Rationale for the Course

Of all of America's problems, there is perhaps none older, and none more morally troubling, than the problem of racism in its many forms. Racism of white Euro-Americans towards Native Americans, then towards black Africans imported as slaves, toward darker-skinned (and Catholic) Mediterranean Europeans, towards Jews, towards immigrating Latin Americans and Asians, is all well documented. Many believe the gradual diminishing of overt, and even covert, individual prejudice and systemic discrimination in the United States has brought us to a color-blind society. When personal stories from ethnic minorities are elicited, however, even in the Christian Church and its seminaries, underlying pain is poignantly revealed. This course attempts to address such wounds and point toward processes of reconciliation.

… Christ… has broken down the dividing wall, that is the hostility between us.” Ephesians 2: 14b

"I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.”

Martin Luther King Jr.,  August, 1963

This course is more than practical ministry, more than ethics; it is theology. It begins and ends with God, praying: thy Kingdom come, thy justice be done on earth as it is in heaven, forgive us our sins as we forgive those who sin against us, for reconciliation and the kingdom and the power and the glory are yours, O Lord of all. Amen.

Course Objectives

1. To be able to talk (listen and respond) to those in any opposing group, the angry and wounded, the arrogant and indifferent, about our identities, relationships and communication.

2. To be able to sensitize those willing to face this issue and to make them aware of the real pain and damage done by many forms of ethnic discrimination—personal and corporate, overt and covert. While the White/Black paradigm is an outstanding American example of ethnic discrimination, this revised course goes beyond to face many prominent ethnic, and even gender, prejudices. To be able to discuss and implement workshops in this area as evidenced through discussions and in written work.
3. To become familiar with, and able to teach, historical roots of several varieties of ethnic
discrimination as measured by critical papers.

4. To learn to listen to one another’s stories as a necessary prelude to reconciliation and to facilitate
future discussions as evidenced in discussions and personal journals.

5. To exegete ourselves and make progress in dealing personally with the impact of all kinds of ethnic
prejudices as they affect our identity and feelings, as displayed through class probing and personal
journaling.

6. To understand ethnic privilege and isolation from a Christian perspective and develop viable
strategies for combating such injustice (or unrighteousness) as evidenced in discussions and written
work.

7. To develop a theology of reconciliation and personal strategies of response and be able to preach
and teach such theology and strategies for reconciliation as measured through written work.

**Class Procedure**

This class is a process of presentation and interaction (within oneself, within small groups and the
whole class). To see the class really work, we must integrate feelings and opinions as we honestly face
this difficult material. We cannot get trapped in the idea of “being nice.” Avoidance of pain and anger
in oneself or others will reduce the potential for growth and healing this subject requires.

**Course Texts**

You don’t have to read every word of the following texts. It is important as graduate students, and for
the rest of your busy life, that you are able to scan the Covers, Table of Contents, Preface and
Introduction of a book for its aim and general development, seize its main thesis, the development of
its argument and conclusion. Then, dig into its content. All this prepares you for a quiz, or, if writing
up a short essay, to state the essence of the book with some key illustrative quotations or illustrations.

Hopefully you will have read *The Autobiography of Malcolm X* before class begins (if you haven’t
studied it recently—if so, you may substitute). Let’s discuss other texts you haven’t been able to
obtain. *The Autobiography*... is rapid reading and difficult to put down. (Study Questions as a guide
are available on Sakai.)

This important course requires heavy reading. You will receive additional handouts to these basic texts
and our hope is that you will choose at least one further text to add to your reading—plus the work
assigned on the Internet. Some of this reading will go quickly; some will have to be carefully studied.
We don’t mind your skimming sections of lesser importance. These texts have been selected with
former student input. Students have evaluated the readings for this course as very important. The
following required texts are in suggested order of your reading.

1987. This book contains a basic challenge that must be faced by all Christians who want to take
the issue of race relations seriously. We will assume it has been read by our second weekend.
(Many students believe this book should be read by all Americans, especially white Christians and
all seminarians.) See if you agree. Read before class starts. It can be helpful to keep your own
index of important characters and issues on blank pages at the back.)

