

Body Talks: Growing in Redemptive Ethnic Unity (Ephesians 2:10-22; 3:8-13; Acts 15; 1 Corinthians 9)

PAST HURTS (The History of America - Alan Jones)
- How did we get here?

Major Topics

- Native American Genocide under the guise of Christianity
- Slavery under the guise of Christianity (**Jamestown 1619**, **constitutional convention**, **Dred Scott v Sanford**)
- Jim Crow (World War I, the Great Depression, and World War II)
- The Civil Rights Movement (should've been called the Human Rights movement)
- The New Jim Crow (Mass Incarceration/the War on drugs)
- The Collateral Damage of minority home life in slums & ghettos (missing fathers correlated with Satan's ploy to destroy the males as in Exodus with Moses and Matthew with Jesus)

Jamestown 1619

The first settlers arrived in Virginia and they also brought with them slaves. Both indentured servants as well as Angolan slaves, kidnapped by the Portuguese. Shortly after 1619 as the colonies were established an estimated 6-7 million slaves arrived in the 18th century.

Constitutional Convention of 1787

The Constitution was a document based upon compromise: between larger and smaller states, between proponents of a strong central government and those who favored strong state governments, and, above all, between northern and southern slave owning states. Of all the compromises on which the Constitution rested, perhaps the most controversial was the Three-Fifths Compromise, an agreement to count three-fifths of a state's slaves in apportioning Representatives, Presidential electors, and direct taxes. The result of this compromise made slaves less than human. The constitution also tacitly acknowledges slavery through the "fugitive" clause

No person held to service or labour in one state, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labour may be due.¹

Booming Cotton Industry

American south initially grew tobacco but faced a crisis with land production. Rice and indigo failed to make a profit. At the same time spinning and weaving revolutionized the textile industry in England and demand for American cotton became insatiable. The increased demand for cotton production led to an increase in the need for black slaves. From 1808-1860 the number of slaves in the south tripled and was nearly 4 million more than half the population of the states in the south.

Missouri compromise 1820

Admitted Missouri to the Union as a slave state and main as a free state while banning slavery from the remaining Louisiana Purchase land north of the Mason Dixon line.(36°30') parallel.

Dred Scott v Sanford Case March 6th 1857

Sandford took his slave Dred Scott from the slave state of Missouri to the Wisconsin territory and the free state of Illinois, where slavery was outlawed. Upon his return Dred Scott sued for his freedom claiming upon entering free land he was made legally free. The Supreme Court rejected his argument.

1. Persons of African descent cannot be, nor were ever intended to be, citizens under the US Constitution. Plaintiff is without standing

2. Congress cannot and slavery in territories and the Missouri compromise is unconstitutional.
3. Due process clause of the fifth amendment prohibits the federal government from freeing slaves in federal territories.

This decision greatly limited the federal government's ability to abolish slavery.

Civil War and the Emancipation Proclamation

John Brown's raid and execution led to the south taking a semi-war stance. In the spring of 1861, the bitter sectional conflicts that had been intensifying between North and South over the course of four decades erupted into civil war, with 11 southern states seceding from the Union and forming the Confederate States of America. Though President Abraham Lincoln's antislavery views were well established, and his election as the nation's first Republican president had been the catalyst that pushed the first southern states to secede in late 1860, the Civil War at its outset was not a war to abolish slavery. Lincoln sought first and foremost to preserve the Union, and he knew that few people even in the North—let alone the border slave states still loyal to Washington—would have supported a war against slavery in 1861.

By the summer of 1862, however, Lincoln had come to believe he could not avoid the slavery question much longer. Five days after the bloody Union victory at Antietam in September, he issued a preliminary emancipation proclamation; on January 1, 1863, he made it official that enslaved people within any State, or designated part of a State in rebellion, "shall be then, thenceforward, and forever free." Lincoln justified his decision as a wartime measure, and as such he did not go so far as to free enslaved people in the border states loyal to the Union, an omission that angered many abolitionists. By freeing some 3 million enslaved people in the rebel states, the Emancipation Proclamation deprived the Confederacy of the bulk of its labor forces and put international public opinion strongly on the Union side. Some 186,000 black soldiers would join the Union Army by the time the war ended in 1865, and 38,000 lost their lives. The total number of dead at war's end was 620,000 (out of a population of some 35 million), making it the costliest conflict in American history.

