

# ***Racial, Ethnic, and Cultural Reconciliation Immersion Program***

**An initiative of the Office of Multicultural Programs at Messiah College**

## **OFFICE OF MULTICULTURAL PROGRAMS MISSION STATEMENT**

The office of Multicultural Programs at Messiah College supports the institution's overall mission of reconciliation in church and society based on the life of Christ. We provide tangible ways for faculty, students and staff to constructively, thoughtfully, and compassionately address issues of reconciliation and the establishment of a more welcoming and inclusive campus culture for all people.

### **Overview:**

The *Racial, Ethnic, and Cultural Reconciliation Immersion Program* (RECRIP) is a two year curricular (credit-bearing) and co-curricular initiative of the Office of Multicultural Programs at Messiah College in which students will examine the role of the church and its historical and contemporary interpretation and application of the Bible in support of and in opposition to racism in the United States and Apartheid in South Africa. A central premise informing this study is that in order to be an effective agent of racial reconciliation, Christians must reflect critically on the historical manifestation of racism within the church and examine biblically-based responses by Christians both in support of and in opposition to racist ideology, policy and practice within the church and the broader society. In addition to Fall semester coursework which will examine selected primary and secondary source material relevant to our topic, experiential components of this process will include a cross-cultural exchange that will involve the following:

1. Participation in a three week cross-cultural course to South Africa to examine the development, implementation, and outcomes of the Truth and Reconciliation Commission; and
2. Hosting South African students and faculty to engage in a Civil Rights Journey (study tour) in the southern United States.

Academic institutions who have agreed to partner with Messiah College on this project are Cornerstone Christian College (CCC) who will function as the primary host institution, and the University of the Western Cape's (UWC) Department of Religion and Theology, both located in Cape Town, South Africa. The RECRIP process may relate directly to a new required course for first-year students at CCC which focuses on peace-making and administratively work with their Department of International Partnerships. Curricula involvement at UWC may include students and faculty involved in their Conflict Studies Program which may also involve the participation of UWC's post graduate honors students.

Pending the approval of CCC the recommended tour guide for the entire time in South Africa is Geometric Tours, Inc. [www.geometrictours.co.za](http://www.geometrictours.co.za)

Within Messiah College primary oversight of RECRIP will be the responsibility of the Office of Multicultural Programs with internal curricular and co-curricular collaborations that include College Ministries, the Sider Institute and related Peace and Conflict minor, the Gender Studies Project, Bible and Religious Studies, and the Department of Sociology, Social Work and Criminal Justice's Criminal Justice Program.

The purpose of RECRIP is to equip students who view racial reconciliation as a central concern or focus of their Christian vocation with an in depth and sophisticated understanding of the phenomenon known as racism in both domestic and global contexts. In addition, participants will develop skills which will enable them to facilitate group transformative dialogical experiences. The goal is to develop and implement an educational process aimed at fostering within these students the ability to be effective agents for interracial, interethnic, and intercultural healing and the dismantling of racism within the church and society. This learning process will give considerable attention to:

1. The impact racist ideology and racism within the church and society has had on women as well as their unique role in the Anti-Apartheid and Civil Rights movements; and
2. The application and relevance of restorative justice in the South African and United States contexts. Here, students will also examine the intersection of restorative and distributive justice with reconciliation.

### **Student Learning Outcomes:**

RECRIP connects with and responds to Messiah College's theological identity and educational mission "to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society."<sup>1</sup> Students who participate in this learning process are expected to achieve outcomes in each of the categories listed in the Student Affairs Outcome Grid (See attachment); however, the most substantial impact regarding student learning outcomes will occur in the following dimensions:

- Critical thinking, reflective thinking, effective reasoning, intellectual flexibility, emotional/cognition integration, identity/cognition integration;
- Formation of a maturing sense of self, personal attributes such as identity, self esteem, confidence, ethics and integrity, spiritual awareness;
- Understand, value and appreciate human differences, develop cultural competency, understand and pursue reconciliation; and
- Sense of civic responsibility, commitment to service, effective in leadership, commitment to living in community.

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<sup>1</sup> Excerpt taken the Messiah College Mission Statement.