Michael Emerson & Christian Smith (2000) *Divided by Faith: Evangelical Religion and
the Problem of Race in America*, Oxford Univ. Press, 212pp. Christian Smith taught at Gordon
College, then Univ. of North Carolina, and now the Univ. of Notre Dame. He directed the highly
respected National Study of Youth and Religion. Michael Emerson is a professor at Rice Univ. and
has authored many articles and books on racism. One reader said: “I really didn’t like *Divided by
Faith* the first time I read it: I saw it as a case for hopelessness in racial reconciliation. But then I
started attending an African-American church (I’m Caucasian), and very much to my surprise,
Emerson and Smith are quite correct in trying to get us to realize a major divide among racial lines.”
These two scholars, one a social scientist, the other a theologian and ethicist, want us to get serious
about racial reconciliation.

Miroslav Volf (1996) *Exclusion&Embrace: A Theological Exploration of Identity, Otherness, and
Reconciliation*, Abingdon Press, 336pp. You are only being assigned as required reading: Preface,
Introduction and Part One (pp. 9-190). This is a deep and powerful exploration, from someone who
struggled with his Croatian identity between enmity and revenge, self-surrender and reconciliation.
It is a challenging theological treatise.

**Further Texts and Reading**

(You are asked to choose one further book according to your ethnic group, including but not limited to,
those listed below. Beyond that you may also choose extra reading from the fuller bibliography. If you
feel, as some students do, that our required reading is weak on solutions, you might turn to Lederach,
Perkins & Rice, Washington & Kehrein, etc. We begin by listing some books of ethnic interest, a fuller
bibliography, and then at the end of the Syllabus, a further General Bibliography.)

**For Asian-American Students**

Minority*, Pearson. Research-based examination of difficult issues such as media images of Asians
anti-immigrant attitudes and violence against Asians.

Arar Han and John Hsu, eds. *Asian American X: An Intersection of Twenty-First Century… Voices
Identities*, Johns Hopkins Univ. Press, 232pp. Issues, struggles and strategies of Chinese and
Korean second generation for a new identity—in the American world. Based on extensive
interviews.

232pp. A standard historical and socio-cultural perspective on most Asian-American groups
adjusting to American society.

Limited and dated but some helpful history and historical facts and principles.

Soong-Chan Rah (2009) *The Next Evangelicalism: Freeing the Church from Western Captivity,

Frank Wu, *Yellow: Race in America Beyond Black and White*

Helen Zia, *Asian American Dreams: The Emergence of an American People*
For Latino/Latina Students


Ruben R. Rodriguez, *Racism and God-Talk: A Latino/a Perspective*

For African American Students

L. Janelle Dance (2002) *Tough Fronts: The Impact of Street Culture on Schooling* (Critical Social Thought), Routledge, 208pp. Includes discussions of street-savvy students, scholarly depictions of Black America, the social complexity of teacher-student relationships, the facilitation of resiliency among high-risk students and suggestions for school change.

Colin Kidd, *Forging of Races: Race and Scripture in the Protestant Atlantic World, 1600-2000*, Cambridge University Press, 318pp. A strong argument that race is cultural rather than biological. Shows that the Bible itself is color-blind while commentators have imported racial ideologies into its interpretation.


Caribbean Americans


Douglas Sullivan-González and Charles Reagan Wilson, eds. () *The South and the Caribbean*, Jackson, MI: University Press of Mississippi. One of the only studies linking southern U.S. culture with that of the Caribbean or West Indies.

**For White Students**

John Howard Griffin (1961/50th Anniversary Edition, 2010) *Black Like Me*, Signet, 208pp. “In 1959, Griffin headed to New Orleans, darkened his skin and immersed himself in black society, then traveled several states until his could no longer stand the racism, segregation and degrading living conditions.” Reading this, you will understand white privilege.


