

MULTICULTURALISM

Resources for Raising Awareness &
Increasing Understanding

*Developed by the South Georgia Annual
Conference Multiculturalism Taskforce*



“There is no longer Jew or Greek,
there is no longer slave or free,
there is no longer male and female;
for all of you are one in Christ Jesus.”

— GALATIANS 3:28

THE SOUTH GEORGIA CONFERENCE OF THE UNITED METHODIST CHURCH



CONNECTIONAL MINISTRIES, Advocacy

Phone: 888-266-7642

www.sgaumc.org/advocacy

Multicultural Taskforce: Ariana Berksteiner, Columbus Burns, Patricia Burns, David Diaz, Jamie Gallaga, Beverly Madron, Gloria Morgan, Jin-Won Park, Ashley Randall, Denise Rooks, Yolanda Sewell, Antonio Sutton, Patsy Thomas, Melissa Traver, Buddy Whatley, Earnestine Campbell, Staff/Liaison

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Introduction

Welcome to the Multiculturalism Resource for people in all ministry settings. This resource has been developed by the South Georgia Annual Conference Multiculturalism Taskforce, which joins others around the world in addressing the relevance and inclusion of multiculturalism in both church and society.

This guide offers resources, including links to websites and suggestions for participatory conversations designed to encourage dialogue to help people identify, understand, and embrace the reality of multiculturalism. These resources are intended to help guide people to a deeper understanding of the inclusion of multiculturalism within The United Methodist Church.

Multiculturalism often can be considered a problem within the church because of deeply rooted attitudes and beliefs about race, ethnicity, cultures, gender, disabilities, power, etc. This Resource Guide is offered to promote the conversations and self-reflection necessary to transform these harmful beliefs. We hope you will find the information helpful as you move forward in awareness and understanding of the harm of discrimination, exclusion, and racism throughout our church and society. This ministry is essential for the transformation of the world.

What does multiculturalism mean?

In defining multiculturalism, it has a broad range of meanings. The **Multiculturalism Taskforce** (MCTF) acknowledges the meaning of multicultural as the call of the church to embrace the sacredness of diverse humanity as a reality of the church and the beauty of diversity in the body of Christ. Our communities of faith are strengthened as Christians embrace the inclusiveness of different cultures of race, ethnic groups, gender, region, social class, disabled persons and other diversities for the common purpose of becoming a Beloved Church and Community. (<http://www.gcorr.org/wp-content/uploads/2017/02/25-traits-of-the-beloved-community.pdf>)

According to the **General Commission on Religion and Race manual**, culture is understood as that “core part of identity and experience that provides a unique perspective on God’s work in the world and on our Christian responsibilities. Culture includes historical, geographical, and economic difference.” (Learning from Strangers, Best Practices for Cross-Racial and Cross-Cultural Ministry in The United Methodist Church, pgs. 4, 5).

Multiculturalism Taskforce Charge

“...consider the implications programmatically and financially of clergy and laity education around the issues of Multiculturalism in the South Georgia Conference, and...that this task fore be a diverse group in age, race, gender, and bring a recommendation of its finding to the 2018 South Georgia annual Conference.”

A Resolution on Multiculturalism Developing a Taskforce in the South Georgia Conference Submitted by The Advocacy Discipleship Team

ACTION: Approved at the 2017 Annual Conference session (See “Daily Proceedings”)
There is no longer Jew or Greek, there is no longer slave or free; nor is there male or female, for you all are one in Christ Jesus. (Galatians 3:28)

WHEREAS, the Constitution of The United Methodist Church in Paragraph 4, Article IV mandates racial inclusiveness; and

WHEREAS, The United Methodist Church and its predecessor organizations in years past have participated in acts which have perpetuated the sin of racism and continue to be a barrier to Christian unity; and

WHEREAS, there still is a need among United Methodists in general and the South Georgia Conference in particular for education concerning the church’s past history, and the opportunity we each have today as Christians to grow in the areas of Multiculturalism and dialogue around issues of diversity and racial justice; and

WHEREAS, learning ways to honor our brothers and sisters in Christ across racial, ethnic and cultural divides will help all of us as Christians witness to the love of God for all people within our church and communities; foster healthy dialogue in our communities and enable clergy and laity to have difficult conversations in times of peace and conflict; and

WHEREAS, education, healthy dialogue and deepening relationships around Multiculturalism is but a first step toward the changing of hearts leading to healing and wholeness;

Therefore, be it resolved, that a taskforce be appointed to consider the implications programmatically and financially of clergy and laity education around the issues of Multiculturalism in the South Georgia Conference, and,

Be it further resolved, that this taskforce be appointed by the Bishop of the South Georgia Conference and be a diverse group in age, race, gender and bring a recommendation of its finding to the 2018 South Georgia Annual Conference.

(See *The Book of Discipline of The United Methodist Church*, 2016, ¶ 162.A, B)

The Social Principles

Social Principles & Social Creed

“Taking an active stance in society is nothing new for followers of John Wesley. He set the example for us to combine personal and social piety. Ever since predecessor churches to United Methodism flourished in the United States, we have been known as a denomination involved with people's lives, with political and social struggles, having local to international mission implications. Such involvement is an expression of the personal change we experience in our baptism and conversion. The United Methodist Church believes God's love for the world is an active and engaged love, a love seeking justice and liberty. We cannot just be observers. So we care enough about people's lives to risk interpreting God's love, to take a stand, to call each of us into a response, no matter how controversial or complex. The church helps us think and act out a faith perspective, not just responding to all the other 'mind-makers-up' that exist in our society.”