## **Intentional Reflection**

The two-year process will begin with a three credit Fall semester course examining foundational literature that will involve 30-35 students. Out of this group twelve students will be selected to participate in the remainder of the process. This process will involve a January term cross-cultural course to South Africa.

A critical pedagogical tool that will be employed in the RECRIP experience will be to engage students and faculty in a process of intentional reflection. Prior to participating in the Fall course as well as the J-Term cross-cultural course, students will be required to identify preconceived ideas they bring into the experience. Faculty will be encouraged to participate in this reflective process as well. For example, participants will be required to reflect and record their thoughts on issues such as race; defining the term “racism;” the origins and causation of racist thinking and practice; beliefs, notions or stereotypes they hold about their own racial, ethnic, and cultural group as well as those held about others; the role of the church in influencing the development and proliferation of or opposition to racist thinking and practice; and how their own familial, church and broader lived-experiences have shaped and informed their thinking on these and related topics. Along with a journal that will be kept by each participant throughout the RECRIP experience, each person will refer to this initial document as they engage written material, various dialogical and other experiences connected to the courses. This process will allow each person to assess how their thinking is being validated, challenged, or transformed based on their engagement with the RECRIP experience. The intentional reflection process is designed to enhance introspection, encourage vibrant and robust intra-and inter-group dialogue, and give birth to new questions within each individual.

## **RECRIP Content Overview**

Students who will participate in the J-term cross-cultural course will be selected in the Spring of 2008, and join other students in the Fall 2008 class. The possibility of connecting the fall course work with the Peace and Conflict Studies minor is being explored. The outline of the two year process is as follows:

- Spring 2008: Through a formal application process, 12 students are selected by a committee to participate in the cross-cultural component of RECRIP.
- Fall 2008: Comprehensive orientation for the South Africa Cross-Cultural Course.
- J-Term 2009: Cross-Cultural Course: South Africa (3 credit hours).
- Spring 2009: Students taking the Cross-Cultural course will participate in an ongoing debriefing/reflection process. With the goal of fostering racial reconciliation, students will design and implement co-

curricular programming aimed at sharing what they've learned through the RECRIP experience with a broader cross-section of the Messiah College community. Utilizing methods consistent with their particular interests and gifts, students will create opportunities to engage students and faculty to address contemporary issues relative to race relations and reconciliation. Alternative Chapels, discussion groups in the dorms or Satellite houses, submitting articles to various publications across campus, and creating Blogs are just some examples of how students will engage in racial reconciliation in a manner that is informed by their experience in the RECRIP experience. Students will work with a faculty member and develop a credit-earning independent study for this phase of the process (1-2 credit hours).

Fall 2009: Course: Reconciliation and the Role of the Church in Race Relations in United States and South Africa (3 credit hours).

January -Term 2010: Under faculty advisement, students will plan and lead a *Civil Rights Journey* experience to the southern United States. Participants of the Messiah College Cross-Cultural component to South Africa will host a delegation comprised of students and faculty from the partner educational institutions in South Africa. This delegation will participate in a "Cross-Cultural" experience through their participation in a Civil Rights Journey tour which will be planned by students and faculty at Messiah College.

The purpose of the "Cross-Cultural Exchange" component of RECRIP is to:

- Affirm the value of authentic dialogue;
- Demonstrate the dualistic nature of cross-cultural "exchange;"
- Live out the sense of equity which underlies the South African and U.S. partnership in the development and implementation of this educational experience;
- Accentuate the global scope of our shared vision; and
- Exemplify our articulated commitment to racial, ethnic, and cultural reconciliation which lies at the center of the mission of the Office of Multicultural Programs, and the core values of Messiah College.

Faculty members from both CCC and UWC have expressed their intention for the Civil Rights Journey portion of RECRIP to be a credit-earning experience for their students.

Spring 2010: Learning outcomes assessments and evaluations. Assessment and evaluation will occur throughout the RECRIP experience. A final report with recommendations will be submitted during the Spring semester.

