

**Addressing Racism and Racial Issues
Throughout the Curriculum at Gateway Seminary:
A Sampling of Faculty Practices
June 1, 2021**

While reporting to the Board of Trustees in April 2021 on how Gateway Seminary responds to racism and racial issues, President Jeff Iorg wrote,

“When we address racism (as we do and as we should), our faculty must speak to the global problem – with vocabulary, causes, and solutions commiserate to that discussion – not just about white/black issues rooted in the American experience. We currently have adequate tools throughout our curriculum – biblical, theological, and missiological tools – to address the global problem of racism.”

A trustee affirmed the accuracy of these comments and asked if the seminary could produce a document describing how the faculty accomplishes this throughout the curriculum (rather than through one class or department). Since the Gateway student body is now about 65% non-Anglo and has been more than 50% non-Anglo for more than 25 years, the faculty have significant, proven experience teaching the total curriculum in a multi-racial, multi-ethnic, and multi-cultural context. The faculty are held accountable to do this through the course evaluation process which asks students if the course helped them, “become aware of cultural assumptions that influence ministry.”

To prepare this document, the faculty was asked to provide examples of how they address racism and racial issues throughout the curriculum. They were asked to highlight their ongoing, continuing efforts (many of which have been in place for years), as well as recent examples.

This document summarizes their responses (with input from multiple faculty members grouped by academic discipline) followed by some general faculty comments.

Old Testament

In my courses, issues related to systemic, national, and global racism (and a biblical textual view of ‘equality and unity amidst diversity’) are addressed through intentionally targeted content discussions and class discussion.

Students are made aware that none of the OT biblical texts were written from a Western, White, Euro-centric, or Amero-centric perspective. I remind students the people who inhabit those texts were west Asians and north Africans from the Middle East. In addition, we discuss how modern concepts of ‘race’ and ‘ethnicity’ were not prominent in the thinking of the ancients (whereas cultural/political/religious affiliation was much more common indicators).

Examples include:

1. Creation and mitochondrial Eve - (DNA = everybody is a ‘cousin’)
2. Correcting misuse of the curse of Ham
3. Discussing slavery of Hagar; slavery in general in the OT
4. Ancient Near East understanding of *ger* (resident alien, refugee, sojourner)
5. Pharaoh as an example of ‘Egypt First’ ideology
6. Isaiah passage affirming equality of value between Egyptian and Hebrew firstborn (with applications to cultural bias in evangelism)

7. Ezra/Nehemiah and the emergence of the term ‘Jew’ as a geographic indicator (those from the Province of Yehud = Yehudis = Jews); later becomes a cultural indicator and much later becomes ‘ethnic’ (even though the biological relationship to Abraham is presumed from early times).

In my classes, I lecture on social justice based on Amos 5:24 (which was MLK's favorite verse) and lead an open class discussion on current issues. My experience as pastor of a multi-racial church with a multi-racial staff are woven into the lecture and discussion. I cover some of the history of the civil rights movement in the US and expand to social justice issues globally. Human trafficking as an expression of modern slavery is one of the main issues I discuss.

In my classes, one place where racial prejudice comes up is Israel did not want to share their God with anyone else—they thought Yahweh was their God and the other nations had their own gods. But Isaiah 19:23-25 shows that all nations, not just Israel will someday be part of his kingdom. There will be a remnant from all nations, not just Israel.

Isaiah 56 points out that eunuchs and foreigners will have a part of God’s deliverance. These two groups were restricted from certain things under the law, but they will be equally accepted and equal partners in God’s kingdom.

The prophets often highlight God expects his people to demonstrate love to the foreigner, poor, and oppressed. Micah 2:8-9 is one of the most powerful passages on this: “The women of my people you evict, each from her pleasant house, from her children you take my splendor forever.” We talk about the implications of this passage and how churches can make sure this does not happen - at least in our neighborhoods. When Israel demonstrated their love for others, it reflected the love God had for them. We talk about how this should be demonstrated by Christians.

