

# Torrey Conference 2012, Workshop 1

## By Glen Kinoshito

Announcer:

The ethnic programming and Glenn and I, I'm new here, and so Glenn and I have had some conversations that have lasted in my heart and I would say challenge what I would call some of my basic assumptions, like I have a conversation with Glenn and I'm just thinking about it for the next week and a half or so. Just interesting.

And I would say what Glenn has challenged me in the short time that I've known him is, like I said, basic assumptions about reality, basic assumptions about what it means to live in this culture and to grow up in the place that I've grown up in. And so I'm really appreciative. I'm glad to see so many of you are so interested to hear what he and the team have to say. Glenn holds a B.A. in sociology from Biola, an M.Div from Talbot and is the director of Multi-ethnic Programming Development here at Biola, MPD, as it's known. And Glenn has served as the advisor on an advisory council member with National Conference for Community and Justice in Los Angeles.

He's a bit of a Renaissance man. I didn't know about that. I looked you up and I didn't know how much of a Renaissance man you are. He enjoys. Now, Sumaya. Is that how you say it? Sumaya,

which is Japanese brush painting, that's fantastic, I think, and I think I saw some of your work one time, I didn't even know it. It was you were cutting it, remember, we were having an amazing, amazing stuff, lover of culturally diverse music, he plays a variety of instruments, interesting international traveler, martial arts, performing magic tricks. OK, I read books to my kindergarten classroom. My son's in kindergarten and they always do magic. So we got to connect. You got to show me a few things. My kindergarten son will be in awe of me.

Glen is recognized in the 2003 and for who's who among America's teachers. And he holds a black belt in Kempo karate. Today's presentation is called Human Tapestry, focusing on the importance of storytelling as a way to comprehend the culture of changing world and how stories have a unique way to help us understand and even develop passion for all of God's people. Before coming to bail, I served as somewhat of a campus pastor to Whittier College, and when I told them I was adjunct professor at Biola, they're like, Oh, you know, Glenn. Whittier College is a pretty culturally diverse place, and I thought it spoke pretty highly of our speaker and his team today, that they wanted me to talk to one person and that was to Glenn. So let's give Glenn and his team a round of applause.

Kinoshita:

Good afternoon, everyone, and thank you for coming to the session. I know you all wanted to get out of the heat, right? I've been in here for 30, 40 minutes and it's cold. I go outside to fall out anyway. The one thing that I need to emphasize so we don't get confused from Chad's introduction is I'm not going to be speaking the whole time. It's going to be a variety of different

types of ways to connect and interact. OK, so hopefully that's what you're here for, a man. And so connecting with one another through the stories that we tell and just starting to become familiar with the vehicle of story.

So before we proceed any further, I'd like to have members of the MPD staff come on up and introduce themselves because they're also going to be presenting and as far as the aisles and sometimes what we've done is we've just had people sit on down here. That way it doesn't clutter the aisles. So nobody really has to leave. They just, you know, go off to the side. OK. All right. Thank you. All right.

Newman:

Yeah, if you guys can come up, please, and just sit right next to the different houses, you're blocking the aisle right here. Thank you. Hi, my name's Tamara Newman, I'm the associate director of Multi-ethnic Programs and Development. I am a Boila grad. I graduated in 2005, business major and business majors in the House. That's OK. We're going to work on this.

I'm happy for those of you who are here, I have a master's in counseling for student development and higher education. What is my role in MPD? We actually do a lot of diversity trainings across our campus. I'm specifically in charge of coordinating the gospel choir and making sure that happens. And there are different schedules and things like that. I work with our multi-ethnic

clubs on our campus as well as our department interns and kind of coordinating worship, among some other things. We do a lot of other things. You know, that line other duties as a sign. Yeah, it's pretty big for me. All right. So next, I introduce Alysha.