Tim Wise (2nd revised ed. 2011) *White Like Me: Reflections on Race from a Privileged Son*, Soft Skull Press, 208pp. A leading anti-racist activist and educator writes this memoir and polemic against white privilege that is supported by social reinforcements about which we seldom think.

**Additional Reading**


Elizabeth Conde-Frazier, Steve Kang & Gary Parrett (2004) *A Many Colored Kingdom: Multicultural Dynamics for Spiritual Formation*, Baker Books, 224pp. All these authors are friends of CUME and GCTS. Elizabeth and her husband Ira (on staff for years) have taught CUME courses. Kang and Parrett are professors at Hamilton. Each has important contributions for our intended experience of a loving community across racial, class and gender lines.


L. McIntosh and Alan McMahan (2012) *Being the Church in a Multi-Ethnic Community: Why It Matters and How It Works*, Wesleyan Publishing House, 224pp. An introductory guide covering topics such as Scriptural base, mono-ethnic or homogenous churches, immigrant churches, urban churches, reconciliation churches, and transitional churches.

Spencer Perkins and Chris Rice (1993) *More than Equals: Racial Healing for the Sake of the Gospel*, InterVarsity Press, 238 p. This book not only continues the idea of responding to the Problem; it is—as the beginning of your reading—personal. Although it misses institutional racism, it leaves you with a challenge to develop and continue personal relationships across ethnic lines for the rest of your life. Spencer (son of John Perkins (now deceased) and Chris were black and white friends honestly admitting struggles and rewards in the process of reconciliation.


Donald Shriver, Jr. (1995) *An Ethic for Enemies: Forgiveness in Politics*, NY: Oxford Univ. Press, 283pp. Many of us are not all that into politics and history these days. This takes us unto the world of *realpolitik*, where today and in history the rubber of justice meets the tough and bumpy road of real life. This book is a real challenge. For those who have recently read this in our companion (or some other) course, you may “skimmingly” review and settle into Chs. 5 & 6—and go on to other reading.

Thomas Sowell and Dinesh D’Souza. Handouts from *The Quest for Cosmic Justice* and *The End of Racism* from these two conservatives: East Indian American and African American) are available. Whatever your social and political stance, you need to take time to understand this perspective. Your following text will make the case for an empathetic understanding of adversary’s positions.


**Class Assignments and Evaluation of Your Work**
(Note due Dates integrated with Class Schedule)

1. **Class Participation.** This must be an interactive class. Your presence on time, your listening to every other classmate, and your measured contributions are needed. It is important, in a large class such as this, that you not dominate discussion. Hold back after you have contributed and urge others to voice their opinions or hurts.

   (Attendance, listening and participation count for some 10% of your final grade.)

2. **Journals (Log of Personal Reactions and Growth).** These are from your gut or heart rather than your head. It’s a chance to disclose frank emotions, opinions, and reactions. In other words, you’re doing “self-exegesis,” or interpretation of self, past and present, as well as your various responses to subject matter, readings, classmates, small groups and professors. It is meant to be between yourself and your Lord for professors’ eyes only. Submit journal in three stages (3 chps.)

   (I) Describe your reason or enrolling in this class, your reaction to its Syllabus and first meeting, and first writing assignment. How do you see and describe yourself of racially or ethnically and in terms of you socio-economic class? How has your identity, with its benefits and disadvantages shaped your feelings toward any other groups? What previous experiences have you had with racism? At this point, what are your honest reactions and feelings about this class, and toward your classmates/instructors? (Due 10Sep…)

   (II) Reflections on how you (your opinions, feelings, and your dark side) are reacting to the course. How do you think you are growing, what obstacles are you finding to such growth? Include one-page Reaction Paper to videos seen. At this point, what suggestions for, criticisms of, or questions about this class do you have? (Due 19Nov)

   (III) A final evaluation of the course and of your personal growth including response to your extra reading—recommended according to your ethnicity. This final segment will mention your intended commitments for racial reconciliation in the future. It will also summarize (1) a visit one or two churches of another ethnic group during this course, (2) movies or videos relevant to our course seen this semester, and (3) significant conversations with a couple of persons across ethnic lines. Your reflections on these experiences will be an important aspect of your journal—in either its second or final sections. (Due final class)