Book of Resolutions, 2016, Pgs. 23 and 24

www.cokesbury.com/book-of-discipline-book-of-resolutions-free-versions

Preamble

We, the people called United Methodists, affirm our faith in God our Creator and Father, in Jesus Christ our Savior, and in the Holy Spirit, our Guide and Guard. We acknowledge our complete dependence upon God in birth, in life, in death, and in life eternal. Secure in God's love, we affirm the goodness of life and confess our many sins against God's will for us as we find it in Jesus Christ. We have not always been faithful stewards of all that has been committed to us by God the Creator. We have been reluctant followers of Jesus Christ in his mission to bring all persons into a community of love. Though called by the Holy Spirit to become new creatures in Christ, we have resisted the further call to become the people of God in our dealings with each other and the earth on which we live.

We affirm our unity in Jesus Christ while acknowledging differences in applying our faith in different cultural contexts as we live out the gospel. We stand united in declaring our faith that God's grace is available to all, that nothing can separate us from the love of God in Christ Jesus. Grateful for God's forgiving love, in which we live and by which we are judged, and affirming our belief in the inestimable worth of each individual, we renew our commitment to become faithful witnesses to the gospel, not alone to the ends of earth, but also to the depths of our common life and work. To help guide our thinking and acting about how we live in, and are engaged in ministry in the world, The United Methodist Church has created statements to guide the church in its efforts to create a world of justice. This statement explains more fully how United Methodists are called to live in the world. Part of our *Book of Discipline*, the "Social Principles" serve as a guide to official church action and our individual witness.

¶ 160 THE SOCIAL PRINCIPLES, PREAMBLE

The Book of Discipline of The United Methodist Church, 2016

THE NURTURING COMMUNITY

The community provides the potential for nurturing human beings into the fullness of their humanity. We believe we have a responsibility to innovate, sponsor, and evaluate new forms of community that will encourage development of the fullest potential in individuals. Primary for us is the gospel understanding that all persons are important—because they are human beings created by God and loved through and by Jesus Christ and not because they have merited significance. We therefore support social climates in which human communities are maintained and strengthened for the sake of all persons and their growth. We also encourage all individuals to be sensitive to others by using appropriate language when referring to all persons. Language of a derogatory nature (with regard to race, nationality, ethnic background, gender, sexuality, and physical differences) does not reflect value for one another and contradicts the gospel of Jesus Christ.

A) Culture and Identity

We believe that our primary identity is as children of God. With that identity comes societal and cultural constructions that have both positive and negative impacts on humanity and the Church. Cultural identity evolves through our history, traditions, and experiences. The Church seeks to fully embrace and nurture cultural formation and competency as a means to be fully one body, expressed in multiple ways. Each of us has multiple identities of equal value that intersect to form our complete self. We affirm that no identity or culture has more legitimacy than any other. We call the Church to challenge any hierarchy of cultures or identities. Through relationships within and among cultures we are called to and have the responsibility for learning from each other, showing mutual respect for our differences and similarities as we experience the diversity of perspectives and viewpoints.

¶ 161. II. THE NURTURING COMMUNITY

The Book of Discipline of The United Methodist Church, 2016

THE SOCIAL COMMUNITY

The rights and privileges a society bestows upon or withholds from those who comprise it indicate the relative esteem in which that society holds particular persons and groups of persons. We affirm all persons as equally valuable in the sight of God. We therefore work toward societies in which each person's value is recognized, maintained, and strengthened. We support the basic rights of all persons to equal access to housing, education, communication, employment, medical care, legal redress for grievances, and physical protection. We deplore acts of hate or violence against groups or persons based on race, color, national origin, ethnicity, age, gender, disability, status, economic condition, sexual orientation, gender identity, or religious affiliation. Our respect for the inherent dignity of all persons leads us to call for the recognition, protection, and implementation of the principles of The Universal Declaration of Human Rights so that communities and individuals may claim and enjoy their universal, indivisible, and inalienable rights.

A) Rights of Racial and Ethnic Persons

Racism is the combination of the power to dominate by one race over other races and a value system that assumes that the dominant race is innately superior to the others. Racism includes both personal and institutional racism. Personal racism is manifested through the individual expressions, attitudes, and/or behaviors that accept the assumptions of a racist value system and that maintain the benefits of this system. Institutional racism is the established social pattern that supports implicitly or explicitly the racist value system. Racism, manifested as sin, plagues and hinders our relationship with Christ, inasmuch as it is antithetical to the gospel itself. In many cultures white persons are granted unearned privileges and benefits that are denied to persons of color. We oppose the creation of a racial hierarchy in any culture. Racism breeds racial discrimination. We define racial discrimination as the disparate treatment and lack of full access and equity in resources, opportunities, and participation in the Church and in society based on race or ethnicity. Therefore, we recognize racism as sin and affirm the ultimate and temporal worth of all persons. We rejoice in the gifts that particular ethnic histories and cultures bring to our total life. We commit as the Church to move beyond symbolic expressions and representative models that do not challenge unjust systems of power and access. We commend and encourage the self-awareness of all racial and ethnic groups and oppressed people that leads them to demand their just and equal rights as members of society. We assert the obligation of society and people within the society to implement compensatory programs that redress long-standing, systemic social deprivation of racial and ethnic persons. We further assert the right of historically underrepresented racial and ethnic persons to equal and equitable opportunities in employment and promotion; to education and training of the highest quality; to nondiscrimination in voting, access to public accommodations, and housing purchase or rental; to credit, financial loans, venture capital, and insurance policies; to positions of leadership and power in all elements of our life together; and to full participation in the Church and society. We support affirmative action as one method of addressing the inequalities and discriminatory practices within the Church and society.