Miller:

Hi, everyone, I'm Alicia Miller., I'm the coordinator for Multiethnic Programs and Development. I graduated from Biola in 2010 as a nursing major and nursing majors in the House. That's right. So long story short, I started getting involved in MEPD my last two years here, Biola, and it completely transformed my life. And that's why I am not working in nursing. But I'm working for this department. I work for the department. What I do is just a lot of logistical things. I pull all the loose ends together and make sure what we do actually runs smoothly. I also run some small groups and council students as well. So we are so glad that you are here today. We are talking about stories and storytelling. Stories are incredibly powerful. They're a powerful medium that we can use in the changing world that allow us to understand ourselves better, that help us to connect with other people as well as to share the hope that is within us with others.

So today we're going to have a variety of different things for you. We're going to have video clips. We're going to have a small group discussion and interaction, as well as some large group dialogue. And I just want to ask that when we do have a large group dialogue, there's so many of us that please don't have side conversations, but just be respectful of the people around you so that we can all hear each other speak. All right. We're going to start out with a clip.

Kinoshita:

Yeah. Before we do that, she's going to notice that let's all stand, turn around, greet one another, particularly everybody around you, so that we're not a room full of strangers [pause].

Miller:

All right, everyone, have a seat. Thank you. We're going to get started today with a clip from a TED talk. I love Ted talks. This one is from Chimamanda Adichie and she is going to be sharing on the power or the danger of a single story. So please just be open to hear what she has to say. If there's anything that strikes you, if you realize, oh, you have a sudden emotion, maybe jot that down. What was it that came up for you? What struck what struck a chord for you there? All right. We're going to discuss it afterwards. So pull out the main points that you think she's trying to make and anything that strikes your fancy.

Adichie:

I think me personally, what I would like to call the danger of a single story. Campus in Memphis and I started reading at the agency, although I think it's probably prostitution. So I was angry. I was I read with British and American principals. I was also an early adviser. And when I began to write about the age of seven stories in pencil with crazy questions about that was what it said to me. I was exactly the kind of story that feeding all my characters were white and blue eyed, the kid in the suit, the couples. And we talked a lot about whether or not this was the sort of class, despite the fact that I think it might end up being outside Nigeria. We didn't have snow in the mountains and we never talked about the weather because there was no need to make up for

those who drank a lot of drinking, because the characters in the British books I read drank ginger. You know, I have no idea what Ginger Beer was and afterwards was, I guess we decided to change it. But that's another story. What this demonstrates, I think, is how impressionable and vulnerable we are in the face of a story, particularly as children.

You know, I have read the books in which characters before I had become convinced by the very least, had to have four parts of them and had to be about things which I know personally. But right now things change when they just call it up because there were many of them available. And the world was quite easy to find for your books. But writers like she'd like to be on camera, like I went to a mental shift in my perception and I realised that people like me, girls with skin colour, chocolate mousse, kinky, maybe my phone interview could also exist.

And I started to write about things I recognised. And I loved those American and British books. I read this said My imagination opened up new worlds, but the unintended consequence was that I did not know that people like me could exist in literature. So what the discovery of African brains was this. It saved me from having the same old story as well. So I come from a conventional middle class Nigerian. My father was a professor. My mother was a police officer, as we had been going to medical school, would often come from nearby villages.

So they had to eat because of the houseboy. His name was. The only thing my mother told us about him was that his family was very poor. My mother said, Yeah, right. Writes, I want to finish my dinner, you know, and say, finish your food. Don't you, like his family, have enough food. So I felt and almost COPD. But then one Saturday went to his village to visit and his mother showed up at the police department basket Mayardit brother and me.

I was startled. It had not occurred to me that anybody in his family would actually make sense of it. All I had heard about that was how poor they were so that it had become impossible for me to see them as anything else was poor. That poverty was my sense. Yes, later I heard about this one, I think she is Lewski. In the United States, I was married to my American roommate was shot and she asked where I learned to speak English so well, I was confused when I said that Nigeria happened to have English language shops.