   (Journals count for 30% of grade)

2. **Quizzes:** short answers and brief paragraph:
   - *The Autobiography of Malcolm X* 17 September
   - *Divided by Faith* 10 October
   - *Exclusion&Embrace* (through Pt.1) 19 November

   (20% of grade)

3. **Critiquing the “Infopedia” of Culture and Youth Studies.** Spend an hour reading articles on racism and other ethnic or multi-cultural topics online at [http://cultureandyouth.org](http://cultureandyouth.org). (You can type in any topic or select topics from alphabetical list in Infopedia.) Besides Racism, you may check out other topics, such as Gender, African-American or other ethnic groups. Write up a critical response to what you find. This response is meant to be a critique of this professional resource for youth leaders, teachers and pastors with information on the culture (here, particularly on racism and related topics) and their ministry. You may suggest specific resources to be added.

   (due with final work; 10% of grade)
4. **Final Project:** Using the model and formatting of CYS’ Infopedia, decide upon one of its four methodologies and prepare an online discussion session on a topic of interest to you and needed for that issue. (due with final work; 30% of grade)

**Organizations and Sites to Visit**

Culture and Youth Studies, [http://cultureandyouth.org](http://cultureandyouth.org), See particularly Justice, Racism, and various Ethnic groups.


**General Bibliography**


This class study of discrimination, through many editions, is what many have built upon. Here sociological and especially psychological principles are applied to human groups, values, attitudes, beliefs and behaviors, in-groups and (negative) reference groups, groups differences, stereotypes, victimization, cognitive processes and linguistic factors, theories of prejudice, further sociological factors, scapegoats, acquiring prejudice in childhood, dynamics of prejudice and much more.


S. Jonathan Bass & Martin Luther King, Jr. (2001) ) *Blessed Are the Peacemakers: Martin Luther King, Jr, Eight White Religious Leaders, and the “Letter from Birmingham Jail, “*, Louisiana State Univ. Press, 322pp. MLK Jr.’s *Letter from a Birmingham Jail* is arguably the most important document from the Civil Rights Era. Here you get the “Letter” and much more—background about the religious leaders who wanted to slow it down, wanted no part in activism for justice’s sake.

Patrick Bellegarde-Smith and Claudine Michel, eds. ( 2006) *Vodou in Haitian Life and Culture: Invisible Powers*, Palgrave Macmillan, 256pp. “Les invisibles are the powers that have sustained Haitians through centuries of exploitation, impoverishment, and terror. This collection of essays by leading scholars has the great merit of showing how Vodou works as a healing force that thoroughly penetrates Haitian culture and social life.” (Patrick Taylor)

Eduardo Bonilla-Silva (2006) *Racism without Racists: Color-Blind Racism and the Persistence of Racial Inequality in the United States*, Rowman & Littlefield Publishers, 288pp. This study of college age young adults should provoke serious thinking about the denial of racism in our country today. Would the result of this survey and that of Emerson’s (below) turn out much different if conducted at Gordon-Conwell Theological Seminary?

Michael Breen (2004) *The Koreans: Who They Are, What They Want, Where Their Future Lies*, New York: Thomas Dunne Books of St. Martin’s Griffin, 286pp. A British journalist with a keen cultural eye, has spend and spends much time in Korea. He presents the uniqueness and complexity of Korea’s history, transition to an urban, developed country. His take on the Korean heart and style may be that of an outsider, but he covers much history and recent relationships here.

an example, traces the social construction of race—how Jews who were not white, because of their immigrant, working-class status, entered mainstream WASPish white culture and used African-Americans as a negative reference point.

Univ. of California Press, 349pp. Both Black and White conservatives have argued that racism has ended. Here, well respected sociologists, political scientists, economists, criminologists and legal scholars rebut the prevalent idea that racial discrimination is a thing of the past. Be bold to put your own opinions and arguments into this mix. It is the class’s duty to listen and respect your opinions whatever side you take.