¶ 162 THE SOCIAL COMMUNITY

The Book of Discipline of The United Methodist Church, 2016

THE WORLD COMMUNITY

A) Nations and Cultures

As individuals are affirmed by God in their diversity, so are nations and cultures. We recognize that no nation or culture is absolutely just and right in its treatment of its own people, nor is any nation totally without regard for the welfare of its citizens. The Church must regard nations as accountable for unjust treatment of their citizens and others living within their borders. While recognizing valid differences in culture and political philosophy, we stand for justice and peace in every nation.

¶ 165 VI. THE WORLD COMMUNITY

The Book of Discipline of The United Methodist Church, 2016

Our Social Creed

We believe in God, Creator of the world; and in Jesus Christ, the Redeemer of creation. We believe in the Holy Spirit, through whom we acknowledge God's gifts, and we repent of our sin in misusing these gifts to idolatrous ends.

We affirm the natural world as God's handiwork and dedicate ourselves to its preservation, enhancement, and faithful use by humankind.

We joyfully receive for ourselves and others the blessings of community, sexuality, marriage, and the family.

We commit ourselves to the rights of men, women, children, youth, young adults, the aging, and people with disabilities; to improvement of the quality of life; and to the rights and dignity of all persons.

We believe in the right and duty of persons to work for the glory of God and the good of themselves and others and in the protection of their welfare in so doing; in the rights to property as a trust from God, collective bargaining, and responsible consumption; and in the elimination of economic and social distress.

We dedicate ourselves to peace throughout the world, to the rule of justice and law among nations, and to individual freedom for all people of the world.

We believe in the present and final triumph of God's Word in human affairs and gladly accept our commission to manifest the life of the gospel in the world.

Amen.

¶161 The Social Principles, ¶ 166 Social Creed,
The Book of Discipline of The United Methodist Church

What can you do?

When John Wesley began his work in England, it quickly led to the formation of the United Society and the classes. Wesley established “only one condition previously required of those who desire admission into these societies: ‘a desire to flee from the wrath to come, and to be saved from their sins.’”

These early faith communities would be defined as “a company of [people] having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation. But wherever this is really fixed in the soul it will be shown by its fruits.”

It is therefore expected of all who continue therein that they should continue to evidence their desire of salvation, first: by doing no harm; second: by doing good; and third: by attending upon all the ordinances of God. These three principles have become known as “The General Rules of the Methodist Church” and are commended for as a guide for every member of the United Methodist Church. (§ 102 DOCTRINAL STANDARDS AND OUR THEOLOGICAL TASK, 54, *The Book of Discipline of The United Methodist Church*)

- Refuse to be silent bystanders when you hear or see someone say or do something that could be bias. Intervene! How are we holding one another accountable for behavior?
- Respect and affirm persons in such a way that they know they will be accepted and included. One way to practice and cultivate a culture of respect and affirmation is by supporting the non-dominant culture called to ministry. Resources to help in your local ministry are available at www.sgauhc.com/advocacy or contact the chairperson of the Multiculturalism Taskforce or staff person.
- Encourage your local church to utilize the resources on page in this Guide.
- The simplest and most profound act of Christian response is this: listening to those who have suffered. By listening to stories, we can learn. And by learning, perhaps we as local church communities can take proactive steps to understanding our Multiculturalism.

“The simplest and most profound act of Christian response is this: listening to those who have suffered.”

What can your local ministry do?

- Host church related education/awareness events and programs
- Provide resources from your community in your church setting
- Encourage education within your local ministry about the policy and process
- Make it an agenda item at your Charge Conference, church meetings and Leadership Training
- Have conversation in small group settings (including the youth) and speak from the pulpit regarding awareness
- ¶161 Book of Discipline and the Social Principles. Consider utilizing the Videos, Resource Guide, Book and other Resources
- Resolution and Charge proclamations
- Holistic biblical ethics for Multiculturalism
- Refer to Resolution and Charge proclamations for talking points (see www.sgaumc.org/advocacy)
- Use respectful language
- Promote awareness in bulletin occasionally
- Offer studies for those that are different from the majority culture and for those seeking more understanding and being in relationship with those
- Institute a ministry program at your church for awareness and teaching
- Post Resources

What is the S. GA Conference doing to answer the call and acceptance of the Multiculturalism Resolution?

- Voted to form the South Georgia Annual Conference **Multiculturalism Taskforce** at the 2017 Annual Conference.
- **Participated in Intercultural Development Inventory (IDI) Training**, which is introduction training to cultural competency in an effort to serve and live together in the life of the faith community. The IDI training is a tool to accomplish missional goals and to increase and map out individual and organizational developmental paths, and to make Disciples of Christ within and outside the church. Recommends for the Conference and Church to participate.
- **Developed Multiculturalism Taskforce Resource Guide** for the South Georgia Conference for people in ministry settings, the Church and Conference. The Task Force joins with others around the world in addressing the issues of Multiculturalism with the Church and Society. This guide offers resources of printed materials, links to websites, videos, as well suggestions to start conversations designed to encourage dialogue to help people around the issues of our Multiculturalism, and to provide the educational and awareness around the history of human and civil rights concerning our Multiculturalism. The resource guide is intended to help guide people to a deeper understanding of the issues around our Multiculturalism and identify resources within the United Methodist Church.
 - The MC TF Resource Guide includes an extensive **Bibliography** that can be used in various ways such as to guide small and large groups, training, and awareness around our Multiculturalism.
- **Authentic Conversations Videos** focused on Multiculturalism that help people engage in courageous conversations about the issues around Multiculturalism in our communities within and outside of the United Methodist Church.
- The MC TF continues in efforts to fulfill the Charge and to implement resources and be available as a source.

