CHAPTER 2: REVIEW OF LITERATURE

[Introductory Paragraph/Historical Conceptual Background]

Nathaniel Turner, an enslaved American revoltist, offered up this biblical quotation from the book The Confessions of Nat Turner. The passage, “Seek ye first the kingdom of God and all these things should be added unto you,” (Greenberg, 1997) can be found in Luke 12:31 and/or Matthew 6:33 that inspired his vision for racial reconciliation (Akinyela 2003, p.276) . Racial reconciliation should be the goal for America between White, European Americans and Black, African American descendants of US Chattel Slavery. The challenge to attain this goal involves examining solutions that have been attempted and introducing new methods to consider what it means to be an equitable and just society.

**The Revolution Era toward Racial Reconciliation**

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 regularly known throughout history as a slave revoltist that led the most successful revolt by killing “white” people for his freedom from chattel slavery (Wilmore, 1998). As a slave, Turner educated himself to be later revered as a respected Baptist preacher which led to his conviction that “blacks ought to be free” (Greenberg, 1997).

The Social Surrounding

Turner acquired a keen sociological awareness of his material surroundings that informed his pursuit of racial reconciliation historically and sociologically (Wilmore, 1998). Sociologically, Nat Turner was treated well from slave masters as a child into his adulthood, which informed his early belief that both blacks and whites could get along despite the mistreatment of other blacks via white supremacy (Greenberg, 1997).

A Historical Context of America

Historically, Turner, being born into chattel slavery within one of the original colonies of America, Southampton County, Virginia, may have learned of earlier revolts within the state (Alexander, 2012). In the neighboring county of Jamestown, Virginia, there was an infamously known military rebellion of both “white” indentured servants and enslaved chattel persons in years prior to Turner’s existence. A “white” man by the name of Nathaniel Bacon, sought to overthrow the British colonial elite in 1781 (Battalora, 2015). The significance of this event led to two things: 1). it brought both “white” indentured servants and “black” chattel slaves to band together in fighting against exploitive work and continued at-risk labor conditions and 2). It forced the British colonial elite to create the concept of race, where colonies then started to define citizenship (in America) by a man’s color of being “white” (Battalora, 2015).

The Racial Caste System Established

Unfortunately, the British colonial elite codified into Virginian colonial law, as in other colonies, a racial caste hierarchical system (Alexander, 2012). Specifically, where British were at the top of the hierarchy labeled as “white”, and the enslaved Africans were at the bottom of being considered “black” in response to Bacon’s Rebellion of 1781 (Battalora, 2015). Later, this forced other cultural groups like First Nation Americans (also known as Native Americans) and immigrants to chase for the status of “whiteness” now that American society has normalized the “standardization of whiteness” as the naturalization of citizenship (Battalora, 2015). It did not really matter a person’s gender in this new societal construct, because “whiteness” is now equated to power, wealth, protection, and full citizenship in America (Battalora, 2015).

The Problem with Whiteness in America

What further asserted the value of “whiteness” was often reflected in religion. Most specifically, Christianity (Battalora, 2105). As earlier mentioned, the slave revoltist Nat Turner frequenting the biblical passage of Luke 12:31, had quoted this text in protest to the abuse of enslaved Black people from “whiteness” further 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 misrepresentation of classical, evangelical theological interpretations of the Christian canonized text called the Bible. Scriptures often referenced were “slaves obey your masters”, “submit to the will of the master”, “the curse of Ham is for dark-skinned persons” (Wilmore, 1998)

Some Antagonists to Whiteness

Fortunately, the historical moments of uprisings among the Civil War, the Emancipation Proclamation, the Reconstruction Era, 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 United States chattel slavery (Darity, 2020). 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 the Jim/jane crow era. These advancements were significant, yet these enactments were not fully sustaining within the American experiment, as historian Dr. Charles Long explained (King ed. Washington, 1990). The goal of racial reconciliation was to discontinue white supremacy. However, white supremacy in America remains to exist through what is now called systemic racism in part because racial equity has yet to be fulfilled.

