



REA:APPRRE Annual Meeting Program Abstracts

CULTURE THAT MATTERS: INTERCULTURAL EXPLORATIONS IN RELIGIOUS EDUCATION

Hyatt Harborside Hotel, Boston, Massachusetts

November 2-4, 2007

BLOCK NUMBER ONE, FRIDAY AFTERNOON

RIG 1.1 M. Susan Harlow, “Embodied Faith: Theological Thinking in Congregational Life”. This paper explores the limitations of current adult education in U.S. Protestant Christian congregations by describing the cultural, religious, and social context underlying much spiritual restlessness and searching in today’s society. As the congregation is one of the few places that persons voluntarily join in order to ask religious questions and to explore religious meaning, the paper points to the dangers of relying upon uncritical socialization for adult faith formation.

Leona English, “Revisiting Voice, Subjectivity, and Circles: Feminist Pedagogy in the 21st Century”. This is a theory-based paper that attempts first to map the 1980s and 1990s understanding of gender and learning and how they were influenced by publications like *Women’s Ways of Knowing* and *In a Different Voice*. The author will highlight the key literature and emergent pedagogical practices of attention to voice, circle pedagogy and subjectivity, and define these terms. Postmodern and post-structural understandings of power, resistance, and non-unitary subjectivity will bring a critical perspective on these approaches.

RIG 1.2 Yolanda Smith, “A Spirituality of Teaching: Black Women’s Spirituality and Christian Education”. For centuries, black women have been the heart and soul of the African American church. From its inception, black women have served the church as educators and preservers of the faith and heritage. Through their teaching and education, many black women have embodied a sense of spirituality that is grounded in their faith tradition, their African heritage, as well as a vision for empowerment and social transformation. By examining the life experiences of three black women (Mercy Amba Oduyoye, Milla Granson, and Olivia Pearl Stokes) through the lens of their educational work and contributions to social activism, this paper will explore the relationship between black women’s spirituality and Christian education and illustrate how these two elements can inform the content and practice of a spirituality of teaching.

Mary Hinton, “Saying Grace: Praying Over the Loss of African-American Religious and Food Culture (and how they are related)”. This paper explores the dual loss of religious and food culture in the African-American community. While these losses may appear unrelated, the loss of the attendant symbols, rituals, and meanings of food and religion have far-reaching implications for the spiritual and psychological health of the African-American community as a whole and for the practice of religious education within the community. The paper offers strategies to re-appropriate these two critical cultures and their symbols and meanings.

RIG 1.3 Lucinda A. Nolan, “Men of Good Will: J. Elliott Ross and the National Conference of Jews and Christians”. This paper explores the role of Catholic priest and REA member, John Elliott Ross (1884-1846) in the series of seminars conducted by the National Conference of Jews and Christians that sought to foster tolerance and good will among Jews, Protestants, and Roman Catholics. The seminars were part of an initiative sponsored by the REA during the interwar years in the United States. The journal, *Religious Education*, was the forum for numerous descriptive articles on these seminars.

John L. Elias, “Intercultural Education and Religious Education: An Historical Perspective”. This paper reviews articles and books by religious educators, especially articles in *Religious Education*, to show how these educators dealt with the cultural and social conflicts that confronted education in the United States. It intends to present a backdrop against which to understand current issues in multicultural and intercultural education.

RIG 1.4 Theresa O’Keefe, “The Same But Different: The Culture in which Our Adolescents Live”. Developmental theorist Erik Erikson maintained the “crisis” of adolescence was naming identity. Navigating that crisis is more challenging today than it has been in prior decades because youth are living in a poly-vocal world. The various voices they hear are frequently in obvious disagreement with one another. Rather than seeing this discord as different from what “should” be, those growing up today only know it as “normal”. In this atmosphere it was much harder to develop a sense of personal identity, values, and a sense of place or contribution. This session brings together various studies that have investigated elements of contemporary culture and how they affect teens’ lives, including religious practice, media, marketplace influences, and technological literacy.

Alyson Huntley, “The Faith Community as Safe Space for Adolescent Girls from Diverse Backgrounds”. This paper examines how congregations can be supportive places for adolescent girls to develop their identities and, in particular, how a faith community can be an inclusive space for girls who have experienced marginalization and exclusion in other settings. Drawing upon insights from Baker’s “girlfriend theology” and from Carol Lakey Hess’ claim that young women need a supportive community as they cross the “perilous divide” the author conducted interviews and reflective discussion with adolescent girls of diverse racial, ethnic, and social backgrounds.

