

**ABSTRACT**

**CULTURALLY COMPETENT CLERGY:**

**MULTICULTURAL COMPETENCY AS A PREREQUISITE**

**FOR MINISTRY IN HAWAII**

by

Debra K. Murray

Hawaii is a multicultural state that supports the preservation and proliferation of the different cultures within the state. Hawaii is a minority majority state. The 2010 Census Bureau reveals that Hawaii residents self-report their ethnic identity as 42.6 percent Asian; Filipino, Japanese, and Korean 21.7 percent with two or more races or ethnic groups; 23 percent white; 9.4 percent native Hawaiian and other Pacific Islander; 9.2 percent Latino, Hispanic, or Portuguese; 3 percent African-American; and, 0.4 percent Native American/Alaskan (“Quick Facts”). Each of these cultures identifies with specific traditions, symbols, rituals, governance, and communication from their cultural perspectives on an individual and corporate level. Each group has a way of approving its culture in the public, private, and religious domains. Each has a different organizational, communication, and/or social mode. The presence of this diverse community is so impactful that the literature suggests cultural competency for any professionals engaging in health and human services, education, and global leadership and governance when they work in a culturally diverse community. This research set out to evaluate if pastors who minister in Hawaii’s multicultural environment should also obtain cultural competency before pastoring in Hawaii.

Using triangulated, mixed methodologies, incorporating Senior Administrative Cultural Competency Continuum Surveys adapted from Terry L. Cross et al.'s Cultural Competence Continuum, ethnic language group pastor and laity focus groups, one-on-one interviews with senior administrative pastors, ethnic language group pastors and laity and narrative pictorial analysis, the combined data evaluated whether nonlocal pastors who serve in Hawaii need multicultural competency in order to minister to the indigenous and diverse cultures within Hawaii. The top four findings are that (1) culture matters—multicultural competency is needed in order to minister in Hawaii's multicultural context; (2) language creates worldviews; (3) hierarchical practices and social and organizational structures within and among the multiple cultures impact communication, stewardship, evangelism, and leadership within the church; and, (4) rituals not only reveal homogeneity but also reveal cultural theology about God. Pastors, ministers, and those who have administrative and appointment oversight of ministers in the Hawaii District of the United Methodist Church and beyond need multicultural competency in order to disciple passionate followers who transform the world with the love of Jesus Christ.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled  
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## CHAPTER 1

### NATURE OF THE PROJECT

#### Overview of the Chapter

Chapter 1 details my first awareness of my cultural incompetence. Hawaii's culturally diverse people participated in rituals and held pastoral expectations about which I neither knew anything nor knew how to accommodate. My awareness began when one of my congregants took me to the edge of a twenty-foot cliff and insisted that I jump off the cliff to fulfill my pastoral duties.

#### Autobiographical Introduction

This autobiographical introduction reveals the puzzle that began this project. Almost one year to the day after I performed my first funeral, the surviving spouse called to say the John A. Burns School of Medicine would be returning her husband's remains. The family wanted me to come and bless his ashes so that he and they "could be at peace." I agreed.

I arrived at the family's Hawaiian homestead—a hillside house looking out on the ocean. About fifty people were already in attendance of which only five were members of any church. The atmosphere was jovial. *Keiki* (i.e., children) were running and playing tag; relatives were singing and playing the ukulele, pot guitar, and washboard. The atmosphere was in complete opposition from the funeral held one year previously where medical attendants and medications were needed to aid several family members with their grief.

I was directed to the rear of the house where I was shown the urn and told the plan: The ceremony would take place on an inflatable about 0.10 miles from shore. One

of the sons would paddle me out there, but I needed to jump off the cliff into the ocean first. I was instructed to jump off the cliff and swim to his surfboard where he would extend his paddle to reel me in near the surfboard. Once near the board, I was expected to climb on it without tipping him off the surfboard into the ocean. He would then paddle us to the inflatable where I would conduct the blessing service. I could not hear much of anything else after “jump off the cliff.” I was not sure if my shock was a result of what I had heard or of the ten-foot waves crashing up over the cliff to where I was standing. The waves sprayed me with water as he spoke. He provided no other way to the inflatable but to jump off the cliff. As he spoke, a father coaxed first his eight-year-old daughter and then his four-year-old fear-stricken son off the cliff and into the water safely to his surfboard. Someone shook me and said, “We have a pair of shorts and a t-shirt for you. We know you don’t want to get that beautiful robe wet.” I was wearing a full-length white Damask cassock adorned with scarlet buttons down the front of the robe and scarlet corded piping along the trim and waist. This garment was the uniform worn by the African Methodist Episcopal ministerial staff at my previous church. Now that I was a pastor, I could wear the distinguishing sash my pastor wore, but this family expected me to trade my consecrated clergy cassock for board shorts and a t-shirt. Jumping off the cliff was only half the problem. The other half was revealed when I asked how I was supposed to get back on top of the cliff. They then showed me the *steps*, a vertical rock climb up the slippery and very sharp coral.

I had attended seminary and performed most pastoral ceremonies; however, jumping off a cliff to bless and scatter cremated remains was neither mentioned in seminary nor practiced in my Anglican cross-cultural internship. I had thoroughly

perused the *The Star Handbook for Ministers* prior to attending the service. It contained nothing about jumping off a cliff to perform a funeral (Hiscox 59). I felt as though I had stepped into another world, and I was not certain this one was Christian. This situation and other occurrences left me wondering how one adapts cultural rituals in pastoral practices within a Christian context. I was totally unprepared to perform some of the pastoral functions in this new environment. I thought about what the Bible says of diversity and who dictates whether a rite is Christian and which cultural rites, such as rites of passage, communal rites, or personal rites of devotion, require a clergy official or clergy participation. I also deliberated whether during other significant rituals or rites I had performed I had superimposed my Western ethnocentric and Afrocentric cultural anthropological context. I wondered if this cultural myopia was part of the reason congregants stated that they felt relationally and spiritually distant and disconnected from God. I was familiar with adapting diversity and multiculturalism as political and business constructs but not familiar with adapting multiple cultures within a spiritual construct. I valued diversity but was not conscious of how cultural diversity impacted ministry. I wondered how many other events the congregation was conducting without pastoral oversight or inclusion because of a lack of knowledge about the Christian *spirituality* of other cultures. I became puzzled and questioned how I could place this incident and others within my theological construct of Christianity.

Cultural experts Geert Hofstede, Gert J. Hofstede, and Michael Minkov liken culture to “software of the mind” (23), which colors everyone’s perceptions of reality. For these authors, the core values of culture are more implicit than explicit, more assumed than understood: “Our own culture is to us, like the air we breathe, while

another culture is like water—and it takes special skills to be able to survive in both elements” (23).

I had not been given any special skills prior to taking this assignment. I wondered what the special skills would be and how would I acquire them so that the congregation and I could survive and thrive in this context. I turned to the Bible for theological and biblical reflection, literature, contemporaries, and cultural informants to begin studying how multicultural ministry impacts the pastor role.

### **Statement of the Problem**

*U mau ke ea o ka aina ika pono* is Hawaii’s state motto attributed to King Kamehameha, III, meaning, “The life of the land is perpetuated in righteousness” (State of Hawaii 2). Hawaii is the Aloha state, aptly named “The Gathering Place” (6). Hawaii as the state with the most difference because it is a majority-minority state. According to the 2010 United States Census Bureau, Hawaii residents self-report their ethnic identity as 42.6 percent Asian, Filipino, Japanese, and Korean; 21.7 percent with two or more races or ethnic groups; 23 percent White; 9.4 percent Native Hawaiian and other Pacific Islander, 9.2 percent Latino, Hispanic, or Portuguese; 3 percent African-American; and, 0.4 percent Native American/Alaskan (“Quick Facts”). Hawaii residents enjoy living in a state that promotes the preservation and proliferation of cultural diversity by providing state and locally sponsored public forums. These forums celebrate diversity in language, dress, cultural rites of passage, and religious practices. When nonlocal clergy come to Hawaii, they readily see the external ethnic differences: skin color, language, and attire. However, few understand the cultural history and the historical relationships of each of these cultures and indigenous cultures have with the United States, Hawaii, and the

Church. This cultural and historical context radically impacts the way clergy practice the three main offices of preacher/teacher, pastor/counselor, and leader/manager.

Additionally, the racial and socioeconomic disadvantages for these culture groups are so profound that they require a less utilized pastoral office: the office of prophet. A prophet who preaches with prophetic imagination engages the congregation as though YHWH is an effective agent in the world, bringing a counter narrative to the reality they experience (Brueggemann, "Practice" 2). Preaching and pastoring under a cultural prophetically imagined viewpoint are two skillsets that are deficient in most theological education. If they are present, they are usually taught from a European or White perspective. Hence, other cultural voices are not heard or understood.

Consequently, most clergy are not trained for the cultural, historical, or racial socioeconomic contextual differences encountered in Hawaii. As a result, some congregants and pastors cannot relate to one another, and each feels unappreciated, disempowered, and disrespected. Accordingly, church life has become confrontational, waning, and stagnant. Therefore, lives are not changed and communities are not transformed by the life-giving love and justice of Jesus Christ.

A previous Hawaii United Methodist district superintendent affirms this problem. The A ex District Superintendent believes that nonlocals lack the competency to minister in this multicultural context. He believes that nonlocals are ineffective in Hawaii due to their lack of knowledge regarding the cultural practices, differences in leadership style, and theology. (Choi). However, there are no local-born, United Methodist pastors who speak the cultural language and have theological training to pastor all forty churches.

Even so, this premise neither resolves the need for clergy cultural competency nor reflects the global Missiological mandate of the Church of God in Christ Jesus.

### **Purpose of the Project**

This research is designed to ascertain if nonlocal clergy should have multicultural competency as a prerequisite to ministering in Hawaii. The research questions ask if the office of preacher/teacher, pastor/counselor, and manager/leader is impacted when ministering with diverse ethnicities and indigenous groups in Hawaii, if so, how, and what accommodations need to be made to reflect that impact.

### **Research Questions**

The research examined pastor and laity perceptions regarding the need for nonlocal pastors to become culturally competent and what gaps in competency and type of accommodations could be made in order to cross the cultural divide. Data from the following research questions was used to evaluate pastor cultural competency and cultures' impact on pastoral ministry. The instruments used provided data to answer three questions.

#### **Research Question #1**

What is the status of the clergy's multicultural competence?

#### **Research Question #2**

Do pastors perceive differences in administering the pastoral duties: preacher/teacher, pastor/counselor, manager/leader, and officiant of pastoral rituals, such as funerals, weddings, baby's first luau in Hawaii's context? If so, what are the differences?

