all-black schools and colleges, there were extremist white Christians who sought to undermine black advancement. Many of them formed organizations such as the Knights of the White Camellia and the Ku Klux Klan. And instituted the system of peonage and sharecropping, as well as laws that resembled the slave codes, in order to suppress black advancement.

In 1877, **Reconstruction came to an end**, and the African American church was caught into the throes of a major labor crisis. More and more, **the pastors of the African American church had to address black America's labor issues.**

White and black Christians also often worked together to overthrow the repressive working conditions which both black and white workers faced in the South immediately after the Civil War.

For example, the distinguished A.M.E. Bishop Henry McNeil Turner and member of the Georgia state legislature, often protested against the system of unfair share-cropping and peonage which had begun to mushroom throughout the South during the 1860s and 1870s.

In 1869, the **Noble and Holy Order of the Knights of Labor** was founded. It actually promoted multiracial labor up-lift. The **Knights of Labor** did not hesitate to organize black workers and welcomed them into their ranks. Its leader, Terrance Powderly, as well as the majority of its members, were Catholics, who eventually received strong support from Pope Leo XIII, who wrote a ground-

breaking Papal Letter called “Capital and Labor” in 1891. This Papal Letter strongly condemned the ruthless exploitation of the working man.

In 1887, African American sugar workers, who were members of the Knights of Labor, went on strike. Pressure from racist state and local government leaders forced white members of the Knights of Labor to turn against the black strikers, and the state militia was called in to crush the black strikers. Over thirty African American strikers were lynched. When Terrance Powderly refused to speak out against the lynchings, African Americans began to withdraw their membership from the Knights of Labor.

As Historian Philip Foner noted: “So far as the majority of the Negroes were concerned, it was final proof that the once great Knights of Labor, the one organization in American life to have challenged the pattern of discrimination and segregation, had joined all other institutions in relegating black Americans to an inferior status.”²

JIM CROW LAWS INCREASED BLACK CHURCHES ROLE IN COMMUNITY

Meanwhile, due to segregation laws and growing racial prejudice, even among Christians, southern Protestant churches divided into all-white and all-black denominations.

As historian **Benjamin Quarles** observed, “[c]ut off from political life and not faring well in the work of work, the postwar Negro turned increasingly to his traditional center of hope—the church. The fading of the great expectations of Reconstruction days led the Negro to look anew to the church as an agency of uplift and inspiration. And, as it happened, the Negro church in the South was able to assume an even larger role than in antebellum days....”³

Under these conditions, **the Black church became sort of like a de facto governments**—and to that end, their importance to African Americans was vitally important. Due to the hostility of surrounding majority white community and the state and local governments, **the black church was perhaps more critical to black Americans, than the white church was to white Americans.**

² *Organized Labor and the Black Worker, 1619-1981*, p. 63.

³ *The Negro In the Making of America*, p. 159.

And precisely for these reasons, **the Black pastor has had to perform and fulfill many roles and to wear many hats, including that have counselor, politician, business executive, and legal advocate.**

From the period 1880 through the outbreak of World War II (1941), the Black Preacher often played the **role of labor broker** for white industrialists.

White captains of industry would often call upon the Black Preacher to encourage thrift and hard work in the black workers, who was often used as strike breakers.

Bared from joining white labor unions, the black workers had **no where else to turn save the Black Church and the Black Pastor for guidance.** Many of these Black Pastors, who were some form or fashion connected to, or influenced by, men such as Booker T. Washington, became staunchly pro-employer and anti-union.

These Black pastors understood that their livelihood and survival was closely connected to the economic interests and the survival of black workers.

And in the smaller churches, many of the Black pastors were not only pastors of their churches, but also employees of the companies which utilized their services as labor-brokers to the black community.

As a result, during the 1920s, labor leader A. Philip Randolph, who was himself the son of an A.M.E. minister, often criticized the black church for not supporting organized labor. Fortunately, Randolph's criticism of the black church did not alienate him from the church. Randolph continued to work with the Black Church; held union meetings in the Black church; and often spoke in Black churches.

And as time passed, Randolph formed alliances with Black Pastors, such as alliances with Rev. Martin Luther King, Jr. and the Southern Christian Leadership Conference during the 1950s and 60s.

Not until the 1930s, and the coming of the Council of Industrial Organizations (C.I.O.), which began to welcome African American workers into their unions, did the Black Church begin to take a second look at unions.

After President Roosevelt took office, and began to implement various New Deal measures, together with the more progressive attitude of the C.I.O., the Black Church and Black Preachers began to speak out against employer abuses of black workers. After World War II, however, the fault lines between black workers and organized labor was civil rights.