RIG 1.5 Katherine Turpin, “Well-to-do, Down-to-earth, Struggling: The Unmentionable Cultures of Social Class and Religious Education”. As an aspect of political and social identity, social class has a profound impact on community identity and formation, the kinds of knowledge that are valued in a community, and appropriate manners of address and conversation in a teaching/learning situation. Because social class is a fluid and complex phenomenon interwoven with other markers of identity, religious educators often struggle to understand and articulate the variable impacting their own social class identity. This paper engages in literature-based analysis of the nature of class identity with consideration of its impact on an interpersonal and institutional level in religious educational settings.

Kathy L. Dawson, “Should Church-housed Schools Be Christian?” The spiritual lives of young children take on many forms in different settings. The particular setting addressed in this paper is that of church-housed early childhood programs that meet for half-day or full-day periods during the week. This paper culminates recent survey and interview research that was done in Presbyterian churches throughout the United States.

COL 1.1 Alison LeCornu, “The Religious Development of the Cultural Self”. The link between education and the growth of the self is undisputed. It is equally something which has underpinned many studies into human and faith development, not least Fowler’s *Stages of Faith*. However, it is also clear that the type of self generally portrayed and accepted as the norm is actually very western and therefore culturally determined. The session explores different understandings of selfhood from different social, educational, and cultural contexts. It is derived from ongoing research into the relationship between selfhood, reflection, religion, and spirituality.

Johanna Selles, “Teaching Spirituality and Homelessness”. This colloquium will address pedagogical challenges in devising an integrated pedagogy for a course that focuses on the homeless. The issue allows for intercultural dialogue for students in the encounter with homelessness that will help them become more sensitive and tolerant to forms of marginality and help them revisit their own understanding of how their faith is formed within a culture. The ultimate goal of the course is to challenge students to think of individual and collaborative contributions to the formation of compassionate communities.

COL 1.2 Faustino M. Cruz and Mai-Ahn Tran, “Educating Diaspora: Asian North American Practical Theologians in Conversation”. This co-facilitated colloquium invites conversation on multidisciplinary, contextual, and cross-cultural perspectives to understanding religious education, faith formation, and practical theological reflection, beginning with case studies and research done on Asian North

American faith communities. Guiding question include: How do our identities and locations as “diasporic subjects” influence what and how we live and practice our faith in “diasporic spaces” What educational questions, ministerial concerns, problems and/or opportunities arise when we are living, teaching, and practicing our faith in a “diasporic space”?

Valerie Torres, “Culture That Matters: Educational Journeys of Latino Families and Parish Religious Educators in New York City”. The past forty years has been a time of great change in the history of the Catholic church, including the educational role of the family. In the Vatican II document *Lumen Gentium*, the baptized are called a “People of God,” and the family is described as a “domestic church.” With the belief that “family is at the heart of the Latino culture,” this study examines *Culture That Matters* and religious education in the context of the family, in particular, multicultural, multi-socioeconomic Roman Catholic Latino families residing in New York City.

WKS 1.1 Cynthia Nienhaus, “Religious Education for Adults and Children in Today’s Violent Culture”. Religious education for adults and children today can be concerned with the violent culture out of which these populations live. It can further be concerned with the post-conciliar cultures of Generations X and Y. Taken together, religious education can show adults and children a counter-cultural way of living, one that is rooted in the contemplative nonviolent life of Jesus.

BLOCK NUMBER TWO, SATURDAY MORNING

RIG 2.1 Hosffman Ospino, “Foundations for an Intercultural Philosophy of Christian Education”. The paper begins by analyzing the insights of various theologians who approach culture as a key category for theological reflection. It then moves on to reflecting on the impact of culture(s) within various processes of Christian education in contexts that are culturally diverse. Finally, it proposes a series of foundational principles for the development of an intercultural philosophy of Christian education that seeks to meet the challenges of sharing Christian faith in contexts that are culturally diverse.

Michael G. Lee, “‘Shaping community’ as a Christian Practice and Popular Religion: Their Implications for a Latino/a Religious Education in the United States”. What is the “intercultural pay-off” of a critical analysis of Dorothy Bass’ work on the Christian practice ‘Shaping Community’? How is this Christian practice intertwined with attention to U.S. Latino/a popular religiosity? What are the implications of ‘Shaping Community’ and popular religion for Latino/a religious education in the United States?