**Research Question #3**

Do congregants perceive a difference in how nonlocal pastors administer the pastoral duties of preacher/teacher, pastor/counselor, manager/leader, and officiant of pastoral rituals, such as funerals, weddings, and baby's first birthdays, in Hawaii's context? If so, what is the difference?

**Rationale for the Project**

This chapter discusses the three rationales that propel this project: psychological, biblical/theological, and social. The first rationale is the negative psychological impact of multicultural incompetency.

**Psychological**

Hawaii's rich cultural mix encompasses theologies, rituals, pastoral practices, social structures, and communication and leadership styles that are unfamiliar to most *haoles*, nonlocal clergy. Consequently, Hawaiian cosmology, the different cultural creation narratives, folklores, and cultic practices make clergy feel disoriented and ill prepared to lead their congregants. Congregants complain that the manner in which nonlocal clergy teach, preach, lead, and preside over pastoral rituals is not relatable to them. As a result, clergy and congregants feel as though they cannot connect to one another relationally or theologically. Some clergy believe some rites are pagan and vigorously try to eliminate those cultural appropriations that deviate from their own known practices. Meanwhile, congregants feel disrespected or misrepresented and not included because their cultural practices are omitted. Clergy and congregant interactions are thus either combative, not supportive, or nonexistent. These cultural differences impact the core pastoral roles: preacher/teacher, pastor/counselor, and leader/manager. As

a result, both clergy and congregants are exiting the church feeling bitter, maligned, and rejected. The cultural differences appear to be a chasm that the two cannot cross.

Meanwhile, other nondenominational local churches are growing exponentially in membership and locations. This situation illuminates a politics of refusal of recognition where those in power refuse to recognize the identity and differences of others. (Taylor 37; Thompson 12). A multicultural congregation cannot survive if its congregants do not think they have a voice and are heard (Parekh 340).

### **Biblical and Theological**

The second rationale examined multicultural competency as a means of fulfilling biblical and theological obedience to the whole counsel and commandment of God. In Matthew 22:36, a lawyer asked the Teacher which was the greatest commandment of the Law. Jesus gave him the following answer:

Love the Lord your God with all of your heart, and with all your soul and with all your mind. And the second is like it: Love your neighbor as yourself. All the Law and the Prophets hang on these two commandments. (NIV)

Biblical Scriptures and Christian doctrine are replete with witness of God's ordained and created diversity, reconciled and unified in God. Some clergy and congregants still struggle with the monoculture versus multiculturalism theology. Globalization, the mass migration of people, culture, and newly encountered biblical theology, creates an imperative for clergy to rethink theologically and socially for models of inclusive ministry and pastoral leadership that accommodate other ways of viewing God culturally and contextually.



**First Social Rationale**

The third rationale is social, broken into two subcategories. The first social rationale comes from a public cry for society to acknowledge that racism exists in the United States and to participate in its dismantling (Gaude5). This social rationale is necessary to highlight the escalating racially motivated hate crimes, to spark discussion about the increase in White supremacists and Black Panther groups, and to shine focus on the incalculable executions of unarmed Black youth by police. Nationwide, people rally in protest, documenting disproportionate, systemic mass incarceration of Blacks and people of color for the same crimes perpetrated by Whites. Mass incarceration of Blacks is the “New Jim Crow” (Hunter 1). Coast to coast, demonstrators scream about biased immigration laws and inequitable access to resources and power for people of color. In a 2015 article, Attorney General Eric Holder’s report charges school districts with increasing barriers to inhibit undocumented school children from enrolling in school. Native Americans and Indigenous people are marching and demanding repatriation and self-determination. For people of color this type of institutional racism is as common as apple pie in America. These events and more signal a metastasizing, untreated cancer called racism (Comissiong). America has a race problem that must be acknowledged, addressed, and dismantled. Since race is a component of multiculturalism, clergy must be aware of their personal feelings about race and diverse cultures and how they impact their multicultural capacity. Most people are usually unaware of their worldviews until there is a crisis that causes them to problematize the incident. They also impact how other ethnicities think they will be received in the church.

Even though within the United Methodist Church *Book of Discipline Social Principles: The Social Community* states its policies against racism, and efforts are underway to pollinate churches with cross-cultural appointments. Clergy appointed to cross-cultural assignments find the appointment racially injurious and debilitating (Bennett 17-21). Additionally, some people are not self-aware enough to realize their ethnocentric postures because their cultures and subcultures reinforce their dominant perspective.

### **Second Social Rationale**

The second social rationale involves human resources. A previous district superintendent believes that only local pastors, or those of Polynesian or Asian descent or indigenous people should pastor United Methodist Hawaii district churches. The district superintendent believes that this method is the only way true multicultural ministry can occur.

There are four problems with this point of view. Firstly, although this thinking aligns with church growth gurus Donald McGavran and Peter Wagner's thoughts about the Homogenous Unit Principle (Davis 81), it promotes separatism and resembles discrimination. Secondly, this type of thinking denies the Christological and Missiological tenants germane to the Christian faith. Thirdly, it presupposes that humans control church growth and not God. Fourthly, there are no theologically local trained clergy in the resource pool from which appointments can be made.

This project is necessary in as much as Hawaii can be a cross-cultural laboratory and bellwether for what will happen throughout the remainder of the United States.

## Definition of Key Terms

The following terms require definition in the context of this study.

### **Culture**

Culture is “an historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and their attitudes toward life” (Geertz, 89). Culture-the collective programming of the mind, distinguishing the members of one group or category of people from others. There are six dimensions of the national culture based on extensive research done by Hofstede, Hofstede, and Minkov and their research team: power distance, masculinity, uncertain avoidance, long-term orientation, indulgence, and individualism (Geertz, *Cultures Consequences* 397). Culture is the context/consequence of patterned interactions between personal beings (Wan).

### **Cultural Competence**

Cultural competence is a set of congruent behaviors, attitudes, and policies that come together in a system, agency, or among professionals and enable that system, agency, or professionals to work effectively in cross-cultural situations. The word *culture* is used because it implies the integrated pattern of human behavior that includes thoughts, communications, actions, customs, beliefs, values, and institutions of a racial, ethnic, religious, or social group. The word *competence* is used because it implies having the capacity to function effectively. Cross, Terry, Benjamin and Isaacs, have identified five essential elements contribute to a system’s institutions’ or agencies’ ability to become more culturally competent, which include

1. Valuing diversity,

2. Having the capacity for cultural self-assessment,
3. Being conscious of the dynamics inherent when cultures interact,
4. Having institutionalized cultural knowledge, and
5. Having developed adaptations to service delivery, reflecting an understanding of cultural diversity.

These five elements should be manifested at every level of an organization, including policy making, administration, and practice. Further, these elements should be reflected in the attitudes, structures, policies, and services of the organization (19).

### **Ethnicity**

Ethnicity relates to or is characteristic of a large group of people who have the same national, racial, or cultural origins and who usually speak the same language (“Ethnic”).

### **High Context Culture**

High context culture refers to groups or societies where people have developed long-term relationships over a long period of time. Their cultural behaviors are less verbally explicit because of their long-term association, resulting in people knowing what to do and what to think from their years of affiliation. They have strong boundaries and the relationship is more important than the task. Their cultural knowledge is below the surface. Participants react unconsciously and are not able to explain much of what transpires to others because they are oblivious to any differences.

### **Low Context Culture**

Low context refers to groups or societies where people tend to have many connections but have shorter relationship exchanges. Consequently, the cultural behavior

for these groups may need to be expressed explicitly for those coming into the cultural environment. Cultural knowledge is very explicit and organized. Monoculturalism is an ideological framework based upon an axiological universalism (i.e., it is assumed that it is the natural outcome of rational determination; Goldberg 19).

### **Multiculturalism**

“Multiculturalism is a system of *beliefs and behaviors* that recognizes and respects the presence of all diverse groups in an organization or society. It *acknowledges and values* their sociocultural differences and *encourages and enables* their continued contribution with an inclusive cultural context that empowers all within the organization or society (Rosado 2)”.

### **Pictorial Analysis**

Pictorial analysis analyzing imagery

### **Pluralism**

Pluralism is a situation where people within different societies and social classes are together in a community but continue to have their different traditions and interests. In political philosophy, pluralism relates to the peaceful coexistence of differences.

### **Race**

Race is a social and political construct to denote people who share similar and distinct physical qualities.

### **Delimitations**

The Hawaii District of the United Methodist Church consists of forty churches and missions on the Hawaiian islands, Guam, and Saipan. The criteria for including a church in the project is threefold:

1. The church must reside where most diverse populations live—the Hawaiian Islands.

2. The church must represent the greatest diversity of majority ethnic language groups worshipping together in their own language in addition to English.

3. The church must have at least one senior pastor and an associate ethnic language pastor.

4. The church must have lay representation of each ethnic language group.

Based on these criteria, three churches of the forty churches and missions were selected.

To preserve anonymity, the church names will not be referenced.

The research encompassed the English congregation's senior administrative pastor, the pastor of each ethnic language group, and/or the lay leader/lay representative of each congregation.

The remaining Hawaii District United Methodist churches were delimited because they resemble monocultural churches where the pastor and congregation belong to the same ethnic language group or the pastor is of an ethnic language group different from the congregation. It is believed that the feedback from pastors where pastors and congregants are of a different ethnicity will be similar to the feedback provided by the research group. Random sampling of congregants was delimited to lay leaders or lay representatives because they can represent the congregations' viewpoint on church matters. Another delimitation of the study was to exclude the church lay leader to represent the congregational voice for all three language groups. This delimitation was made because the church lay leader may not know the nuances of each of the ethnic language groups. Conversely, the ethnic group lay leader or lay representatives and the

English language group lay leader or a lay representatives were included as they would be able to provide appropriate feedback germane to each ethnic language group congregation.

### **Review of Relevant Literature**

The literature review discusses culture, Christ, and competency. It begins with the evolution of the word *culture*. Finding a definition for the word *culture* has been elusive, which is one of the reasons proponents against multicultural competency say there is no empirical way to substantiate cultural competency as theory (Gallegos, Tindall, and Gallegos 56). However, the evolution of the word *culture* has shaped social, political, and public constructs (Adler 14). This review is helpful in comparing how culture's definition has impacted and shaped Hawaii's history from sovereignty to colonization to statehood. As a result, Hawaii has become a complex culture of majority minorities comprised of both indigenous and *hapa* (i.e., mixed) cultures and languages.

