

## EMP 1431 Intercultural Leadership for Educational Ministry

### ***Instructor Information***

Instructor: HyeRan Kim-Cragg with an amazing teach team from UCC schools  
(Alan Lai, Becca Whitla, Janet Ross and Lynn Caldwell)  
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### ***Course Identification***

Course Number: EMP 1431  
Course Format: Seminar (SYNC)  
Course Name: Intercultural Leadership for Educational Ministry  
Course Location: via zoom  
Class Times: Thursdays 7-9 pm (EST)

### ***Course Description***

This course will engage students in the educational ministry theories and practices in relation to intercultural leadership both within and beyond the United Church of Canada (UCC). Perspectives from intercultural, critical race, decolonial, and postcolonial theories will be studied. Students will develop strategies for anti-oppressive forms of education and practice, in terms of scriptural interpretation, contextual analysis, and leadership for community empowerment. This course will use a variety of pedagogies including biblical interpretation, critical reading reflection, group exercise, community engagement, and a final/integrative educational project. The means of evaluation will include class participation through zoom discussion, creative demonstration, artistic engagement, book review, class presentation, written reflection, and an integrative project. This course will be delivered online through weekly synchronous discussion through the learning platform of the student's school of registration, and through synchronous sessions via video conferences.

### ***Course Resources***

#### **Required Course Texts**

- Andraos, Michel Elias. "An Intercultural, De-colonial Epistemic Perspective" In *The Wiley Blackwell Reader in Practical Theology*, 197-208, edited by Miller-McLemore, Bonnie J. Wiley-Blackwell, 2019.
- Introduction and Chapter 1, pp. 5-36 from: Elizabeth Conde-Frazier, S. Steve Kang, and Gary A. Parrett, *A Many-Colored Kingdom: Multicultural Dynamics for Spiritual Formation*. Grand Rapids, MI: Bakers Books, 2004.
- Preface and Introduction from: Rob Fennell, ed. *Intercultural Visions: Called to be the Church*. Toronto: United Church Publishing House, 2012.

- Becca Whitla, “Chapter 3: Untangling the Threads of Our Stories” In *Liberation, (De)Coloniality, and Liturgical Practices: Flipping the Song Bird*, Palgrave Macmillan, 202, 35-78.
- HyeRan Kim-Cragg and Eunyong Choi, *The Encounters: Retelling the Bible from Intercultural Perspectives*. Daeganggan, 2013.
- Talvacchia, Kathleen, *Critical Minds and Discerning Hearts: A Spirituality of Multicultural Teaching* (Chalice, 2003).
- Maria Harris, *Fashion Me a People: Curriculum in the Church*. Louisville: Westminster John Knox, 1989.
- Other readings will be available electronically upon registration (through Quercus).

### **Course Learning Objectives/Outcomes**

1. This course is designed to meet program goals of the Basic Degree of Emmanuel College by expecting students to successfully demonstrate the following:

A. IN RESPECT OF GENERAL ACADEMIC SKILLS

- Analyze biblical texts using critical (i.e., intercultural, feminist/queer, de/postcolonial, anti-racist), historical, and theological approaches for the purpose of educational ministry.
- Articulate the perspectives of various theories and key concepts of interculturality, ministry, Christian religious education, and leadership, and their integrations to specific contexts, including but not limited to the UCC’s educational ministry, leadership for intercultural community engagement.

B. IN RESPECT OF THE UNDERSTANDING OF THE CONTENT OF ONE OR MORE THEOLOGICAL DISCIPLINES

- Craft educational practices consistent in pedagogical engagement in order to address intercultural contexts.
- Express an understanding of how Christian religious education can be informed and challenged by intercultural and intersectional insights (anti-racism, Indigeneity, feminist/queer, dis/ability, and de/postcolonial stances)

C. IN RESPECT OF PERSONAL AND SPIRITUAL FORMATION

- Find one’s voice as an educator and leader, deepened through greater self-awareness of one’s positioning in Canada and globally.
- Broaden respect for a variety of spiritual understandings and practices and articulate one’s own understanding towards tending personal spirituality; consider intercultural impacts for encouraging others in their spiritual journeys.
- Examine Canadian identity with regards to Christian settler colonialism.