In class, I try to model love for everyone. Sometimes, we discuss something happening in society and encourage students of various races and nationalities to share their thoughts. This opens student’s minds to differing opinions about current events.

We encourage students to use commentaries that have more of a global perspective in preparing their assignments. Finally, we pray in class that God will heal the brokenness in our world today.

Miriam’s leprosy in Numbers 12 helps open up an honest discussion on racial prejudice. A family dispute breaks out, seemingly over Moses’ authority as leader. The real reason Miriam and Aaron spoke against Moses was because Moses was married to a Cushite (black) woman named Zipporah. Since she had objected to Moses’ marriage to a black woman, God made her “as white as snow” with leprosy (12:10), and she was drained of all color! One commentator wrote, “One of the worst things that happens to racially prejudiced persons is that they are cut off from the stimulus and enrichment that come from contact with creative persons of other races. Whether we realize or not, our prejudice can result in a curse, a form of social and spiritual leprosy. Like Miriam, we too can be ‘shut out of the camp’ (12:14), forced to live in a kind of self-imposed exile.”

Hebrew

Our choice of Hebrew Textbook: The EKS Primer is designed to familiarize students with the language according to more generic oral-based use patterns, rather than structured

according to externally imposed rules (Greek- and Latin-based grammatical constructs). Using this book creates a more level playing field across cultures.

We focus intentionality on translations that best communicate meaning to the specific ‘target audience’ individual students will relate to in their ministries. Examples include:

1. Black History month – translated Jeremiah material on Ebed-Melech the Ethiopian in the Judahite court and discussed the relationship between Ethiopia, Judah, and the Ark
2. Discussions of best modern words to use when translating the relationship between Sarah and Hagar; as well as when examining the misnamed ‘curse’ of Ishmael

New Testament

In our study of the gospels, students learn how the Messiah came not only for Israel but for all nations, and sent his disciples to all nations to make disciples. In studying the gospel of Luke, they learn how the gospel is good news for the poor.

Students learn through the study of Acts through Revelation how Christ, through his pouring out of the Spirit at Pentecost and beyond, transforms the multitude of national, ethnic and linguistic identities in the world. Whereas at Babel those distinctions were a sad but necessary result of human arrogance and rebellion against the Creator, in Christ they are not destroyed, but transformed. This means they are not the cause of division but the arenas in which the people of the world are meant to find God, and through which they find unity in their diversity. The New Testament ideal and goal is that all nations, with their ethnic and linguistic identities, unite equally in worship of God through Jesus Christ.

Students learn through the study of Paul’s letters how no one is excluded from the gospel, how all nations and all people are made into one body in Christ, how by God’s design those without birth advantages make up the majority of the church, how Paul expected varying cultures to eat, worship and operate as one church, how cultural identity and status must be subordinated to the higher claims of the gospel, how to walk in love, forgiveness and humility towards others, and how the expansion of the church came about through Paul’s multi-racial, and multi-lingual mission teams.

Through whole-class and group discussions, students of all races are encouraged to speak their minds to one another, to listen to one another, and to learn from one another. Students are encouraged in their class discussion and in their major assignments to reflect on the meaning of the Bible for their own cultures and ministry situations.

There are two sections in Acts which are good examples of the opportunities we have to address race and racism. First, in Acts 8, Philip is highlighted as breaking the ‘race’ barrier - first with the Samaritans (8:4-8) and then with the Ethiopian (8:26-38). Class discussion focuses on the implication of Philip's evangelistic philosophy to the local church today. Second, when discussing Acts 15 and the book of Galatians, class discussion addresses the issue of accepting those into our church (and the Kingdom) who do not look like us, who do not come from our culture, or who have different perspectives from us.

In the New Testament classes, I emphasize the Church is a global, multicultural and multiracial body. After Christ returns, God will remove evil from the entire created order.