Additionally, this section reveals how different cultures have shaped Hawaii's history and the difference in how immigrants were treated in Hawaii versus in the United States. Hawaii's history reveals how culture has provided the backdrop for its majority minority status and its complex cultural environment, necessitating cultural competency for mainlanders.

The second section of the literature review examines Christ and culture, including the evolution of theology regarding Christ and culture. Additionally, this section contains a biblical and theological framework for multiculturalism as seen through a diversity and unity theme.

The last section encompasses competency. The competency lens shines a light on cultural competency models, highlighting the seminal work of Terry Cross et al., The cross continuum provides a means to assess, track, and improve individual and organizational cultural competency. This research has adapted this model to create a clergy competency continuum assessment.

The competency section also focuses on professions that use multicultural competency standards. Literature from the health, education, and global leadership professions was selected for its generalizability to pastoral ministry. Moreover, these areas were selected because of the horrific health, education, and leadership challenges present among these ethnic language groups.

Finally, the competency section discusses how multicultural ministry is practiced in Oahu, Hawaii, among specific United Methodist multicultural churches.

### **Data Collection Method**

This research utilized a mixed-method triangulation of qualitative and quantitative research, employing critical incident techniques (CIT), such as surveys, focus groups, one-on-one interviews, and pictorial and narrative analysis. A pastoral cultural competency continuum survey was e-mailed to the senior administrative pastor to determine the leader's cultural competence. Some pastors are not computer literate or do not have computers, so the survey was additionally hand delivered to all pastors without computers. A self-addressed return envelope was included with the survey. No names were placed on the survey to preserve anonymity. The senior administrative pastors were selected for the cultural competency continuum survey because they have accountability for the oversight of the administration of the entire church body. In addition, they must



interact with the pastors and laity of all ethnic language groups within the church body. The next CIT technique utilized was focus groups.

Three semi-structured, in-person focus group interviews were conducted at each church. One of the semi-structured, in-person focus group interviews was with the senior administrative pastor. Another was held with associate ethnic language group pastor(s). The third one was with the lay leader or representatives from the associate ethnic language group. They were all conducted at their respective churches. Each semi-structured, in-person focus group interview was designed to illicit how multiculturalism impacts ministry in Hawaii. It also determined what, if any, accommodations were made to compensate for the impact. Additionally, participants were asked to bring photos or artifacts that could aid in the discussions about their cultures. The photos or artifacts used in rituals or ceremonies helped them define their ethnic community. The online survey and interview questions can be found in Appendixes A-C.

### **Participants**

The pastoral cultural competency continuum survey population consisted of three senior administrative pastors. The semi-structured, in-person focus group interviews consisted of fifteen people: three senior administrative pastors, three associate ethnic language group pastors, and nine lay leader and/or representatives. These pastors and lay leaders were selected because they were associated with the churches that met three criteria: (1) They were located on the island of Oahu, which represents the greatest diversity among ethnic groups worshiping in the Hawaii District of the United Methodist Church; (2) the church represented the greatest number of majority ethnic groups worshiping together; and, (3) They each had one service conducted in English in addition

to the other languages spoken. The ethnic language groups represented by the research are White, Korean, Samoan, Tongan, Hawaiian, and Tahitian.

The senior administrative pastor was selected because he or she has the administrative oversight of all of the ethnic language groups at the church. Additionally, these senior administrative pastors conduct their main worship service in English to a multicultural congregation. The associate ethnic language group pastors were selected because he or she and the congregation worship in their native language in a monoculture setting. In other words, they worship with two different ethnic language groups as one church body. The associate ethnic language group pastors would be able to provide an ethnic perspective different from the senior administrative pastor. The lay leader and/or representatives were selected because they are lay members who have been elected by their fellow congregants to represent the lay perspective of the church. I believe that laity may have a different perspective from their clergy.

### **Type of Research**

This research used a triangulated, mixed methodology of e-mail survey and semi-structured, in-person focus groups, interviews, and pictorial narrative analysis of photos and artifacts. Senior administrative pastors received a questionnaire assessing the status of their multicultural competency. Due to a scheduling conflict, senior administrative pastors, and their associate ethnic language group pastors participated in semi-structured, in-person focus group interviews independently. Lay leaders or lay representatives participated in a separate semi-structured, in-person focus group interview together or individually when necessary. Clergy cultural continuum surveys and focus groups were

conducted between 2 February 2016 and 10 March 2016. All in-person focus groups were conducted at the church where participants worship.

### **Data Collection**

Data collection proceeded along the following steps. First, using the church directory, the congregations and the corresponding names of the senior administrative pastors, associate ethnic language group pastors, and lay leaders and/or representatives of the congregations who fit the research sample group criteria were identified. Clergy were called and asked to participate in the survey and focus groups. Then laity were called and asked to participate in the focus groups. The participation letter was read both to pastors and laity. Next I collected and analyzed the survey, semi-structured focus group interviews, semi-structured focus group one-on-one interviews, and the verbal and pictorial response data. Subsequently, data was captured from the five pastors—three senior administrative pastors and two associate ethnic language group pastor—and the ten lay leaders and/or representatives who participated in the semi-structured, in-person focus group interviews. The resulting data was captured by recording the narrative interviews. Subsequently, all audio-recorded accounts of the focus group interviews, one-on-one focus group interviews, along with the researcher and researcher assistant's notes were transcribed and analyzed. Additional data was collected in the form of photographs of the artifacts or photographs participants brought to share in the discussion about their culture during the interview process. Next, these artifacts and photographs were analyzed and categorized.

## **Data Analysis**

CIT was the qualitative research method used for this research. CIT provided a step-by-step approach to collect and analyze events and significant episodes and to contextualize the data to reflect real-life experiences (Hughes 49). John C. Flanagan, creator of CIT describes it as follows:

a set of procedures for collecting direct observations of human behavior in such a way as to facilitate their potential usefulness in solving practical problems and developing broad psychological principles. The critical incident technique outlines procedures for collecting observed incidents having special significance and meeting systematically defined criteria. (327-58)

The CIT five-step method allowed for a qualitative, mixed-method approach to the oral narrative style of the cultural informants. Additionally, it enabled the research to capture the cultural behaviors needed to incite cultural competency.

Inductive and deductive analysis was conducted on the data. Descriptive analysis and narrative analysis was conducted on participant oral narratives. Lastly, pictorial analysis was conducted of the artifacts and photos brought to describe ceremonies.

## **Generalizability**

The world has become multicultural. There are very few professions, places of employment, or public encounters in the United States where one does not encounter people of diverse cultures. Having emotional intelligence in addition to multicultural competency, skills, knowledge, and experiences about diverse cultures is imperative to all occupations and public interactions. This research is specifically pertinent to clergy seeking to minister in Hawaii, their employers, district superintendents, bishops, the Board of Ordained Ministry, the Council and Society on Race, administrators, and current clergy. I hope that the discoveries unearthed in this study will cross the oceans

and assist clergy and laypeople of all denominations and theologies to be able to inspire passionate followers of Jesus Christ who transform the world with Christ's life-giving love.

### **Overview of Dissertation**

Chapter 2 consists of a literature review that intersects three topics: culture, Christ, competency. The first section will engage the etymology of the secular and Christian usage of the word culture. It will focus on seminal works from Edward Burnett Tylor, Clifford Geertz, Reinhold Niebuhr, and John Howard Yoder to name a few. These giants have formulated Western constructs of culture and the world.

The second section continues the culture discussion, relying on Scripture, reason, experience, and tradition to ascertain the Christian biblical and theological revelation about culture. For the purposes of this section, multiculturalism was examined via the lens of the diversity and unity cultural themes that prevail throughout the Old and New Testaments and in Christian theology.

Lastly, section three focuses on competency. This section discussed how ministry generalized fields, such as health, education, and global leadership, relate to multiculturalism through implementing multicultural competency standards. It concludes with an overview of how multicultural ministry is conducted in select Hawaiian United Methodist churches and any gaps in its competency performance.

## CHAPTER 2

### LITERATURE

#### Overview of the Chapter

This literature review focuses on whether multicultural competency should be a prerequisite for ministry in Hawaii with three topics: culture, Christ, and competency. Culture impacts every facet of our lives. Increased trade, technology, mass migration, and the Holy Spirit are forcing a convergence of cultures that the world is ill prepared for and sometimes unwilling to appropriate accommodations. Therefore, the first section of the literature review will engage the etymology of the secular and Christian theologian perspectives on culture. It will focus on seminal works from Tylor, Webber, Geertz, Niebuhr, and Yoder, to name a few. These two lenses—the secular and theological—have helped to form constructs of culture that have impacted the world as we see it today. Culture is central to everything we do and think, and through it we form systemic relationships with one another and the world (Griffith and Bone 31; Gallagher; Oshry). Additionally, this section reviews how multiple *cultures* have contributed to shaping Hawaii's history via immigration, migration, sovereignty, colonization, and statehood.

The second section establishes the belief that the convergence of multi-cultures, (i.e., diversity of cultures or multiculturalism) is God inspired. This section continues the culture discussion, relying on Scripture, reason, experience, and tradition to ascertain what the Christian Bible and theology reveal about multiculturalism. For the purposes of this section, multicultural will be examined via the lens of the *diversity and unity* cultural themes that prevail throughout the Old and New Testaments and in Christian theology.

The third section discusses the need for cultural competency in order to fulfill the biblical mandate to participate with God in the reconciling of the world to God. It is necessary to discuss cultural competency as a means of achieving God's desire for the world to be reconciled unto God. Cultural competency is integral for the church as it conducts ministry in a multicultural society that practices multiculturalism. It is important that pastors understand the rituals and customs involved among cultures. As the Holy Spirit continues to introduce communities and individuals to other cultures, it is imperative that ministry is conducted with cultural competency for effective unification, pastoral effectiveness, and the transformation of the body of Christ into the likeness of Christ Jesus. Mark L. Branson and Juan Martinez and Pablo Freire advocate that those in community become co-creators of their new environment through informed theological and social reflection, thereby identifying a praxis for their community (Branson and Martinez 389).

Lastly, section four focuses on professional uses of multicultural competency. A substantial amount of research has gone into identifying pastoral roles. Peter Hill and Leslie Francis quote Rogers' research where he identified seven clergy roles: preacher, teacher, leader, pastor/counselor, administrator, celebrant of sacraments, and community leader (187-204). Allen Nauss, in turn, has identified the ten dominant ministerial activities: preacher, teacher, visitor/counselor, administrator, evangelist, youth minister, spiritual model, community-minded minister, personal enabler, and equipper (58-69). These roles have generalizability to those of professionals in the health, education, and global leadership professions. These were selected for purview in the professional uses of multicultural competency section based on their similarities to Nauss' and Rogers' clergy

roles research. These professions also align with areas that adversely affect ethnic language groups. This section concludes with an overview of how multicultural ministry is conducted in select United Methodist churches in Hawaii and any gaps that might surface in their performance.