D. IN RESPECT OF MINISTERIAL AND PUBLIC LEADERSHIP

- Explore strategies and take personal initiative for practicing and building up justice-seeking intercultural communities that enable effective leadership and ministry.
- Offer positive, caring, and candid response to peers in class participation.

### **Course Delivery Methods for 2025 Winter**

- **SYNC (Online Synchronous):** Coded as LEC9101 on ACORN
- - For a course that has elements of "live" or "real time" online:

### ***Evaluation***

#### **Requirements**

Course requirements and evaluation are based on a process of:

- Reading – biblical texts and contemporary texts in light of intercultural ministry leadership and anti-oppressive Christian religious education.
- Reflecting – on how texts relate to the learning goals (one's own and the course's goals) and articulate various themes throughout the course.
- Responding – to how these texts and critical reflections relate to specific intercultural contexts for the sake of enhancing leadership, community engagement, and educational practices.

#### **1. Participation in Class Activity (5%)**

#### **2. Five Short Reflection Papers/Presentations (each 5%, total 25%)**

**Due Date: Please see the course schedule for details (Weeks 2, 4, 5, 6, 10), Thursday Midnight on your time zone**

#### **Chapter Summary Presentation**

**Students will sign up before the start of class for a chapter [an email will be sent with details]**

Each student will sign-up for and prepare a **summary** presentation.

Presentations should be 5 minutes long. Students should summarize 2-3 main points in the signed up readings and reflect how they could contribute (or not) to a main topic of that week (i.e., interculturality, teaching, leadership). Each presentation should include a question to engage the class on the topic. This is an exercise in teaching concisely and interculturally. How would you present the material accessibly and succinctly to a church group, youth group, etc.?

#### **3. Book Review and Reflection (20%)**

**Due Date: Reading Week, Week 7, Thursday by Midnight**

**Length: 5-7 pages, 1000 min, 1500 words limit**

Students will write a critical reflection on one book from the recommended texts (see below) containing:

- 1) READ: a concise statement of the main thesis of the book, and your particular interest and reason for this choice in the subject as a reader (1 page)
- 2) REFLECT: a considered description of the author's approach and perspective (DO NOT SUMMARISE THE CONTENTS; rather, identify the points and issues which you identify as critical to the subject, and highlight points and issues that relate to the learning goals and themes of this course) (2-3 pages)
- 3) RESPOND: a critical evaluation of the book including its major strengths, limitations, and practical implications for intercultural ministry (2-3 pages)

**4. Intercultural Leadership Practice through Community Engagement (20%)**  
**Due Date: Week 11 March 20, Thursday after class by midnight**

HyeRan Kim-Cragg and Eunyoung Choi, *The Encounters: Retelling the Bible from Migration and Intercultural Perspectives* (Daejeon: Daejangan, 2013)

After reading the book above, please choose your favorite chapter/chapters and design how to teach and engage a particular group on the very scripture passages based on the chapter(s). You shall form a group and meet to implement your educational design and lead/facilitate an educational practice together. It could be a workshop or a Bible study or an eat and talk gathering, or book club, to name a few. Then, in class of week 11, you present your work by responding to the following questions of 4W and 1H: **What** was the chapter (or chapters) did choose, **Who** were your targeted group (describe the group's social locations), **Where** and **When** did this happen? (e. g., online or church room or someone's home), and finally, **How** did you teach/lead/facilitate? Each will share this work in class for 5 mins -10 mins (max). Prepare 1000 words limit for a written reflection and submit it after the class which contain 1) name learning outcomes 2) your own pedagogical assessment (what worked and what did not work; in short, what were your critical lessons from this experience?)

**5. Integrative Paper or Creative/Artistic Project (30 %)**  
**Length: 10-12 pages (2500 min. 3000 max words limit)**  
**Due Date: Week 14, April 10, Thursday by Midnight**

*The Integrative paper* is an essay that identifies and explores 3 critical ("big") ideas that you take from the course materials into your educational practices for enhancing your intercultural ministry leadership and your vocation as educator. These ideas should come from the course materials we are working through together. Please include introduction and conclusion sections for the paper.

For *each* of these 3 big ideas (750-1000 words for each idea), provide:

- i. **Descriptive Explanation:** A clear outline of the content of the idea, and succinct explanation of how the idea connects with broader themes in the course. Include direct references to course readings to describe the idea.
  