She listened to what she called my tribal music. I was very disappointed when I produced my team, Mariah Carey. I do not know how to use a student. What struck me was this she felt sorry for me even before she saw me at position to with me as an African was a kind of patronising. Well, maybe my roommate had a sense of Africa single story in a single story. There was no possibility of Africans being civilised and with no possibility of feelings more complex than pity, no possibility of a connection as human equals.

I would see that before I went to the U.S., I didn't consciously identify as African, but in the US, when I came home, people told me, never mind that, you know, think about places like Libya. But I did business way that in many ways I think of myself as African, although I still get quite a bit of it when I was a country. The most recent example being all the way wonderful flight from Lagos two days ago in which there was an announcement of Virgin flights out there trying to walk into Africa and other countries.

So I had spent four years in the U.S. as an African. I don't want to understand my crewmates response to me. If I had only make sure and if all I knew about Africa were from populated beaches, I hate to think that Africa was a place of beautiful landscapes, beautiful animals and incomprehensible. People fighting senseless wars, dying in poverty, needs unable to speak for themselves, and they should see I can't wait for it. I don't see Africans in the same way that I as a child have seemed to be based on this single story of Africa, ultimately cultivated from Western support from the writing of a London merchant called John Locke, who still to West Africa, aged 15 61, and kept it fascinated on this voyage after referring to the black Africans as these 200 houses, he writes.

There are also people without heads having that balance and eyes in that dress now only after retirement. There's no love lost by the imagination of John Locke. But what was it about? His



writing is that he read? Since the beginning of a traditional telling stories in the West, the tradition of sub-Saharan Africa is a place of legacies, of difference, of darkness, of people, in the words of one little boy have been rejected. I have to confess, I so I began to realize that my American roommate in Moscow throughout her life seen and heard different versions of the same story as had a professor who once told me that my novel was not authentically African.

You know, I was willing to confess, but there were a lot of being wrong with the novel, but in a few in a number of places. But I had always imagined that it had failed in achieving something called African authenticity. In fact, I did not believe what African authenticity was. The professor told me that my characters were too much like him, and I introduced them to be my characters because they were therefore in the world of Fantasy Africa.

But I realized that I too am just as guilty as books in history. A few years ago, I visited the school on the U.S., still clinging to the U.S. of the timeless tense. And there were two things going on about immigration. And as often happens in America. Immigration became synonymous with Mexicans, the and the stories of Mexicans as people were fleecing the health care system, sneaking across the border, being arrested at the border. I remember walking around my first day in class are going to walk through the TSA Muscogee, smoking, laughing.

I remember feeling slight surprise. And then I was overwhelmed with shame. I realized that I had been so immersed in the media coverage of Mexicans, but at the end of my life, the abject immigrants I had brought into the story of Mexicans not have been watching myself so that it helped to create the scenes to show people as one thing has only one thing over and over again, that what they feel is impossible to talk about seems to be about how they support and what they think about what I think about the power structures of the world and the kind of.

Newman:

OK, we're going to stop there. It's about three more minutes if you want to see the rest. Just coming back after we can email you the link, but there's so much we want to talk about. So, yeah, I'm going to ask for the lights. And Alysha asked you guys to think about what is the main point of what she's trying to share with you, what resonated with you? What caused any emotion, whether that be excitement, agitation or irritation or questions for yourself or even reflecting about how you do this for yourself. So I want you guys to kind of turn to each other, maybe find a partner, a group, two or three, and kind of communicate to each other exactly what you think is the main point of of this video clip. So you guys will have just a couple of minutes.

OK, let's complete our thoughts and bring our discussions to a close. Want to give you a chance to share in the big group what went on in your in your dyads, what went on as far as your process together, what kinds of insights did you gain? What kinds of things did you learn from the clip? What kinds of things did you find valuable, what resonated with you? Let's hear from some of

you from both sides of the room and being that we're a big gathering here and let's see if if you're going to share, then stand up and just share very briefly what your thoughts are.