South post slavery/ Reconstruction Era (1865-1877) (13,14,15th amendments)

Though the Union victory in the Civil War gave some 4 million enslaved people their freedom, significant challenges awaited during the Reconstruction period. The *13th Amendment*, adopted late in 1865, officially abolished slavery (except for those in prison but we'll discuss that later), but the question of freed blacks' status in the post-war South remained. As white southerners gradually re established civil authority in the former Confederate states in 1865 and 1866, they enacted a series of laws known as the black codes, which were designed to restrict freed blacks' activity and ensure their availability as a labor force.

Impatient with the leniency shown toward the former Confederate states by Democrat Andrew Johnson, who became president after Lincoln's assassination in April 1865, so-called Radical Republicans in Congress overrode Johnson's veto and passed the Reconstruction Act of 1867, which basically placed the South under martial law. The following year, the *14th Amendment* broadened the definition of citizenship, granting "equal protection" of the Constitution to people who had been enslaved. Congress required southern states to ratify the 14th Amendment and enact universal male suffrage before they could rejoin the Union, and the state constitutions during those years were the most progressive in the region's history.

The *15th Amendment*, adopted in 1870, guaranteed that a citizen's right to vote would not be denied "on account of race, color, or previous condition of servitude." During Reconstruction, blacks won elections to southern state governments and even to the U.S. Congress. Their growing influence greatly dismayed many white southerners, who felt control slipping ever further away from them. The white protective societies that arose during this period—the largest of which was the Ku Klux Klan (KKK)—sought to disenfranchise blacks by using voter fraud and intimidation as well as more extreme violence. By 1877, when the last federal soldiers left the South and Reconstruction drew to a close, blacks had seen dishearteningly little improvement in their economic and social status, and what political gains they had made had been wiped away by the vigorous efforts of white supremacist forces throughout the region.

Plessy v Ferguson and the birth of Jim Crow May 18, 1896

As Reconstruction drew to a close and the forces of white supremacy regained control from carpetbaggers (northerners who moved South) and freed blacks, Southern state legislatures began enacting the first segregation laws, known as the “Jim Crow” laws. Taken from a much-copied minstrel routine written by a white actor who performed often in blackface, the name “Jim Crow” came to serve as a general derogatory term for African Americans in the post-Reconstruction South. By 1885, most southern states had laws requiring separate schools for blacks and whites, and by 1900, “persons of color” were required to be separated from whites in railroad cars and depots, hotels, theaters, restaurants, barber shops and other establishments. On May 18, 1896, the U.S. Supreme Court issued its verdict in *Plessy v. Ferguson*, a case that represented the first major test of the meaning of the 14th Amendment’s provision of full and equal citizenship to African Americans.

By an 8–1 majority, the Court upheld a Louisiana law that required the segregation of passengers on railroad cars. By asserting that the equal protection clause was not violated as long as reasonably equal conditions were provided to both groups, the Court established the “separate but equal” doctrine that would thereafter be used for assessing the constitutionality of racial segregation laws. *Plessy vs. Ferguson* stood as the overriding judicial precedent in civil rights cases

Birth of a Nation 1915

Birth of a Nation also known as *The Clansman* was a political propaganda film in the early 1900s. The film was America’s first feature-length motion picture and a box-office smash, and during its unprecedented three hours Griffith popularized countless filmmaking techniques that remain central to the art today. However, because of its explicit racism, *Birth of a Nation* is also regarded as one of the most offensive films ever made. Actually titled *The Clansman* for its first month of release, the film provides a highly subjective history of the Civil War, Reconstruction, and the rise of the Ku Klux Klan.

WWII (GI Bill and the creation of suburbs)

At the end of WW2 the Servicemen's Readjustment Act was passed. Known as the G.I. Bill, it was created to help veterans of World War II. It established hospitals, made low-interest mortgages available and granted stipends covering tuition and expenses for veterans attending college or trade schools. From 1944 to 1949, nearly 9 million veterans received close to \$4 billion from the bill’s unemployment compensation program.