- ii. **Significance:** An outline of the significance of the idea (as a challenge to your own previously held ideas, or a new way for you to better understand a particular issue).

Include direct reference to class discussions.

iii. **Connection to Practice:** A clear explanation of how the idea connects to your own practices in ministry or other forms of community engagement and vocation, and how it will influence your actions and relations in your own context.

Or

*Creative Integrative Project:* This can be a creative reflection with artistic expression, while exploring 3 critical ideas mentioned above. It could be a drawing, a poem/spoken word, a piece of music (with lyrics and melody), a video, photography, a choreographed work, or a narrative, or a sculpture, or a quilt, to just name a few.

Your short written commentary on your piece shall be included (min 500 words to max 1000 words) where you can articulate how your piece connects with your learning, course materials/goals, and your future intercultural leadership for educational ministry.

**NOTE: Book review and final project Assignments will be graded by the professor of your school. Class related assignments will be graded by the instructor leading the session of the particular week. Participation mark will be assessed collaboratively.**

### **Use of Generative Artificial Intelligence Software**

Unless otherwise specified on a particular assignment, the use of generative artificial intelligence tools, including tools like ChatGPT and other AI writing or coding assistants or apps, is not allowed in this course. This includes the preparation steps for an assignment while you collect ideas, as well as the drafting and editing of the final version that is submitted. Additionally, you may not paraphrase or rewrite the output of a generative AI application for the purpose of completing an assignment. Representing an idea or expression of an idea that was AI-generated as one's own work will be considered an academic offence in this course.

### **Grading System - Basic Degree Students**

1000, 2000 and 3000 level courses use the following numerical grading scale (see section 11.2 of the BD Handbook):

90-100 (A+)	Exceptional
85-89 (A)	Outstanding
80-84 (A-)	Excellent
77-79 (B+)	Very Good
73-76 (B)	Good
70-72 (B-)	Acceptable
0-69 (FZ)	Failure

Please see the appropriate handbook for more details about the grading scale and non-numerical grades (e.g. SDF, INC, etc.).

**Late work (BD).** Basic Degree students are expected to hand in assignments by the date given in the course outline. [The instructor should stipulate the penalty for late work.] The absolute deadline for the course is the examination day scheduled for the course or the last day of exam week for the semester in which the course is taught, whichever is sooner.

This penalty is not applied to students with documented medical or compassionate difficulties or exceptional reasons (e.g., a death in the family or a serious illness); students facing such difficulties are kindly requested to consult with their faculty adviser or basic degree director, who should make a recommendation on the matter to the instructor and request an SDF. The absolute deadline for obtaining an SDF for the course is the examination day scheduled for the course or the last day of examination week, whichever is sooner. An SDF must be requested from the registrar's office in the student's college of registration no later than the last day of exam week in which the course is taken. The SDF, when approved, will have a mutually agreed upon deadline that does not extend beyond the conclusion of the following term. If a student has not completed work but has not been granted an SDF, a final mark will be submitted calculating a zero for work not submitted.

### **Course grades**

#### **Policies**

##### **Attendance Policy: Online or "Remote" Delivery Courses**

Unless otherwise stated in the course syllabus, online or "remote" delivery of courses will follow a similar expectation of attendance and participation. Students who register and miss learning activities requiring class participation (such as discussion forums, synchronous class meetings, or group project meetings) equivalent to 2/12 or 17% of the course may receive a lower or failing grade for the course. In order to avoid this penalty, students must notify their instructor with a valid reason for any absence before such portions of the course. Similarly, students missing or failing to participate in 25% percent of compulsory course activity will be automatically withdrawn from that course.

**Accessibility.** Students with a disability or health consideration, whether temporary or permanent, are entitled to accommodation. Students in conjoint degree programs must register at the University of Toronto.

**Plagiarism.** Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to their/her/his Dean of college or delegate according to the *Basic Degree Handbook* of Emmanuel and the *Graduate program Handbooks from TST*.

##### **Privacy Option 1: Notice of video recording and sharing (Download and re-use prohibited)**

This course, including your participation or preaching, may be recorded on video and will be available to students in the course for viewing remotely and after each session. Course videos

and materials belong to your instructor, the University, and/or other sources depending on the specific facts of each situation, and are protected by copyright. Do not download, copy, or share any course or student materials or videos without the explicit permission of the instructor. For questions about recording and use of videos in which you appear please contact your instructor.