What can our Conference ministry do?

- Host education and awareness events for lay and clergy leaders within the Conference that include using resources such as those cataloged in the MC TF Resource Guide
- Encourage education about Multiculturalism within local congregations. Make it an agenda item at the next District Conference
- Have conversation in small group settings (including youth), workshops, and speak from the pulpit regarding Multiculturalism and this resource
- Consider utilizing the Multiculturalism Resource Guide and Authentic Conversations Videos
- Consider using other Conference and UMC General Agencies Resources – see Bibliography and Resource Sections (pgs. 20 – 26)
- Reference Multiculturalism Resolution and Charge
- Offer a seminar on holistic biblical language/ethics focused on inclusivity and multiculturalism
- *Same Kind of Different as Me* and *Fear of the Other: No Fear in Love* – use resources a Book Study/Discussion (see pg. 14)
- Produce and post flyers that promote the use of resources available from the South Georgia Annual Conference and UMC General Agencies

Book Discussion

Suggested Book Resource for Discussion from the Multiculturalism Taskforce Bibliography: *Same Kind of Different as Me* and *Fear of the Other: No Fear in Love* (see pgs. 22 and 21, respectively)

The challenge of acceptance of Multiculturalism is spiritually overwhelming for those marginalized – let's get to know their stories as the community of faith. In the two suggested Book Resources, you are invited to be a receptive and an empathetic reader of these stories, opening yourself up to reflection, self-evaluation, and planning for action within your church and society. Below is a discussion guide to participate in on your own, in a small group or the church. The Discussion can be designed as a study series addressing question(s) weekly or based on chapters covered from the book.

1. What were the various ways persons that are different from the dominant culture are vulnerable?
2. What common threads do you notice between the stories of those that are different -- multiculturalism?
3. What feelings emerged for those persons?
4. What roles do we play?
5. Who has the power to shape the narrative about the nature of these relationships? How is power being used?
6. How did people receive stories from those that are different? In what ways are they helpful?
7. What was not helpful?
8. What kind of threats do they live?
9. What feelings did this book evoke in you? What insights did you gain?
10. What is our responsibility for helping those in need?

Liturgical Resources

The Coventry Litany of Reconciliation

All have sinned and fallen short of the glory of God.

The hatred which divides nation from nation, race from race, class from class,

Father, forgive.

The covetous desires of people and nations to possess what is not their own,

Father, forgive.

The greed which exploits the work of human hands and lays waste the earth,

Father, forgive.

Our envy of the welfare and happiness of others,

Father, forgive.

Our indifference to the plight of the imprisoned, the homeless, the refugee,

Father, forgive.

The lust which dishonors the bodies of men, women and children,

Father, forgive.

The pride which leads us to trust in ourselves and not in God,

Father, forgive.

Be kind to one another, tender hearted, forgiving one another, as God in Christ forgave you.

Prayer of Healing

Holy are you, and blessed is your Son Jesus Christ:

who lived among us and knew human pain and suffering;

who called all who were burdened and heavy laden and gave them rest;

who healed the sick, fed the hungry, and ate with sinners;

who cast out demons and showed us the way to you through faith;

who took our suffering upon himself,

that we might be cleansed of our sins and receive eternal life.

<https://www.umcdiscipleship.org/resources/a-service-of-healing-i>

Call to Worship

Spirit of the living God, fall afresh on us. As we gather in this place, allow your Spirit to fill our very being. As we worship/serve today, we remember our brothers and sisters who are worshiping/serving elsewhere throughout the world. Inspire each of us to work faithfully for justice and dignity of life everywhere. Raise our vision above the barriers of color, culture, and creed that separates us. Give us wisdom as we deal with one another. Help us to recognize and to respect different ways, rather than to judge. In the Spirit of Jesus who came not to be served, but to serve, we now walk in the world. We must reach out our hands with help and open our hearts in love. Awake in us the desire to seek your way of serving you in the world. Amen.

Prayer of Confession and Pardon

**Merciful God,
we confess that we have not loved you with our whole heart.
We have failed to be an obedient church.
We have not done your will,
we have broken your law,
we have rebelled against your love,
we have not loved our neighbors,
and we have not heard the cry of the needy.
Forgive us, we pray.
Free us for joyful obedience,
through Jesus Christ our Lord. Amen.**

The United Methodist Hymnal, Page 12

Prayer of Unity

"Remember, We are One," Unity Prayer #2, 2/1/2017
By Rev. Dr. Columbus Burns, S. GA Annual Conference UMC

Remember, we are ONE.
We all drink from ONE water.
We all breathe from ONE air.
We all rise from ONE ocean,
And we all live under ONE sky.
Remember, we are ONE.
All newborn babies share ONE common cry.
The laughter of children everywhere is universal.
Everyone's blood is red.
And all hearts beat ONE rhythm and ONE song.
Remember, we are ONE.
We are all brothers and sisters,
Sisters and brothers.
There is Only ONE God.
There is Only ONE earth.
There is Only ONE family.
Together we live,
And together we die.
Remember, we are ONE.
Peace be with you my Sister.
Peace be with you my Brother.
Remember, we are ONE.
Bind us together Lord.
Bind us together Lord.
With cords that cannot be broken.
Bind us together Lord.
Bind us together Lord.
Bind us together with love.
Remember, we are ONE. AMEN