### **Etymology of the Word Culture**

Before we can understand the word multicultural, we must understand the etymology of the word culture. Our entire social, philosophical, psychological, teleological, and theological memes have been colored via the constructs developed by our response to culture.

### **Culture Defined**

The definition of culture is as diverse as the number of cultures in the world. Its definition has evolved over time from evolutionary psychologists who posit that culture is a genetic inheritance (Toby), to cultural evolutionists who posit that adaptive behaviors outside of parental influence weigh heavily upon behavior transmission (Richerson and Boyd). They also posit that what we learn is through oblique transmission from authority figures and other individuals.

Marcus T. Cicero is said to have used the phrase “cultura animi” to describe the highest human achievement or the development of the philosophical soul. The original definition of culture is ascribed to British anthropologist and founding father of anthropology Tylor. However, Matthew Arnold used the term previously in 1869 as a standard of excellence. It was a means of obtaining information on all that concerns the best of what was thought and said in the world. He referred it as special intellectual or artistic endeavors. These definition was too limited inasmuch as it implied that only



certain elite people could have culture (Ritter 95). Tylor indicates that culture is seen as a quality that all people in all social groups possess. He states that culture or civilization, taken in its wide ethnographic sense, is the complex whole that includes knowledge, belief, art, morals, law, customs, and any other capabilities and habits acquired by humanity as members of society. For Tylor, the condition of culture among the various societies of humankind, insofar as it is capable of being investigated on general principles, is the subject apt for the study of laws of human thought and action. For Tylor the uniformity that so largely pervades civilization may be ascribed, in great measure, to the uniform action of uniform causes. At the same time, its various grades may be regarded as stages of development or evolution, each the outcome of previous history and each shaping the history of the future (1). Tylor's definition contrasted Arnold's in that it included all people. All people have culture by virtue of being members of society or any social group. His inclusion of morals, laws, and customs spawned political scientists to become interested in political culture and study the politics of culture. Additionally, his definition indicates that people could be placed in an array on a developmental (i.e., evolutionary) continuum from savagery to barbarianism. His "complex whole" theory opened up the field of anthropology to thinking about culture as an integrated system (Spencer-Oatley 1).

Culture does not encompass just individuals, morals, and laws, but it encompasses our activities as well. Professor and anthropologist Franz Boas expands the definition to be the totality of the mental and physical reactions and activities that characterize the behavior of individuals composing a social group collectively and individually in relation to their natural environment, to other groups, to members of the group itself, and of each

individual to him or herself. According to Boas, it also includes the products of these activities and their roles in the life of the group. However, a culture does not solely consist of these various facts of life. It is more than these activities, for its elements are not independent; they have a structure (149). Boas emphasizes the uniqueness of individuals and individual cultures of varied people groups.

By 1937 culture was understood to be a complexity of behaviors that had been learned over time. Margaret Mead was a student of Boas at Columbia University in 1937. She expresses her definition of culture in *Cooperation and Competition Amongst Primitive People* to mean the whole complex of traditional behavior that has been developed by the human race and is successfully learned by each generation. She believes that culture is less precise. For Mead, culture can be interpreted as the forms of traditional behavior that are characteristics of a given society, of a group of societies, of a certain race, of a certain area, or of a certain period of time (17). Mead is instrumental in understanding culture because of her work in applying the principles of anthropology to the social sciences regarding social issues. Her groundbreaking work in *Coming of Age in Samoa* departed from the anthropological view of observation and ethnography with its description of patterns to the concentration on the individual's reactions to his or her social settings. Observation cannot reveal one's personality or motive. Her work contributed to the world thinking that society is more than personality and personality is not just dictated by biology. Human behavior needed to be more deeply studied in order to ascertain more about culture.

However, studying culture and personality created tension for anthropology purists because it delved into the realm of psychology. Therefore, anthropologists created

new branches of anthropology in psychology and cross-cultural studies. Anthropologists began to research and cogitate the psychological impacts of culture upon individuals and societal groups.

This brief snapshot of definitions depicts how difficult culture is to define. In 1952 American anthropologists Kroeber and Kluckhohn, critically reviewed concepts in the definitions of culture and compiled a list of 164 different definitions in the *International Dimensions of Organizational Behavior* (Apte). Nancy Adler refers to Kroeber and Kluckhohn's definition as follows:

Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other, as conditional elements of future action. (14)

In the 1960s, culture became more deeply associated with symbols. Geertz built upon Kluckhohn's definition and Webber's understanding of culture to be a web that we make for ourselves and devised his own definition inclusive of those concepts. He posits that the culture concept "denotes a historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetrate, and develop their knowledge about their attitude towards life..." (89). For example, a closed fist with the thumb and the pinky extended is a hospitable gesture in Hawaii. It means, "Hangin' loose," or, "What's up bradda?" It is a symbol of *aloha* that brings smiles and causes one to relax. However, when I went to the Midwest and flipped the sign to an accommodating motorist, she was rebuked and asked if she was trying to get everyone in the car killed. In that area that symbol was used by a

violent gang. I felt as if I was living in a different world with a nonadoptive mental model (Robert and Lahey 252).

Richard Shweder, an anthropologist grounded in psychology, understands that otherworldliness feeling. Richard states that to understand culture one simply needs to know that cultural psychology presupposes “that when people live in the world differently, it may be that they live in different worlds” (23). Schweder goes on to say that culture refers to the intentional world. We have a choice. For Schweder, intentional persons and intentional worlds are interdependent of each other, but they become dialectally constituted through the intentional activities and practices that are their products, yet make up meaning. Therefore, culture is the constituted scheme of things for intending persons (101).

If culture can be transmitted by individuals in small groups or societies, then perhaps nations can, too. Hofstede, Hofstede, and Minkov believe nations do have culture. They not only define culture but also national culture. Culture is the collective programming of the mind that distinguishes the members of one group or category of people from another (5). This collective programming can be translated to nations, as well. After conducting research in over forty countries, Geertz revealed four dimensions of national culture: (1) power distance, (2) individualism versus collectivism, (3) masculinity versus femininity, and (4) uncertainty avoidance. In 2010 research by Hofstede, Hofstede, and Minkov produced two more dimensions using recent World Values Survey data. The fifth dimension, long-term orientation, was added to the list. Once Minkov analyzed the data, a sixth dimension was added—indulgence versus

restraint (G. Hofstede). The Hofstede Center notes the following definitions for these six national cultural dimensions.

Power distance is the extent to which the less powerful members of an institution or a family expect that power is going to be distributed equally. It is a society's tolerance of uncertainty and ambiguity. It indicates to what extent culture programs its members either to feel comfortable or uncomfortable in unstructured situations.

Individualism on the one side versus its opposite, collectivism, is the degree to which individuals are integrated into groups. Masculinity versus its opposite, femininity, refers to the distribution of emotional roles between the genders. For instance, men's and women's values differ from one country to another such as assertiveness, masculinity, or femininity. Long-term oriented societies foster pragmatic virtues aimed towards future rewards, in particular saving, persisting, and adapting to changing circumstances. Short-term oriented societies foster virtues related to the past and present, such as national pride, respect for tradition, preservation of face, and fulfillment of social obligations. It is clear to see how individuals educated in individualistic societies will react differently than those who have been reared in collective societies.

Indulgence versus restraint is the third national cultural dimension. Indulgence stands for a society that allows relatively free gratification in basic and natural human drives related to enjoying life and having fun. Restraint stands for a society that suppresses gratification of needs and regulates it by means of strict social norms (Hofstede). Hofstede's dimensions are used to compare nations with one another, and each country is given a score. Even though culture is dynamic and changing, the scores have remained static because the occurrences that would change a nation's score would

be dynamic enough to affect other nations as well. The world's social balance is delicately connected.

Hofstede's research reveals root causes for countries that score similarly on certain dimensions. His research reflects countries with similar ancient roots of culture for certain countries scoring similarly. For example, Latin countries score relatively high on both power distance and uncertainty avoidance. His research reveals that those Romance language-speaking countries (i.e., Spanish, Portuguese, French, Italian, or Romanian) have inherited part of their civilization from the Roman Empire, which had a central authority in Rome and a system of law applicable to citizens everywhere. According to Hofstede, this structure facilitated in the minds of citizens a value complex construct of centralization and fostered large power distance and a stress on laws fostering strong uncertainty avoidance. This research is key in understanding how deeply ancient cultures and administrations can still have a systemic and national effect on culture today. Legislation, organizational systems, mores, ideologies, and values that were in existence before still impact values today because of some of the systemic structures that remain in the cultural and organizational memory of a nation. Additionally, this research helps explain how oppression remains and is perpetuated in an organization long after the overt oppressive actions are gone. The national culture has designed a national indelible stain upon the culture that is interwoven with the systems that propagate oppression, repression, elitism, and classism. This study is helpful in thinking about Hawaii's distinct and interwoven cultures.

These definitions portray a systematic immersion in a way of life that is consciously and subconsciously taught, communicated, and mimicked by a group of

individuals. It is the way in which individuals make meaning of life. This meaning making is similar to other cultures while at the same time being distinct from other cultures. Culture is fluid. As soon as it comes in contact with another culture it changes by mere knowledge of the other culture, even if those practices are not adopted or fully understood. Some reaction begins regarding the interaction. The reaction can be to minimize another culture or it may be to encourage inculcation, assimilation, acculturation, or annihilation.

Another posture of culture is that culture is different for members within a specific cultural group or ethnicity. Since we have individual experiences and ways of making meaning of the world, each individual will experience culture in a different way. The cultural experiences of first-generation immigrants to the United States of America are very different from the cultural experiences of second- and third-generation immigrants. They become a subculture within their culture. The ways in which they made meaning and society as first generation immigrants are different from the second generation who are naturally born citizens. However, they still call themselves by the same ethnic nomenclature even though the ways in which they live out their culture may be radically different and yet still avow certain similar cultural traditions. Moreover, these definitions allude to the importance that a society has on the proliferation of culture through symbols, traditions, rituals, peers, and peer enforcement. They also illustrate how important tradition, symbols, and rituals are for individuals to assist them in socializing and making meaning in society and themselves.

Cultural transmission is not just seen within humans although humans are said to be the only creatures with culture. However, researchers Andrew Whitten, Lydia Hopper,

Victoria Horner and Marshall-Pescini in *The Mind of the Chimpanzee: Ecological and Experimental Perspectives*, have documented experiments with chimpanzees, resulting in thirty-nine forms of cultural transmission between chimpanzees teaching their young and others how to use tools (Landsdorf, Ross, and Matsuzawa). One such observation is of chimpanzees utilizing pestle pounding to get squash juice from a tree branch (87).