Brown v Board of Education 1954

The supreme court unanimously decided that racial segregation in public schools violated the 14th amendment equal protection clause. The ruling reversed the *Plessy v Ferguson* decision. Though the Court’s ruling applied specifically to public schools, it implied that other segregated facilities were also unconstitutional, thus striking a heavy blow to the Jim Crow South. As such, the ruling provoked serious resistance, including a “Southern manifesto” issued by southern congressmen denouncing it. The decision was also difficult to enforce, a fact that became increasingly clear in May 1955 when the Court remanded the case to the courts of origin due to “their proximity to local conditions” and urged “a prompt and reasonable start toward full compliance.” Though some southern schools moved towards integration relatively without incident, in other cases—notably in Arkansas and Alabama—enforcing *Brown* would require federal intervention.

Civil Rights Movement (Emmett Till, Civil Rights acts ending with the Act in 1968, Affirmative Action in 1978)

PRESENT SCARS (Ideas and Cultural Intelligence)

- Where are we and what does it all mean?

I. Definitions

Ethnicity - from the Greek “ethnos,” meaning group of people that belong to/have a common nation state or heritage... “Where we come from...”

Culture - a way of life... “The way we do things around here...”

Culture is a shared pattern or system of beliefs, values, assumptions and behaviors and their associated symbols that distinguish one group from another.

Understanding Culture

- What was the cure for the common cold?
- To what degree did your family discuss your families' ethnic background growing up in your home?
- What was a common saying stated by your parents over and over which now you find as a valued or practiced behavior?
- How were you disciplined?
- What were the rules for the kitchen/dinner table?
- What was the most used room in your home growing up?

Majority culture does not mean predominant race, but rather refers to the predominant influence/balance of power. Minority culture does not mean less in number necessarily, but rather refers to the lack of power or the necessity of assimilation/appeal to another majority culture to access power.

Privilege - a special right, advantage, or immunity granted or available only to a particular person or group... “What we can/should/will do...”

“If you don't have to think about it, it's privilege.” - Kenneth Ward, Executive Director of College Bound

“We tend to label what is variant and not label what we normalize.” - Bryan Loritts, Lead Pastor of Abundant Life

Examples of the privilege labeling the variant: Left hand/right hand (i.e. left handed scissors or left handed bow or left handed guitar), male privilege (i.e. women's rights), black church, Indian giving, black on black crime, etc.

Coronavirus disparity - wearing a mask? jobs with the ability to work from home vs jobs that require work outside the home, having to take public transportation and therefore are exposed, family sizes

Prejudice – prejudged thoughts (“How we see the world...”)

Bigotry - obstinate attachment to a creed, idea, or opinion that fuels intolerance of others (“the refusal to change/adapt to how we see the world...”)

Discrimination - action based on prejudice (“Placing value judgments that include consequences and repercussions based upon our view of the world and refusal to see it otherwise...”)

Racism – structure of oppression backed by social conditioning, systems, controls, and the reinforcement legal authority...from Robin DiAngelo's *White Fragility*. (“Crafting, sustaining, and maintaining a system that vilifies, alienates, and/or disqualifies a group due to the societal grievances perceived and the promoted by majority culture.”)

II. Distinctions:

CULTURAL COMPETENCY

Sociology is the study of the structure, development, and function of society. Throughout life, we will have interactions between majority and minority cultures, as well as suburban and urban cultures. We want to be students of culture with a high cultural competency. Due to the history of America (European colonization, in particular), we can unintentionally enter situations with implicit bias or ungrounded, sweeping generalizations. If unchecked, we can unduly harm relationships between one another. There are several sociological nuances we desire for the body of believers to grasp in order to best care for one another, without lumping everyone into any one category, but also helping provide some clarity.

Implicit Association Test (somewhat like Word Association) – Assesses System 1 Biases

System 1: Intuitive Thinking

Unconscious, automatic, emotional, fast, and effortless

System 2: Rational Thinking

Conscious, deliberate, systematic, slow, and effortful

Generalizations (flexible frameworks...that are often true based on historical analysis, case study, survey, or scientific data) VS **Stereotypes** (inflexible frames of mind...that are often perceived to be true based upon portrayals of the actions, interactions, or reactions from the perspective of the reviewing group)

Biases (the feeling or inclination for or against someone or something)

Explicit: intentional and controllable belief or attitude toward any social group. (Ex. Confirmation Bias or the tendency to seek info that confirms pre-existing beliefs)

Implicit: unconscious association, belief, or attitude toward any social group (Ex. affinity bias or the unconscious tendency to favor those who are like us)