**Other academic offences.** TST students come under the jurisdiction of the University of Toronto Code of *Behaviour on Academic Matters*

**Back-up copies.** Please make back-up copies of essays before handing them in.

**Obligation to check email.** At times, the course instructor may decide to send out important course information by email. To that end, all students in conjoint programs are required to have a valid U of T email address. Course instructor may end up in your spam or junk mail folder. Students in non-conjoint programs should contact the Registrar of their college of registration.

**Email communication with the course instructor.** The instructor aims to respond to email communications from students in a timely manner. *All email communications from students in conjoint programs must be sent from their respective institutions' email address.* Email communications from other email addresses are not secure, and also the instructor cannot readily identify them as being legitimate emails from students.

## **Course Schedule**

### **Week 1 Jan 9 Introduction (all)**

- Introductions to syllabus, online process, and participants
- Introductions to course themes and its genesis shared.
- Get to Know one another and Establish Group Norms

**Required Reading:** "Vision for Beginning an Intercultural Church—United Church of Canada"  
<https://united-church.ca/sites/default/files/vision-becoming-intercultural-church.pdf>  
(for small group discussion)

### **Week 2 Jan 16 What do we mean by intercultural? Towards definition/s of interculturality (Becca)**

Building our own working definitions of interculturality;

#### **Required Readings:**

Preface and Introduction from: Rob Fennell, ed. *Intercultural Visions: Called to be the Church*. Toronto: United Church Publishing House, 2012.

Introduction and Chapter 1, pp. 5-36 from: Elizabeth Conde-Frazier, S. Steve Kang, and Gary A. Parrett, *A Many-Colored Kingdom: Multicultural Dynamics for Spiritual Formation*. Grand Rapids, MI: Bakers Books, 2004.

**Assignment: Chapter Summary Presentation**

Presentations should be 5 minutes long. Students should summarize 2-3 main points in the readings above and reflect how the chapter could contribute (or not) to a definition of interculturality. Each presentation should include a question to engage the class on the topic. This is an exercise in teaching concisely and interculturality. How would you present the material accessibly and succinctly to a church group, youth group, etc.?

**NOTE: Submit the assignment by midnight**

**Week 3 Jan 23 Who Are “We” as Intercultural Leaders?: Locating Ourselves (Becca)****Required Readings:**

Becca Whitla, “Chapter 3: Untangling the Threads of Our Stories” In *Liberation, (De)Coloniality, and Liturgical Practices: Flipping the Song Bird*, Palgrave Macmillan, 2022, 35-78.

Andraos, Michel Elias. “An Intercultural, De-colonial Epistemic Perspective” In *The Wiley Blackwell Reader in Practical Theology*, 197-208, edited by Miller-McLemore, Bonnie J. Wiley-Blackwell, 2019.

**Recommended Readings:**

Maduro, Otto. “An(Other) Invitation to Epistemological Humility: Notes Towards a Self-Critical Approach to Counter-Knowledges.” In *Decolonizing Epistemologies: Latina/o Theology and Philosophy*, edited by Ada María Isasi-Díaz and Eduardo Mendieta, 87–103. New York: Fordham University Press, 2012.

Sandra Maria Van Opstal, *The Next Worship: Glorifying God in a Diverse World*. Illinois: Intervarsity Press, 2015.

Josh David and Hikki Lerner *Worship Together in Your Church as in Heaven* Nashville: Abingdon, 2015.

**Week 4 Jan 30 Understanding the Task of Teaching in relation to Intercultural Leadership  
Part 1 (Alan)**

*The main goal of this week is to learn how to articulate the relationship between Christian Religious Education and Intercultural Leadership. We will discuss why these come together. To take this up as a point of conversation in the course, students will need to have some sense of articulating this relationship and meet the requirement as a UCC Testamur course.*

**Required Reading:** Talvacchia, Kathleen, *Critical Minds and Discerning Hearts: A Spirituality of Multicultural Teaching* (Chalice, 2003).