Africans in the area use the pestle motion to grind their food, but the chimpanzees in the area also use the same pestle pounding to pound sticks from a tree to obtain the juices from the berries too high for them to reach. Another example they identify is how monkeys teach visiting monkeys which foods to avoid based on their prior experience. This behavior is similar to local Hawaiians' warning tourists to avoid eating poi plants (i.e., taro) because it is poisonous if eaten raw.

Hawaii is a multicultural state that supports the preservation and proliferation of the different cultures within the state. As stated previously, Hawaii is a minority majority state. Each culture identifies with specific traditions, symbols, rituals, governance, and communication from their cultural perspectives on an individual and corporate level. Each has a way of approbating its culture in the public, private, and religious domains.

Culture is so difficult to understand because it is visible and invisible. Additionally, culture is multilayered with life views, worldviews, and subcultures (Cameron 2451). If each culture has distinct ways of making meaning through complex rituals and symbols, it will impact ministry in Hawaiian churches with so much diversity. Church leaders need to know about cultures represented in the pew in order to communicate and promote individual and corporate church growth among multiple



cultures. A glimpse of how biblical scholars view the intersection of Christ and culture might hold answers.

### **Christ and Culture**

Although Niebuhr wrote over sixty years ago, his taxonomy of how Christians have related to culture throughout history remains one to which contemporary authors refer when speaking about Christianity and culture. To get a better understanding of Niebuhr's work, George Marsden remarks that one has to understand the cultural context of the book:

Niebuhr's work was written in the wake of Nazism and fascism, the horrors of the holocaust and World War II, the new threat of international communism, and the specter of new forms of warfare brought about by the use of the atomic bomb, many leaders were caught up in a debate over how best to build a civilization free from prejudice, intolerance, and totalitarianism. (215)

Marsden argues that Niebuhr's book represents in politics an attempt to address those social theorists who saw Christianity as a threat to a tolerant civilization and who accused Christianity of not making a positive contribution to Western culture (Guenther 215-217).

Niebuhr begins his work by discussing the *enduring problem*, which for him is the relationship between civilization and Christianity. The enduring problem comes from a belief that Christ is perfect and sinless. If culture is made by humans, then one wonders why should Christ should be involved with culture, which is imperfect. Conversely, John 17:15-17 records Jesus praying for the disciples and asking the Father not to take the disciples out of the world but to keep them from the evil one. It is recorded that Christ said, "[T]hey are not of the world, even as I am not of the world" (v. 16). In verse 17, Christ requests that God sanctify them in the truth: "[Y]our word is truth." Clearly, culture was not a problem for Christ's disciples. This *in the world but not of the world*

posture refers to a type of relationship that the disciples had initiated to make them Christ like despite their humanity. Niebuhr's proposition is problematic in that Christian literature does not present any form that is not in a cultural context.

In the first chapter, Niebuhr defines "who we mean by 'Jesus Christ' and what we mean by 'Culture'" (14). He states that definitions about Jesus are inadequate because they do not capture Christ's totality and because they are culturally conditioned. However, he states that Christ is the New Testament figure, crucified and raised from the dead, the One whom Christians accept as their authority (11-13). Niebuhr describes culture as follows:

[C]ulture is the social life of humanity, the environment created by human beings in the areas of: language, habits, ideas, beliefs, customs, social organization, inherited artifacts, technical processes, and values. It is "the total process of human activity" and its result; it refers to the "secondary environment" which man superimposes on the natural. (32)

He then posits that there has not been significant authorship on the appropriate Christian response to culture. He, therefore, identifies five types of responses to Christ and culture: Christ against Culture, Christ of Culture, Christ above Culture, Christ and Culture in Paradox, and Christ Transforming Culture (215-17). These responses lie on a continuum. A review of his taxonomy is key because many theologians use this seminal work as a point of departure for their approach to the subject.

### **Christ against Culture**

For Niebuhr, all expressions outside of the church are viewed as corrupted by sin and held with a high degree of suspicion. This supposition lies at the extreme end of the five types of taxonomy continuum. People who behave in this manner are to be withdrawn from and avoided as much as possible. This point of view is similar to those

who lived in ascetic communities. This type epitomizes loyalty to one or the other. For Niebuhr, those who fall into this type display “the counterpart to loyalty of Christ and the brothers is the rejection of cultural society; a clear line of separation is drawn between the brotherhood of the children of God and the world” (47-48). Niebuhr cites various monastic voices, such as Tertullian and others, who are united by a common loyalty to Christ and reject culture and society.

### **Christ of Culture**

Christ of culture has little or no conflict between culture and Christian truth. This type sits at the opposite of the continuum of Christ against culture. For Niebuhr, people who fit into this type believe that cultural expressions should be celebrated and believe that culture is a good thing. In this scenario he believes that people on this part of the continuum see no conflict between culture and Christian truth. They feel no great tension between Church and world, social laws, ethics, social progress, and the gospel (83). Christ is regarded as the “fulfiller of society’s hopes” (110). He is the “great enlightener, the great teacher, the one who directs all men in culture to the attainment of wisdom, moral perfect, and peace” (110). Niebuhr does not see this position of loyalty to culture adequate to trump loyalty to Christ (110)

### **Christ above Culture**

Christ above culture is different from both Christ against culture and Christ of culture. It lies in a medial position between the two. The tension in this type is not between Christ and culture but between humanity and God. The tension is between sinful humankind and Holy God (117). Adherents to this position see God as One who orders culture and that culture is neither good nor bad. People’s sins are expressed in cultural

terms, but their sin does not make culture bad. For Niebuhr, those who hold this position of culture are in need of refinement, perfection by the revelation of Christianity, and the work of the Church with Christ as the Supreme Being above both Church and culture.

### **Christ and Culture in Paradox**

The fourth type is a dualistic version of Christ above culture. The conflict between God and humanity is ever present, and this conflict represents Christ and culture, as well. “Grace is God” (Niebuhr 115) reference), and sin is in humanity. Niebuhr describes the basis for seeing human depravity that pervades and corrupts all human work and culture creation. For him, this type holds loyalty to Christ and responsibility to culture. Lastly, the fifth type is Christ the transformer of culture.

### **Christ the Transformer of Culture**

Niebuhr refers to those who hold Christ as the transformer of culture as conversionists who have a more “hopeful view toward culture” (194). They believe in the fall of humanity from the good place in the Garden and see God intervening in human history and believe that humanity can be redeemed. Humanity works in culture for its good, helping to transform it through God’s transformation of humanity (194-96).

Niebuhr is to be heralded for his typology. It serves to give the discussion about culture a theological point of departure. However, one of many critiques of Niebuhr’s taxonomy comes from D. A. Carson and Yoder. They both apprise the use of an anthropologist’s viewpoint for culture and that sometimes his types do not show the full divinity of Jesus Christ (Yoder 53). Other critiques center around Niebuhr’s theology. For instance, Niebuhr states that individuals should have faith *like* Jesus rather than faith *in* Jesus and that Jesus came to abolish culture. Niebuhr gives culture very broad strokes,

and it becomes everything that people do. His constructs describe culture in monolithic ways, not fluid and malleable (53). For Yoder, culture is measured only by how a thinker responds to the entire realm of values called culture.

In conclusion, it is certainly conceivable that humans respond to culture in all of Niebuhr's ways and more. The bible is replete with references as to how we should respond to diversity in cultures. This second section highlights a biblical and theological perspective supporting multi-cultures via a unity and diversity theme that permeates the whole counsel of the Word.

### **Biblical and Theological Foundation: Diversity and Unity**

There is a diversity and unity Biblical and Theological witness heralding multiculturalism throughout the Bible. This theme begins in the Book of Genesis with a proud Triune creator creating diversity in nature and human creation. It ends with the Triune God triumphantly creating unity amongst the diversity created.

#### **The Genesis of Diversity**

The Christian Bible and the Hebrew Bible are replete with cultural diversity. It is first seen in its authorship and composition in today's current forms. Immersed in the culture of the times, human beings have tried to preserve their oral and written, cultural subcultural revelations and traditions concerning God, humankind, and the genesis of everything.

The book of Genesis, the first book of both sacred texts, is reflective of this phenomena. Although Jewish scholarship attributes the authorship of the first five books of the Tanakh, the Pentateuch, to Moses, Christian scholars through textual and literary criticism attribute its authorship to documentary hypothesis; the Wellhausen hypothesis,

which elicits that the Pentateuch was derived from narratives and independent works and subsequently combined into its current form by four redactors; and, editors referred to as Yahwist (J), Elohist (E), Deuteronomist (D), and Priestly (P; Cassuto). The documentary hypothesis indicates that the J source was written c. 950 BCE in the Kingdom of Judah, the E source in 850 BCE in the northern Kingdom of Israel, the D source c. 600 BCE in Jerusalem during a period of religious reform, and the P source c. 500 BCE by Kohanim (i.e., Jewish priests) in exile in Babylon (Cassuto). Each of these editors compiled and edited these writings, adding to the existing oral and written textual traditions and inserting their cultural and subcultural understanding and revelations. The existence of these four redactors reveals diversity as each subculture lent their voice to their revelation of God. All wrote from their social constructs and perspective with their ontological understanding through God's inspiration, revelation, and tradition. All speak from diverse perspectives to bring about a unified whole in telling the story of many geneses.

The name *Genesis* is even reflective of diversity. The book of Genesis derives its Christian name from the Septuagint's *Genesis*, origin, which comes from the Greek word γένεσις, meaning "origin, used to translate Genesis 2:4a: 'This is the book of generation/origin of heaven and earth'" (Harrelson xv). Its Jewish name is derived from the Jewish, Near Eastern custom of naming the first five books by their opening words. The first Hebrew word in Genesis is בראשית, bereshit: "In the beginning ... refers to the designation that Genesis stands at the outset of both the Torah narrative and the Bible as a whole" (*Eerdmans Dictionary* 491). The word literally means *at the head of*.

The first inference of diversity occurs within Genesis 1:1-2, known as a part of the primeval historical account of Creation. This account is not without controversy over

a discrepancy concerning the Hebrew grammar, interpretation, and translation of the first complex word, בְּרֵאשִׁית, as “in the beginning.” Although the New Revised Standard Version of the Bible translates the verses, “In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters,” Adam Clarke and Ralph Earle interpret the Hebrew to read בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ (i.e., Bereshith bara Elohim eth hashshamayim veeth haarets)—God in the beginning created the heavens and the earth (Adam Clarke’s Commentary on the Bible, Gen 1:1). These are not the only translations. Barry L. Bandstra states that this text can be translated three ways: (1) a statement that the cosmos had an absolute beginning, (2) a statement describing the condition of the world when God began creating, or (3) a background information (576).