Kinoshita:

OK, I'm not sure who was first, so let me go one and then two with somebody here. I found it very confusing. How are you going to find the best children's books? OK, OK, I found it. We are now going to try to find the best children's books in the country. OK, thank you. All right. Thanks, Nick Gordon. Just speaking about her story for another day, I thought it was a really shocking in a way like how self-absorbed our culture is, just like we really don't care about other cultures, just like, wow, in the context of us really cultures.

Speaker 5:

And it just how ironic that is is where the church. Right is the type of where Jews, Gentiles go and they get away from the church and after is just like. That's shocking, cosigners, it's good.

Miller:

Thank you, very honest, transparent. You have some head on people who agree with you.

Kinoshita:

Somebody else?

Speaker 6:

Look, I love how crazy this really is about taking the time and effort to figure something out when it's easier just to. No one has left the chair for like, oh, they're in shock or something along that nature, just really just after it takes 30 seconds to figure out what the person is. But so often it's just easier to get. This is really a sounds good. Another thought. You guys can teach them like I could about just how I always see myself not to do that. I just I just expected myself not to not judge someone on first appearance or I just thought myself to be better. That's actually a sign of sorts. It just reminded me of how often I fall into people doing to see something and immediately start to think I won't take the time to stop and try to figure it out and make some extra effort. I know that these single stories that she was talking about.

Miller:

All right. Thank you for sharing. Thank you. And you ladies want to share? [audience laughter].

Why does everybody laugh?

Speaker 7:

First of all, I just wanna say she's gorgeous, anyway, I was thinking a lot about how like for me personally, I grew up around a lot of different cultures and a lot of different people of different backgrounds. So for me personally, it hasn't been, oh, shocker that this culture explicitly opposed to this, but more I find myself looking more at home, school versus things where I come. I want to meet somebody from Biola and I think everyone I know they must be homeschooled or they must be public schooled or they must be fit and. To find out what my friend was actually a little bit shocked my friend when I found out she was homeschooled and I thought she was public schooled just because of the way she was acting and all of that was the single story, this other

person doesn't just happen with culture and gender. It also goes into all different types of categories. Socio economical education is all that stuff. So it's just really interesting, like what she was talking about. It's interesting that every different part of how men think you. I in and I knew what was happening, but all were driving you to see, like after about a half a. And I was like lower class breakdown will by the house and I'm going to pass this house. And it wasn't a house, but they have furniture in there. They had to be in. I was right in front of me, didn't do that, I was sitting on the.

[Inaudible audience comment].

Newman:

Mhmm that's good. Some of us that would put other countries like perhaps we should be really careful how we talk about supply chains like this, protecting their reputation, not only about their reputation, not is that the only story to tell.

And so I'm to talk about you have a good story. Thank you guys so much. I feel like any one of your comments, we could spend a good amount of time dialoguing about it and unpacking it. But I appreciate your insight, your wisdom, your sensitivity and open and vulnerability being honest. I think that there's not one person in this room that has not fallen into that in our society because we try to construct our society based upon like you, someone's had very limited views.

And so it takes a little bit more effort to actually listen to someone's story. And actually, that's where we're going right now is, I think, as a culture and we talked about this as a team that we don't listen very well for whatever reason.

And so what we're going to do now is we're going to talk a little bit about listening. But as you're listening, we also want to talk about how in listening, it'll help you also know yourself.

And it's ironic, but I think as I share with my co-workers, I share with different students. I began to realize things about my own experience that I have never even articulated. And so we're going to do another little short clip with you.

All are not a clip I'm sorry, an activity so I can go to the next one. And I want to talk about listening, but I want to do an exercise. I have a counseling background, like I say, with my master's degree. And so we're going to do a little short, very quick psychology counseling one on one.

How do you listen? Well, but I think I want you guys to experience that. And so, again, in your dyads or Triad's. So two or three, I want one person in your diet to share something. And so you guys can figure out take five seconds to figure out who's going to be the share. Five seconds, go. All right, so you have a share, right? All right, everyone has a share. So now what I want you to do is the share I want you to share about one memorable birthday, just one memorable birthday.