### ***The J-Term Cross-Cultural Course***

#### Course Objectives

- A. The primary focus of this cross-cultural experience centers on a critical examination of the process of healing as facilitated by the *Truth and Reconciliation Commission* in the post-Apartheid period in South Africa. This examination will require the student to research the history of apartheid and the resulting and ongoing socio-economic, and political impact on South Africa caused by the policies and practices associated with this system. In addition, students will research the secular and church-based domestic and global anti-apartheid movements which preceded the Truth and Reconciliation Commission.
- B. As mentioned above, this cross-cultural experience is a part of a larger project which is designed to assist students in developing both a theoretical aptitude and practical skills in the area of racial, ethnic, and cultural reconciliation. The goal is for students to develop an understanding of racial reconciliation in a global context, discerning which methods of reconciliation may be applicable in their own context, and to begin the process of applying learned skills within the campus community, their church, and the broader society. Effective application of methodologies related to reconciliation will require students to develop a critical understanding of race-relations in the United States and South Africa. In addition to guided reading on apartheid and post-apartheid South Africa, required reading for the pre and post-cross cultural components of the RECRIP process will focus on race relations and the Civil Rights movement in the U.S.

The South African cross-cultural experience will involve readings of reports, historical and autobiographical monographs, and personal interviews with scholars, governmental leaders, grass-roots activists involved in defending and dismantling apartheid, and leaders of the Truth and Reconciliation Commission process. Most of the pre cross-cultural reading will be achieved through the Fall seminar. Through this experience students will be exposed to a myriad of racial/ethnic and cultural perspectives which reflect the diversity of the South African society which include Black, Colored, White, and South Asian (Indian) communities.

Students will be challenged to: 1. Identify their assumptions concerning race and their perceptions of various racial/ethnic groups, and how history, within the context of their formal educational experience, has depicted these groups; 2. Reflect on what in their lived-experiences has shaped and informed their assumptions and perceptions of race in general, and of particular racial/ethnic groups; 3. Compare and contrast the socio-historical, economic, and political conditions that shaped and informed segregation in the U.S. with that of the system of apartheid in South Africa; 4. Compare and contrast the movements which sought to dismantle both systems of oppression; 5. Consider ethical questions in examining Christian and Biblical arguments used to justify both non-violent and violent responses to segregation and apartheid ; 6. Examine how the Bible was used by proponents and opponents of racial segregation and apartheid to support their respective positions; and 7. Identifying the unique racial, ethnic, and cultural landscape in both contexts and ways that culture shaped and informed these struggles.

- C. Central to the process will be an examination of the historical, ontological, and anthropological treatment of Africa and people of African descent in Western society in general, and within the theological and Biblical traditions of the church in particular. Special attention will be given to Dutch Reform, Church of England (Anglican), and eighteenth and nineteenth century Protestant expressions in the U.S. These perspectives will be juxtaposed with readings in the areas of the abolition movement, cultural influences of the emergent “Black Church” in the southern U.S. during the antebellum period, African spirituality and cosmology, and indigenous African Christian theological perspectives.

During the actual cross-cultural experience students will visit museums and speak with government officials, clergy and lay-leaders who were involved in the Truth and Reconciliation Commission process.

- D. Students will be required to live with a host family or have some alternative intensive interactive experience with a specific South African group or community for a minimum of 5 days during the cross-cultural experience. In Cape Town, students will live in a dormitory and participate in part of Cornerstone’s new student orientation which spends an entire day addressing racial reconciliation.

## Course Itinerary

### **Depart from U.S. January 4, 2009**

#### **Week 1 (Johannesburg):**

- Housing in former Apartheid homes in Soweto that are now Bed-and-Breakfast accommodations, or dormitories at St. Barnabas College.
- Visit the Apartheid Museum in Johannesburg
- Meet with staff of the South African Council of Churches
- Meet with members of the former “Dependents Council” (families of political prisoners)
- Meet with members of the Muslim Judicial Council of South Africa
- Meet with SA Human Rights Commission
- Attend play
- Visit Soweto Township
- Worship at local churches

#### **Weeks 2-3 (Cape Town):**

- Accommodations: Home stays and Dormitory
- Academic setting: Each day (at least 3) will begin with guest lecturers from the University of the Western Cape, Cornerstone College, University of Cape Town, the Truth and Reconciliation Commission, church organizations, and/or other grassroots organizations.
- Visit to Robben Island ( a daylong immersion and period of reflection)
- Visit the Institute for Justice and Reconciliation
- Participation in a “Reconciliation Workshop” at the Institute for the Healing of Memories
- Visit the Slave Lodge
- Visit District Six Museum
- Visit the Desmond Tutu Peace Trust
- Meet with Bishop Desmond Tutu
- Visit church-sponsored orphanages and hospices for victims of HIV/AIDS pandemic
- Visit Cape of Good Hope
- Worship at local churches
- One day of structured debriefing
- Day for Shopping

### **Depart for U.S.**

Time for reflection and downtime will be built into the schedule.