Racial Equity Attempts

The direct attempts toward racial equity of recent in American society are surrounding a myriad of concepts and practices that can be identified from the following: multiculturalism (Fowers and Richardson 1996, p.609), diversity training (Berzrukova, Jehn, Perry, and Spell 2016, 1227), cultural sensitivity (Foronda 2008, p.1), cultural competency (Kirmayer 2012, p.149), anti-racism (Kendi, 2023), gracism (Anderson, 2023), cultural empathy (Dyche and Zayas, 2001, p. 246), and social empathy (Segal 2011, p.266) to name a few. These values and concepts in the pursuit for racial equity carry advancement yet these terms have significant limits extended toward racial reconciliation for a more egalitarian American society.

**Summarize and Transition to Current Societal Concern**

**An Examination of American Society**

The goal of this study is to examine a novel concept identified as cultural metriopathy between the cultural groups of white, European Americans and black, African American descendants of US Chattel Slavery. This study will examine how recognized and sustained efforts of empathy emphasized toward racial equity advances racial reconciliation. As earlier mentioned, the direct attempts toward racial equity to the advancement of reconciliation has been due to the negative effects of white supremacy (Battalora, 2015). White supremacy via systemic racism has perpetuated both an apathetic and appeasement response of cognitive dissonance for racial equity and reconciliation (Jones, 2021).

White Supremacy and Its Negative Effects

A current societal concern that remains to be persistent in American Society is whether white supremacy still exist and its negative effects. The work of Dr. Jacqueline Battalora demands that self-examination, historical awareness, and cultural criticisms unpack the workings of whiteness for white, European Americans. In her work, Birth of White Nation, Dr. Battalora brings to identify how the social construct of whiteness needs to be denormalized within American society engaging the history engaging the root causes of white supremacy came into existence (Battalora, 2015). The work of Dr. Joy DeGruy demands a similar examination regarding white supremacy’s negative effects on black, African American descendants of US Chattel Slavery, introducing the concept Post Traumatic Slave Syndrome (DeGruy, 2017). The driving force for healing these American societal concerns is to examine its morality and spirituality.

The Burden of the American Christian Church

One main culprit (for there are many) that has served as a major catalyst in attempts to abolish and sustain white supremacy has been the American Christian Church (Raboteau, 1984). Historically, the theology often tied to the American Christian Church has been rooted in an evangelical expression that professes to be welcoming of all persons, yet in most mainline protestant denominations remains limited or absent engaging the disparities involving racism (Jones, 2021). This study will examine the difference of the two cultural groups of white and black people through the novel concept of cultural metriopathy.

American Theology Confused

Before examining the differences between these two cultural groups, the dominant theology of the American Christian Church must be scrutinized, that further asserts the context of a white nationalistic approach to support white supremacy (Jones, 2021). Evangelical theology has often been confused with white nationalism in America (Jones, 2021). Unfortunately, this ideology penetrated evangelical expressions that were intertwined intentionally from the “father of White Nationalism” (Religious News Service). Within its vast spectrum, evangelical theology is defined as bearing witness to spreading good news and welcoming all to be a part of the Christian faith (Boyd and Eddy ed., 2022). Co-mingling this theology with this ideology sustains the position that whiteness is godliness, and all persons are welcome to it to be fully participants in American society.

American Evangelicalism

The dominant theology of evangelicalism in American society made it easy to equate Christianity to whiteness. In his work, White Too Long, theologian and social scientist, Rev. Dr. David Jones suggest American Christianity’s theological core has been thoroughly structured by an interest in protecting white supremacy (Jones, 2021). The early definitions of the protestant church dating back to the Reformation theologians of Martin Zwingli, John Wyclif, John Hus, and Martin Luther all hold fast to the tenet of Christians being considered the priesthood of believers, yet this study will scrutinize the validity of this claim when it comes to race relations in America (George, 1988).

