

# Racism and Racial Reconciliation

**Introduction:** Tedashi's tweet and my experience in Charlotte.

“This class exposes the sin of racism and inadequate ideologies that attempt to address it. It then turns to the good news about Jesus Christ as the solution that ultimately undermines racism and enables a church to have unity in diversity.”

Slide: Recommended Books

Slide: Additional Sources

Slide: Outline

## 1. Defining Terms

Slide: Prejudice \* Racism A \* Racism B \* Partiality

Slide: Racial Partiality. I prefer “racial partiality” or “**racial bigotry**” to “racism.”

Slide: “One of their very own prophets said, ‘Cretans are always liars, evil beasts, lazy gluttons.’ This testimony is true. For this reason, rebuke them sharply, so that they may be sound in the faith.” (Titus 1:12-13).

## 2. Two Bad Models

## A. Color Blindness

“Yancey understands ‘colorblindness’ to be expressed in phrases like ‘I don’t see color’ and to be promoted by intellectuals like John McWhorter, Heather MacDonald, and Coleman Hughes. It emphasizes the necessity of treating people as individuals, generally rejects special treatment for blacks and other minorities, and questions the degree to which racism impacts the lives of people of color (p. 64-67).” (Sawyer & Shenvi).

## B. Anti-Racism

CRT/CCT does a good job analyzing the power dynamics involved in and the horrors of slavery, Jim Crow, and other forms of institutional oppression of black people in the United States. Also, CT documents the historical oppression of women in the US, including withholding from them the right to vote and access to higher education.

“Antiracism’ is a foil to colorblindness. It does not merely mean ‘opposition to racism’ but instead rests on several core tenets, three of which Yancey highlights: ‘the pervasiveness of racism in our society,’ ‘the necessity of an intense commitment to defeat racism’ and the belief that “the role of whites is to support the activism of people of color...whites are expected to defer to nonwhites’ (p. 86-87).”

“In addition to the three principles he enumerates, he should add at least three additional beliefs common to antiracist educators and activists: 4) racism, sexism, heterosexism, and ableism are all ‘interlocking systems of oppression,’ 5) whites are blinded by their privilege, while people of color have unique access to truth through

their lived experience, and 6) racism is baked into our society through supposedly objective norms, values, and standards such that radical social transformation is needed to uproot it.” (Sawyer & Shenvi, American ).

Slide 1 & 2: Smithsonian National Museum of African American History & Culture

**Whiteness:** “The academic term used to capture the all-encompassing dimensions of White privilege, dominance, and assumed superiority in society. These dimensions include: ideological, institutional, social, cultural, historical, political, and interpersonal. Whiteness grants material and psychological advantages (white privilege) that are often invisible and taken for granted by Whites.”

### 3. Mutual Accountability Model

Slide: Five Steps in Yancey’s Mutual Accountability Model

Slide: Culture \* Subculture \* Hegemony

Slide: Two-Tiered Filter for Discerning Cultural Elements

Slides: Language \* (Tatoos?) \* Swastica \* Confederate Flag \* Jonathan Edward’s Wig (man wearing a pink shirt / dress) \* Headcoverings? \* Modesty

Slide: Five Steps in Yancey’s Mutual Accountability Model

#### 4. Biblical Principles

“Do not act **unjustly** when deciding a case. Do not be **partial** to the poor or give **preference** to the rich; judge your neighbor fairly.” (Leviticus 19:15)

“My dear brothers and sisters, understand this: Everyone should be **quick to listen, slow to speak, and slow to anger**, for human anger does not accomplish God’s righteousness.” (James 1:19-20)

“My brothers and sisters, do not show **favoritism** as you hold on to the faith in our glorious Lord Jesus Christ. For if someone comes into your meeting wearing a gold ring and dressed in fine clothes, and a poor person dressed in filthy clothes also comes in, if you look with favor on the one wearing the fine clothes and say, “Sit here in a good place,” and yet you say to the poor person, “Stand over there,” or “Sit here on the floor by my footstool,” haven’t you made distinctions among yourselves and become **judges with evil thoughts**? Listen, my dear brothers and sisters: Didn’t God choose the poor in this world to be rich in faith and heirs of the kingdom that he has promised to those who love him? Yet **you have dishonored the poor**. Don’t the rich oppress you and drag you into court? Don’t they blaspheme the good name that was invoked over you? Indeed, if you fulfill the royal law prescribed in the Scripture, Love your neighbor as yourself, you are doing well. If, however, you show favoritism, you commit sin and are convicted by the law as transgressors.” (James 2:1-9)

“You must not follow a crowd in wrongdoing. Do not testify in a lawsuit and **go along with a crowd to pervert justice**. Do not show **favoritism** to a poor person in his lawsuit. (Exodus 23:2-3)

“Do nothing out of selfish ambition or conceit, but in humility **consider others as more important than yourselves**. Everyone should look not to his own interests, but rather to the interests of others.” (Philippians 2:3-4)

“**Love** is patient, love is kind. Love does not envy, is not boastful, is not arrogant, is not rude, is not self-seeking, is not irritable, and does not keep a record of wrongs. Love finds no joy in unrighteousness but rejoices in the truth. It **bears all things**, believes all things, hopes all things, endures all things.” (I Corinthians 13:4-7).

“In those days, as the disciples were increasing in number, there arose a complaint by the **Hellenistic Jews** against the **Hebraic Jews** that their widows were being overlooked in the daily distribution.” (Acts 6:1).

“For those of you who were baptized into Christ have been clothed with Christ. There is **no Jew or Greek**, slave or free, male and female; since you are all one in Christ Jesus.” (Galatians 3:27-28)

“although I have reasons for confidence in the flesh. If anyone else thinks he has grounds for confidence in the flesh, I have more: circumcised the eighth day; of the nation of Israel, of the tribe of Benjamin, a **Hebrew born of Hebrews**; regarding the law, a Pharisee; regarding zeal, persecuting the church; regarding the righteousness that is in the law, blameless. But everything that was a gain to me, I have considered to be a loss because of Christ. More than that, I also consider everything to be a loss in view of the surpassing value of knowing Christ Jesus my Lord. Because of him I have suffered the loss of all things and consider them as dung, so that I may gain Christ and be found in him, not having a

righteousness of my own from the law, but one that is through faith in Christ—the righteousness from God based on faith. My goal is to know him and the power of his resurrection and the fellowship of his sufferings, being conformed to his death, assuming that I will somehow reach the resurrection from among the dead.” (Philippians 3:4-11).

“I have been crucified with Christ, and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.” (Philippians 2:20).