A Modern Affirmation

Pastor:

Where the Spirit of the Lord is,
there is the one true church, apostolic and universal,
whose holy faith let us now declare

Pastor and People:

We believe in God the Father,
infinite in wisdom, power, and love,
whose mercy is over all his works,
and whose will is ever directed to his children's good.
We believe in Jesus Christ,
Son of God and Son of man,
the gift of the Father's unfailing grace,
the ground of our hope,
and the promise of our deliverance from sin and death.
We believe in the Holy Spirit
as the divine presence in our lives,
whereby we are kept in perpetual remembrance
of the truth of Christ,
and find strength and help in time of need.
We believe that this faith should manifest itself
in the service of love
as set forth in the example of our blessed Lord,
to the end that the kingdom of God may come upon the earth. Amen.

The United Methodist Hymnal, #885

A Companion Litany to Our Social Creed

God in the Spirit revealed in Jesus Christ,
calls us by grace
***to be renewed in the image of our Creator,
that we may be one
in divine love for the world.***

Today is the day
God cares for the integrity of creation,
wills the healing and wholeness of all life,
weeps at the plunder of earth's goodness.

And so shall we.

Today is the day
God embraces all hues of humanity,
delights in diversity and difference,
favors solidarity transforming strangers into friends.

And so shall we.

Multiculturalism Taskforce Resource Guide for Awareness and Understanding

Today is the day
God cries with the masses of starving people,
despises growing disparity between rich and poor,
demands justice for workers in the marketplace.

And so shall we.

Today is the day
God deplores violence in our homes and streets,
rebukes the world's warring madness,
humbles the powerful and lifts up the lowly.

And so shall we.

Today is the day
God calls for nations and peoples to live in peace,
celebrates where justice and mercy embrace,
exults when the wolf grazes with the lamb.

And so shall we.

***Today is the day
God brings good news to the poor,
proclaims release to the captives,
gives sight to the blind, and
sets the oppressed free.***

And so shall we.

¶ 166 Social Principles
The Book of Discipline of The United Methodist Church, 2016

Reflection

Genesis 1:26-27: “God created humanity in God’s own image, in the divine image God created them, male and female God created them.” I Corinthians 12:4-6: “There are different spiritual gifts but the same Spirit; and there are different ministries and the same Lord; and there are different activities but the same God who produces all of them in everyone.” When we turn to our Bibles, we realize that those stories have been hidden in plain sight for millennia (Job 31:32, Jeremiah 22:3, 1 Peter 4:9). As Christians, as United Methodists, we must listen to the Spirit of Truth, and respond with integrity. We are able to bravely enter into this process of listening, and faithful response because of the power and love of Christ in which our salvation, our identity as beloved, is assured.

1. What is the true reflection of you as you examine yourself?
2. How is your relationship with God? In what ways are you practicing acts of piety and holiness?
3. Are there some sins in your life that you need to deal with or take the initiative in self-reflection?
4. Are you carrying around baggage that prevents you from seeing those that are different from you as your sister or brother in Christ? If so, what are they?
5. What actions can we take as a local church to see those that are vulnerable, care for the broken-hearted, and seek care?
6. Do you have an accountability partner that can help hold you accountable for holy living?
7. Are we living up to the value commitments of The United Methodist Church as stated in The Social Principles and The Book of Resolutions (see page) as a local church? How might we hold our Annual Conference accountable to these commitments and policies?
8. How can we build trust with one another?
9. Do we respect, care and love those that are different?
10. What might we say to someone who is behaving or speaking inappropriately? How are we holding one another accountable for our actions? Have we rehearsed how to intervene?

Multiculturalism

Recommended Bibliography for Awareness and Educating

South Georgia Annual Conference of the United Methodist Church (SGAUMC)
Task Force (TF) on Multiculturalism (MC)
As approved by the SGAUMC Annual Conference (2017)

Recommended Resources

Books

America's Original Sin: Racism, White Privilege, and the Bridge to a New America. Wallis, Jim. Reprint ed. Grand Rapids, MI: Brazos Press, 2017.

America's problem with race has deep roots, with the country's foundation tied to the near extermination of one race of people and the enslavement of another. Racism is truly our nation's original sin. In *America's Original Sin*, Wallis offers a prophetic and deeply personal call to action in overcoming the racism so ingrained in American society. He speaks candidly to Christians—particularly white Christians—urging them to cross a new bridge toward racial justice and healing. "It's time we right this unacceptable wrong," says bestselling author and leading Christian activist Jim Wallis. Fifty years ago, Wallis was driven away from his faith by a white church that considered dealing with racism to be taboo. His participation in the civil rights movement brought him back when he discovered a faith that commands racial justice. Yet as recent tragedies confirm, we continue to suffer from the legacy of racism. The old patterns of white privilege are colliding with the changing demographics of a diverse nation. The church has been slow to respond, and Sunday morning is still the most segregated hour of the week.

Dear White Christians: for Those Still Longing for Racial Reconciliation. Harvey, Jennifer. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2014.

In this provocative book Jennifer Harvey argues for a radical shift in how justice-committed white Christians think about race. She calls for moving away from the reconciliation paradigm that currently dominates interracial relations and embracing instead a *reparations* paradigm. Harvey presents an insightful historical analysis of the painful fissures that emerged among activist Christians toward the end of the Civil Rights movement, and she shows the necessity of bringing "white" racial identity into clear view in order to counter today's oppressive social structures. This book is for any who care about the gospel call to justice but feel stuck trying to get there, given the ongoing prevalence of deep racial divisions in the church and society at large.