Ex. Savior/Messiah Complex

One of those is a misperception due to implicit bias that we see here and it is commonly known as the “savior” or “messiah” complex (usually described by the color adjective “white.”) The “savior” complex is the idea that a majority culture individual must use the power of being majority culture to aid minorities because of their perceived lack of ability to help themselves or propensity to destroy themselves. Thus, for all intensive purposes here, we are not going to qualify with the word “white” because the idea focuses on the power of majority, which can mean anyone in the majority can display the mentality. This idea pervades our history and is a common trope in cinema, evidenced by some of the movies above. They often depict a person going to the rough inner-city from a safe, secure suburban life. Sacrificing all, they meet a tough group of kids, show them love, and teach them a skill that “saves” them from themselves and/or their situations. These pervasive depictions can form a perception that minority ethnicities ALWAYS “need rescue.” It appears in statements like “I’m here to help these poor kids,” or “they don’t have anybody that cares about them”, or “they’ve never felt loved and don’t even know where to start.” Such statements represent a skewed view of the communities we serve and are not a true representation of our clientele. We need to be careful in our caricature and interpretations of those we serve and those with which we serve.

Ex. The Magical Negro/Minority

A second misperception is the idea of a “magical” minority. This is the idea that a noble or heroic minority uses giftedness in the midst of unfavorable conditions to aid majority culture in their success and in turn, the individual receiving the aid comes to a deeper understanding of themselves. This idea also pervades our history and is another common trope in cinema, evidenced by some of the most popular movies regarding race and ethnicity. It appears in statements or thoughts like working with minorities “atones for past sins,” (particularly sins like racism, sexism, prejudice, etc.)

Ex. Advocate by Association

A third common misperception littered with implicit bias is working with minorities in an albeit “safe” and “controlled” environment provides the opportunity for staff outside of a similar context to understand the plight facing minority cultures and subcultures, as well as underserved communities. In doing so, such misperceptions deceive these individuals into thinking their limited experience has transformed them into experts and thus, perfect advocates. Neither of these ideas is an accurate assessment of the overall experience. Working with subsets of people in underserved communities is not representative of ALL minority groups/populations from even those communities necessarily, much less at large. It does not necessarily precipitate any deeper insight into the systemic issues and pervasive problems facing such areas, anymore than would be true if the situation were reversed. The best, and likely most, effective way to truly understand the people and problems facing the communities we serve is to actually live in those communities with those people. Otherwise, all knowledge is limited to its subjective experiences and the potentially nuanced opportunities those experiences provided.

Aggressions (a term used for verbal, behavioural, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative prejudicial slights toward a group, particularly marginalized groups.)

Microaggressions - the term used for brief, commonplace, consistent marginalizing comments or behaviors. (Example: “You’re so articulate,” or “I wouldn’t expect that kind of knowledge from a black guy.”)

Macro Aggressions - the term used for large scale, gross, dramatic, and overt marginalizing comments or behaviors.

(Example: “They all come from broken homes,” or “They’re all disrespectful and lazy. They just blame the system and play the victim.”)

III. Demonstrations of Cultural Brokerage

- How we steward culture without even knowing it...Deuteronomy 6 will occur in your home, but what are others learning, what is your lifestyle teaching, and what will be your legacy?

When encountering other cultures, we must adopt an open frame of mind that first considers that we can appreciate differences and use them to our advantage if we embrace the idea: “It’s not right or wrong. It’s just different. It’s not what you do first. It’s what you do next.” The higher the CQ (cultural quotient/cultural intelligence), the better control we can have over biases. How?

Cultural Asset Mapping

- Culture reveals values such as personal orientation of life, work, and relationships (how you prefer to go about life and work), potential biases, ability/inability to work effectively across cultures, etc. The following cultural value terms can help us understand some of the cultural nuances we take for granted each day.