Hold on one second. I'm not done. We're not good listeners. And for those of you who are listening, I want you to do everything that you can to not pay attention to them. All right. All right. Ready, set. Go. So the art of listening. To break it down, very basic for you guys, I want to introduce you to two things. I think we know how to listen well, but sometimes we need little reminders. So really, it's about visually vocals and body language. Visually, eye contact. Actually, this display to the speaker that you're actually paying attention, your interest, so as you're looking at me, I'm like, OK, maybe they're actually hearing the words that I'm saying, but also builds trust between individuals.

Generally, I would say the eye contact and even in particular to it's very specific to North American, maybe European cultural things to make eye contact and conversation and so know that even eye contact varies among different cultures. So knowing him and keeping that in mind, but generally in this context, I would say in the United States that generally this is certain as a sign of interest, but also it can be a it can also have too much eye contact with a person.

Right. So I know sometimes if you stand me down, you talk about different socioeconomics in some areas. You staring me down? No, it's not going out like that. That means you're challenging me. So you also want to be aware of that as well. Vocables a lot of times, just like a little while ago. Do you have a mission to talk? A lot of times people begin to share something with you and you just start talking. Oh, yeah, yeah, yeah. And I want to say this. Really? Are you a verbal processor, you need self-awareness, so we talk about learning about stories and the work that it takes with with hearing someone else's stories, but it also takes some self-awareness. I'm a verbal process or any other verbal processor out here.

Yeah, we're good on our feet. We're good communicators. We also need to be respectful. If you saw how many people didn't raise their hands, they're not verbal processors. So thinking and asking the questions, are you dominating the conversation? Are you turning the conversation about yourself? How many people have friends who do this? Like I thought we were talking about MY birthday. Right. Have you been talking to long? Someone talked about being a self or community. And unfortunately, even those of us in the church. But we get on our soapbox and we're preaching even we're talking about the word of God. It's like, OK, we get it. Using I statements when you talk, a lot of times you talk theoretically, we write, we talk up here, but we're not really talking personally and a lot of times we connect when it's personal.



Waiting for others to finish, I talked about this before you actually respond, but how about this guy's even waiting for others to finish before you start thinking about what you want to say. I'm convicted of that. Especially when I don't agree with someone, right? OK, oh, I got it, I got what I'm going to say. Oh, I got what I'm going to say. Body language, I saw some people get up out of their chairs and walk across the room, I saw some people looking at the floor, playing with their pins and their fingers.

Pay attention to your speaker and how they're responding as well. Leaning forward, right. Showing interest, consistently, looking away, give them space, simple gestures or phrases. Help others feel that you're listening to them. We know this, but why don't we practice it? Are you distracted with things around you? One second playing with pieces of clothing again, I think our cell phones getting us a lot of trouble.

And then then there's also this thing about being culturally aware, actually, different racial and ethnic groups may have different paths of communication. So you've actually got to pay attention to the cultural cues. Right. So sometimes you walk into a new setting. Your night may not be sure. That doesn't mean that everyone's going to adapt, adopt the way you communicate, but you've also got to be ready to learn from others. Big thing with the single story, we're going to talk about this a little bit later, too, but trying to avoid stereotyping, individuals differ and generally relate to more than one culture.

You talked about that. Yes, I'm an African-American woman, but I'm also a Christian. But then also there's a socio economics, there's also how I identify I'm heterosexual, things of that nature. And so different people will communicate differently and taking that into account. We do a lot of diversity in training. We encourage you guys to come and experience a little bit of of how we learn about each other and how we display and celebrate different cultures. And in that you can extend your understanding of different cultures and races and ethnicity.

And then last but not least, develop an understanding of your personal and cultural dynamics for yourself while continuing to learn of others. So how do we engage in other stories, we want to focus on what they're sharing and simply listen, it's not rocket science. But it's something we all need to practice, ask questions to so interest, be comfortable with silence. I don't know why, but that's something that we struggle with in our in our society as well.