**Assignment: Chapter Summary Presentation**



Presentations should be 5 minutes long. Students should summarize 2-3 main points in the readings above and reflect how the chapter could contribute (or not) to the task of teaching in relation to intercultural leadership. Each presentation should include a question to engage the class on the topic. Please keep this question in mind: How would you present the material accessibly and succinctly to a church group, youth group, etc.?

**Note: Submit the assignment by midnight.**

***Week 5 Feb 6 Understanding the Task of Teaching in relation to Intercultural Leadership part 2 (Alan)***

Require Reading: Harris, Maria, *Fashion Me a People: Curriculum in the Church* (WJK, 1989)

**Assignment: Chapter Summary Presentation**

Presentations should be 5 minutes long. Students should summarize 2-3 main points in the readings above and reflect how the chapter could contribute (or not) to the task of teaching in relation to intercultural leadership. Each presentation should include a question to engage the class on the topic. Please keep this question in mind: How would you present the material accessibly and succinctly to a church group, youth group, etc.?

**NOTE: Submit the presentation by midnight.**

***Week 6 Feb 13 Anti-oppressive Educative practices (Lynn)***

*This week, building on from the previous weeks, we will engage introduction to educational planning, anti-oppressive education, equipping students as educators. The following topics will be examined and explored*

- What is education?
- What is teaching and learning?
- Praxis, practice, and pedagogy
- Educational design

**Required Readings:**

Biesta, Gert JJ. (2016). "Creativity," in Gert J.J. Biesta, *The Beautiful Risk of Education*. New York: Routledge, pp. 11-24.

Kolb, David. (2015). "The Foundations of Contemporary Approaches to Experiential Learning," in *Experiential Learning: Experience as the Source of Learning and Development. Second Edition* (pp. 1-29). Upper Saddle River: Pearson.

**Recommended Readings:**

Rizvi, Fazil. (2009). "Towards cosmopolitan learning." *Discourse: Studies in the Cultural Politics of Education*, 30(3), 253-268.

St. Denis, V. (2017). Critical Race Theory and its Implication for Indigenous Cultural Safety. <https://www.icscollaborative.com/webinars/critical-race-theory-and-its-implication-for-indigenous-cultural-safety> 28 min

Sharon B Merriman, Young Sek Kim "Non-Western Perspectives on Learning and Knowing" in *New Directions for Adult and Continuing Education* no 119, Fall 2008.

### **Assignment:**

Prepare a short discussion paper, drawing from any of the readings in class so far. The paper is to include 3 criteria or principles that frame your educational practices. For each criteria/principle, refer to a specific reading and/or activity to identify the source (including full citations for all sources), provide an example of how this criteria or principle looks in practice, and discuss how that criteria or principle relates to your developing understanding of intercultural leadership for educational ministry.

### ***Week 7 Feb 20 Reading week***

**NOTE: Book review due by Feb 20 Midnight**

**NOTE: Arrange to form a group for Week 11 class presentation**

### ***Week 8 Feb 27 Educational Design and Planning (Lynn)***

- Saskatchewan Conference Resource Pool (nd). "A Planning Process".
- **Class activity in small groups** – during the class time, students will use the planning process to design a teaching experience about a concept drawn from these readings, in relation to one of the other themes in the course.

### ***Week 9 March 6 Ministry Contexts, Roles, and Opportunities: What does intercultural leadership look like in action? (Janet and CCS team)***

#### **Required Reading:**

HyeRan Kim-Cragg, "What are People For? In Christian Life, Discipleship and Ministry." In Don Schweitzer, Rob Fennell, and Michael Bourgeois, eds. *The Theology of The United Church of Canada*. Waterloo: Wilfred Laurier University Press, 2019.

**Note: Ministry experience reflection activity. Bring to class ready to share.**

### ***Week 10 March 13 Puzzles, Dilemmas and Mysteries in Intercultural Ministry "Dos and Don'ts?" – scenarios in Intercultural Leadership (Janet and CCS team)***

#### **Required Readings:**

Juan Martinez and Mark Branson, *Churches and Leadership: A Practical Theology of Congregations and Ethnicities*. Downers Grove: InterVarsity Press, 2011. (Select one chapter.)

J. M. Kouzes and B.Z. Posner, *The Five Practices of Exemplary Leadership*. Pfeiffer Imprint, 2013.

**Assignment:** Group scenario description. Create 2 ministry scenarios for other groups in the course to consider. This can be something from your own experience of intercultural ministry, or an imagined scenario. Include enough detail for the group to wrestle with intercultural leadership choices and options.