Clayborne Carson, ed. (2001) *The Autobiography of Martin Luther King, Jr*, New York: Warner books, 400 p. You will soon forget this was written posthumously by a careful scholar and believe you are hearing MLK himself. Like Haley’s, this can be accepted as a biography in spirit. Enough of his letters and speeches are here (in italics or boxes), and the rest is carefully constructed from laborious study of written and recorded material. This will not be as exciting a book as Malcolm's, but it is important history and theory, and the lives of Malcolm and Martin are an interesting, significant and instructive contrast. (This book may be skimmed—speed read and bits skipped, and again, set up your own Index in the back of book.)

James H. Cone (1969, 1997) *Black Theology & Black Power*, Orbis Books, 165pp. This will take you back to the Black Power era. It will be good to pick up on the spirit of those times, and to gain an understanding of Black Theology.

James H. Cone (1991) *Martin & Malcolm & America: A Dream or a Nightmare*, Maryknoll, NY: Orbis Books, 358pp. “… Martin and Malcolm were not messiahs…. Martin and Malcolm are important because they symbolize two necessary ingredients in the African-American struggle for justice in the United States. We should never pit them against each other….“ (315)

J. Michael Dash (2000) *Culture and Customs of Haiti* (from the series Culture and Customs Of Latin America and the Caribbean), Greenwood, 200pp. Geography, history and social analysis combine to describe a nation of elite and poor slum dwellers and peasants to the Haitian diaspora in America.

F. James Davis (1991) *Who Is Black? One Nation’s Definition*, Pennsylvania State Univ. Press, 204pp Another consideration of the nature of race and how it is determined—with particular attention to America’s “one drop” rule generally accepted by Blacks and Whites. Includes a brief look at how other societies (S. Africa, Latin America, etc.) have defined and categorized race.

Curtis Paul DeYoung, Michael Emerson, George Yancy, Karen Chai Kim (2004) *United by Faith: The Multicultural Congregation As an Answer to the Problem of Race*, Oxford Univ. Press, 240pp. Emerson and these other authors, as sociologists and reconciliation activists, move on from the earlier *Divided by Faith* to understand the pull toward uni-ethnic churches, from both “majority” and “minority” perspectives to show how a racially integrated church can preserve contributing cultures.

Junot Diaz (1997) *Drown*, Riverhead Trade, 224pp. The fictional short stories describe young men’s struggle for identity and transformation amidst, poverty, racism, absent fathers and silent mothers. The setting stretches from the barrios of the Dominican Republic to East Coast US. You’ll be powerfully struck by the horrendous odds faced by these Dominican immigrants—and by the resilience of the human soul.

Dinesh D’Souza (1995) *The End of Racism: Principles for a Multiracial Society*, The Free Press. You might read pages 422 (middle of chapter “Bigotry in Black and White”) to p. 556 (end of text). This is one of the strongest Conservative arguments against a continuation of the civil rights
movement and affirmative action. Extensive critique of liberal white arguments this author believes is perpetuating racism.

Carl F. Ellis, Jr. (1983) *Free At Last? The Gospel in the African-American Experience*, InterVarsity Press, 285pp. This African-American Christian traces the maturing of Black consciousness from slavery days to the present” pointing out its dynamic theological heritage and authentic Christianity. The book closes with the words of “Lift Every Voice and Sing” and “The fields are Black unto harvest!”

Michael Emerson (2008) *People of the Dream: Multiracial Congregations in the United States*, Princeton Univ. Press, 288pp. Author of our text, *Divided by Faith* here “admits that multiracial churches are rare, hard to sustain, but worth the trouble. Here are positive stories of people who are desegregating the most segregated hour of the week and demonstrating God’s rainbow community.


Lewis R. Gordon (2000), *Existential Africana*, Routledge, 179pp. This book explains how Black Existentialism has been the underlying philosophical thought of the majority of Black Thought in the past several hundred years. I would suggest the first four chapters and the seventh chapter. This book is more philosophical than anything else, but it creates a framework in which to understand Black Theology. A must for anyone serious in understanding Black Theology.