It's OK to leave a conversation with some loose ends. You don't have to have the last word. For those of you who know who you know, you do that. And I think even in our Christian community, we're always ready to give not only a bias, but as Christian advice. Well, the Bible says. Sometimes, like I know what the Bible says, but I just need you to listen, because this is how I feel. So last but not least, I want to give seven healthy ways to communicate, so reflecting back what is being said, using their words, not your own.

How validating is to say, I heard you say that your favorite memory for your birthday party, it does something to you. Be curious and open to what they're trying to say. If you don't understand, don't try to act like you do. Notice what they're saying and what they're not saying, we're actually going to practice this in just a little bit, so I hope you guys are getting this. Emotionally, right to how they're feeling, be there in the moment with him, it's hard if I'm showing you my heart and you smiling at me and I'm crying. Stay committed to the relationship even when you don't understand or agree. A lot of times we are friends with people who think just like we do. Right. And then we can be friends if we disagree about this. So I don't know. She's weird. I don't get her. You know what? I'm done. And like Alicia alluded to earlier, even as you're listening to whatever speaker notice how you're feeling that says something about yourself. Be honest and authentic. And try not to understand and try to understand their past and how that affects who they are and how those experience will also teach you as well as affect your relationship with them. So now I'm going to invite up Glenn and we're going to hear another story from someone from our community.

Kinoshita:

OK, thank you, Tamara. I was just looking at a website right before I came to this meeting, the members of Chapel Board and I were discussing themes and topics of what might be covered here at Torrey. And so when I brought up that the idea of sharing stories and connecting through stories, we focused on, you know, the theme proclaiming good news in a changing world. And so we've talked about how do we relate to this changing world and are we in touch with this world

that is changing. And so just a few quotes from this website that I was looking at talked about changing demographics at a glance.

The population of the United States is undergoing rapid and substantial change as a country, we are growing older and more diverse at the same time. By 2050, if projections hold, we will be a majority minority society, a country that no longer has a majority of any one racial or ethnic group, these demographic trends have important implications for us. Of course, I'm not going to read everything that I have printed out here, but just about the diverse population talks about how the aging U.S. population is growing more diverse. Between 2000 and 2010, the total population increased by nine point seven percent. But the nation's Hispanic and Asian populations continue to grow at a much faster rate than the population as a whole.

The growth in minority populations is projected to continue and ultimately transform the face of our country, the nation's Hispanic and Asian populations has been projected to triple between 2000 and 2050, but the non Hispanic white population would drop to about 50 percent by 2050. The demographic changes do not impact all states equally. The nation's population became increasingly concentrated in the west and south between 1950 and 2010. In 2010, more than half the nation's population, which is 54 percent, lived in just 10 states California, Texas, New York, Florida, Illinois, Pennsylvania, Ohio, Michigan, New Jersey and Georgia.

The fast and fastest growing states between two and. Let's see, 2000 and 2010 were concentrated in the West and none of the 10 fastest growing metropolitan areas were in the west and the south. Between 2000 and 2010, 15 states saw their non-Hispanic white population decline. These national regional trends are projected to continue between 2000 and 2030. The population of the United States as a whole increased by twenty nine point two percent. The West will grow by twenty nine point nine percent, or forty five point eight percent.

Excuse me. The West will grow by twenty eight point nine million. Excuse me. Which is forty five point eight percent. And it goes on and on and talks about, you know, just demographic shifts. But the bottom line, and this is just one facet of how the country is changing, we could talk about how the world is changing globally, but obviously diversity is a very major component. And so. The discussions we had with Chapel Board is in this growing, you know, changing face of America, how do we better connect? Well, we talked about stories because we want to humanize one another. We want to see each other as real live people, and we want to learn how to get to know one another. And in many cultures, one of the things that we all share in common is we love stories.

I mean, it could be in the form of movies, TV, it could be in the form of novels, or it could be in the form of just having somebody share who they are, unpacking themselves, unpacking their story, their history, their passions, their their pain, their aspirations and their dreams.