Borrowed Theology

The further challenge to consider is whether or when black, African American descendants of US Chattel Slavery ascribe to the evangelical, white theological beliefs that has been influenced both by mainstream society and American Christianity. Unfortunately, as most Black, African American Christians were emancipated from chattel slavery, the accounts, actions, and theological beliefs were indoctrinated and engrained in white supremacy (Wilmore, 1998). The father of Black Liberation Theology, Rev. Dr. James Cone suggests that the “Black Church” is often operating from a “borrowed theology’ and not a theology of their own. In Rev. Dr. James Cone’s work, God of the Oppressed, he distinguishes the differences and moments of how enslaved Black Americans theologically understood versus majority of enslaving white, European Americans (Cone, 1997). After the emancipation proclamation, the dilemma of most formerly enslaved and descendants of US Chattel Slavery would pose is, can black, African Americans not become or ascribe to an oppressive system they were once subjected to. This study will examine this question through cultural metriopathy.

Responding to American Christian Hate

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 as the Invisible Institution also known as 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 often been identified at the forefront of robustly engaging white supremacy (Wilmore, 1998).

Emergence of the Black American Preacher

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 or had their life taken away for the fight toward racial reconciliation (Wilmore, 1998). As earlier mentioned, Nat Turner is one example of the Black American Christian preacher who both gave his life and had it taken away for the fight toward racial reconciliation. This study comparing cultural metriopathy between the identified cultural groups will give insight of how the historical Black Christian Church in its current form has progressed and/or delineated efforts from the past. This was a concern of the Rev. Dr. Martin Luther King, Jr’s efforts of pursing integration or desegregation by identifying that he has a fear that he is sending Black people into burning house (King ed. Washington, 1990).

An Initiation of Reconciliation Theology

The theological response often against white supremacy of both the Black American Christian preacher and pockets of the Black American Church can be identified through the lens of what is called Black Liberation Theology and Womanist Theology (West, 2002). No other theological paradigms have been more potent engaging white supremacy than the earlier mentioned theologies. Especially in academia. However, sociological assessments and advancements have served at the forefront to inspire further theological paradigms to be considered (Jones, 2021). This study utilizing cultural metriopathy could serve as an initiation of a reconciliation theology. As Black Liberation and Womanist theologians, students, and practitioners have identified ways and means of liberation from oppression; glimpses of liberation from oppressing are in deeper demand.

The Positioning of White Supremacy

The cause and effect of white supremacy remains to be ignored most often by persons in position of power, influence, and status quo without transformative change; the historical narrative and mythology about American society maintains a posture of cognitive dissonance when pursing and persuading racial reconciliation is attainable when it is not (Harmon-Jones and Mills 2019, p. 3; Gawronski, Peters, and Strack 2008 p. 297). Racial Reconciliation cannot be attained until the ingredients of equity, justice, and repair are attained. Currently, the problem with the status quo of American society has taken on the assumption that integration from the efforts of the Civil Rights Movement up to the election of the United States first Black President has become a “post-racial society” (Donner and Brown ed., 2012).

**Empathy Emphasized**

Throughout this study, the terms empathy, racial equity, and racial reconciliation will often be used. Racial reconciliation is understood as identifying these two cultural groups having equal understanding and rights of existence within American society (King ed. Washington, 1990). Racial equity for both cultural groups suggests both fair treatment and contextual understanding is identified and implemented (NIH, 2017). Equality meaning treating people as the same cannot be attained until equity is first realized, which means people are treated fairly regarding their cultural surroundings (NIH, 2017). Contrary to popular belief, racial reconciliation in America has yet to be attained, and it cannot be fully recognized until there is a shared, proactive liberation from systems of oppression and systems from oppressing.

The Value of Empathy

The importance of empathy cannot be understated; it is the “glue that holds communities together” and the skill that promotes “being in tune with others, coordinating activities, and caring for those in need” (de Waal, 2009, p. x). There are 3 popular types of empathy: emotional, cognitive, and behavioral. Empathy has evolved in its understanding yet has become expansive through a variety of definitions (Decety and Cowell, 2014, p.525). This study will examine behavioral empathy as it relates to defined cultural groups responses, reactions, and actions of advocacy engaging the negative effects of white supremacy via systemic racism.