Cultural Value Terms

Expression - Individualistic Culture (ways of life that stress the needs of the individual over the needs of the group as a whole, people are seen as independent and autonomous, and social behavior tends to be dictated by the attitudes and preferences of individuals such as in the cases of North American and Western European cultures) or Collectivistic cultures (ways of life that stress the importance of the group and social cooperation over individual success, see people as dependent and necessary to one another's success, and social behavior tends to be dictated by the attitudes and preferences of collective wholes, such as in the cases of Asian and several South American cultures)

Power Distance - a quality gauged by a high or low standard regarding the acceptance of power established in a relationship between the individuals in a society with the highest power and those with the least. In other words, it describes the amount of power within a group from the most powerful member to the least powerful member. A high power distance culture means that there is essentially a disparity between the two, while a low power distance culture means the highest and lowest are fairly close to equal in power/authority. (Ex. High = hierarchy/Low = open door policy)

Uncertainty Avoidance – a quality gauged by a high or low standard regarding the extent to which folks are open to change/tolerant to uncertainty (Ex. High is less likely to change/Low is more likely to change)

Conflict - Cooperative (aligns with the process of interest-based or integrative bargaining, which leads parties to seek win-win solutions.) or Competitive (aligns with the process of distributive bargaining, which result in win-lose outcomes) – Focuses on priority

Time Orientation (Short Term or Long Term) – how to make decisions in light of time

Contextual Conversation (Low or High) – Low (direct – say what you mean and mean what you say) or High (indirect-pays attention to everything and listens for what is meant versus what is said)

Occupation – Being/Identity or Doing/Identification (work to live or live to work)

SOCIOLOGICAL GRADIENT

Due to the history we covered earlier, we desire students to understand the sociological gradient that often tints our views of culture, society, and ethnicity in the United States because of America's historical racial undertones. There are four fairly standard categories within American culture that operate like a Punnett square wherein we appreciate, assimilate, assess, and adjust: the majority majority, the majority minority, the minority majority, and the minority minority.

Majority Majority

This category signifies the top of the proverbial food chain and is not meant to be depicted as apex predators, but that is often the perception. In America, the white Anglo Saxon Protestant male represents the highest level of privilege, which can make serving in an environment as a minority of sorts very challenging. They are most appreciated, least assimilated (because they are the backbone of majority culture), least assessed, and often only adjust by choice.

Majority Minority

This category signifies the citizens of majority culture that are considered second class due to a categorical delineation that is usually gender. So, for America the white Anglo Saxon Protestant female is likely to be accepted by the white Anglo Saxon Protestant male before any form of minority, regardless of gender or status. Majority Minority can find common ground with minorities who experience similar discrimination,

but still experience a higher level of privilege. They are less appreciated often than majority culture males, but more than minorities, barely assimilated, minorly assessed, and often mostly adjust by choice.

Minority Majority

This category signifies the citizens of minority culture that are considered lower level within the gradient that are either standard assets to the consumer-resource ecosystem, rival predators who need checks and balances, or all out menaces to society that upset the equilibrium of an otherwise thriving environment. In any case, it's often hard to be seen as an equal. This subset of sorts represents the minority male that does not necessarily receive any more appreciation for his religion/belief system, but experiences the privileges that come from being male. They are less appreciated than majority culture, but often more than minority culture females, assimilate by necessity for advancement, harshly assessed, and often mostly adjust by request.

Minority Minority

This category signifies the citizens of minority culture that are considered second class and lower level often by majority individuals with privilege due to a categorical delineation that in their particular case is often either gender, race, or both. While Majority Minorities can find some common ground with female minority groups who experience similar discrimination, privilege is not a luxury afforded to this subset of sorts. They are often least appreciated, most assimilated (if assimilated), most assessed, and often mostly adjust by requirement. It's not necessarily forced, but will certainly feel that way.

All in all, at the risk of sweeping generalizations, we communicated all of this with the earnest desire for the body to grasp these unfortunate but very real concepts that often coat our cultural understandings of ourselves and those around us. In the fight for unity of effort through mutual understanding, we hope that this knowledge helps us communicate more clearly and effectively to understand one another and be understood. By doing so, we can appropriately tend to our past hurts, identify the consequences and repercussions of present scars, and look forward with confident expectation of future glory.

FUTURE GLORY

Where do we go from here?

Introduction: 2020 Vision of Christianity (Revelation 5:9; 7:9)

What does the face of Christianity look like in 2020?

1900: 2% of All Christians were in Africa, 4% in Asia, 11% in Latin America, 68% in Europe, 14% in North America

1965: Immigration Reform Act - American became less European and therefore less white.

2005: Most notable changes: 19% of All Christians were in Africa, 17% in Asia, 26% in Europe

2008: Minority population in America hits 33%.

2011: Over 50% of US births were of non European descent.