However, Robert Holmstedt, Associate Professor of Ancient Hebrew and Northwest Semitic Languages in the Department of Near and Middle Eastern Civilizations at the University of Toronto, disagrees with these translations and believes they are grammatically indefensible. On his blog, Holmstedt defends his 2008 *Vestus Testamentum* journal article:

What is grammatically justified analysis would be to translate with the understanding that the noun רֵאשִׁית is bound to an unmarked relative clause, “beginning-of (that/when) God created...” a construction ... found in Ge’ez, Old South Arabian, and Akkadian, which “must be as old as Semitic itself.” In other words, the noun-bound-to-clause structure of בְּרֵאשִׁית בְּרָא in Gen 1.1 finds a clear parallel in the Akkadian pattern *di:n idi:nu* “judgment (that) he judged/rendered” (Lipinski 2001:533-34; also see Deutscher 2001, 2002 for insightful linguistic discussion of origins of the Old Akkadian relative clause).

Holmstedt’s journal article goes into a full analysis, translating Genesis 1:1 as a bare restrictive relative clause:

[I]f the material following the initial word is within a relative clause, verse one is effectively reduced to a prepositional phrase, indicating that this first clause of the Bible merely serves to set the stage for the main clause, the initial creative event, in verse three. And therefore translates Genesis 1.1-3 as “In the particular beginning that God created the heavens and the earth<sup>2</sup> now the earth was formless and void and darkness was upon the surface of the deep and the wind of God was hovering over the surface of the waters<sup>3</sup> God said, “Let there be light! Then there was light.” (Restrictive Syntax of Genesis 1.1)

In addition, Holmstedt explains the following:

[T]he theological significance of this analyzing of Genesis 1.1 as a restrictive relative, is, the syntax then indicates ... that there were multiple *potential* beginnings to God’s creative work... however, it is the particular beginning in which God created the world and initiated this event by commanding forth the presence of light (Gen. 1.3). (“Relative Clause” 135)

Augustine of Hippo interprets Genesis 1:1 as God created the world *ex nihilo*, out of nothing or from nothing (436). Those who oppose him reflect that *ex nihilo* would have to have to be something if something were created from it.

In spite of the controversy, each of these translations illuminates the first occurrence of diversity: beginnings. *Beginnings* depicts a point of first cause, changing the way the world was prior to the creative works of an Omnipresent God. Prior to the beginning, everything was eternity. Then time, “a measure of events that can be ordered from past through the present into the future and also the measure of durations of events and the intervals in between them,” began (“Time”). The expressions “When God created” and “In the Beginning” represent the precreation state and the creative effect of that action. The recognize that God existed in eternity before time. The *beginning* designates an event that follows a first cause: God created. This beginning designates a commencement of a world, diverse from that which existed. This is a paradox about God, eternity, and God’s relationality to Creation. Ted Peters says, “The Eternal One enters



time and time thereby enters the divine life” (9). Although God is eternal, preexisting before time as we know it begins, God is not on the outside of Creation. God is intimately involved in Creation and in relationship with Creation. God’s Spirit hovers over the waters even though he has separated them. God can enter time because God is co-joined with time through the Incarnation of Jesus Christ as Emmanuel, God with us; therefore, God is temporal.

Not only does the beginning reflect diversity, but the Creator God reflects diversity. The word for God used in this first creation narrative is *Elohim*. In verse one, Elohim is said to have created the heavens and the earth, and verse two says the Spirit, רוּחַ, of God hovered over the waters. The word for *Elohim* used in the Masoretic text has a *Strong Concordance* number of H4320 with over 2,606 references in the NIV. The lexicon states that *Elohim* has plural meanings: (1) rulers, (2) judges, (3) divine ones, (4) angels, (5) gods. It also has a plural intensive, singular meaning: (1) god, (2) goddess, (3) godlike, one who works or separates possessions of god, (4) a “true god,” and (5) God. The name *Elohim* is unique to Hebraic meaning. There is no other use of the word during its time, but to superimpose a Trinitarian view based on the Genesis 1 passage is not good exegesis given that the plural form is used in Genesis 1 and throughout the Old Testament to refer to the God of Israel, the One True God who is the Creator of Heaven and Earth and all that is known. Brian Murphy suggests that the plural use is an intensive way to acknowledge the absolute supremacy of the One True God but that it does not mean that the plural form speaks against a plurality of persons within the Godhead. Rather, it means that one cannot deduce from this inference the existence of the Trinity on the grammatical basis of this plural form alone. However, the Genesis 1:26 reference,

“Let us make man in our image,” coupled with the Genesis 1:2 reference to God’s Spirit being with God at Creation hovering over the waters does suggest a Trinitarian view in light of the New Testament Canonical Scriptures.

In the New Testament, the Gospel of John, specifically John 1:1-3, says that the Word was present in Creation: “In the beginning was the Word and the Word was with God and the Word was God and all things came into being through Him and nothing came into being without Him.” The Annotated Bible illuminates the usage of the Word (i.e., Greek *Logos*) of God as more than speech. It says that it is God’s preeminent agent in the world creating (Ps. 33:6; cf 1:3) and redeeming (Ps. 107:19-20). The Word is eternally (in the beginning) and personally (with God) divine (Vines) .

D. Moody Smith reminds us that contemporary writers such as Philo of Alexandria (c. 25 BCE-AD 50), the great Jewish philosopher of religion, says the Word had also become an “independent entity mediating between God and the world”, by assigning an independent role in Creation. John asserts that creation is good but that in this Word, creation and redemption are linked together. (qtd. in Matson 4).

Greek philosophers saw the *logos* as the power to put sense in the world, that which kept things in perfect order. *Logos* was the “Ultimate Reason” that controlled all (Guzik). John 1:1 was John’s answer to the Greek philosophers of that day. John was telling them who had learned what *logos* does that he was going to tell them who *logos* is. *Logos* is Christ.

John 1:14 testifies that “the Word became flesh and lived among us and we have seen his glory, the glory as of a father’s only son, full of grace and truth” (NRSV). John the Baptist testified that Jesus is the Son of God, the one he said would come after him. He baptized Jesus and had the privilege of seeing heaven open and the Holy Spirit descend upon Jesus in bodily form like a dove and to hear a voice proclaim, “You are My beloved Son; in You I am well pleased” (Luke 3:22, NKJV). In John 10:30 Jesus professed that he and the Father are one.

Another affirmation that Jesus is the Son of God comes from the Apostle Paul in Colossians as he gives testimony of the incomparable Christ:

The Son is the image of the invisible God, the firstborn of all creation. For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. He is before all things, and in him all things hold together. And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross. (Col. 1:15-20. NIV)

Our progressive revelation of God reveals that Christ was with God at Creation, that God in his diversity is being both Spirit and flesh, both Creator and Created, Father, Son, and Spirit, yet each diverse, yet unified in relationship with one another, and intimately involved in creation, setting the example for humanity.

### **Diversity in Creation**

Genesis 1-12 reveals God’s desire for diversity found as God *bara*—creates, shapes, forms—the *shamayim*—heavens, sky—and the earth; *erets* (STRONG’S Exhaustive Concordance of the Bible) land, creating distinct purposes and entities in the world by filling both forms, earth and heaven, with opposites, creatures that are the same

and different. They are created distinct from one another but placed in the same space to coexist, such as different fowls in the air but existing in the same airspace. Creatures swim in the seas. They are diverse from one another but exist together. God speaks and space is demarcated, heaven and earth, vegetation grows on the earth bearing fruit after its kind and lights in heaven, separating day from night, populating the space with stars, diverse lights in the heavens sky. In Genesis 1:17, God continues creating diversity, speaking, creating, gathering, separating, and multiplying. God is introspective and even speaks judgment on his performance and upon creation by stating that it is good. This is the work on the omnipresent, omnipotent God who judges even his own work over which he rules.

There is another creation account found in Genesis 2:4-25. This account does not outline creation by day but in a day, filling it with creatures from the earth, sea, and sky similar to the priestly account in Genesis 1, but focusing on humanity being created prior to all other creation. In the second creation account, Adam is made from the ground after God caused a mist to come upon the earth. Then God breathed life into him, causing him to be body and soul. In this creation account, woman is made from the rib of man after God causes him to fall into a deep sleep. She is Adam but also *isha*, different from Adam yet a part of him. God added more diversity to creation by creating her. Scholars say the J writers penned this second creation account. It reveals the Tree of Life, the Tree of Knowledge, and the Tree of Good and Evil. Ashley S. Johnson ‘observes a steady progression in the first five days of creation from lower to higher beings in Genesis from the insensate to the intelligent, from servitor to sovereign, all

touched in harmony by God's hand culminating in man [Adam], pure and innocent, the highest image of God... (Condensed Bible Cyclopedia)."

### **Diversity in the Tower of Babel**

On the sixth day, a being more diverse than the others was created because he was made made in tandem with God's own self in his likeness (Gen. 1:26). Prior to verse 26, the narrator has not mentioned any being other than God. However, God exemplifies diversity in himself by creating a being like himself. The "Let us" reference appears three other times in Scripture. Genesis 3:22 says, "Then the Lord God said man has become like one of us knowing good and evil," and Genesis 11:7 states, "Come and let us go down and confuse their language so they will not understand each other." In the third reference, humankind uses the same "let us" construction:

Let us make bricks and burn them thoroughly and build ourselves a city, a tower with its top in the heavens and let us make a name for ourselves. Otherwise we shall be scattered abroad upon the face of the whole earth.

The Lord saw that they were one people, with one language. He knew that their actions would only be the beginning of what they would do, and nothing they proposed to do will be impossible for them. God declared, "Come and let us go down and confuse their language there so that they will not understand one another's speech. So the Lord scattered them abroad from there over the face of all the earth" (Gen. 1:7 NIV). Terrence Freihiem says he believes that it was not the idea that the people had decided to build a temple tower, a ziggurat, that was the problem but that the objective of humanity was to make a name for themselves. Freihiem states their decision may signal an attempt to secure their future autonomy from God (412).