***2009 Spring and Fall Semesters***

During the Spring and Fall semesters of 2009, students who participated in the cross-cultural course will be required to:

1. Keep a journal on what they've learned as a result of the seminar and cross-cultural experience and how what they've learned has impacted them personally;
2. Plan and implement programmatic initiatives throughout the Messiah College community aimed at sharing their experience and facilitating racial, ethnic, or cultural awareness and reconciliation.(this can be through writing, alternative chapels, dorm discussion groups, etc.);
3. Participate in an online discussion group with South African students they met during the cross-cultural experience. Discussions will focus on topics and questions jointly formulated by faculty and students from each of the partner institutions involved in the process;
4. Plan a Civil Rights Journey cross-cultural for January-Term 2010 where Messiah College will host students and faculty from Cornerstone Christian College and the University of the Western Cape.
5. Participate in a two-day retreat which will focus on developing skills to provide effective facilitation of group dialogue for social justice and reconciliation.

## Bibliography

**\*Required readings will be selected from among the following:**

### South African Context:

Terry Bell with Dumisa Buhle Ntsebeza, *Unfinished business: South Africa, apartheid, and truth*, (London; New York: Verso, 2003).

Allan A. Boesak, *Black and reformed: apartheid, liberation, and the Calvinist tradition*, (Maryknoll, N.Y.: Orbis Books, 1984).

Tristan Anne Borer, *Challenging the state: churches as political actors in South Africa, 1980-1994*, (Notre Dame, Ind.: University of Notre Dame Press, c1998).

Audrey R. Chapman and Bernard Spong, eds., *Religion and Reconciliation in South Africa: Voices of Religious Leaders*, (Pietermaritzburg: Cluster Publications/Philadelphia: Templeton Foundation Press), 2003.

David L. Chappell, *A stone of hope: prophetic religion and the death of Jim Crow*, (Chapel Hill: University of North Carolina Press, 2004).

James Cochrane, John W. De Gruchy, and Stephen Martin, eds., *Facing the Truth: South African Faith Communities and the Truth & Reconciliation Commission*, (Cape Town: David Philip Publishers; Athens: Ohio University Press, 1999).

Heather Deegan, *The Politics of the New South Africa: Apartheid and After*, (Harlow, England: Longman, 2001).

John W. de Gruchy and Steve De Gruchy, *The church struggle in South Africa*, Twenty-fifth anniversary ed., (Minneapolis : Fortress Press, 2005).

Kairos Theologians, *The Kairos Document*, (Skotaville: Braamfontein), 1986.

M. W. Dube and Gerald West, eds., *The Bible in Africa: Transactions, Trends, and Trajectories*, (Leiden: E. J. Brill), [Forthcoming].

Richard Elphick and Rodney Davenport, eds., *Christianity in South Africa: A Political, Social, and Cultural History*, (Berkeley: University of California Press, 1997).

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Ronald Nicolson, *A Black future?: Jesus and salvation in South Africa*, (London: SCM Press; Philadelphia: Trinity Press International, 1990).

Fiona C. Ross, *Bearing Witness: Women and the Truth and Reconciliation Commission in South Africa*, (London: Pluto Press, 2003).

Dorothy C. Shea, *The South African Truth Commission: the Politics of Reconciliation*, (Washington, D. C.: United States Institute of Peace Press, 2000).

Charles Villa-Vicencio and Wilhelm Verwoerd, *Looking back, reaching forward: reflections on the Truth and Reconciliation Commission of South Africa*, (Cape Town: University of Cape Town Press; London; New York: Zed, 2000).