RIG 2.2 Intisfar Mustafeh, “Islam in the Curriculum in Jordan and England: A Comparative Study”. This paper is based on one aspect of comparative research in Jordan and in England into the position of Islam within the secondary school curriculum, in the former within Islamic Education and in the latter within Religious Education (RE). It also explores the attitudes of teachers and students toward the subject.

Terence Copley, “Culture Wars in the UK? Where Should Public School Religious Education Position Itself?” This paper is mainly literature based and historical. But it will also relate to a pilot empirical project on RE teacher profiling to be undertaken by the University of Oxford in Oxford and Exeter (2007) which will lead to a national survey in the autumn of 2008. What are the patterns of RE teacher identity in the UK? How does the cultural identity of RE teachers affect their teaching?

RIG 2.3 Michael L. Rowland and E. Paulette Isaac, “Pulpit Practices: Enhancing Adult Learning Through Culturally Relevant Techniques”. The purposes of this research was to examine sermons of African American pastors from the 19th and 20th centuries to identify culturally relevant themes, which could subsequently serve as instructional techniques to enhance adult learning. Five themes were identified with implications for adult education researchers and practitioners who serve underrepresented populations.

Gordon Mitchell, “Sacred Text as a Platform for Interreligious Dialogue”. This study is a report on a research project on the interreligious reading of sacred texts, and is based on fieldwork conducted in Cape Town and Hamburg. Sacred texts are normally

experienced within very specific pedagogical practices. Given that sacred texts are usually associated with specific faith communities and ethnic groups, texts can become places where respect is learned, in aesthetic or in playful moments.

RIG 2.4 Mercede Iannone and Maryann Barth, “Naming the God of the Deaf: A Deaf/Hearing Dialogue”. Through a dialogic process the Deaf and hearing authors will discuss images of God in the Deaf community raising questions regarding the adequacy of “hearing” teachers and theology in the religious education of the Deaf. Insights from Deaf authors and Deaf students describing their experiences of God lead to a call for a hermeneutic of suspicion in interpreting scripture followed by suggestions for a possible future.

Ian Robertson, “Ephphata: Be Opened. The Sacred Narratives of Deaf People: Cross Cultural Opportunities in Religious Education and Praxis”. The sacred narratives of Deaf people are a unique access point into the Deaf-World. This world should not be one that is a separate reality but one that enables all of us to mutually learn and develop strategies to teach and minister that are culturally appropriate. Through cross cultural analysis principles are developed to enable this process to take place so that all can learn in terms of experience, spirituality, and community to broaden our ministerial and teaching praxis.

RIG 2.5 Byung-June Hwang, “Multicultural Parental Involvement” A Case Study of Korean Immigrant Parental Involvement in Their Children’s Schooling”. The purpose of this study is to identify the characteristics of multicultural parental involvement in their children’s education, and to explore the factors which contribute to a pattern of parental involvement among multicultural immigrant families.

Deborah Court, “Educational Ethnography as Cultural and Religious Mirror: What Do Researchers of Religious School Culture Really Learn?” Scholarly work is not infrequently imbued with emotional content; while not often revealed, there is passionate thought in scholars’ research and creative endeavors. Passion motivates creative work and springs from the whole being of the researcher. This presentation will look at this aspect of ethnographic subjectivity, the personal and cultural learning that ethnographic researchers do through their research.

COL 2.1 Turgay Gunduz, “Religious Education of a Nation with Anatolian Background in the United States of America: A Study on the Cultural and Educational Foundations of the ‘Turkish Islam’”. This presentation will examine the cultural and educational foundations of the somewhat particular understanding of religion called “Turkish Islam”, and will attempt to expose the religious educational problems and prospects of Turkish community living in the United States of America.

Susan Wilhauk, “Crossing Pedagogical Borders in the Yucatan Peninsula” The colloquium is based upon the experience of intercultural teaching experiences in the Yucatan Theological School and some conclusions drawn from that experience.

COL 2.2 Cindy Kisel-Ito and Karen-Marie Yust, “Collaborative Teaching: A Pedagogical and Intercultural Exploration”. Collaborative teaching can take many forms, including single courses taught by multiple faculty members, coursework that involves coordination between an academic setting and a community organization or leader, teacher-student collaboration, and intentionally constructed shared learning experiences across multiple courses.