And so this is what we want to do in the next few minutes, that we have a student that just very recently graduated from Biola. Her name is Nayeli Lopez is going to share a little bit of who she is, very vulnerable in front of the camera. Oftentimes, it's hard to share your story when you oftentimes are so different than the majority of the people here at this school. And so much of what she shares is takes courage because, again, for those who are different, there is the fear of being typecast or stereotyped, you know, and we need to work with that. We need to take a step back and let the story speak. Let us hear the layers, because now has many different aspects to her identity that she's going to share and just a very short time. So the layers are very important. And so listen and notice what you share in common, notice what is different.

And when you hear things that are very different than your story, what is the meaning? What is the opportunity for learning? How can you learn more about not just the person but the world around you? Think about if you were having a conversation with Nayeli, what kind of questions would you ask her? What kind of questions would you ask if you were sitting right in front of her? OK, all right. Let's roll the tape.

Lopez:

My name is Nayeli Lopez. I'm from California - [break in recording]

Kinoshita:

oK, we're going to go into dyads in just a minute, but again, to reiterate, Nayeli was a student who sat where you did or were you are in classes and Torrey conference and missions conference and obviously come came from a very, very different background. And so obviously, many of the things in her story, you know, was welling up and she was processing and not knowing who to share with or not because of the risk of being misunderstood and not being able to connect.

It's important also to realize the danger of generalizations now, because as much as we talked about changing demographics with the Latino population or Asian population or any other population, there's great diversity within that population. So obviously, gang affiliation is not typical of everybody. I'm sure we're all aware of that. But we need to be sure to discipline ourselves to recognize the diversity within each community and to hear everybody's story and let them tell who they are so that we don't typecast them before.

We've heard who they are and how they would talk about themselves. But being that, as Nayeli was telling about her story and gang affiliation, it's very important to hear why that happened, what was going on in her life in elementary and middle school. You know, she talked about the

search for identity, the search for belonging and for love and validation. You know, and it begs the question, where is the church in our society? Where are we? There was many layers and in terms of the urban background, that she was from the parents who were immigrants, being a first generation college student and then just struggling to find her identity when she's in college at a place like Biola. So, yeah, let's go ahead and turn to your neighbor. And why is it important to hear these stories discuss? What did you hear? What impact did you.

OK, well, we have just a few minutes left, what we'd like to do is just have a short time of reflection for all that we have gone through. So if you would think and reflect about, you know, the TED talk a danger of a single story. Think about the art of respectful listening. And think about Nayeli, Lopez and some of the aspects and layers of her story. You put that together, what kinds of things are you processing, what kind of things are coming up for you, what kinds of learning takeaways do you think that you would walk out here with? What would you further like to explore?

You know, and obviously we would love to hear all of your stories and but time is very limited, so obviously we had to condense this just in order to make it manageable, if you would. But we do have just a few minutes. And so let's hear from. Any of you in terms of your insights, OK, how would you edify this group here with some of the things that you've been learning and thinking about? Maybe some of the folks who haven't shared yet. But you know, what kinds of



process is going on for you? Let's go ahead and do that as a as a way of closing this time together. Yes, go ahead.

Speaker 8:

I think as far as learning about listening to people in your background and hearing about the women from Nigeria and her experience of being misunderstood and my story, just let try to foster that kind of environment, because honestly, that's what I love about you in the image of God. And are we actually living in a way that reflects that we're already in our segregated churches? Be one makes us what ethnicity or even by education level within our churches? Are we actually going to the burden of listening to other people from different backgrounds and getting rid of them for the article? And if we are. How many stars actually satellites within our community or just by listening? So I would say we're all that if you get going or you say no, you can do as individuals or.

Kinoshita:

Dana, thank you. And maybe even process how we might do that in our in our community here as well, that we have opportunities every day. Thank you. OK, somebody else. Reflections. All right.