Joseph Graves (2005) *The Race Myth: Why We Pretend Race Exists in America*, Plume, 320pp. If race is not an inheritable condition, how do we scientifically explain the differences. You will be surprised at the answers that cut across a stereotyped myth of race that feeds racism.


Andrew Hacker (1995) *Two Nations: Black & White, Separate, Hostile, and Unequal*, (You will be given Chs. 2 and 6). This was a standard text for this course from its beginning until this year. It is powerful description and analysis of institutional racism from a liberal perspective.


Arar Han and John Hsu, eds. (2004) *Asian American X: An Intersection of Twenty-First Century Asian American Voices*, Univ. of Michigan Press, 264pp. Two young graduates of Boston College and Harvard gather original writings addressing the struggles experienced by young Asian Americans trying to define their identities in the U.S.

Paula Harris, & Doug Schaupe (2004) *Being White: Finding Our Place in a Multiethnic World*, InterVarsity Press, 192pp. Assuming white privilege and power and privilege, how can we those of us caught up, apart from our own doing, in a white world to accept our white identities and overcome systemic mistakes of the past? This not only explains to Whites what’s wrong, but how we can take part in fixing it—at least in small and individual ways.


integration of individuals within groups, differences in social roles of women vs. men, ways of dealing with inequality, degree of tolerance of the unknown and the trade-off between long-term and short-term gratification of needs.”

Bell Hooks (1966) *Killing Rage: Ending Racism*, Owlet, 288 pp. We encourage everyone to read at least one of Bell Hooks’ books. Here, this black feminist examines the issues of black rage, feminism and white supremacy, black male attitudes, and possible connections between racism and mental illness. The answer to white conservatism and black middle-class apathy is rage, according to Hooks, but the rage should be channeled in constructive ways. (Your personal Index will be helpful. Again, if there is a chapter of little interest, skim it.)

Bell Hooks (2000) *Where We Stand: Class Matters*, Routledge, 164pp. Further essays from this fiery and perceptive writer reminding us that class may be as important as race in particular situations.


Noel Ignatiev (2008) *How the Irish Became White*, Routledge, 272pp. For many of the Boston and East Coast WASPs, the Catholic Irish weren’t really “white.” In time, however, and with help, the Irish pushed many Blacks out of their lower-class jobs—and even their neighborhoods.

Robert Jensen (2005) *The Heart of Whiteness: Confronting Race, Racism and White Privilege*, City Lights Publishers, 124pp. Written to whites who feel they’ve transcended the race problem and tend to see the problem as a black issue. Its argument is that we whites are the problem and our solution is recognizing that any system denying others their full humanity also keeps us from finding our own.

Judith H. Katz (2nd ed. 2003) *White Awareness: Handbook for Anti-Racism Training*, Norman, OK: Univ. of Oklahoma Press, 212pp. With its introductory chapters and six stages of training, complete with lesson plans and video suggestions, you will be able to teach a class or lead a workshop.


Martin Luther King, Jr. (1992) *I Have a Dream: Writings and Speeches That Changed the World*, HarperOne, 256pp. This anniversary addiction honors this Civil Rights hero by giving us his more memorable writings and speeches.

Martin Luther King, Jr. (2010) *Strength to Love*, Fortress Press, 192pp. Corretta Scott King has said, “If there is one book Martin Luther King, Jr. has written that people consistently tell me has changed their lives, it is *Strength to Love*.


Thomas Kochman (1981) *Black and White: Styles in Conflict*, University of Chicago Press, 177pp. I wish we had time to study this book at the beginning of our class. It would foresee, if not prevent, difficulties in our classroom dialogue. Simply put, we just think, feel and express differently across racial and ethnic lines—in ways that frustrate honest conversation and reconciliation.