J. M. Vorster, "Truth, Reconciliation, Transformation and Human Rights." *Ecumenical Review*, 56, 4, (Oct. 2004), p480-502.

Eugene Weiner, ed., *The Handbook of Interethnic Coexistence*, (New York: Continuum, 1998).

Peter Walshe, *Prophetic Christianity and the liberation movement in South Africa*, (Pietermaritzburg : Cluster Pub., 1995).

Gerald West, *Biblical Hermeneutics of Liberation: Modes of Reading the Bible in the South African Context*, (Maryknoll: Orbis and Pietermaritzburg: Cluster Publications), 1995.

Video:

Hoffman, Deborah and Reid, Frances, dir., "Long Night's Journey into Day," San Francisco: California Newsreel, 2000.

### **United States Context:**

James F. Findlay, Jr., *Church People in the Struggle: The National Council of Churches and the Black Freedom Movement, 1950-1970*, (New York: Oxford University Press, 1993).

Vicki L. Crawford, Jacqueline Anne Rouse, and Barbara Woods, eds., *Women in the Civil Rights Movement: Trailblazers and Torchbearers, 1941-1965*, (Brooklyn: Carlson Publishers, 1990).

Vincent Harding, *There is a River: the Black Struggle for Freedom in America*, (New York: Harcourt Brace Jovanovich, 1992 [1982]).

Paul Harvey, *Freedom's coming: religious culture and the shaping of the South from the Civil War through the civil rights era*, (Chapel Hill: University of North Carolina Press, c2005).

Robin D. G. Kelley and Earl Lewis, eds., *To Make Our World Anew: A History of African Americans*, (London: Oxford University Press, 2000).

Charles Marsh, *The Beloved Community: How Faith Shapes Social Justice, from the Civil Rights Movement to Today*, (New York: Basic Books, 2005).

John R. McKivigan, *War Against Proslavery Religion: Abolitionism and the Northern Churches, 1830-1865*, (Ithaca: Cornell University Press, 1984).

Beth Barton Schweiger and Donald G. Mathews, eds., *Religion in the American South: Protestants and others in History and Culture*, (Chapel Hill: University of North Carolina Press, 2004).

Milton Sernett, *Afro-American Religious History: A Documentary Witness*, (Durham: Duke University Press, 1985).

Joseph R. Washington, Jr., *Anti-Blackness in English Religion, 1500-1800*, (New York: Edwin Mellen Press, 1985).

### **African Religion and Theology**

Rosino Gibellini, ed., *Paths of African Theology*, (Maryknoll: Orbis Books, 1994).

Emmanuel Martey, *African Theology: Inculturation and Liberation*, (Maryknoll: Orbis Books, 1993).

John S. Mbiti, *Introduction to African Religion*, (Oxford: Heinemann Educational Books, 1991).

Aylward Shorter, *African Christian Theology*, (Maryknoll: Orbis Books, 1977).

### **Bible**

David B. Davis, "Blacks: Damned by the Bible," *New York Review of Books*, Vol, 5, No. 18: 16 Nov., 2006).

Cain Hope Felder, *Race, Racism, and the Biblical Narratives*, (Minneapolis: Fortress Press, 2002).

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Stephen R. Haynes, *Noah's Curse: The Biblical Justification of American Slavery*, (New York: Oxford University Press), 2002.

### **Reconciliation**

John W. de Gruchy, *Reconciliation: Restoring Justice*, (Minneapolis: Fortress Press, 2002).

Curtis P. DeYoung, *Reconciliation: Our Greatest Challenge – Our Only Hope*, (Valley Forge: Judson Press, 1997).

John M. Perkins, *Beyond Charity: The Call to Christian Community Development*, (Grand Rapids: Baker Books, 1993).

Spencer Perkins and Chris Rice, *More than Equals: Racial Healing for the Sake of the Gospel*, (Downers Grove: Intervarsity Press, 1993).

Vern N. Redekop, *From Violence to Blessing: How an Understanding of Deep-Rooted Conflict can Open Paths to Reconciliation*, (Toronto: Novalis Press, 2002).

Desmond Mpilo Tutu, *No Future without Forgiveness*, (New York: Doubleday, 1999).

**\*To be read during the Fall 2008 term course/seminar**