Throughout eternity, people who have been redeemed “from every tribe and tongue and people and nation” (Revelation 5:9) will live in a joyous relationship with God and one another (Revelation 21:2-3). At that time, God will bring complete healing to the nations, including the conflicts that are the result of racial differences (Revelation 22:2). Since this is God’s ultimate intention, I teach that local churches today should be intentionally multi-cultural and seek to reflect the diversity of their local community as they bring the Gospel to the people around them.

Jesus told his disciples their mission was to take the Gospel to people of every nation and race (Acts 1:8; Matthew 28:19-20). The logic of Jesus’ mission mandate means racial prejudice is inherently contradictory with the command of our Lord to take his message to the whole world. The earliest Christians were Jews who believed that Jesus is the long promised Messiah who would redeem the world from sin. Hence, the earliest racial issue the church faced was between Jews who believed in Jesus and non-Jews (Gentiles) who became part of the church. Acts shows how God broke down racial barriers, tensions, and assumptions so early Christians soon understood non-Jews should be part of the Church on equal footing with Jews, rather than as second-class citizens or in separate churches (Acts 8, 10-11).

The Apostles and other leaders of the Church rather quickly decided there should not be any barriers to racial inclusion in the Church (Acts 10:28-29; 11:15-18; 15:1-31). Acts shows there were leaders in local churches of a wide range of races, national origins and social classes, who prayed together and sought to lead God’s people together (e.g. Acts 13:1-2). In Ephesians 2:13-16 the Apostle Paul says that Christ “made both groups [Jew and Gentile] into one and broke down the barrier of the dividing wall” between the races “that in Himself He [Jesus] might make the two into one new man, thus establishing peace, and might reconcile them both in one body to God through the cross.” Part of God’s plan is the church will display an extraordinary and supernatural racial unity that would draw people to Christ (cf. John 17:23).

Through instruction on these themes, including discussions among and by our diverse students, students learn how to apply the teachings of these passages to our own current cultural issues.

Christian Theology

As one of my assignments, students read a lengthy excerpt from Daniel Hays’ *Creation, Blessing, and Race*. This work offers a biblical theology of race and confronts many of the racial biases present in contemporary American life.

I explain in class how many Christian communities outside of white, Anglo-Saxon contexts construct their theological commitments. I do this to instill humility in students. I want students from Anglo contexts to learn from other groups. Students also read an article by Timothy Tennent on soteriological conversations popular in Asian communities. They also then read an article by Simon Chan on how many Asian groups construct their ecclesiology.

As part of studying the doctrine of Christ, I incorporate readings that survey the Christological conversations occurring in various cultural and ethnic contexts, relying heavily on the work of Veli-Matti Kärkkäinen and K. K. Yeo. We particularly address developments in Christology occurring in the global South, Africa, and China. Many times, Anglo theologians operating in the West only interact with other Anglo, Western theologians. I want students to see

the helpful contributions made by non-white theologians in places like Africa and Central and South America.

Preparing and offering the elective course L2217 Race and Reconciliation in Theological Perspective has added texture and awareness in my required history and theology courses. This course tackles these issues head on and provides a direct opportunity to address racism in historical and theological frameworks.

Hermeneutics

We devote time illustrating how humans view their world through their own lenses and that hermeneutics over the past 2500 years illustrates this among varieties/ethnicities of Christians and Jews, including racial/ethnic/cultural viewpoints.

We explain (and affirm the value of) Historical-Grammatical methodology, but also point out it is not the only method of biblical interpretation. We affirm it communicates best to western, modernist, evangelicals. We affirm how other cultures/races/ethnicities have much to offer in using this and other methods for interpreting the Bible.

My Hermeneutics Signature Assignment requires students to examine a text from two cultural/racial/ethnic viewpoints other than their own.

I emphasize that although the meaning of a passage of the Bible is timeless, the application of biblical teaching varies with the needs of individuals, cultures, and historical eras. I teach how to determine a culturally relevant application of the teaching of Scripture. We have several discussions about how to apply the Bible in difficult cultural contexts and students become more aware of how their own cultural biases and presuppositions color their reading of Scripture. The insights of students from a variety of races and national origins enriches the understanding of the Bible for all of us.