The Purpose of Empathy

This study is an expansion of Dr. Elizabeth Segal’s work, Social Empathy, in what she refers to how social empathy ingroups and outgroups are navigated by the study of cognitive neurosciences (Segal, 2018). Dr. Segal’s work serves as a launching pad for the concept of cultural metriopathy to identify when empathy is being displayed tangibly. Dr. Segal identifies empathy has long been invited within religious traditions, where the motivation of a person’s cognitive neuroscience shares brain activity behind psychological processes (Segal, 2018). One example of this can be found in the Old and New Testament canon of the Christian religion, Love your neighbor as yourself (Leviticus 19:18, Mark12:31, and Luke 10:27). Dr. Segal’s work focuses mostly on the thinking and feeling of empathy; this research focus is on acting in response (behavioral) to empathy, cultural metriopathy. When cultural metriopathy is not being displayed, the variant of empathy both individually and collectively is cognitive dissonance.

The Opposite of Empathy, Cognitive Dissonance

Franz Fanon, psychiatrist, addresses cognitive dissonance in his work Black Skin and White Masks as such, sometimes people hold a core belief that is very strong. When they are presented with evidence that works against that belief, the new evidence cannot be accepted. It would create a feeling that is extremely uncomfortable, called cognitive dissonance. And because it is so important to protect the core belief, they will rationalize, ignore, and even deny anything that doesn't fit in with the core belief (Fanon, 2008). Cognitive Dissonance is defined as being psychologically uncomfortable, [it] motivates the person to reduce the dissonance and leads to avoidance of information likely to increase the dissonance as introduced by Leon Festinger (Harmon-Jones & Mills, 2019, p. 3). As cultural metriopathy would motivate a person to decrease dissonance, or be cognitively consonant to what is uncomfortable, the evidence of empathy to change behavior disrupts a person’s bias that makes positive cultural change attainable.

The Foundation of Cognitive Dissonance

A person’s bias being disrupted involves a dismantling of one’s conditioned self and identifying what human beings have inherited that encourages cognitive dissonance (Ebenhardt, 2019; Menakem, 2017). The goal of cultural metriopathy is to engage the barbaric behavior of white supremacy invited by persons of power, privilege, and status quo, which is to suggest that a person must cultivate themselves proactively identifying empathy emphasized through sacrifice, self-restraint, and renegotiating a new normal of existence. Dismantling cognitive dissonance with this kind of context is very challenging because what a person inherits genetically and acquires of their bias sociologically is hard wired. Dr. Jennifer Eberhardt shares in her work, Biased: Uncovering the Hidden Prejudice That Shapes What We See, Think, and Do, explains how through our brain development affiliation is a basic human need (Ebenhardt, 2019).

For example, the belief that all white people look the same. This was shared in Dr. Ebenhardt’s experience while she navigated the desegregation era in America, where it later now makes sense to her as to why it was so hard to differentiate between her new “white” classmates not realizing that affiliation is a basic human need in brain development (Ebenhardt, 2019). This would have mitigated her struggles attending a new school versus an all-Black school she came from as this experience confirmed that bias is a natural scientific phenomenon of survival. As bias has been identified as commonplace and a force of nature, it is not an excuse for discriminations and acts of white supremacy to be retained. The same goes for the inheriting behavior of white supremacy. In his work, My Grandmother’s Hands, social worker Resmaa Menakem expands the understanding of epigenetics first discovered by Dr. Conrad Waddington in the early 1940’s, and how our bodies inherit genetically traumatic acts and trauma (Menakem, 2017). These are the two main pre-existing conditions that have sustained white supremacy in its current form of a cognitive dissonate state, and this has shown to reveal itself with any person interacting in American society based in the standardization of whiteness as earlier mentioned.

Cognitive Dissonance Married to White Supremacy

Cognitive Dissonance has often been the go-to response and mentality that makes the continuation of white supremacy consistent (Jones, 2021). When assessing where cognitive dissonance perpetuates white supremacy via systemic racism in America, there are a plethora of institutions to consider. The institution this study will seek insight from to inform the negative effects of white supremacy is examining of the American Christian Church. Historically, the American Christian Church has often been a separate church, be it the white or black churches (King ed. Washington, 1990). This separation defined and concretized the concept of white supremacy that established a collective, cultural cognitive dissonance creating a wedge for most practitioners within the Christian faith to separate and justify abusive actions away from espoused beliefs of empathy, equity, and an egalitarian society.

