

## *Divided by Faith, chapters 6-9*

**White evangelicals believe in the “miracle motif”** “the theologically rooted idea that as more individuals become Christians, social and personal problems will be solved automatically.” (p. 117)

White evangelicals believe getting to know people of another race is most important strategy for working against racism. (Appendix B)

Non racially isolated whites favor more structural solutions.

White evangelicals are unfamiliar with the racial reconciliation movement.

“Two factors are most striking about evangelical solutions to racial problems. First, they are profoundly individualistic and interpersonal: become a Christian, love your individual neighbors, establish cross-race friendship, give individuals the right to pursue jobs and individual justice without discrimination by other individuals, and ask forgiveness of individuals one has wronged. Second, although several evangelicals discuss the personal sacrifice necessary to form friendships across race, their solutions do not require financial or cultural sacrifice. They do not advocate or support changes that might cause extensive discomfort or change their economic and cultural lives. In short, they maintain what is for them the noncostly status quo.” (p. 130).

**Racially integrated congregations are a possible institution where whites could become less racially isolated and, thus, learn to think differently about race.**

**However, congregations are internally similar for a number of reasons.**

**In an open religious marketplace, successful religious entrepreneurs target a narrow submarket.**

**Religious groups provide meaning and belonging by creating boundaries (which distinguish them from other groups) and social solidarity (by creating benefits group members themselves desire to consume).**

**People like to be around people like themselves.**

**Religious groups recruit members through existing (segregated) social networks.**

**The “niche edge effect” and “niche overlap effect” may lead to integrated congregations becoming less so**

**Two structural arrangements—(1) racially homogenous religious in-groups and (2) a segmented religious market—contribute to both congregational segregation and a racialized society**

They “generate congregational segregation... [and] contribute to the racial fragmentation of American society, generate and sustain group biases, direct altruistic religious impulses to express themselves primarily within racial separate groups, segregate social networks and identities, contribute to the maintenance of socioeconomic inequality, and generally fragment and drown out prophetic voices calling for an end to racialization.” (p. 154)

**Strong in-group bonds lead to weak out-group bonds, fragmenting communities.**

**Group categorization strengthens group boundaries and leads to negative bias about out-group members.**

**The “ethical paradox of group loyalty” means that social groups transmutes individual unselfishness into group selfishness.**

**Racially homogenous religious groups produce segregated social networks.**

**All of these factors contribute to racial inequality.**

**The religious market discourages prophetic voices and limits religious authority since successful religious leaders must cater to people’s existing preferences.**