Church History

In Church History II, we focus on the church in the 19th century and its response to the international slave market, slavery in the US, how US churches promoted and defended slavery and abolition from the same Bible, and the evangelical mission in England (led by William Wilberforce and the Clapham Sect) to eradicate slavery within the British Commonwealth. We also consider how the abolitionist movement in the US was fueled by the Second Great Awakening. Attention is given to the impact of Black slave preachers across the US and the development of the underground railroad by leaders like Frederick Douglass, Harriet Tubman and Sojourner Truth. We also look at the treatment of Latinx, Chinese immigrants, and Indigenous Americans in the American West.

In my church history classes, I address combatting racism in a number of ways:

1. Including questions about race and racism in our class discussion boards.
2. Highlighting church history figures that were not white - Augustine (mixed race), Athanasius (black African), H. B. Dehqani-Tafti (the 1st Anglican bishop of Persian origin), etc.

3. Differentiating between westernization, modernization, imperialism, colonialism, and xenophobia.
4. Including readings and texts that supplement the traditional western understanding of church history that largely focuses on western church history. For example, we spend a significant amount of time on eastern Christianity's expansion. We explain the first missions movement in church history did not start in 1792 with William Carey, rather it began with the Church of the East in Persia (Iran) spreading to places like India and China by the 800s (at the latest) even during the Muslim conquest of Persia.
5. We use Samuel Moffett's *A History of Christianity in Asia* volumes 1 and 2 and Stephen Neil's *A History of Christian Missions* as supplementary texts.
6. We address contemporary racial issues in the context of church history (like Kanye West and his understanding of Christianity).
7. We talk about the different nuances of church history in the global context. For example, how church/state relations work works well (and not so well in some places) and how persecution helps/hinders the Church in places like Armenia and Iran.

In my classes, there are major opportunities to reflect on race relations and reconciliation. Students are introduced to African American Baptists - their conventions, histories, and challenges in ministering in a country in which they are a minority. An obvious teaching opportunity comes when the class arrives at nineteenth-century America. The Southern Baptist Convention was established in 1845, largely to uphold slavery convictions. There are always some students each semester who are shocked and/or chagrined by this information. This information is found in the class materials, but class time is also set aside to wade through the information and discuss avenues of interaction and reconciliation. Moreover, specific applications are encouraged by students.

One example of confronting racial stereotypes is discussing how monks evangelized Ireland during the middle ages. They copied the Bible and other books, thereby preserving learning for future generations, as described in Thomas Cahill's book *How the Irish Saved Civilization*. Irish scribes did not merely copy the Bible, but they also did it beautifully with striking depictions and illuminations of the letters. Without them, we would not have the preserved history of the Irish church or the Bible as they used it. The Irish also sent missionaries to England, to Scotland, and then to Europe. The Irish church became a missionary church. In this context, I compare them to the Korean church in our day. When the Korean church came into existence, it was not long before they began sending out missionaries. God's mission transcends time and all races. All Christians are supposed to be on mission.

According to Samuel Moffett, Christianity thrived in East Asia (China) by the end of the second 500-year period after the resurrection. We do not often hear about this because we usually take a Western orientation to Christian history and ignore developments in Asia. There has been a provincialism in writing Church History that usually describes the flow of events in the movement of Christianity from the Roman Empire into Europe, then to England, then to New England, and that becomes the end of 'Church History.' I want students to be aware Church History is broader than that. We need to have a global perspective on the history of the church (see research by Lamin Sanneh, Philip Jenkins, Andrew Walls, et al.).

In Baptist Heritage and Practice, the development of the Black Baptist movement is a significant part of the story. In 1619, one year before the Mayflower, a Dutch ship arrived in Jamestown, Virginia, with 20 African slaves aboard. There was early opposition to slavery among some Americans, particularly American Christians like Samuel Sewell, John Woolman, Jonathan Edwards, Jr., and Samuel Hopkins. While there was early ministry among slaves in America, unfortunately there was also opposition to evangelizing slaves. This opposition was feared slave becoming Christians would undermine the institution of slavery and require slaves be set free. Numerous laws were passed in various places in the American Colonies that stated explicitly that conversion to Christianity did not entitle slaves to freedom.

