[Introduction- Introduction title not needed, just start]

• Introduce the topic in a way that creates interest or foreshadows the need for the

research. It can be argued that racism is influenced, but bigotry could be both innate and inherited. The purpose of this research is to assess whether correcting the harms of racial injustice is possible with the influence of empathetic response.

• Name the primary Libraries and databases where literature was collected.

The library and databases examine are the following: The Library of Congress, London Library, Oxford University, Claremont School of Theology Library, JSTOR, ProQuest, Omega Graduate School, Library, Google Scholar, University of California-Irvine Library

• Preview sections or topics covered by the chapter in order.

Slave Revolt, History, Epigenetics, Philosophy, Ethics, Sociology, Empathy, Equity, Diversity, Multiculturalism, Cultural Metriopathy

• Transition to Body of Literature Review… This is copy and pasted from my master dissertation template.

[Body of Literature Review]

([Introductory Paragraph]

“Seek ye first the kingdom of God and all these things should be added unto you. (Greenberg, 1997)” Nathaniel Turner offered up this biblical quotation in the book The Confessions of Nat Turner. This passage come from Luke 12:31 that inspired his vision for racial reconciliation. (Greenberg, 1997) Racial reconciliation should be the goal for America between European Americans and African Americans. The challenge to attain this goal involves examining solutions that have been attempted and introduce new methods to consider about being an equitable society.

The method Nat Turner sought to consider how racial reconciliation could be attained was through killing his oppressors in pursuit of occupying a political seat in Jerusalem, Southampton County, Virginia, in 1831. (Greenberg, 1997) Nat Turner is often known throughout history as a slave revoltist that led the most successful revolt killing white people for his freedom from chattel slavery. As a slave, Turner educated himself that matriculated into becoming a Baptist preacher that led to his conviction that “blacks ought to be free”. (Greenberg, 1997)

Turner, who was self-taught. He acquired a keen sociological awareness of his material surroundings that informed his pursuit toward racial reconciliation both historically and sociologically. Sociologically, Nat Turner was treated well from his slave masters as a child into his adulthood, which informed the naïve belief that both blacks and whites could get along despite the mistreatment of other blacks. (Greenberg, 1997)

Historically, Turner being born in one of the original colonies of Virginia, he may have learned of revolts within the state. In the neighboring county of Jamestown, Virginia, where there was a white indentured servant, Nathaniel Bacon, who sought to overthrow the British colonial elite in 1781. (Battalora, 2015) The significance of this event led into two things: 1) it brought both white indentured servants and black chattel slaves to band together in fighting against exploitive work conditions and 2) It forced the British colonial elite to create the concept of race, and colonies then started to define citizenship (in America) by a man’s color of being “white”. (Battalora, 2015)

Unfortunately, the British colonial elite came up with and wrote into law of the Virginian colony a racial caste hierarchical system. Specifically, the British were at the top as “white”, and the enslaved Africans were at the bottom of being “black” in response to Bacon’s Rebellion of 1781. (Battalora, 2015) Other cultures of both first nations Americans also known as Native Americans and immigrants were vying for “whiteness” now that American society was operating on the “standardization of whiteness”. It did not really matter a person’s gender in this new societal construct, “whiteness” equated to power, wealth, protection, and full citizenship. (Battalora, 2015)

What further asserted and codified the value of “whiteness” was religion. Most specifically, Christianity. (Battalora, 2105) As earlier mentioned, the slave revoltist Nat Turner quoted the biblical passage of Luke 12:31. However, he quotes this text in protest to the abuse of enslaved Black people from “whiteness” suggesting racial reconciliation is the “kingdom of heaven”. (Akinyela 2003, p.276) Christianity among the “white” people affirmed slavery, exploitation, and hierarchy. (Battalora, 2015) The theology of nationalism, white supremacy, and bigotry was justified often through the misunderstanding of classical, evangelical theological interpretations of the canonized text called the Bible. Scriptures that were often referenced was “slaves obey your masters”, “submit to the will of the master”, “the curse of Ham is for dark-skinned persons”. (Wilmore, 1998)

Fortunately, from the uprisings among the Civil War, the emancipation proclamation, reconstruction, the Civil Rights Movement, and de-segregation policies served as the driving force to a more just American society between White, European Americans and now Black, African American descendants of chattel slavery. The immediate enactment of these policies and efforts were met with direct benefits and beneficiaries in response to the negative effects of chattel slavery, the southern compromise, and jim/jane crow. These advancements were significant, yet these enactments were not fully sustaining within the American experiment as explained from historian Dr. Charles Long. (King ed. Washington, 1990) The goal of racial reconciliation was to discontinue white supremacy. However, white supremacy in America is alive and well.

The direct attempts toward racial reconciliation currently in American society are exercised among the values of diversity, multiculturalism, cultural awareness, cultural sensitivity, cultural competency, anti-racism, and cultural empathy. All these values and concepts mentioned in the pursuit of racial reconciliation carry significant limits. The goal of this project is to examine these limitations and consider another pursuit toward racial reconciliation both informed by history (policy) and a proposed method/concept of measuring the pathology between these cultural groups (cultural metriopathy).

**Other Level Two Headings**

The identified problem with multiculturalism is limited in racial reconciliation as seen through the social experiment of de-segregation and integration out of the Civil Rights Movement. (King ed. Washington, 1990) This did not discontinue white supremacy. If anything, white supremacy was exacerbated by multiculturalism. Similarly, often in the work force, diversity training yields similar ways of failure found in hiring practices within various institutions. Human resource departments are good at acknowledging race problems yet hiring practices and cultural systems are often not able to identify the practices of racism.