The last reference to *let us* is found in Isaiah 6:8: “And then I heard the voice of God saying, ‘Whom shall I send and who will go for us?’” In none of these references is it clear whether God was speaking to himself, a heavenly host, or angels. What is clear is that God has created a being in his likeness. Freihiem states that the *let us* language refers to an image of God as a consultant of other divine beings and that the creation of human beings provokes a dialogical act—an inner, divine communication rather than a monological one. Others are called to participate in the act of creation with God. Human beings are the result of consultation (Adam is used generically here). For Freihiem, humanity is created in the image of one who chooses to create in a way that shares power with others. This image of God functions to mirror God to the world, to be as God would be to the nonhuman, to be an extension of God’s own dominion (345). In a multicultural world, it is important for those of the dominant culture to remember that all are created to share power and not to usurp, enslave, or dominate.

In the Near East, the king was a designated representative of God’s ruling authority on earth. For Freihiem, Genesis 1 democratizes this royal image so that all humanity belongs to this sphere and interhuman hierarchical understandings of the image are set aside. Both male and female are so created (see Gen. 5:2), meaning that female images the divine as much as the male. The references for male and female to be fruitful in verse 28 acknowledges not only what they have in common but also what remains distinctive about them (345).

In these creation stories is an example of God’s intention for diversity in unification through relationship with him. The first divine words to human beings are about their relationship with one another and to the earth, not with God. A relationship

of caregiving; *rada*, and not dominion. Commonality and distinctiveness are appreciated and called upon to work together in order to produce fruitfulness, to multiply.

### **Diversity in the Table of Nations**

They did multiply. Genesis 10:1-32 is usually referred to as the table of nations because it relays an account of how the post-flood world came into being through Noah and his wife. This table of nations documents the origin of humankind coming from Noah's three sons—Shem, Ham, and Japheth. Verse 32 states that these nations were separated over the earth.

Shem's descendants are Semitic, inhabiting what is modern-day Iraq, Iran, and Saudi Arabia. The genealogy of Shem is split at the sons of Eber, from which comes the word *Hebrew*. God's plan to bless the human race by dividing the family into languages, locations, and leaders is further displayed and fulfilled as seen through Ham's descendants locating in North West Africa, the Northern coast of the Arabian Peninsula, and the Fertile Crescent of Egypt while Japheth's descendants fall into two groups settling in India and Europe, forming the Indo-European family of nations. Seventy nations dispersed throughout the earth by the plan of God to bring forth a diverse people who will glorify God—multiculturalism.

### **Diversity in the Covenant**

Genesis 12:1-3 is thought by many to be the key to the remainder of Genesis. It links the first eleven chapters to all the families of the earth in relationship with one another and with God. In these three verses, God commanded Abram to leave his country, his people, and his father's household to go a place God would reveal to him as he followed God. After commanding him to do so, God promised four blessings: He

would make Abram a great nation and bless him; he would make Abraham's name great; and, he would bless those who bless Abram. God sent Abram away from his familial relationship where the family group provided for one another to a nomadic situation where Abram was dependent upon his relationship with God and God's direction for his provision. Successful diversity cannot be achieved without God's direction. Therefore, after commanding Abram to leave, God would make Abram into a great nation and bless him. He promised that Abram's name would be great and that he would be a blessing. All those who bless him would be blessed and those that curse him would be cursed.

In Genesis 17, God changes Abram's name to Abraham and "calls him". Abraham's call was accompanied with this promise that he and his offspring would be blessed but also that God would use them as a blessing through all people of the earth. God's plan for humanity is to be mutual blessings. This statement affirms God's plan for the diversity of nations and is reaffirmed by God here in the explicit blessing of all nations on the earth. God's intent is that humanity all would be one family, which would become the nation of Israel.

Michael Patten outlines his argument for God's purpose for humanity to be a diverse family by referring to Robin Routledge's theory of centripetal universalism and centrifugal universalism. He states, "Centripetal universalism refers to those scriptures which refer to people other nations being drawn into the people of Israel. An example of this is found in Isaiah 2:3, "Many people will come and say, come, let us go up to the mountain of the lord, to the house of God of Jacob. He will teach us his ways so that we may walk in his paths" (Routledge 326). Whereas centrifugal universalism refers to those Scriptures concerning the people of other nations worshipping the God of Israel



within their own land, Malachi 1:11 is an example where God states that his name will be great among the nations from sunrise to sunset (Routledge 326-27). Walter Brueggemann in *Theology of the Old Testament* cites Isaiah 19:24-25 where the Lord Almighty said, “In that day Israel will be the third, along with Egypt and Assyria, a blessing on the earth. The LORD Almighty will bless them, saying, “Blessed be Egypt my people, Assyria my handiwork, and Israel my inheritance” (NIV; Brueggemann 520).” Brueggemann reflects that this statement pronounces a blessing on two of the most despised and cruelest enemies of Israel (Brueggemann 520). Israel is only one-third of those who are blessed or are God’s people. There are many more who will inherit the kingdom.

So far the literature indicates biblical references on multiculturalism (diversity and unity) as seen in the Old Testament in the book of Genesis through the Creator, Creation, the Tower of Babel, the Nations, and the Abrahamic Covenant. However, the New Testament is replete with references supporting that God’s divine plan for humanity is to be diverse, multicultural, and unified in Christ. This section will reference diversity and unity as impacted by Jesus.

### **Biblical and Theological New Testament: Diversity and Jesus Christ**

David Bauer gives a highly recommended rating on John Dominic Crossan’s *The Historical Jesus: The Life of a Mediterranean Jewish Peasant*. Crossan’s praised for his usage of employing cultural, anthropological history of first-century Mediterranean culture and literary criticism. Crossan’s Jesus emerges as one who represents a social and political response on the part of the peasantry to economic, religious, and political exploitation of the ruling classes. He states that Jesus sought to relieve the plight of the poor by proclaiming that God reigns on behalf of the poor (231). In that same work,

Crossan states that Jesus came in the beginning in performance and word, that Jesus was an unknown person from lower Galilee seen by the “cold eyes of peasants living long enough at subsistence level to know exactly where the line is drawn between poverty and destitution” (Bauer xi ). Crossan describes Jesus’ impact on the people:

[H]e looks like a beggar ... and speaks about the rule of God, and they listen at first from curiosity because they know all about rule and power, about kingdom and empire, but from the [underbelly side] in terms of tax and debt, malnutrition and sickness, agrarian oppression and demonic possession. (qtd.in Bauer xi)

This Jesus walks amongst the tombs and brings forth exorcisms. He heals, and sets free. The Jesus in Crossan’s work walked among the oppressed. He was baptized in the Jordan “to recapitulate the ancient and archetypal passage from imperial bondage to national freedom. Crossan’s vision of Jesus is one whose vision and social program sought to rebuild a society upward from its grass roots but on principles of religious and economic egalitarianism, with free healing brought directly to the peasant homes and free sharing of whatever they had in return (Bauer xii).” This Jesus is highly relational and crosses all socioeconomic boundaries to bring forth salvation to all. Jesus brought God near to all. Crossan’s Jesus does not relate himself as the Messiah or the Son of God, but his followers do as John irrefutably states in John 3:16.

We continue to see God’s will for multiculturalism as seen in Jesus Christ through John 3:16-18, which says that God loved the world so much that he gave his only Son in order to give eternal life to anyone who believed. Jesus told Nicodemus that no one has ascended into heaven except the Son of Man who descended from heaven. Jesus relayed that just as Moses lifted up the serpent in the wilderness so must the Son of Man be lifted up to give eternal life (John 3:13-14). In this statement Jesus relayed the salvific nature of

his death and then said God did this because he loved the world. Jesus was with God at Creation, so he knows the magnitude of love that God has for Creation. God's love for humanity is intimate. He kissed Adam with his breath of life, and Adam became alive in God. God is relation. He scooped Adam from the ground, sculpting him into a work of which he could be proud, making Adam in his image. Adam visited God during the day, and he provided for all of Adam's needs. He created Eden for Adam's comfort and Eve for his companionship. God placed them in Eden to dress it, to show them off. He was pleased with his creation. He was their Father. God so loved humankind that when they sinned and the death penalty for their sin separated them from his physical presence, God wrapped himself in flesh, descended from heaven to earth, and gave his only Son for the entire world's salvation. God holds nothing back and gives of himself completely. "For God so loved the world" (John 3:16) syntactically translates to say that God loved the world so much that he *gave*, emphasizing the act of the gift. The word *diddiomi* means gave. A more common expression at the time would be to use the word *sent, apostello*, but the text uses *gave*. Gail O'Day explicates that *diddiomi* seems to be used in 3:16 to underscore that the incarnation derives from God's love for the world as well as from God's will. According to O'Day, *kosmos*, translated the world, in John, refers most often to those human beings who are at odds with Jesus and God (1:10; 7:7; 15:18-19). The term here suggests that God gave Jesus in love to all people but that only believers accept the gift. According to John, God's gift of Jesus, which culminates in Jesus' death, resurrection, and ascension, decisively alters the option for the world. O'Day goes on to say that the gift of eternal life through Jesus Christ is salvific to the believer or death to the unbeliever (552).

The word *agapao* is used to describe the attitude of God for his Son (John 3:16; 17:26; Rom. 5:8). *Agapao* “love” can be known only for the action it prompts. God’s love is seen in the gift of His Son, ... It was the exercise of the Divine will in deliberate choice made without assignable cause which lies in the nature of God himself” (Vines Deut. 7:7-8). Jesus’ presence as the Incarnate Word confronts the world with a decision to make. O’Day refers to what she calls John’s “realized eschatology” (557), meaning God’s judgment of the world is not a cosmic future but underway in the present initiated by Jesus coming into the world. However, Jesus’ offering his own life through his death, burial, and resurrection makes eternal life possible for those who believe.

Jesus was God’s only begotten son. He gave his only son. He had no other. It is a phrase used in the Septuagint, the same term used with Abraham when he was asked to sacrifice his only son. This act is the sacrifice of a parent to give up that which can not be replaced. God made that sacrifice so that humanity might be reunited, reconciled back to him. If God did not intend to have multiculturalism, then salvation would only come to the Jew, but Christ died for all. Everyone can inherit eternal life through faith.

God’s desire for inclusiveness is seen in Paul’s letter to the Galatians as a result of missionaries who questioned Paul’s way of evangelizing the Gentiles. There were Jewish Christians who deeply revered the Mosaic Law and wanted to welcome Gentiles into the church if they were circumcised. Since Jesus was the Messiah of Israel, Gentiles who wanted to share in the benefits brought on by his kingdom had to become descendants of Abraham through the covenant God brought to Abraham through circumcision. Paul was not unfamiliar with this thinking because he had been zealous in practicing the Mosaic Law to the point of persecuting and killing all those Christians who taught in its defiance.