**NOTE: Submit the assignment by midnight.**

***Week 11 March 20 Biblical Approaches to Christian Religious Education and Biblical Sources for Intercultural Leadership through Community Engagement (HyeRan)***

Prepare to present your community engagement by responding to the following questions of 4W and 1H: **What** was the chapter (or chapters) did choose from the book, *The Encounters*, **Who** were your targeted group (describe the group's social locations), **Where** and **When** did this happen? (e. g., online or church room or someone's home), and finally, **How** did you teach/lead/facilitate? Each will share this work in class for 5 mins -10 mins (max).

**Recommended Readings:**

HyeRan Kim-Cragg, "Biblical Interpretation and Intercultural Preaching." *Touchstone: Theology Shaping Witness* 40:1 (February 2022): 26-36.

"Introduction" and "afterword" in Néstor Medina, Alison Hari-Singh, and HyeRan Kim-Cragg, eds. *Reading In-Between: How Minoritized Cultural Communities Interpret the Bible in Canada* (Eugene: Pickwick, 2019).

**NOTE: Submit the written Reflection and any materials from the community engagement on March 20, by midnight.**

Prepare 1000 words limit for a written reflection and submit it after the class which contain 1) name learning outcomes 2) your own pedagogical assessment (what worked and what did not work; in short, what were your critical lessons from this experience?). Also, please feel free to submit any materials you used for your community engagement.

***Week 12 March 27 Postcolonial Approaches to Intercultural Ministry and Educational Leadership (HyeRan)***

**Required Readings:**

Boyung Lee, "Toward Liberating Interdependence: Postcolonial Intercultural Pedagogy." *Religious Education* 105, no. 3 (Summer 2010): 283-298.

HyeRan Kim-Cragg. "Postcolonial Suggestions for Intercultural Ministry." *The Ecumenist* 49:2 (Spring 2012): 6-11.

Recommended Readings:

Please read this article above along with the Articles available, <https://united-church.ca/community-and-faith/being-community/intercultural-ministries/ways-becoming-intercultural-church>

**Note:** as a class activity, we will have a role play through the empathic reading of Lee's article in class. For the second article, students will bring one question from the reading to share in class.

**Week 13 April 3** *Plenary Session (all)*

What have you learned? What are the takeaways?

**Note:** Prepare to share your final project

**Week 14 April 10** *No class. Exam Week*

**NOTE:** Final Project due by midnight (of your time zone)

**Lists for Book Review Assignment**

- Adam, Maurianne, ed., *Readings for Diversity and Social Justice: An Anthology on Racism, Anti-Semitism, Sexism, Heterosexism, Ableism, and Classism*. New York; London: Routledge, 2000.
- Berryman, Jerome W. *Godly Play: An Imaginative Approach to Religious Education*. Augsburg, 1991.
- Bramdat, Paul and David Seljak, eds., *Christianity and Ethnicity in Canada*. Toronto: University of Toronto Press, 2008.
- Csinos, David M., and Beckwith, Ivy, *Children's Ministry in the Way of Jesus*. Downers Grove, IL: InterVarsity Press, 2013.
- Croissant, Taylor, ed., *Building God's Beloved Community: Discipleship in The United Church of Canada* (Toronto: UCPH, 2022).
- Foster, Charles. *Embracing Diversity: Leadership in Multicultural Congregations*. Alban Institute, 1997.
- Fowler, James W. *Becoming Adult, Becoming Christian: Adult Development and Christian Faith*. San Francisco: Jossey-Bass Publishers, 2000.
- Fowler, James W. *Stages of Faith: The Psychology of Human Development and the Quest for Meaning*. San Francisco: Harper, 1981, 1995.
- Freire, Paulo. *The Pedagogy of the Oppressed*. Seabury, 1973.
- Goto, Courtney. *The Grace of Playing: Pedagogies of Learning into God's New Creation. Horizons in Religious Education Series*. Eugene: Pickwick, 2016.
- Groome, Thomas. *Educating for Life: A Spiritual Vision for Every Teacher and Parent*. Allen, Texas: Thomas More, 1998.
- Harris, Maria., *Fashion Me a People*. Kentucky: Westminster/John Knox, 1989.
- hooks, bell, *Teaching to Transgress: Education as the Practice of Freedom*. New York: Routledge, 1994.
- \_\_\_\_\_. *Teaching Community: Pedagogy of Hope*. Routledge, 2003.
- James, Carl E., *Seeing Ourselves: Exploring Race, Ethnicity and Culture*, 4<sup>th</sup> ed. Toronto, Thompson Educational, 2010.
- Kim-Cragg, HyeRan. *Story and Song: A Postcolonial Interplay Between Christian Education and*