Multiculturalism Taskforce Resource Guide for Awareness and Understanding

Powerful read for those seeking to understand reconciliation and justice. Review by Earnestine Campbell, Multiculturalism Taskforce.

Develop Intercultural Competence: How to Lead Cross-Racial and Cross-Cultural Churches. Park, HiRho Y. Nashville: General Board of Higher Education and Ministry, 2000.

Park's latest work identifies best practices and offers practical tips and case studies for leading diverse and vital congregations. The book shows readers how to navigate the growing complexities of race, ethnicity, culture, and religion and find appropriate and effective ways to make disciples of Jesus Christ in their context. Park offers innovative, evidence-based guidance to help leaders foster culturally intelligent faith communities and coaches them so they can drive innovation and champion a culture of call in their local communities. "Being a worldwide church means that United Methodists affirm our unity in Christ regarding missional and structural accountability, responsibility, and interdependence for the transformation of the world...Being a worldwide church is a prophetic declaration that United Methodists resist racism, sexism, and classism within institutional ideologies. But this also means that The UMC must be aware and attuned to the richness and challenges posed by cross-racial and cross-cultural contexts." *from the Introduction.*

Fear of the Other: No Fear in Love. Willimon, William H. Nashville: Abingdon Press, 2016.

In this no non-sense book, reliable spiritual guide, Will Willimon, invites readers to consider the gospel command to love (and not merely tolerate) those considered to be "Other" or outside mainstream Christian culture. Rooted in the faith of Israel and the Christian story and vision, Willimon brings a Wesleyan perspective to bear on what may be the hardest thing for people of faith to do: keeping and loving the "Other" as they are - without any need for them to become like us.

Important read for those interested in the history of race relations. Review by Ashley Randall, Multiculturalism Taskforce.

Multiculturalism: Examining the Politics of Recognition. Taylor, Charles. Princeton: Princeton University Press, 1994.

This highly acclaimed book brings together an even wider range of leading philosophers and social scientists to probe the political controversy surrounding multiculturalism. Charles Taylor's initial inquiry, which considers whether the institutions of liberal democratic government make room—or should make room—for recognizing the worth of distinctive cultural traditions, remains the centerpiece of this discussion.

An excellent well-written discourse about politics and multiculturalism. Review by Earnestine Campbell.

One Body One Spirit: Principles of Successful Multiracial Churches. Yancey, George A. Downers Grove, IL: Intervarsity Press, 2003.

When the church began, an amazing diversity of people from different geographic, cultural and linguistic backgrounds gathered together to confess a common faith in Jesus Christ. The apostle Paul cast a vision of one body where Jew and Gentile would worship together in unity. The Revelation to John likewise foreshadows an eternal future where all nations will join together at the throne of the Lamb. As society diversifies, local churches find themselves interacting with people from every tribe and tongue.

Must read for churches that are looking for dynamic Leadership principles. Review by Earnestine Campbell, Multiculturalism Taskforce.

People of the Dream: Multiracial Congregations in the United States. Emerson, Michael O. Princeton: Princeton University Press, 2006.)

It is sometimes said that the most segregated time of the week in the United States is Sunday morning. Even as workplaces and public institutions such as the military have become racially integrated, racial separation in Christian religious congregations is the norm. And yet some congregations remain stubbornly, racially mixed. *People of the Dream* is the most complete study of this phenomenon ever undertaken. It explores how do racially mixed congregations come together? How are they sustained? Who attends them, how did they get there, and what are their experiences?

Inspiring read for those seeking awareness about the racially mixed congregation. Review by Earnestine Campbell, Multiculturalism Taskforce.

The New Jim Crow: Mass Incarceration in the Age of Colorblindness. Alexander, Michelle. Revised ed. New York: The New Press, 2012.

Praised by Harvard Law professor Lani Guinier as "brave and bold," this book directly challenges the notion that the election of Barack Obama signals a new era of colorblindness. With dazzling candor, legal scholar Michelle Alexander argues that "we have not ended racial caste in America; we have merely redesigned it." By targeting black men through the War on Drugs and decimating communities of color, the U.S. criminal justice system functions as a contemporary system of racial control—relegating millions to a permanent second-class status—even as it formally adheres to the principle of colorblindness. In the words of Benjamin Todd Jealous, president and CEO of the NAACP, this book is a "call to action."

Amazing statistics and phenomenally relevant insights and perspectives on modern-day American's racism. Review by Columbus Burns, Multiculturalism Taskforce.

Same Kind of Different As Me: A Modern-Day Slave, an International Art Dealer, and the Unlikely Woman Who Bound Them Together. Hall, Ron, and Denver Moore. Reprint ed. Colorado Springs, CO: Thomas Nelson, 2008.

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It is a tale told in two unique voices – Ron Hall & Denver Moore – weaving two completely different life experiences into one common journey where both men learn “whether we is rich or poor or something in between this earth ain’t no final restin’ place. So in a way, we is all homeless-just workin’ our way toward home.”

An Authentic and intimate look into the personal journey of two people as they come to a realization of each other’s humanity. Review by Ashley Randall, Multiculturalism Taskforce.

Storytelling for Social Justice: Connecting Narrative and the Arts in Antiracist Teaching. Bell, Lee Anne. New York: Taylor and Francis, 2010.