Black Baptist Churches in the South came into being because of white missionaries and also because of what historians have called the “invisible institution” (secret, black, slave churches in the South). According to Albert Raboteau (African-American scholar), Black Christianity in America gradually began to take shape in separate black churches with black leaders. Slaves and free blacks were primarily attracted to the Methodist and Baptist churches.

As an example, I introduce students to George Liele, an early Black Baptist church leader in the South. He started a Black Baptist Church in Silver Bluff, South Carolina – believed to be the first independent Black Church in America. Liele was later granted his freedom and he founded the First African Baptist Church in Savannah, Georgia. Liele later moved to Jamaica in 1783 to do missionary work. He started Baptist churches in Jamaica, usually called Ethiopian Baptists. He did this ten-years before William Carey went to India and about 30 years before the supposed first American foreign missionary, Adoniram Judson, was deployed. George Liele was perhaps the first Protestant missionary from the United States.

Another example is Richard Allen, the founder of the African Methodist Episcopal Church (AME). It was the first black denomination in America, founded in Philadelphia in 1816. Allen began the African-American Episcopal Church in 1794. It is now called Old Mother Bethel in the city of Philadelphia. Allen was ordained by Francis Bishop Asbury in 1799 and in 1816 became the first Bishop of the AME.

Slavery became a major point of division between denominations (North and South) in the 19th century. The Baptist divide over the issue of slaveholding was a primary reason for the emergence of the SBC. In May 1845, in Augusta, Georgia, the slavery supporters in the South broke with the Triennial Convention and founded the Southern Baptist Convention in support of slavery. In class, we trace the development of the SBC and its reckoning with slavery as part of its history leading to an official apology by the SBC to the African American community in 1995.

Ethics

Students read a chapter by John Jefferson Davis on the history of race relations in the United States. This material helps us contextualize our conversations about race. It supplies us with important background material.

Students read Dr. Martin Luther King Jr.'s "Letter from a Birmingham Jail," discuss its ethical and theological implications, and - most importantly - examine how we might uphold and apply its teachings today. We devote ample class time to reading Dr. King's work, and several students typically become emotional as they experience it.

Students read Soong-Chan Rah's "Racism: The Residue of Western, White Cultural Captivity." This short article examines race issues in the United States from an Asian-American perspective. It features many strong exhortations for Anglo Christians to consider.

In 2020, my Christian Ethics class met at the time of George Floyd's tragic murder. I addressed the issue in class and devoted time for African-American students to speak from their hearts. We then prayed for Mr. Floyd's family and our nation. Several evangelical and Southern Baptist leaders addressed Mr. Floyd's death in press releases. As these resources emerged, I made them available to the students and prioritized resources composed by African American leaders.

In my Christian Ethics course I discuss racism and issues related to slavery from several perspectives. First, I discuss racism *philosophically* in regard to imago Dei and ontological equality. Second, I discuss racism *theologically* from the book *Slavery, Sabbath, War, and Women* by Willard Swartley. Third, I discuss racism *biblically* in regard to Paul's admonitions in Acts 17:26 ("from one man God made all nations"), Colossians 2:8 ("traditions of man"), and 2 Corinthians 5:16 ("from now on we regard no one from a worldly point of view").

Missions

In my classes, we begin with the missional basis of the Bible that highlights references to God's concern for all nations (*ethne*). This emphasis is easily traced from Genesis to Revelation and appears in all sections of the Bible. These sessions are often eye-opening to students, including those who have been studying the Bible for some time.

For the last few semesters, I have been emphasizing the four places in Matthew's Gospel where Jesus talked about "*panta ta ethne*" and introduced global missions to his disciples. This mission to all nations will be costly and risky (24:9), it will focus on proclaiming the gospel of the Kingdom to all nations before Jesus returns (24:14), it will determine eternal blessing or curse for people from all the nations (25:32), and it will result in baptized, obedient disciples in every people group on earth (28:19). God is not racist and neither is the mission He calls us to accomplish.