John Paul Lederach (2003) *The Little Book of Conflict Transformation: Clear articulation of the guiding principles by a pioneer in the field*, Good Books, 73pp. This brief book argues for conflict transformation (rather than resolution or management) that gets to the root of the problem—without a utopian or over idealistic conclusion. It deals with immediate crisis as well as long-term possibilities.


Danielle McGuire (2010) *At the dark end of the street: Black women, rape and resistance*, Knopf, 352pp. Getting into this book some (men) may react that it harps on just one aspect of white subjection of African-Americans. But that’s the intent as the subtitle clearly states. It’s indeed difficult to overemphasize sex, power and gender in dealing with the history of racism. The book begins with the little-known fact: before Rosa Parks refused to give up her bus seat, she had been for years an activist defending the rights of Black women. This book forces a revisiting of dismissed historical atrocities.

Renda Salter McNeil and Rick Richardson (2009) *The Heart of Racial Justice: How Soul Change Leads to Social Change*, IVP Books, 208pp. Compelling voices for racial reconciliation. Beyond human effort, as important as it is, there must be the power of God. “Reconciliation is above all the work of God.”

Paul Louis Metzger (2007), *Consuming Jesus: Beyond Race and Class Divisions in a Consumer Church*, Eerdmans, 180pp. This brand new book examines how our consumerist society has impacted both race and class issues in society and the church. Few people and even fewer evangelicals recognize the connection between consumerism, race and class like Metzger does. But he doesn’t just offer problems but solutions for the individual, church and how the Church can impact society.


Manuel Ortiz (1996) *One New People: Models for Developing a Multiethnic Church*, InterVarsity Press, 158pp. For those who want to take the challenge of this course into involvement in or planting of a multicultural church, this book is a good place to start. It offers hope and principles.

Neil Irvin Painter (2010) *The History of White People*, W.W. Norton, 496pp. How has whiteness been used as a preferential category and rhetorical weapon? This broad historical inquiry is both instructive and controversial. How over the centuries has the myth of whiteness captured notions of beauty, intelligence and capability to ensure privilege and power? Her discussion of the “one drop” rule has provoked disagreement (see Ariela Gross, 2010, *What Blood Won’t Tell: A History of Race on Trial in America*).


Wilbert Rideau (2010) *In the Place of Justice: A Story of Punishment and Deliverance*, Knopf, 384pp. Although this book highlights the larger issue of justice, it uncovers the racism that permeates many of our systems, individually and systemically. It is a riveting and powerful story of resilience and transformation.

Ruben Rosario Rodriguez, *Racism and God-Talk: A Latino/a Perspective*, NYU Press, 297pp. From the perspective of Paul’s “All of you are one in Christ Jesus,” the author “explores the biblical and religious dimensions of North American racism—highlighting examples of resistance within the Christian religious traditions. “How do we make sense of ethnic particularity within the church’s theological formulations?” The question is dealt with by a new race and racism analysis from a Latino/a theological perspective.


David Sanchez (2008) *From Patmos to the Barrio: Subverting Imperial Myths*, Fortress Press, 240pp. As the Apostle John inverted Roman imperial mythology in Revelation 12, the author uses the same text to explain how the indigenous Latin American population appropriated Spanish symbolism and mythology with particular attention to the continuing power of the Virgin of Guadalupe.


Thomas Sowell (1999) *The Quest for Cosmic Justice*, Simon & Schuster, 214pp. Here is a brilliant Black conservative arguing against much of this course. Inequalities do not equal injustice, he
states, and argues that our quest should be for fairness not the wiping out (or even addressing of) inequalities—which he sees as a hopeless enterprise.


Thomas J. Sugrue (1996) *The Origins of the Urban Crisis*, Princeton U. Press, 300pp. This bibliography ought to contain at least one book of urbanology—for urban problems and racism are inextricably linked. This is a sound historiography in its analysis of Detroit ghettos, how institutional racism fought to exclude Blacks from housing which would allow them to escape poorly built and overcrowded slums. Here is an explanation of “persistent racialized poverty.”