During the 1950s and 1960s, Black labor leaders and the Black Church, for the first time, forged an alliance in what became the Civil Rights Movement.

Hundreds of African American ministers became leaders in the civil rights movement, which included labor and employment rights for African American workers.

For example, in his memoir, “The Substance of Things Hoped For,” **Rev. Samuel DeWitt Proctor** jokingly recalls how as a young recent college graduate and newly-minted minister:

“I was only twenty-four years old, and among the first generation of black pastors to have access, on a large scale, to graduate study at seminaries which were lodged in large universities. As we earned doctorates in religion, social activism became as important to us as saving souls. One night, soon after I had begun in Providence, all the black ministers and their followers met at a big rally in the black community center. ‘We’re going to organize a movement here for fair employment practices in this state,’ one pastor announced, ‘and Reverend Proctor will lead it.’

Although many white Church leaders and white Union leaders supported the Civil Rights movement, many (and perhaps most) of them did not Dr. King or the Civil Rights Movement.

The 1963 March on Washington, which was for “Jobs and Freedom” was of course a water-shed moment in African American labor history. The march was led by labor leader A. Philip Randolph and the Rev. Dr. Martin Luther King, Jr.

One of the Crowning Achievement of the 1963 March On Washington was Title VII of the Civil Rights Act of 1964, which outlawed employment discrimination.

In a very real sense, Title VII of the Civil Rights Act embodies the spiritual hopes and aspirations of the African American church since the antebellum era. Dr. Martin Luther King’s *I Have A Dream* speech eloquently explained these hopes and aspirations to the nation, which Congress enacted into law in 1964.

I believe that Title VII of the Civil Rights Act embodies the highest of ethical mandates: to do unto others, as we would have done unto us.

As I have previously stated: this law is a reflection of Christ’s teachings, and it is a gift of Christianity to the Nation.

Unfortunately, since 1970, the objectives and promises of Title VII of the Civil Rights Act—a law that embodies the Christian doctrine of brotherly and sisterly love regardless of race—have been evaded.

Tonight, we remain in the throes of a world labor crisis in which the vulnerable rank-and-file African American workers must rise or fall, and too many under working conditions that are characterized by unfairness, unreasonableness, arbitrariness, mean-spiritedness, racial preferences, and even naked racial denigration.

African American workers are laboring, in too many instances, in an environment where access to legal redress in the courts have been foreclosed—whether through (1) employer reprisals; (2) administrative red tape; or (3) economic barriers stemming from the costs of court litigation.

What then, are we really faced with 2014?

What we have in 2014 are the hard-fought gains of civil rights legislation: Title VII of the 1964 Civil Rights Act, and many other similar state and federal civil rights laws.

But we also face great barriers in making these laws a reality in the lives of the common, rank-and-file American worker, but this is especially true for the rank-and-file African American worker.

FIRST, the overall disparities in poverty between racial groups in this country is vast and should not be down-played.

The National Poverty Index

27.4 percent of Blacks are impoverished.

25.6 percent of Latinos; but only

12.7 percent of Whites.

(Now, to put this in perspective, the poverty rate among blacks today is more than double that of whites, and this inequity between whites and blacks is even greater today (i.e., 1.4 percentage points higher) than in 1966).

Secondly, the Great Recession (2008-2011) widened Wealth Inequality between the Races.

In June 2012, it was estimated that White Americans have 22 times more wealth than blacks.

According to a CNN Report from 2012, the average net worth of the African American household: **\$4,955.00.**

For Hispanics: **\$7,424.**

For Asian Americans: **\$69,590.**

For White Americans: **\$110,729.00**

Thirdly, African American public school students are almost as segregated today in 2014 as they were in 1968.

Percent of Black Students in Predominantly Minority Schools⁴

Period	Percent
1968-1969	76.6%
1972-1973	63.6%
1980-1981	62.9%
1986-1987	63.3%

⁴ Gary Orfield, "Schools More Separate: Consequences of a Decade of Resegregation," *Civil Rights*, Harvard University, July 2001, Table 9, p. 35.

1991-1992	66.0%
1994-1995	67.1%
1996-1997	68.8%
1998-1999	70.2%

During year **2009-2010**, about **74%** of black students attended predominantly minority schools, according to a study conducted by the University of California, Los Angeles....

Fifth, the discrepancy in the unemployment rate among whites, Blacks and Latinos has remained persistent.

Currently, the 2014 unemployment rate is as follows:

Black 11.9 %

White 5.9%

Hispanic 8.3 %

National: 6.7%

During the Great Recession (Under the Obama administration), the unemployment rate was as follows:

	2009	2010	2011	2012
Black	17.4%	16.4%	16%	14.1%
White	9.7%	8.7 %	7.8%	6.6%

And so, without question, the nation is making progress in bringing down the national unemployment rates; however, the discrepancy in unemployment remains that blacks are about twice as likely to be unemployed as whites.