Evangelism

In evangelism classes, we prepare students to competently communicate the Gospel to all peoples regardless of race, religious background, lifestyle choices, culture, class or economic standing. Students' exegete their context and class discussions examine bridges and barriers to communicating the Gospel locally and to every tribe, tongue and nation. We discuss in class (as we look at outreach and evangelism methods of students' churches) that bias, exclusion, or racism are foreign to the Gospel message and the messenger. Gateway's diverse classrooms are such a healthy place for these discussions and I'm always amazed where these discussion lead.

Preaching

In my preaching courses and seminars, there are consistently students from multiple ethnicities. In a current class, my students are Chinese, Ukrainian, Filipino, Anglo, and live in

various locations throughout the United States (California, Utah, Nebraska, Alabama, Oregon, Washington and Texas) and in Asia (Singapore, Taiwan/China, Philippines).

Because of this diversity, one of the key components of the course is giving and receiving effective feedback on sermons preached by each candidate. To train students to this in a culturally appropriate way, I familiarize them with Erin Meyer's low-context/high-context concepts from *The Culture Map*. This helps them better understand the ways people from different cultures prefer to give and receive feedback. I encourage those receiving feedback to understand that those giving it might do so in a way they are not used to (more nuanced, less direct, or more direct, less subtle). Likewise, I encourage those giving feedback to discover how their listener prefers to receive feedback and work to communicate in that way. The purpose of this instruction is to foster mutual respect and minimize the interference of intra-cultural communication.

Intercultural Communication

Since we were the first SBC seminary to include a required MDIV course on Intercultural Communication (more than 20 years ago), it seems like we have been teaching about cultural diversity for so long it has become part of almost everything we do. I have taught Intercultural Communication for years and always include sections on race, racism, interracial relationships, interracial dialogue, etc.

The classes I teach in Intercultural Communication have specific lectures and guest speakers dealing with racial and other forms of prejudice, bigotry, xenophobia, multiculturalism, cross-cultural communication, and contextualization. Every class or seminar has guest speakers from different racial, ethnic, and cultural groups. Almost every class story and illustration includes people from different cultures, as that is the primary focus and passion of my life.

Leadership Formation

Introduction to Ministry Formation (in-person and online) emphasizes each student learning about their gifts, strengths, and personality so they can relate to others more effectively. It also assists them to clarify their purpose, values, and vision. Discussions in this class often highlight racial differences, challenges, conflicts, and convictions. I model for students how to hear and respond to varying viewpoints. This is an essential part of helping students learn how to minister in diverse contexts.

Almost every section of Theological Field Education has a racial mix of students from all over the world. While we may not focus on racism directly in every class session, a primary focus during TFE is the case studies students bring from their current ministry experience. These often deal with interactions caused by divisions along racial or cultural lines. TFE professors serve as facilitators to guide student discussions and make certain responses and reactions fall within biblical guidelines, honor God, and respect all people.

One thing I love about teaching at Gateway seminary is that classes contain a rich diversity of racial and cultural backgrounds. In many of my classes, white males who were born in America are a minority.

In my Spiritual Formation classes, we talk about diverse cultural assumptions about spiritual life. We discuss how to help a congregation grow beyond their cultural blind spots,

biases and habits. The most effective way to practice spiritual disciplines varies with an individual's personality, culture and gifting. All of us are encouraged and enriched as we learn how each student develops a deeper relationship with God and how churches in different countries and cultural groups practice spiritual disciplines.

Each student goes through an exercise of repentance and renunciation of past sins with a mentor or fellow student. This includes forgiving those who have wronged them, which sometimes involves memories of racial prejudice or sexual abuse. Students often say that this experience of the forgiveness and healing grace of God is one of the most beneficial parts of the course and brings them to a new level of spiritual growth.