Sue Singer, “Bringing Context into the Seminary Classroom: Strategies for Teaching Religious Education”. A foundational course in religious education has been combined with critical reflection on pedagogy to develop this colloquium. Utilizing Don Brown-ing’s framework for practical theology, Kathryn Tanner’s understanding of religion as a cultural phenomenon, and a postmodern plu-ralistic challenge to the formation of coherent and committed religious identity the colloquium will employ Donald Shon’s concept of the design studio to create an engaged learning environment.

WKS 2.1 June Costin, “Teaching Religion in the Community College Context: Presentation and Assessment”. This workshop will explore the unique challenges of evaluating students’ learning in a discipline where personal faith and beliefs intersect with academic

content. It will identify and discern methods of assessment beyond the traditional multiple choice/true-fals, short/long essay questions. Data from a Colloquium funded by the Wabash Center for Teaching and Learning in Theology and Religion will provide the starting point for the Workshop.

BLOCK NUMBER THREE, SATURDAY AFTERNOON

RIG 3.1 Jerome W. Berryman, “The Danger of Developmental Constraints When Teaching About Theodicy”. Cultures treat theodicy in differing ways. It is important for Christians to understand the developmental constraints that may arrest theological thinking or cause it to be discarded, because a deeply-rooted yet creative approach to such issues is needed for inter-religious dialog. The paper will trace ways in which theodicy may be received and processed at differing points in childhood.

Colleen A. Harden, “Case Studies in Faith Development Cross-Cultural Analysis: Russia, 2007”. The paper raises questions about effects cultural difference may have on faith development. Field research for the paper was performed in Russia and gives “voice” to the faith experience of Russian women. The paper provides opportunity to consider how developmental theories (derived in the USA) do or do not connect with the stories of those from other cultures.

RIG 3.2 Robert Parmach, “A Hospitable Environment: Teaching the Sexually Intelligent Conversation”. This paper investigates a philosophy of teaching that challenges the sexual wisdom of the young adult male to be more accessible today. It will promote a process of creative tension between a triadic set of relations: official magisterial teachings, contemporary theology, and young male Roman Catholics.

Michael P. Horan, “Searching Our Souls: Religious Education and the Loss of Catholic Culture”. Constructing a pastorally effective response to the troubling findings about Catholics found in the National Study of Youth and Religion will require the combined efforts of Religious Education theorists and practitioners. The paper identifies and advocates for *four areas of collaboration between theorists and practitioners* as part of that response.

RIG 3.3 Siebren Miedema and Bert H.M. Roebben, “Culture and Tradition: Two Contested Concepts in Religious Education”. The concept of culture can be dealt with in an essentialist and a non-essentialist way. After presenting the differences between these approaches to cultural theory, the paper studies the role of experience and play in a transformative view of culture in respect to religious education. Finally, the paper will apply a dynamic concept of religious culture in religious education and to the very concept of tradition.

Brian Mahan, “How Cultural Identity Affects Teaching Religious Education: An Irish-American Perspective”. The presentation reflects on the importance for engages scholarship of naming and overcoming two forms of reactivity-resistance in relation to one’s own ethnic, class, and racial identity inasmuch as that identity is felt to be endangered: “denial” and “preemptive agreement”. Both forms of resistance curtail conversation and leave the deepest investments in “white privilege” as well as the “unconscious habits of racial privilege” untouched. The paper argues for moving beyond Enlightenment rationality by critical retrieval of the notion of the “organic intellectual” first formulated by Antonio Gramsci.

RIG 3.4 Janet Parachin, “Camps, Choirs, and Conversation: Peace Education for Palestinian and Israeli Children and Youth”. This paper explores efforts to educate Israeli and Palestinian children and youth in the ways of peace and the impact these efforts have on the people of the region. Both religious education that is offered by churches, mosques, and synagogues and public education under the auspices of government officials are influential in shaping the hearts and minds of children and youth. But the main emphasis of the paper is the education for peace being funded by private individuals or groups.