Empathy Expanded

Going back to Dr. Segal’s work of identifying the invitation of empathy via the Old and New Testament canonized verse of the Christian faith, Love thy neighbor as yourself. (Leviticus 19:18, Mark12:31, & Luke10:27). She introduces the concept of social empathy regarding ingroups and outgroups (Segal, 2018). How these groups are formed and how their common affiliation brings them together. In the section, Empathy and Race, Dr. Segal shares how studies have been done to show how different race groups reveal empathy or lack thereof when images are presented before these people (thinking and feeling). Mostly, collecting individual consensus of responses (Pew Research Center, 2016). Dr. Joy DeGruy did a similar study presenting the difference of violent treatment between dogs versus Black American human beings to convey the dilemma of desensitized concern as it relates to post traumatic slave syndrome (DeGruy, 2017). The key component of this study, cultural metriopathy, focuses on how cultural groups collectively may or may not have the capacity to act and advocate in response to being empathetic (behavioral) as it pertains to engaging the negative effects of white supremacy.

Empathy is Not Emotional

Another point to consider is to identify what empathy is not. Dr. Segal critiques the work of Dr. Paul Bloom, who suggests that being empathic should be translated as being over emotional in response to connecting with others. (Bloom, 2017) Empathy is not about being emotional. Empathy is about making a connection to act on concern for a person or group of persons. The goal of empathy for this study suggests how ingroups and outgroups, as Dr. Segal has identified, merge into solidarity beyond simple charity. Dr. Segal further shares and clarifies that empathy is very different from compassion, and sympathy (Segal, 2018). Compassion and sympathy often reaffirm the cognitive dissonance of white supremacy. The challenge presented in this study is to identify if two different cultural groups can have the shared capacity to exercise empathy that compels American society to be more equitable and egalitarian.

Collective Empathy

In her work, Social Empathy, Dr. Segal introduces the concept of micro novel groups (Segal, 2018). Micro novel groups (both in and out) serve to share common empathy for each other. The purpose of micro novel groups often surfaces itself to supersede cultural boundaries from/for a shared common experience (Segal, 2018). A few examples could be a military unit/assignment, a pink team versus a yellow team in a particular sport, passengers on an airplane that lands in the Hudson River, and/or how a great swath of the American population came together to contribute towards a toy drive set up by an American Football Player that suffered cardiac arrest after tackling an opponent in a football game on live TV. These all would be examples of empathy involving micro novel groups. Though, what must it take for White, European American Christians and Black, African American descendants of US Chattel slavery Christians to truly attain empathy for racial equity to racial reconciliation beyond an incidental or experiential posture. In the words of the late Rev. Dr. Martin Luther King, Jr., we must learn to live together as brothers or perish together as fools (King ed. Washington, 1990).

**Cultural Metriopathy, an Introduction**

This study 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 currently living in the Orange County, California area by measuring their level of cultural metriopathy.

Cultural Metriopathy Explored

In Orange County, California, racial hate crimes have increased since 2018 (OC Hate Crime Report, 2022). The housing population of white residents compared to Black residents are not reflective of the demographics that reflect the United States (16-18% Black Americans in the US versus 2% of Black Americans in Orange County via US Census 2024). There are no Black owned institutions in Orange County except Black Churches, which majority of the Black churches in Orange County California are Black Baptist Churches (Orange County Chamber of Commerce). This is the reason why the comparative study of cultural metriopathy between black, African American descendants of US chattel slavery and white, European Americans among Baptist Churches in Orange County, CA will be surveyed.

Cultural Metriopathy Defined

For purposes of this study, 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 or passion that moves insight and feeling into action in relation to behavioral empathy (Aristotle). Self-restraint is defined as enacting silence for listening against a self and/or collective cognitive dissonance. Sacrifice is defined as calculating boundaries to surrender privileges within systems that perpetuate abuse, negligence, or apathy. Renegotiating a new normal is intervening empathetic strategies, practices, and policies for the improvement of systemic change.