Through accessible language and candid discussions, *Storytelling for Social Justice* explores the stories we tell ourselves and each other about race and racism in our society through the language and images we encounter every day, providing strategies for developing a more critical understanding of how racism operates culturally and institutionally in our society. Using the arts and storytelling, the book examines ways to teach and learn about race by creating counter-storytelling communities promoting more critical and thoughtful dialogue about racism and the remedies to dismantle it. Illustrated with examples drawn from high school classrooms, teacher education and K-12 professional development programs.

Artful storytelling about racism and culture in our society. Review by Earnestine Campbell, Multiculturalism Taskforce.

Teaching Cross-Culturally: An Incarnational Model for Learning and Teaching. Lingenfelter, Judith E. Grand Rapids, MI: Baker Publishing Group, 2011.

Teaching Cross-Culturally is a challenging consideration of what it means to be a Christian educator in a culture other than your own. Chapters include discussions about how to uncover cultural biases, how to address intelligence and learning styles, and teaching for biblical transformation. Teaching Cross-Culturally is ideal for the western-trained educator or missionary who plans to work in a non-western setting, as well as for those who teach in an increasingly multicultural North America.

Excellent read for those teaching and serving cross-culturally and those congregations accepting culturally different leaders. Review by Earnestine Campbell.

The Book of Resolutions of the United Methodist Church. Nashville, Tennessee: United Methodist Publishing House, 2016.)

The Book of Resolutions provides models for applying an active faith to daily life in ways that can impact the world around us. The new *Book of Resolutions* contains all current social policies adopted by the General Conference of The United Methodist Church. Includes positions on more than 200 subjects, organized into seven sections: The Natural World, The Political Community, The Nurturing Community, The World Community, The Social Community, The Economic Community, Other Resolutions.

The Book of Discipline of the United Methodist Church. Nashville, Tennessee: The United Methodist Publishing House, 2016.

"The church is a community of all true believers under the Lordship of Christ. It is the redeemed and redeeming fellowship in which the Word of God is preached by persons divinely called, and the sacraments are duly administered according to Christ's own appointment. Under the discipline of the Holy Spirit the church seeks to provide for the maintenance of worship, the education of believers, and the redemption of the world." - From the Preamble to the Constitution of The United Methodist Church. The product of over 200 years of General Conferences of the denominations that form The United Methodist Church, the *Discipline* is the current statement of how United Methodists agree to live together.

The Wolf Shall Dwell with the Lamb: a Spirituality for Leadership in a Multicultural Community. Law, Eric H F. St. Louis, Mo.: Chalice Press, 1993.

This groundbreaking work explores how certain cultures consciously and unconsciously dominate in multicultural situations and what can be done about it.

Great concept of cultural dominance and its impact. Review by Earnestine Campbell, Multiculturalism Taskforce.

Theorizing Multiculturalism: A Guide to the Current Debate. Willet, Cynthia. Malden, MA: Blackwell Publishers, 1994.

This wide-ranging anthology of classic and newly-commissioned essays brings together the major theories of multiculturalism from a multiplicity of philosophical perspectives.

Insightful and relevant perspectives of the dynamics of Multiculturalism. Review by Earnestine Campbell, Multiculturalism Taskforce.

What Color Is Your God?: Multicultural Education in the Church. Breckenridge, James and Lillian. Grand Rapids, MI: Baker Publishing Group, 1995.

A dynamic look at multicultural America, this primer shows ministers and others how to honor ethnic differences and avoid pitfalls when presenting the gospel. Topics: Our multicultural challenge, conceptual framework of culture, communicating a theology of cultural awareness, coming to terms with multiculturalism, multiculturalism in the church setting, parameters of diversity, examining Hispanic-American culture, examining Native-American culture, examining Asian-American culture, selected Asian groups, examining African-American culture, and our multicultural opportunity.

White Fragility: Why It's So Hard for White People to Talk About Racism.

DiAngelo, Robin (author), Michael Eric Dyson (Foreword). Boston: Beacon Press, 2018.

In this “vital, necessary, and beautiful book” (Michael Eric Dyson), antiracist educator Robin DiAngelo deftly illuminates the phenomenon of white fragility and “allows us to understand racism as a practice not restricted to ‘bad people’ (Claudia Rankine). Referring to the defensive moves that white people make when challenged racially, white fragility is characterized by emotions such as anger, fear, and guilt, and by behaviors including argumentation and silence. These behaviors, in turn, function to reinstate white racial equilibrium and prevent any meaningful cross-racial dialogue. In this in-depth exploration, DiAngelo examines how white fragility develops, how it protects racial inequality, and what we can do to engage more constructively.

White Rage: The Unspoken Truth of Our Racial Divide. Anderson, Carol. New York: Bloomsbury, 2017.

From the Civil War to our combustible present, *White Rage* reframes our continuing conversation about race, chronicling the powerful forces opposed to black progress in America--now in paperback with a new afterword by the author, acclaimed historian Carol Anderson. As Ferguson, Missouri, erupted in August 2014, and media commentators across the ideological spectrum referred to the angry response of African Americans as “black rage,” historian Carol Anderson wrote a remarkable op-ed in *The Washington Post* suggesting that this was, instead, “white rage at work. With so much attention on the flames,” she argued, “everyone had ignored the kindling.”

An in-depth account of the harrows of historical and contemporary America’s racism. Review by Columbus Burns, Multiculturalism Taskforce.