Ann Morrow Heekin, “Touching the You: A Transformative Approach to Christians and Jews in Dialogue— Learning in the

Presence of the Other". The paper will explore the emerging theories and practices of interreligious learning in the context of Christian-Jewish dialogue following the Second Vatican Council (1962-1965). It will place this dialogue in its historical context while emphasizing the educational experiments of Mary C. Boys and Sarah S. Lee (ie Catholic-Jewish Colloquium) and the Center for Christian-Jewish Understanding of Sacred Heart University.

RIG 3.5 Mark Hearn, Jon Hooten, Anne Carter Walker, and Jina Kim (in absentia), "Homework Is an Offering to God': A Participatory Action Research Study on Religious Community and Its Effect Upon Hispanic Educational success". This recent Participatory Action Research project, conducted in a post-secondary Hispanic bible institute, concludes that participation in religious community can be a unique source of empowerment for Hispanic students in overcoming social and institutional barriers to educational success in higher education.

Tracey L. Hurd, "Honoring Culture in Liberal Religious Education: Summoning Family Ministries". Families are our children's primary cultural educators. Both explicitly and implicitly children learn rich, layered cultural understandings and funds of knowledge—competencies and skills—from and with their families. As religious educators, we seek to honor each child. We see religious education as a path to becoming at once more intimately human and divine. If we wish to truly honor children and bring authentic cultural understandings into our religious education programs, then we must make links from family cultural knowledge to family interpretations and understandings of faith, explicit and possible.

COL 3.1 Eleanor W. Sauers, "Transforming the Culture of the Local Parish: The Gift of Feminist Sensibilities". By becoming part of a community with a pre-modern world-view, a pre-Vatican II theology and spirituality, and an insularity with regard to the greater community, first as a congregant, and soon after as a member of a newly appointed diocesan ministry team, the researcher was provide the opportunity to help influence the direction of the parish. By creating an atmosphere of welcome and beauty, through the use of intentional language and image, and by the concrete example of a relational philosophy, the ministry team has been able to integrate feminist sensibilities into the existing fabric of the parish. The results of the study have curricular and pedagogical implications for the field of religious education and pastoral ministry.

Mary Hickert Herring, "Beyond the tipping Point: Where Have All the White Children Gone?" The absences at Crossroads Church of White families with school-age children speaks to the predictability that Christerson, Edwards & Emerson (2005) noted in the relationship of a White family to a multiracial congregation. Data collected during an eight-month study can help religious education practitioners and researchers understand and begin to address this phenomenon.

COL 3.2 Elizabeth Caldwell, "God's Plan for Diversity: Rethinking Genesis 11:1-11". One essential way to educate people in faith and to help them discover ways of living together in an interconnected world is read biblical texts in new ways.

WKS 3.1 Mary Hess, Carlos Jacobs, Fabio Botelho Josgrilberg, Rodrigo Garcia, "Global Media Culture: The Sharing of Resources and www.feator.org". Intellectual property issues—think copyright—pose huge challenges to successfully integrating popular materials into religious education. This workshop will set out the basic challenges, and then introduce participants to a new resource—www.feator.org—which has been created to facilitate the creation and sharing of religious resources globally through the use of Creative common licenses.

Mark Chung Hearn, "Colorblind Racism, Colorblind Theology, and Church Practices". When people and institutions view persons simply as individuals, regardless of race, ethnicity and culture, they fail to acknowledge color in persons. Consequently, this leaves persons of color with fragmented faith experiences. This paper introduces colorblind racism in theology and church practices (specifically in evangelical contexts) and begins to explore how religious educators can address the issue.

COL 3.2 Richard Rymarz, "Teaching About Jesus". In many educational institutions, such as Catholic secondary schools, religious education is described as having a Christological focus and much of the curriculum is directed toward teaching about Jesus in a vari-

ety of ways. However, there is also a substantial body of research that suggests that adolescents and young adults lack a coherent content knowledge of religion. In light of this paradox the focus of the colloquium will be how teachers working in secondary schools teach about Jesus.

Marilyn Kravatz, “The Culture of Catechesis and the Quest for Intercultural Dialogue”. This presentation will explore, through the lens of the *National Directory for Catechesis* (2005), the culture of catechesis in relationship with the culture of Religious Education. This comparative study will take place within the following headings: 1) The identities of catechesis and religious education; 2) the professions within catechesis and contemporary religious education; and 3) religious pluralism in the theological/religious foundations of catechesis and religious education.