- Worship*. New York: Peter Lang, 2012.
- Lee, Boyung. *Transforming Congregations Through Community: Faith Formation from the Seminary to the Church*. Louisville: Westminster/John Knox, 2013.
- Mercer, Joyce. *Welcoming Children: A Theology of Childhood*. St. Louis: Chalice, 2005.
- Moore, Mary Elizabeth. *Teaching as a Sacramental Act*. Cleveland: Pilgrim, 2004.
- Néstor Medina, Alison Hari-Singh, and HyeRan Kim-Cragg, eds. *Reading In-Between: How Minoritized Cultural Communities Interpret the Bible in Canada* (Eugene: Pickwick,
- Palmer, Parker. *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life*. Harper and Collins, 1997.
- Parker, Angela. *If God Still Breathes, Why Can't I? Black Lives Matter and Biblical Authority* Eerdmans, 2021.
- Parker, Evelyn. *Trouble Don't Last Always: Emancipatory Hope among African American Adolescents*. Cleveland: Pilgrim, 2005.
- Schipani, Daniel S. *Religious Education Encounters Liberation Theology*. Birmingham: Religious Education Press, 1988.
- Schreiter, Robert J. *Constructing Local Theologies*. Maryknoll, NY: Orbis, 1985.
- Schweitzer, Don, Rob Fennell, and Michael Bourgeoise, eds. *The Theology of The United Church of Canada*. Waterloo: Wilfred Laurie University Press, 2019.
- Segovia, Segovia and Mary Ann Tolbert, eds., *Teaching The Bible, The Discourses and Politics of Biblical Pedagogy*, eds. Fernando Segovia and Mary Ann Tolbert, pp. 224-246, Maryknoll, NY: Orbis, 1998.
- Sensoy, Özlem and Robin DiAngelo, *Is Everyone Really Equal? An Introduction to Key Concepts in Social Justice Education*. New York and London: Teachers College Press, 2017.
- Seymour, Jack. *Teaching Biblical Faith: Leading Small Group Bible Studies*. Nashville: Abingdon, 2015.
- Stonehouse, Catherine & Scottie May, *Listening to Children on the Spiritual Journey: Guidance for Those Who Teach and Nurture*. Grand Rapids: Baker, 2010.
- Tsabari, Ayelet, Eufemia Fantetti, and Leonarda Carranza, eds., *Tongues: On Longing and Belonging through Language*. Book\*hug Press, 2021.

Torry, Malcom and Sarah Thorley *Together and Different: Christians Engaging with People of Other Faiths* Canterbury: Canterbury Press, 2008.

Tran, Mai-Anh Le. *Reset the Heart: Unlearning Violence, Relearning Hope*. Nashville: Abingdon, 2017.

Turpin, Katherine. *Branded: Adolescents Converting from Consumer Faith*. Youth Ministry Alternatives Series. Cleveland: Pilgrim, 2006.

Webb-Mitchell, Brett P. *Christly Gestures: Learning to Be Members of the Body of Christ*. Grand Rapids: Eerdmans, 2003.

Wimberly Ann, *Soul Stories: African American Christian Education*. Nashville: Abingdon Press, 1994.

Yust, Karen Marie. *Real Kids, Real Faith: Practices for Nurturing Children's Spiritual Lives*. San Francisco: Jossey-Bass, 2004.

**Resources List:**

[http://www.globallearningpartners.com/resources/downloadable-resources/  
Vision for Becoming an Intercultural Church | The United Church of Canada \(united-church.ca\)](http://www.globallearningpartners.com/resources/downloadable-resources/Vision%20for%20Becoming%20an%20Intercultural%20Church%20|%20The%20United%20Church%20of%20Canada%20(united-church.ca))