The Background of Metriopathy

The term metriopathy was a construct extrapolated from Greek word metriopatheia that can be originally found in the biblical passage of Hebrews 5:2-5, which highlights the assumed responsibility of how priests are *to deal gently* with God's people (Cambridge Bible for Schools and Colleges). Metriopathy is later found in the philosophical works of Aristotle’s Ethics a spirit of “moderated emotion” and self-control, which this serves at the heart of the sincerity of a person’s actions that advocate for positive change within various cultural, social groups and settings (Nicomachean Ethics).

The Background of Culture

The insertion of highlighting ‘culture’ as a part cultural metriopathy seeks to provide an intention of and expansion of Dr. Segel’s micro novel group intermingling with how systemic racism could have been interpreted in conversation with Aristotle’s, the Paradox of Time (Aristotle; Segal, 2018). This philosophical understanding serves to undergird cultural metriopathy when identifying systemic racism and its contribution to cognitive dissonance. In Aristotle’s paradox of time, it states, the past does not exist, and the future does not exist, but the present is all that we can experience (Aristotle). This perspective has been a common trope identified when denying the existence of white supremacy that can often be identified from white, European Americans that say I was not there when slavery took place therefore it has nothing to do with me or all one has to say is that “I am not racist right now.”

Bringing Cultural Metriopathy Together

As earlier mentioned, the work of sociologist, Dr. Elizabeth Segal, addresses the dynamics of assessing empathy, and how will a group respond empathically to injustice and/or systems of injustice (Segal 2018). The investigation of social empathy is further invited for more in-depth study around Dr. Segal’s concept of micro-novel groups (Segal 2018). This signifies or connotes that it takes more than a social group to be empathetic, but rather a cultural group with given experiences to solidify how the culture of the group will respond (Segal 2018). Dr. Segal expressed challenges when it comes to power and bridging together otherness in how to clarify empathy due to its broad understanding and micro-novel groups informed experiences (Segal 2018). Cultural metriopathy both engages and expands the research surrounding the study of social empathy. Dr. Joy DeGruy extends the need for healing from post-traumatic slave syndrome inviting more methods towards racial reconciliation (DeGruy, 2017). Dr. Jacqueline Battalora invites seeing whiteness and naming injustice (Battalora, 2015) Most specifically for this study, the micro-novel groups that are cultural groups to be studied will concentrate on the interchange and exchange of black, African American descendants of US Chattel Slavery and white, European Americans, who are Baptists in Orange County, California.

The Contribution of Cultural Metriopathy

The focus of this study comes out of the need to explore more ways to consider how these historically at odds two differing cultural groups in America can attain racial reconciliation by pursuing empathy, equity, and an eventual egalitarian society. Metri- meaning ‘the measure of” and opathy- meaning ‘passion’ as understood by the Greeks had awakened to the realization from the Epicureans that life involves exploration (Aristotle). Especially, when human beings in America are not homogenous in culture. As Dr. Battalora tackles the mysterious concept of race, she concludes that race was designed by human action not by human nature (Battalora, 2015). This study will measure quantitatively as to how to determine the capacity for persons to promote change of practices and policies beyond symbolism and platitudes.

Cultural Metriopathy, an exploration

This assessment explores simply how empathy may have its shortcomings as well as how it may not be enough for these two cultural groups to attain racial reconciliation. This is why engaging the two groups within a faith, spiritual tradition premise must be explored. As explained by his work, Integral Spirituality, Ken Wilber investigates the meaning of integral spirituality, and how practicing religion needs to be re-assessed. The challenge he poses is dealing with the dichotomy within a faith tradition of whether a person is either spiritually grown-up or are they spiritually awake (Wilber, 2007). As he poses these challenges, the current state of both modern and post-modern societies is that most people are either spiritually awake or spiritually grown-up. The purpose for this study is to see if cultural metriopathy can compel people to both spiritually grow up and spiritually wake up. The goal of this study is to identify other means for reconciliation and healing (DeGruy 2017; Segal 2018).

Level Three Headings as Needed (Dissertation Outline – move to Chapter 3)