Speaker 7:

I know I've already spoken. I was especially listening to the last [inaudible] was just like really interesting for me because, like I I've grown up in a community about 3000 people. And I was

one of the only people to go to a four year university. And where I come from people do look down on me for pursuing higher education. Just something that is definitely like my home. I feel like an outsider because I only want to talk to one of the most to get an education. Actually, I feel like just hearing her story resonating with that, but at the same time understanding that it's like how she said that. As she was growing up, she wasn't getting anywhere. She was so shocked when she tried to get it to get accepted to a. That's actually because that's how the church feels to be accepting it, and you're supposed to be running towards the church all from. And it's something that I think is really sad that people, I guess in a way, the kind of culture that she didn't want to visit because such a general population right there, because there's so many people who don't find acceptance anywhere at all. And so they end their life right there. There is no hope for the future. And so it's like it's just it's just really interesting how, you know, that's something that people didn't accept them for. Who they are is something that is not seen.

Miller:

Thank you. Thank you for sharing. I think now did touch on what you were talking about, how sometimes we have different values and you have different values valuing supporting your family over education or collective over the individual success. Thank you for sharing that.

Speaker 9:

As a church but I really like to to. And so we. We talk about being a better person. I like to say that I have a lot here, I'm all in and it's like, oh, I think I. But so we would try to figure out to be. Easy for me to be like, oh, I a different. That's where I heard it, right? So. Yeah, I think we need to both share this quote later on and feel sorry for. The problem is not that they are untrue, but

they are that they are incomplete. That they make one story becomes the only story. So in hearing this story, even though it might be what we consider to be a huge part of who she is, and that is her background and that is part of the individual. There's much more to it than she is. And she's going to grow and change just like we all are. But it still is part of a lot of different things and how similar you both can be.

Speaker 10::

So. I thought was interesting is that the first of video to talk about how the one story that was on other people, but I think about it is really sad how many times you place one story on results, especially for those of us here that. That fire, the vital white line like. It's really sad because so. How sad is it that the majority party for once? There's a lot of people doing what they could be, if only that story exists, only word is probably educating people about kids from that city because they don't think that they do it because we teach them what they're as good as.

[Inaudible audience comment]

Kinoshita:

All right, well, let's draw this to a close and another quote from the TED talk stories have been used to dispossess and malign, but stories can also empower and humanize. Stories can break the dignity of a people, but stories can also repair that broken dignity. And so the emphasis here is affirmation, listen and work to understand the person that you're hearing a story from. Because

there's many layers to all of us and stories is a great way to to engage one another in many of the things that we share in common, as well as the things that are different. But the importance of finding your story. You know, do you have a single story?

And search, you know, search your thoughts, search your heart, you know, when you look out in society and when you interact with people, you know, what you want is to expand and hear stories and expand your story as the result. A single story limits our ability to connect, it limits our ability to reach the society for for the Lord, it limits our ability to edify and it limits our ability to affirm. But if you turn that around and you contemplate how stories will educate you and enrich you and broaden your thinking to think deeper, to think with the heart, not just with the head, it would enhance your ability to connect, to reach the world, to edify and to affirm. And that's the kingdom of God. And so the role of stories is crucial as we learn to function and bring God's kingdom here on this earth.

And so we hope that we've given you some things to think about, to reflect stories throughout the Bible or another way that we reflect how to tell stories and how to hear stories, because narratives are very powerful and especially if it's, you know, more than just ahead. But from the heart. OK, I want to thank you again for coming. And why don't we just close with a word of prayer and I hope you enjoy the rest of your story conference.

Our Father, we just thank you for this time, Lord, we thank you for bringing us together, for allowing our paths to cross for this past hour and 15 minutes. And Lord, we pray that you would continue the work that you began in us here to see one another, Lord, that each one of us would be visible you know, in in one another's eyes, just as as we are in your eyes, to hear from the heart, Lord, the journey, the struggles, the triumphs, the insights that our stories bring to value stories and to learn how to tell stories effectively and to learn how to receive. And to learn from one another through our stories. And so thank you for that. That vehicle of edification and education, that is a story. So we thank you again and pray that you'll be with each one here as we go our separate ways, pray that we continue to glorify you in Jesus name. Amen.

[End of Recording].