Sixth, there is today in 2014 a “Hiring Crisis” in the African American community. Several studies have found that the recent that the Black unemployment rate is so high is due to racial discrimination in the labor market.

According to the Coalition For Change, Inc. (C4C)⁵, and data which it collected from the U.S. Department of Labor,

“study shows that blacks have a harder time getting a job than white ex-convicts.”

“Being black in America is just about the same as having a felony conviction in terms of one’s chances of finding a job.”

“Whites with a felony conviction fared just as well, if not better, than a black applicant with a clean background.”

C4C also found that “in the past decade, the number of black workers with a college degree has increased by over a quarter, compared to a fifth among white workers.” Nevertheless, when blacks are still about as twice as likely to be unemployed as their white counterparts, regardless of their educational attainment.

For example, in 2011, African Americans with at least a bachelor’s degree had a 7.1% jobless rate, while the white rate was 3.9%”

And in the federal sector, “minorities have lower pay grade even after controlling for education, experience and other advancement related factors.”

According to C4C, the federal government “fails to address systemic discrimination and retaliation. It also fails to create targeted initiatives to effectively address disparities in Black employment which it has done for other populations.”

Seventh, there is the very real and very pervasive problem of “**Judicial Nullification**” of Equal Employment Opportunity laws.

⁵ According to the Coalition For Change’s website, its objective is to: “**To address race discrimination in the federal government thereby improving the administration of public goods and services; and to provide informational and spiritual support for Black public servants who expose civil rights violations.**”

The roots of juridical nullification traces its roots back to the 1972. Anti-civil rights judges easily outnumber the more moderate judges; and even the more moderate judges are still very tough on civil rights cases where the Plaintiff is black and the defendant is a corporation.

The Judges have created so many loopholes in order to assist corporation lawyers with defendant against employment discrimination lawsuits.

Although I can personally attest to, and share, my own first-hand observations, I think that the nationally-renowned trial lawyer Johnnie Cochran best summarizes the problem, when he states:

A lot of people believe that racial discrimination in business and society, the so-called Jim Crow laws, ended a long time ago. That under the law everybody now has an equal opportunity for promotion and benefits. But that is just not true. What actually exists in many companies is a discriminatory culture, call it Jim Crow, Jr., an unwritten way of doing business that prevents African American employees from getting the same pay and opportunities for advancement as the white people working right next to them.

Beginning in the 1960s the big companies finally started hiring African-Americans. It was only a hundred years after the end of the Civil War, but finally we got our foot in some doors. That was unprecedented. But over time the people who got an opportunity to work began finding out that they were not making as much money as their white counterparts, that they were not being considered for promotion, that they weren't moving into management. They found themselves getting passed over by the same people they had originally trained. It wasn't that these people were always better, but they were always white....

Discrimination was part of the corporate culture....

I've stood in front of a thousand judges; more even. I've called every single one of them, 'Your Honor.' Sometimes I've had to practically swallow my tongue after I'd said it because I certainly didn't mean it.

With some judges the decision is preordained before the trial starts. The judge knows what he wants the result to be. In the Old South, for example, a trial was a brief stop on the way to the lynch mob. They just wanted things to look correct.

In some parts of the country we still have that mentality.

Eighth: the judicial nullity of EEO laws lead to the eighth problem, the discriminatory denial of jobs to convicted felons who otherwise should qualify for those jobs under Title VII of the Civil Rights Act.

In fact, Harvard professor Bruce Western warns us in his book **“Punishment and Inequality In America,”** that impact of the criminal justice system upon African American men has had a tendency to roll back the gains made by the civil rights movement.

Professor Western writes:

“This is a profound social exclusion that significantly rolls back the gains to citizenship hard won by the civil rights movement. The new marginality of the mass-imprisonment generation can be seen not only in the diminished rates of employment and marriage of former prisoners. Incarceration also erases prison and jail inmates from our conventional measures of economic status. So marginal have these men become, that the most disadvantaged among them are hidden from statistics on wages and employment. The economic situation of young black men—measured by wage and employment rates—appeared to improve through the economic expansion of the 1990s, but this appearance was wholly an artifact of rising incarceration rates.”⁶

... [Ninth.. Tenth... omitted].

⁶ Id.

- . **Eleventh**, there is a “Job Security Crisis” among African Americans.

Fewer African American workers have jobs with **Union guarantees of “industrial due process”** and protections against **“at-will” terminations**.