BLOCK NUMBER FOUR, SUNDAY MORNING

RIG 4.1 Courtney T. Goto, “Pretending to Be Japanese: Artistic Play in a Japanese American Church and Family”. With high rates of out-marriage and no need for bilingual worship, Japanese churches are faced with the critical question: “Why remain a Japanese church?” Through narratives, photos, and artifacts, this paper explores how one layperson uses play and Japanese artifacts to help her congregation answer this question, constructing a theology that reaffirms her identity as a Japanese American Christian. Through this form of artistic play, the congregation experiences true selves that can gracefully reconcile Christian faith with Japanese culture.

Naoki Okamura, “Intercultural Encounters as Religious Educators: A Phenomenological Study on a Group of Japanese Students at a Christian University in California and Their Religious Transformation”. It has been documented by many sociologists that the younger generation of Japanese, especially in their late teens and early twenties, possess very negative views of organized religions including Christianity. However, based on several qualitative inquiries made on a group of international students from Japan at a Christian University in California, it has been uncovered that intercultural encounters of those students have not necessarily created crisis situations. Utilizing the method of grounded theory, the research that led to the paper attempts to build a meaningful and reliable theory of the effects of intercultural experiences.

RIG 4.2 Peter Gilmour, “The Presentation and Function of Culture in the Newest Jesus Film, *Son of Man*”. This paper will explore the most recent 2006 Jesus film in light of culture and its implications for Religious Education. *Son of Man* builds on easily recognizable gospel stories and scenes from Christ’s life, but is told in an astonishing contemporary African midrashic mode. This innovative approach to storytelling presents a view of the Jesus traditions that differs substantially from the more common white, middle class presentation. The paper will examine the film artistically and engages the participants in intercultural exploration of a familiar story.

C. Bakker and K.H. ter Avest, “Structural Identity Consultation: Story Telling as a Culture of Faith Transformation”. As is known from literature “critical incidents” and “critical persons” shape the professional identity of teachers. It is in particular the subjective educational theory and the normative professionalism that are influenced by those events and persons, that leave a profound impression in the teacher’s life. An analysis of hundreds of narratives of “critical incidents” in the lives of teachers have presented a number of influences on the subjective educational theory and personal interpretation of teachers’ lives.

RIG 4.3 Vicki Wiltse, “Personal Development and Adults’ Participation in Dialogue”. Discourse, or dialogue, is a valued teaching method among adult educators, including religious educators. Since he first introduced it in 1978, Jack Mezirow’s transformative learning theory has had a significant impact on adult education theory and practice. Mezirow’s “reflective discourse” engages the learners in critical assessment of one’s assumptions and perspectives. The paper will analyze how various developmental theories can inform our understanding of persons’ readiness to participate in the type of discourse Mezirow describes.

Anthony M. Ozele, “Cultural Paternalism and the Challenges of Educating Nigerian Women”. The growth of the African Church and its large number of immigrants is raising new challenges for religious educators wherever these communities exist. This paper is significant for the religious education of Sub-Saharan African Christians whose cultural experiences are very similar though not exactly the

same.. The paper employs qualitative methodologies in the critical examination of the Nigerian Church.

RIG 4.4 UnChu Kim, “*Sae-Mong Pedagogy: A Form of Social Action and Cross-Cultural Pedagogy*”. The paper will use a literature-based method and insights from communities of practice. The contextual understanding of culture indeed can promote justice and peace, and thus *Sae-Mong* pedagogy can become a social action and cross-cultural pedagogy.

Kyounghee Shin, “Christian Religious Education for Those Who Love Dragons: Living with Conflicting Cultural Symbols”. This paper addresses the potential of conflicting cultural symbols to function as emancipatory educational tools for Asian American Christians. The study engages the thought of Greer Ann When-In Ng’s pedagogy as a curricular practice for empowering Asian American Christians with Henry Giroux’s metaphorical concept of border pedagogy.

COL 4.1 Evelyn Parker, “Representing Alicia Keys: Religious Meaning and Racially Mixed Young Adult Women”. This colloquium is a preliminary exploration of factors that may affect the religious meaning of multiracial/mixed race young adult women. What are the ideological implications of miscegenation in USA Context? Does being a mixed-race person matter when it comes to concerns of faith? These questions and more will be explored using an interdisciplinary method that includes cultural studies/critical theory, anthropology, sociology, biblical studies, and theology.