2016: Over 50% of US students entering kindergarten were of non European descent.

2023 Projection: Half of all children in America will be of non European descent.

2042 Projection: Half of all Americans will be of non European descent.

Conclusion: America's growing need for cultural competency is necessary because they are related to the birth rates in America, and not immigration. However, the belief was once that immigrants would bring their non Christian faith with them, but the trend is that they have brought more Christianity. Christians from other countries are not deChristianizing society, but rather deEuropeanizing of Christianity in America. The future of America and the future of the church in America must consider immigrants and ethnic minorities now in order to thrive as America's population continues to shift to people of non European descent. (reflections from Soong-Chan Rah, author of Prophetic Lament and the TedTalk - "Wouldn't a Dome Work Better?").

I. "What NOT to do" - The Opposite of 1 Corinthians 9

Majority culture's response is often, "Become like us." The way to be Christian is to first become majority culture, in other words a White Anglo Saxon Protestant. To become a Christian means to become a white western evangelical. Soong Chan Rah calls it cultural captivity (circumcision - Acts 15:1, 5). American Christianity is often capitalistic and individualistic. Christianity is not, neither is that the value for many other cultures. The Scriptures, as well as other cultures are collectivistic.

II. "Seek to understand before seeking to be understood."

"I know that you believe you understand what you think I said, but I'm not sure you realize that what you heard is not what I meant." - Robert McCloskey

"Most people do not listen with the intent to understand; they listen with the intent to reply." - Dr. Stephen Covey

What's Love Got to Do With It?

Two commands: Love God and Love Neighbor (1 John 4:7-8)

Pet Analogy – don't speak a language, but know when they're loved. We must learn, embrace, and advocate the theological and missiological basis for ethnicity, culture, and race. There is only the human race, but it is made up of distinct ethnicities with varying cultures, just as there is one spectrum of light through which we see distinct wavelength ranges with varying color shades. It would be foolish to have full capability of sight while viewing a rainbow only to minimize its uniqueness in variations of color by saying, "I don't see color." It would be equally foolish to look at a field of varying flowers and profess to only see roses or lilies. Yet, when it comes ethnicity, race, and culture, we often minimize the uniqueness of God's vast creation by teaching to "not see color" or "be colorblind." The reality is, we are equal, but not the same. Two plus two is four and three plus one is four. They are equal, but not the same. God made us different so that He might make us one. Proper interpretation of Scripture therefore, must include historical, grammatical, and cultural exegesis in light of the context of the ethnicities, cultures, and races as seen by those about which we read. (Ephesians 2:10-18; Acts 15)

III. "What to Do" - Ephesians 2:1-10; 1 Corinthians 9

We must be willing to learn as much as we are willing to teach. When we consider the last 10 authors of books we have read, pastors of the sermons we have heard, characters of the television shows we have watched...if there were a marble to represent each cultural exchange placed in a bowl, how might our bowls look?

CQ (culture intelligence) often influences EQ (emotional intelligence)

Ephesians 2:1-10 - The Theological Analogy of the Body, Bride, and Building

The Body - purified (all seen as clean, but diverse) - Acts 10-11

The Bride - unified (seen in union with Christ and one another) - Ephesians 2:10-18; 5

The Building - 1 Peter 2:1-12; Ephesians 2:19-22

Empathy is bred from seeing fully and being able to put ourselves in the shoes of others (Hebrews 4:15).

Drive – your level of interest, persistence, and confidence during multicultural interactions
Influence

Input

Action – Your ability to adapt when relating and working in multicultural contexts.

Knowledge – Your understanding about how cultures are similar and different.

Strategy – Your awareness and ability to plan for multicultural intersections.

Resource Listing:

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Books on Multicultural Churches and Ministries

1. Anderson, David A. *Gracism: The Art of Inclusion*. Downers Grove: IVP Books, 2007.
2. Branson, Mark Lau and Juan F. Martinez. *Churches, Cultures & Theology*. Downers Grove: InterVarsity Press, 2011.
3. De Young, Curtiss Paul, Michael O. Emerson, Karen Chai Kim, and George Yancy. *United by Faith*. New York: Oxford University Press, 2003.
4. DeyMaz, Mark. *Building A Healthy Multi-Ethnic Church*. San Francisco: Jossey-Bass, 2007.
5. Rah, Soong-Chan. *The Next Evangelicalism: Freeing the Church from Western Cultural Captivity*. Downers Grove: InterVarsity Press, 2009.
6. Loritts, Bryan. *Insider, Outsider*. Michigan: Zondervan, 2018
7. Warner, R. Stephen, Wittner, Judith G. *Gatherings In Diaspora: Religious Communities and the New Immigration Paperback*. Philadelphia, PA: Temple University Press, 1998