Between 1983 and 2006, the share of African-American workers who were either members of a union or represented by a union at their place of employment fell substantially, from 31.7 percent of all black workers in 1983, to 16.0 percent in 2006, and to 12.2 percent in 2013.

What this means is that more and more, African American workers have:

- a. Fewer or no employee benefits
- b. No industrial due process (meaning that they can be fired for arbitrary reasons; and with no recourse).
- c. No technical assistance or support from Union Stewards in the event they need to file a grievance (if even a grievance system exists).
- d. Less job security.
- e. Little or no ability to engage in bargaining over the terms and conditions of their employment (i.e. they are subjected to a “take-it-or leave it” system, which in far too many cases lends itself to employer abuse and discrimination).

What this means in the 21st Century, is that the average rank-and-file American workers (and especially the African American worker) is can be (1) thrown out of work, (2) denied promotions, (3) denied pay increases, and (4) subjected to unreasonable labor abuses without any place to turn.

- The Problem is Acute among **Latino Immigrants**, due to their language barriers, lower education, and unfamiliarity with American labor and employment law.
- However, the Problem is also felt at **every class-level among African Americans workers** (from the lower-level blue collar workers, up to the middle-class professionals).

- More and more, the African American worker is under **a great deal of industrial stress**. **High blood pressure** and **mental illness** is disproportionately higher among African Americans.
- Because of the practical difficulties of raising the “red flag” of racial discrimination, and the uncertainties and expense of filing and prosecuting a racial discrimination lawsuit in court, more and more African American workers face the dilemma of accepting discriminatory working conditions or unemployment.

WORKER CENTERS

During the 1980s and 1990s, “**Workers’ Centers**” were developed to meet the growing need of unorganized, non-unionized immigrant workers to have some place to turn to for **education**, **technical assistance**, and **support in times of labor and employment crisis**.

Worker Centers in cities such as San Francisco and New York have been developed for immigrant Latino and Asian workers.

As **President Johnson** and **Senator Moynihan** pointed out in 1965—

black poverty is not the same thing as white poverty;

black unemployment is not the same thing as white unemployment;

discrimination against black workers is not the same thing as reverse discrimination against white workers; and

the black family instability is not the same as white family instability.

For 240 years of slavery, followed by 100 years of repressive Jim Crow, plus the lingering stigma of race today make the current predicament of most African Americans vastly different from all other Americans.

In this growing, non-unionized labor market, where more and more vulnerable workers of color are left to fend for themselves, **Worker Centers** will be needed for workers to find support and technical assistance with coping with their day-to-day struggles in the modern-day American workplace.

These **Worker Centers** must have the “cultural competencies” to gain the confidence of, and to adequately address the needs of these vulnerable, dislocated

workers of color. **Such Worker Centers must serve as a bridge between corporate human resources knowledge and underprivileged workers of color.**

And I believe, given the growing dislocations of African American workers due to the growing global job markets and stiff competition for jobs, juxtaposed against a largely time-consuming, unresponsive, and expensive EEO administrative process, that **Worker Centers** will be necessary for African American workers, particularly for the rank-and-file.

That is why I am leading the charge tonight in the launch of a bold, new idea called The Labor Ministry.

The Labor Ministry is designed, first and foremost, to nip employment problems in the bud, by stopping so much workplace suffering in silence.

Hundreds of thousands of black workers especially—our mothers, fathers, aunts, uncles, cousins, classmates, sons and daughters—are suffering in silence out of fear and ignorance of EEO laws and information that they need to successfully communicate their concerns, and to negotiate a productive and rewarding worklife.

There is also the problem of Cultural Disconnect: too often, HR and Management is not committed to real, meaningful diversity, or they may not have the cultural proficiencies and skills to address the growing concerns of people of color.

Not all problems should go to Court or to the EEOC. Many workplace problems can be solved if addressed early enough.

But the problem today is that there is too much mean-spiritedness; too much stereo-typing; and too much lack of trust. We tend to assume the worst of each other. People are afraid to say what they really feel; and they too often feel that they have no where to turn... Often time, problems fester, and people snap; often leaving both themselves and the workplace in a far worse position than before.

The Labor Ministry is designed to RESTORE BROKEN WORKPLACE COMMUNITIES by providing a “Safe Harbor” for people to turn to.

This “Safe Harbor” will be church-based.

It will be designed to provide a Network of support, by bringing together HR Professionals and concern citizens who will be devoted to assisting people who are going through periods of workplace crisis.

- The Goal is to help people help themselves by providing them with free information;
- The Goal is also to assist people with working out their differences, either by themselves, or with the assistance of trained mediators and facilitators;
- And, finally, the Goal is to provide a cadre of trained Ministers (both Christian and non-Christian) for people to be able to turn to in moments of workplace crisis.

THE END