Who Lynched Willie Earle?: Preaching to Confront Racism. Willimon, William H. Nashville: Abingdon Press, 2017

Pastors and leaders long to speak an effective biblical word into the contemporary social crisis of racial violence and black pain. They need a no-nonsense strategy rooted in actual ecclesial life, illuminated in this fine book by a trustworthy guide, Will Willimon, who uses the true story of pastor Hawley Lynn’s March of 1947 sermon, “Who Lynched Willie Earle?” as an opportunity to respond to the last lynching in Greenville, South Carolina and its implications for a more faithful proclamation of the Gospel today.

Films

Hidden Figures. Directed by Theodore Melfi, 20th Century Fox, 2016

This American biographical drama presents the story of the black female mathematicians who worked at the National Aeronautics and Space Administration (NASA) during the Space Race. The film stars Taraji P. Henson as Katherine Johnson, a mathematician who calculated flight trajectories for Project Mercury and other missions. The film also

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features Octavia Spencer as NASA supervisor and mathematician, with Kevin Costner, Kirsten Dunst, and Jim Parsons in supporting roles. The film received positive reviews from critics and grossed \$236 million worldwide. It was chosen by National Board of Review as one of the top ten films of 2016 and was nominated for numerous awards, including three Oscar nominations.

Eye-opening presentation of the contributions of African American women to the space program in spite of the obstacles placed in front of them. Review by Pat Burns, Multiculturalism Taskforce.

Selma. Directed by Ava DuVernay, Paramount, 2014.

In 1964, Dr. Martin Luther King Jr. of the Southern Christian Leadership Conference (SCLC) accepts his Nobel Peace Prize. Four black girls walking down stairs in the Birmingham, Alabama 16th Street Baptist Church are killed by a bomb set by the Ku Klux Klan. Annie Lee Cooper attempts to register to vote in Selma, Alabama but is prevented by the white registrar. King meets with Lyndon B. Johnson and asks for federal legislation to allow black citizens to register to vote unencumbered, but the president responds that, although he understands Dr. King's concerns, he has more important projects. This historical drama is based on the 1965 Selma to Montgomery voting rights marches led by James Bevel, Hosea Williams, Martin Luther King, Jr., and John Lewis.

Inspiring drama about Dr. Martin Luther King's struggle for Civil Rights and the sacrifice of those that marched with him. Review by Patsy Thomas, Multiculturalism Taskforce.

The Best of Enemies. Directed by Robin Bissell, 2019.

“The Best of Enemies” follows the real-life feud and subsequent friendship between civil rights activist Ann Atwater and former Ku Klux Klan leader C.P. Ellis in Durham, N.C. The film takes inspiration from Osha Gray Davidson’s book, *The Best of Enemies: Race and Redemption in the New South*. Golden Globe winner and Oscar nominee Taraji P. Henson plays Atwater, while Oscar winner Sam Rockwell portrays Ellis. The pair, initially adversaries, finds themselves in a burgeoning friendship when asked to co-chair a committee overseeing the issue of segregation in schools in 1971. Ellis, who comes from a poor, working-class background, finds that his family shares similarities with Atwater's.

The movie was difficult to watch but well worth watching because of the outcome. It's a testament to how powerful God is and how he can change anything or anybody. Review by Denise Rooks, Multiculturalism Taskforce.

The Help. Directed by Tate Taylor, Touchstone Pictures, 2011.

An American period drama adapted from Kathryn Stockett’s 2009 novel of the same name. The film features an ensemble cast including Jessica Chastain, Viola Davis, Bryce

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Dallas Howard, Octavia Spencer and Emma Stone. The film and novel recount the story of young white woman and aspiring journalist. The story focuses on her relationship with two black maids, Aibileen Clark and Minny Jackson, during the Civil Rights Movement in 1963 Jackson, Mississippi, from the point of view of the maids, exposing the racism they are faced with as they work for white families. Black domestic workers in the 1960s America were referred to as "the help", hence the title of the putative journalistic expose, the novel and the film.

Riveting account of the African American domestic female worker that symbolizes modern-day slavery and the persistence of the plantation mentality. Review by Pat Burns, Multiculturalism Taskforce.

The Uncomfortable Truth: The History of Racism in America. Produced and directed by Loki Mulholland, Taylor Street Films, 2016

Winner of four awards including Best Documentary at the Utah Film Awards, National Black Film Festival, and the Park City International Film Festival, *The Uncomfortable Truth* has been called, "Honest, uncompromising and compassionate." When award-winning filmmaker Loki Mulholland ("An Ordinary Hero")—the son of Civil Rights Hero, Joan Trumpauer Mulholland—dives into his family history he is confronted with the shocking reality of his family's true slaveholding past and their deep connection to the roots of American history. Through engrossing storytelling and captivating visuals, Loki Mulholland and Civil Rights Activist Luvaghn Brown take us on a comprehensive and insightful exploration of the origins and history of racism in America -- from slavery to Jim Crow era, from lynchings to protests. The movie is a moving exploration of our nation's past and a challenging invitation to make a way forward.

Powerful personal story told by the son of an early Civil Rights Worker – retraces his family steps. Review by Ashley Randall, Multiculturalism Taskforce.

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- How to have a Courageous Conversation
- Developing an Intentional Discipleship System: A Guide for Congregations
- Learning from Strangers, Best Practices for Cross-Racial and Cross-Cultural Ministry in The United Methodist Church, Researched and written by Derrick G. Hodge.

Resources

South Georgia Annual Conference Multiculturalism Taskforce

www.sgaumc.org/advocacy

Multiculturalism TF

Resolution

Charge

Authentic Conversation Videos

Resource Guide

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Religion and Race link

www.umcdiscpeship.org

Worship/Liturgical Resources

www.gcorr.org

Religion and Race, Workbook, Literature, Videos, Webinars

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