Another identified problem in the attempt toward attaining racial reconciliation is the practice of cultural competency. Cultural competency suggests that having a sense of awareness of a different person’s culture improves the *attitude* toward an individual of a historically marginalized oppressed group. (Devine) The problem with this logic does not propel nor perpetuate change in a person’s abusive patterns of behavior be it in subtle or blatant ways. When a person of privilege has grasped the concept of cultural competency, their attitude often may change yet not the treatment of another person within a group of without privilege.

A new practice both in academia and public discourse has been the concept of anti-racism. (Kendi, 2016) The goal of anti-racism is to assume a person’s intent of identifying ways they can behave in anti-racists actions. The understanding is then to speak and profess oneself as an anti-racist diametrically opposed of being a racist. This concept of anti-racism further demands to identify the racism, racial bias, and racist within oneself in order to acknowledge the normalcy of discriminatory practices. As earlier acknowledged, these are good exercises and workshop.

However, the limitation in this concept of anti-racism is to reach the goal of racial reconciliation, yet the exercise does not get rid of white supremacy nor the “standardization of whiteness”. (Battalora, 2015) Along with, the persons that are oppressed are still not protected systemically nor structurally in America. This exercise is solely limited to personal introspection with the hope for changes in a public setting of minimal accountability. Attempts of anti-racism are being made mostly identified in corporate, private sector settings through a program called Diversity, Equity, and Inclusion (DEI). Though, cultural shift changes in institutions power structures have yet to be changed.

The last identified practice to attempt racial reconciliation is cultural empathy. The goal of cultural empathy is to understand how a person feels as a part of another culture. The exploration of research for this dissertation project was initiated towards pursuing race reconciling by identifying cultural empathy as the means, but this endeavor has come up short all the same. The initial thesis of this dissertation project was cultural empathy improves racial equity.

Unfortunately, cultural empathy assumes a person or group of persons know how a differing group feels. Cultural empathy does not demand nor invite the robust change that is needed among historically oppressed groups. The purpose of empathy’s response is not so much to articulate how a person feels yet should be able to affirm that an individual cannot understand what another person experiences. (\*) Society has misunderstood and misconstrued what empathy is, where seeking the change toward racial healing attempts remain unsuccessful. Especially, in American religious life.

Christianity has been the tool of white supremacy as the major catalyst of both the cause and remains for the racial divide in American life. Capitalism, fascism, socialism, communism, the democracy, and the republic have served as cover-up to keep white supremacy afloat in America. Through the conventions of classical, evangelical theology within Christianity, it has been met the white supremacists, nationalistic, imperial mandates to colonize the traditional understanding of what is means both to be a Christian and to be an American. (\*) Examining the differing groups in this study that identify as Christians in the American context can lend how the historical influence of white supremacy may hold in current society.

As much as Christianity has been misused as a tool of white supremacy in America. Christianity has also been an instrument of liberation, protection, and protest to combat the evil of white supremacy in America. Historically, identified mostly from the invisible institution called, The Black Church. (Raboteau, 1984?) There were many religions, denominations, and spiritual expressions that has influenced positively in America, but the Black Christian Church and/or the Black American Christian preacher in America has remained at the forefront of robustly engaging white supremacy. Of all the religious leaders that have been martyrs in the fight against white supremacy in America; it has been mostly the Black American Christian preacher who has given their life for the fight of racial reconciliation. Examining the Black Christian Church would only make sense to compare in current society to see how progress has moved forward.

(Write more paragraphs to correlate how Christianity, White Supremacy informed American Law)

This dissertation project focuses on a sampling data of Christians between the cultural groups of white, European Americans, and Black, African American descendants of US Chattel Slavery. The research is rooted in observing a population sample among these two groups who identify as having Baptist, Christian origins that currently live in the Orange County, California area by measuring their level of cultural metriopathy.

For purposes of this research, the operational definition of cultural metriopathy is measuring empathy emphasized through self-restraint, sacrifice, and re-negotiating a new normal. Metri- derived from the word metric, and pathy- from the word pathos in relation to empathy. (\*) The focus of this study comes out of the need to explore more ways to consider how these two differing groups in America can find racial reconciliation beyond being simply empathetic or sharing faith heritages.

The dissertation is operating out of a sociological, social research approach. The project will measure quantitatively as to how to determine the capacity for persons to promote change of practices and policies beyond symbolism and platitudes. Ordinal and interval research instruments will be used assessing to compare how these two distinct groups respond to one another. A scenario will be placed before these persons to engage a primordial experience; feeling the body experience; expressing the physical body and responding to it (or how they respond to it).

The area of epigenetics has shed light on how behavior is influenced through genetic heredity. The history of America and humanity through the study of epigenetics have asserted how a person’s body absorbs the trauma, endurance, and nurture of past generations. This dissertation research explores how and why racism still exists from this perspective. The intent of the researcher is not negating a person’s mind or thoughts yet finding out if and/or how the body often unknowingly cultivates the past. This is often identified how an individual may respond to trauma through flight, freeze, or fight.

This assessment explores simply how the shortcomings of empathy may not be enough for these two groups to attain racial reconciliation. Past approaches toward racial reconciliation are platitudes at best among the practices of multiculturalism, diversity training, cultural competency, and cultural empathy. The null hypothesis of this research suggests that there is no significant statistical difference between the cultural metriopathy of white, European Americans, and black, African American descendants of chattel slavery. The goal of this research is to identify other means for reconciliation and healing.

The term cultural metriopathy was a concept extrapolated from the biblical passages of Hebrews 5:2-5, which highlights the assumed responsibility of how priests are to deal gently with God's people. The early definitions of the protestant church hold fast to the tenet of being considered the priesthood of believers, which this research scrutinizes the validity of this claim when it comes to race relations in America.

Transition to your Chapter 3 design