Beverly Daniel Tatum (revised, 2003), *Why Are All The Black Kids Sitting Together In The Cafeteria?* Basic Books, 320pp. Dr. Tatum does an excellent job at explaining the development of a healthy white identity and how that identity produces racial reconciliation.


James A. Tillman (1969) *Why America Needs Racism and Poverty: An Examination of the Exclusivity Compulsion in American Race and Poverty Relations*, Bristol, Florida: Four Winds Press, 282pp. Building on Gordon Allport’s *Prejudice* and sociological theory on identity and negative reference points, this important work, especially in its Preface, lays out an insightful approach to the study of racism. (James and wife Mary did workshops for faculty and students at GCTS in ‘70s and ‘80s)


New York Times (2005) *Class Matters*, Times Books, 288pp. Emphasis not on cold statistics, but real stories previously published with fine introduction and making two points. The most explicit is that the U.S. is by no means a classless society and though extraordinary persons can rise dramatically, lower classes have made it upward, the gap between upper and lower classes is widening with negative effects. Implied is the fact that classism and racism must be considered together.

Dave Unander (2000) *Shattering the Myth of Race: Genetic Realities and Biblical Truths*, Judson Press, 127pp. Both genetic science and biblical teaching conclude, for this author and most experts, that there is no such thing as race—except as a social construct. Racial inequality thus comes from bad science and poor (dangerous) theology.

Eldin Villafañe (1995) *Seek the Peace of the City: Reflections on Urban Ministry*, Eerdmans, 146pp. This is a good introduction to “urbanology,” justice, and cross-cultural ministry, leadership in the city and education for urban leaders. His follow up book is *Praying for the City*.

James Waller (1998) *Face to Face: The Changing State of Racism Across America*, Plenum Press, 272p. If we chose only one book for this course, this might be the one. It is written by a Christian psychologist and professor at Whitworth College. Make sure you carefully study *institutional racism* in Ch. 3. For fuller treatment of institutional racism see Hacker’s *Two Nations*.

A. Charles Ware (2001) *Prejudice and the People of God: How Revelation and Redemption Lead to Reconciliation*, Kregel Publications, 160pp. You may consider this another “bleeding heart liberal” or “liberation theologian” as you begin the book. If so, you will be surprised and deeply challenged in this biblical model of reconciliation, as justice based on love.

James M. Washington, ed. (1986), *A Testament of Hope: The Essential Writings and Speeches of Martin Luther King Jr.* HarperSanFrancisco, 680pp. This is an excellent book to sit with at the library for a couple of hours. I would suggest reading several speeches/essays from the beginning, middle and end as they are in both topical and chronological order and usually only a couple pages each. This is the best way to understand MLK’s theology of social change.


Tim Wise (*White Like Me: Reflections on Race from a Privileged Son*, Soft Skull Press, 250pp. “Being a member of the majority, the dominant group, allows one to ignore how race shapes one’s life.” Building from there this activist, director of White Anti-Racist Education (AWARE), explores institutional racism in education, employment, housing, criminal justice, and health care.

Frank Wu (2003) *Yellow: Race in America Beyond Black and White*, Basic Books, 416pp. Reflections on personal experiences and history suggest the “superficially positive” stereotyping of Asian Americans can be deeply damaging. The difficulties of being Asian-American are realistically discussed. A wide range of personal, cultural and philosophical reflections

George A. Yancey (2003) *One Body, One Spirit: Principles of Successful Multiracial Churches*, InterVarsity Press, 180pp. More than a manual for multicultural churches, Yancey gives historical and biblical arguments for the failures of homogeneous churches these days. Hopeful signs describe congregations that have welcomed the marginalized.


Helen Zia (2001) *Asian American Dreams: The Emergence of an American People*, Farrar, Staus and Giroux, 368pp. As a girl growing up in New Jersey, the author heard stories of American history from her teachers and stories of China’s past from her father. From the American perspective, she and her people seemed MIH, Missing in History. This combination of memoir and history, including black destruction of Korean businesses, describes the struggle for identity of communities and individuals.