Counseling

One of the major purposes of the Intercultural Counseling course is to teach cultural awareness, sensitivity, and diversity training within a counseling milieu. Three of the five course objectives relate directly to helping students recognize and respond to their unconscious or hidden biases based on stereotypes and assumptions:

1. Describe their own cultural perspective on selected counseling issues.
2. Discuss pertinent cultural and relational differences in counseling.
3. Apply new perspectives and skill sets in real or role-played cross-cultural counseling situations.

The textbooks for the course directly address the issue of diversity in America and globally. They represent a wide variety of cultural backgrounds.

Educational Ministries

In Children's Ministry Leadership and Administration, I require students to read the children's book, *God's Very Good Idea* by Trillia Newbell, as part of an exercise in understanding and explaining the intentional diversity of God's kingdom (Rev 7:9). While this book is intended for children, the concepts are deeply theological and provide vocabulary useful to children's ministers as they learn to reach children and families from all cultures with the gospel of Jesus Christ. Students are required to read this book, discover Scripture that support the major concepts presented in the book, and write a paper answering the following:

1. In creation, what did God intend for diversity and what did he think about it? Use Scripture references to defend the position.
2. In the fall, what happened to man's understanding and embrace of diversity? How does that unfold in Scripture (give at least one example)?
3. In Christ, how can diversity be reconciled and demonstrated in the church? Use Scripture references to defend the position.
4. In new creation, what will diversity's role be? Use Scripture references to defend the position.
5. Finally, how can you help children, children's ministry volunteers, and parents implement this understanding of diversity as you lead a children's ministry? Consider your approach to teaching, conflict resolution, volunteer recruitment and training, etc.

Students in the Educational Leadership degree are required to take Lifespan Development, a class that looks at learners in a variety of developmental stages. The textbook for that class provides an understanding of how development happens across cultures. We discuss cultural differences in early childhood, adolescence, aging, and death. These discussions help students develop deeper appreciation for how a variety of cultures view life and life stages.

I used team-based learning in my Bible Teaching class. The strategy helps students to engage in development of transformational teaching strategies with people who are different than they are in ethnicity, gender, age, and background. I also lecture on Hofstede's Dimensions of Culture and lead students to discuss how cultural differences affect the teaching/learning situation.

Since my classes are always multi-ethnic and multi-cultural, class discussions related to church structure, authority structures, and curriculum include different views based on the culture of the students' churches. These discussions broaden the students' assumptions about ministry practice. Fairly often, I schedule site visits to different churches in the area to see how they use space and discuss their strategies for teaching and training church members. The churches we visit vary greatly and include Anglo churches, African American churches, Chinese churches, Korean churches, and multi-ethnic churches.

General Comments from Faculty

So many of our students are not predominately white (or even Western) – allowing students to speak and question from their point of view to issues and texts is simply part of regular classes. Being aware that my white, western worldview is not necessarily the best, correct, or only view on some issues is important and requires ongoing self-awareness.

We have important bilingual programs at Gateway. We also teach in more than a dozen languages in our ADVANCE program. Gateway embracing these multilingual groups speaks loudly of our commitment to reaching out to all nations, which I applaud.

Gateway Online serves students from around the world in a vast array of cultures and contexts. We design our online courses to leverage these diverse cultural contexts in the online classroom for the benefit of our students. In our online course rubric, item 7.6 “Cultural Reflection and Application” requires, at minimum, students in every course to engage in basic cultural reflection related to course content. Our goal is every online course would send students into their own unique context to apply the content of the course and then bring that experience and understanding back into the online classroom for discussion and feedback. With the global cultures represented by our student body, their experiences will represent a multitude of cultures and provide a wide range of application information for every student.

Thank you for the opportunity to explain what I do in my classes to address racial issues. These topics have great importance for me. For several years in my ministry, I had to address racial biases among some members of the congregation I led - often painfully so. That experience caused me to incorporate material on racial issues in my classes when I became a professor at Gateway. I want our graduates to respond constructively on these matters.