Books on Racial Reconciliation

1. Gilbreath, Edward. *Reconciliation Blues: A Black Evangelical's Inside View of White Christianity*. Downers Grove: InterVarsity Press, 2006.
2. Hill, Daniel. *White Awake: An Honest Look at What It Means to Be White*. Downers Grove: InterVarsity Press, 2017.
3. Leong, David P. *Race & Place: How Urban Geography Shapes the Journey to Reconciliation*. Downers Grove: InterVarsity Press, 2017.
4. McNeil, Brenda Salter and Eugene Cho. *Roadmap to Reconciliation: Moving Communities into Unity, Wholeness, and Justice*. Downers Grove: InterVarsity Press, 2015.
5. McPherson, Miles. *The Third Option: Hope for a Racially Divided Nation*. New York,: Howard Books, 2018.
6. Miller-Shearer, Jody. *Enter the River: Healing Steps from White Privilege Toward Racial Reconciliation*. Scottsdale: Herald Press, 1994.
7. Ortiz, Manuel. *The Hispanic Challenge: Opportunities Confronting the Church*. Downers Grove: InterVarsity Press, 1993.
8. Wystma, Ken. *The Myth of Equality: Uncovering the Roots of Injustice and Privilege*. Downers Grove: InterVarsity Press, 2017.

Book Resources on Cultural Intelligence and Theology of Race

1. Gannon, Martin J. and Rajnandini Pillia. *Understanding Global Cultures* 5th ed., Los Angeles: Sage Publications, 2013.
2. Georges, Jayson. *The 3D Gospel: Ministry in Guilt, Shame, and Fear Cultures*. Atlanta: Time Press, 2016.
3. Hays, Daniel J. *From Every People and Nation: A Biblical Theology of Race*. Downers Grove: InterVarsity Press, 2003.
4. Lingenfelter, Sherwood G. *Leading Cross-Culturally: Covenant Relationships for Effective Christian Leadership*. Grand Rapids: Baker Academic, 2008.
5. Livermore, David A. *Cultural Intelligence: Improving Your CQ to Engage Our Multicultural World*. Grand Rapids: Baker Academic, 2009.
6. Livermore, David A. *Expand Your Borders: Discover 10 Cultural Clusters*. East Lansing: Cultural Intelligence Center, 2013.
7. Wu, Jackson. *One God for All Nations: A Biblical Approach to Biblical Contextualization*. Downers Grove: InterVarsity Press, 2006.

25 Recommended Movies to Learn about Different Cultures

Warning: Please check ratings of movies prior to watching

1. African - Hotel Rwanda
2. African - Invictus

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| 3. African-American - Selma | 14. Indian - The 3 Idiots |
| 4. African-American - Hidden Figures | 15. Indian - Like Stars on Earth |
| 5. African-American - Madea's Family Reunion | 16. Japanese - Hafu |
| 6. Arabic/Middle East - An Afghan Love Story | 17. Japanese - Departures |
| 7. Arabic/Middle East - Salesman | 18. Jewish/Palestinian - The Other Son |
| 8. Armenian - The Promise | 19. Palestinian/Israeli - For My Father |
| 9. Chinese - Soong Sisters | 20. Korean - The Royal Tailor |
| 10. Chinese - Crazy Rich Asians | 21. Korean -South Korea: Success at All Costs |
| 11. Egyptian - Tuk-Tuk | 22. Korean/Russian - Gabi: Russian Coffee |
| 12. Ethiopian - Ethiopia Rising | 23. Russian - Dandelion |
| 13. European - Worlds Apart | 24. South African - Steven Biko |
| | 25. South African - Cry Freedom |

Readings on Race & Reconciliation

"If the house is to be set in order, one cannot begin with the present; he must begin with the past." Dr. John Hope Franklin

"If a dialogue is to begin ... we need to have an informed historical perspective."
Dr. Terrence Roberts Lessons From Little Rock
Member of the Little Rock Nine

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