However, Paul had received a revelation by God that Paul was not persecuting Christians but persecuting God. He came to realize that the Law was only a means of highlighting right from wrong and that God sent his Son into the world for humanity's sins; therefore, salvation is not dependent upon people's works in keeping the Law but on the magnificent gift given to all through Christ Jesus. The Greco-Roman household was *paidagogos* where a slave watched over the young son of the household to keep him out of trouble until he reached maturity. The Law functioned as a *paidagogos*, serving a temporary role until the appearance of Jesus Christ ("Letter of Paul"). Paul deduced that a person is not justified by works through circumcision and keeping the Law but by faith.

In Galatians 3:24-29, Paul says in Christ we are made free:

But now that faith has come, we are no longer subject to a disciplinarian, for in Christ Jesus you are all children of God through faith, that there is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female, for all of you are one in Christ Jesus.

He repeats this to the church in Colossians 3:11: "Here there is no Gentile or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all" (NIV). Ellicott's Commentary for English Readers explicates the words *Greek* and *one* in the following manner:

Greek—The spread of the Greek race through the conquests of Alexander, their ubiquitous presence, and the use of the Greek language as a universal medium of communication, led to the name "Greek" being applied to all who were not Jews. "Jew and Greek" is intended to be an exhaustive division of the human race, just as "bond or free," "male and female." (Gal. 3:28-29)

This verse marks the immense stride made by Christianity in sweeping away the artificial distinctions that had been the bane of the ancient world and prevented any true feeling of

brotherhood springing up in it. Christianity, at one stroke, established the brotherhood and abolished the distinctions (Ellicott).

Paul believes this because of his revelation of who Christ is in God. In Colossians 1:18-23, Paul affirms again that all races have been reconciled through Christ's death on the cross:

He himself is before all things, and in him all things hold together. 18. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. 19. For in him all the fullness of God was pleased to dwell, 20. and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross. 21. And you who were once estranged and hostile in mind, doing evil deeds, 22. he has now reconciled in his fleshly body through death, so as to present you holy and blameless and irreproachable before him-23. provided that you continue securely established and steadfast in the faith, without shifting from the hope promised by the gospel that you heard, which has been proclaimed to every creature under heaven. I, Paul, became a servant of this gospel. (Colosians 1:18-23)

Paul refers to Jesus Christ as the image of the invisible God, the first born of all creation, ~~and~~ for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. It is through Christ that which is invisible is made manifest. God is seen through Christ. Christ is the image of God. Moses asked to see the glory of the Lord and God said that no man could see his glory and live so he placed Moses in the cleft of the rock as he walked by and covered him with his hand as his glory passed removing his hand so that Moses could see his back. (Exodus 33:18-23) Whereas God showed Moses his hind parts on Mount Sinai, we are able to see God's full glory in Christ Jesus. This glorious gift has been given to us from God.

### **Diversity as Seen in the Acts of the Apostles**

In Luke's Acts of the Apostles, the second of his two-volume work, Luke recounts the story of the Life of Jesus and retells the story of the inception and growth of the early church in the broadest theological context: The Plan of God. For Luke, in Acts, he describes God's plan of salvation for the Gentiles. Luke recounts that God embraces, empowers, and even seeks out relationship with people of different nationalities in Judea and Jerusalem throughout the uppermost coast, meaning throughout the entire world. Luke extends Jesus' words found in Luke 4:18 [ and Isaiah 61] "the Spirit of the Lord is upon me for he has anointed me to preach the gospel to the poor... and "I will pour out my Spirit upon all flesh" to include the disciples and the early church. This revealed the soteriological role of the Spirit.

Darrell Bock, in *The Theology of Acts*, believes that John's use of scripture, involves 5 basic themes and supports the new community's claim to their heritage of God as revealed in Moses and the Prophets. This realization of the promise in Christ and community allowed the community to claim an ancient heritage although it was a new expression of what originally was a Jewish hope. Bock sees Luke proclaiming that Christ's position is the inclusion of the Gentile and the possibility of Israel's rejection. For Bock, Luke's axioms are grounded in God's design in history and the centrality of Jesus' plan, promise, and fulfillment are prominent (41).

In the same book, Ben Witherton, author of "Salvation and Health in Christian Antiquity: The Soteriology of Luke-Acts in Its First Century Setting," believes Luke's understanding of salvation is placed under a broader Jewish Hellenistic setting in which the word group carries this worldly association. Salvation has its source in God and its

content is largely expressed in terms of present blessings, including forgiveness, but the future dimension is not lacking. Some may say that Luke is anti-Semitic, Witherton feels Luke's vision is universal, embracing both Jews and Gentiles (Witherton III).

Luke begins unveiling how God's universal plan for full inclusion of all humanity in God's promises in Acts 2:1-13. The disciples are all together in one place on the day of Pentecost when suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the tongues as the Spirit enabled them. While this occurred, Jews from every nation under heaven had come to Pentecost, heard the sound and rushed together in bewilderment because although they were Parthians, Medes, and Elamites, residents of Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene converts and Jews from Rome, Cretans, and Arabs they heard these Galileans in their own tongue. The entire community was baptized into the realm of the Spirit. The disciples had been instructed to wait for the Holy Spirit by Jesus: apparently it was foretold that it would be on the day of Pentecost for Luke says, "when on the day of Pentecost had come" as though it were an anticipated waiting. Pentecost literally means fifty. It was used by Diaspora Jews for a day-long harvest festival more commonly known as the "Feast of Weeks" (Shavuot) and scheduled fifty days following Passover according to Exodus 23:16. From the sixteenth of the month of Nisan (the second day of the Passover), seven complete weeks, i.e., forty-nine days, were to be reckoned and this feast was held on the fiftieth day. The manner in which it was to be kept is described in Lev 23:15-19 and Num. 28:27-29. Besides the sacrifices prescribed for the occasion, every one was to bring to the Lord his "tribute of a



free-will offering” (Deut. 16:9-11). The purpose of this feast was to commemorate the completion of the grain harvest. Its distinguishing feature was the offering of “two leavened loaves” made from the new corn of the completed harvest, which, with two lambs, were waved before the Lord as a thank offering (Easton). Robert Wall in the *New Interpreters Bible* believes that Luke’s staging of the outpouring of the Spirit and miracle on Pentecost could be explained by the subsequent list of nations since Pentecost was one of three pilgrimage feasts when the entire household of Israel gathered in Jerusalem to celebrate the goodness of God toward the nation (Wall 253).

The scripture says, they were all gathered together and they received the gift of the Spirit together. Although the Holy Spirit is a gift given to individuals, it is not privately given. Each of us have access to the Holy Spirit. Walls believes the reference to them all receiving the Spirit is Luke’s way of emphasizing that it is the same Spirit as the distinguishing mark of a people belonging to God. When the Spirit descended, it was noisy, alerting all that it had arrived. Clearly this in breaking of heaven, visiting humans is an alarming event. Luke says that that it was like the sound of a mighty rushing wind, an illusion to the life giving breath God breathed into man and he became a living soul. This Holy Spirit will give humanity life and unity with God again. The Holy Spirit’s appearance as tongues of fire is similar to the symbolism used in the Old Testament when prophets were called to do God’s work. This fiery presence is just what God’s ambassadors need to do God’s work. In J. R. Levison’s work, *The Spirit in the First Century Judaism*, he states that the Spirit is not just for missionary proclamation but also The Spirit gives extraordinary insight to those it fills. The Prophet who is filled with the Spirit of prophecy is able to set aside the processes of human intelligence such as

conjecture and guesswork and replace them with “true” knowledge a divinely inspired intellect (Levison 114-21, 245-46).

The people to whom the Spirit comes are ~~to~~ devout Jews. The church’s proclamation comes from the devout, significantly to the nations and through the nations. Luke’s hyperbole captures it by saying “every nation under heaven.” All are present to hear and to witness the fulfillment of God’s faithfulness to Israel and humanity.

Each of these nations heard God proclaimed in their own language. Luke could have written or rather God could have divined that God gave each the ability to speak a different language, but the Spirit does not require that you learn another language. The Spirit breaks down all barriers and is able to speak and to be heard by all. From this explosion, the Trinitarian ministry of the church began.

Acts continues with stories of ~~the~~ heaven breaking down the barriers that divide Jews and Gentiles; stories about Cornelius and Peter in acts 10:1-48 where Peter is commissioned by the same God whom he profusely expounded about in chapter 2 to carry the gospel to a Gentile Cornelius. To prepare Peter for this revolutionary act ,God gives Peter a dream in which he sees a great sheet descending from heaven. It contained all kinds of four footed animals as well as reptiles of the land and fowls of the air. A voice appears to Peter telling him to “get up, Peter, kill and eat”. Peter recants, “Surely not, Lord? I have never eaten anything impure or unclean,” and the voice spoke two more times to Peter. As he is wondering about the vision, the Spirit alerts him that three men are looking for him and he is to go downstairs and go with them. The men tell Peter that they are there on behalf of Cornelius, a righteous God-fearing man, who is respected by all the Jewish people and that he wishes Peter to come to his house. While at his house;

Peter shares the word with Cornelius and baptizes him. Now all barriers are broken. In his September 2015 lecture at Asbury Theological Seminary, Dr. Seamands cites this example of how the disciples engaged and their offspring will engage in “the mission and ministry of *Jesus Christ*. A ministry of the Son, to the *Father* through the *Holy Spirit* for the sake of the church and the world.

### **Diversity as Seen in the Book of Revelation**

Two hundred seventy-five of the four hundred and four verses show allude to a literary style more adopted from Palestinian Judaism. It is more accepted that John was a Palestinian Jewish Christian who fled the Diaspora as a consequence of the first Jewish revolt against the romans (66-730 C.E.) The Book is the revelation of Jesus Christ which God gave John to show his servants (1:2). The book is filled with apocalyptic imagery as John reveals mysteries of a transcendent world soon to come. Jesus Christ not only reveals himself, but also, a New Heaven and a New Earth. There are parallels to the book of Genesis. Instead of a flood destroying the world, we have a fire which will destroy the world. Only eight people from one family were saved after the flood. However, when the Book of Revelation culminates with the salvation of nations, fulfilling God’s purpose to bring a multicultural, multi-ethnic, diverse world in unity with God through Jesus Christ.

In chapter seven, John sees a multitude of people from every nation— a number no one is able to count. He states “after these things, I looked and behold a great multitude which no one could count from every nation and *all* tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes and palm branches *were* in their hands; 10 and they cry out with a loud voice, saying, Salvation to our God who sits on the throne, and to the Lamb ( *NASB Rev. 7 9-12* )”. And when asked

who they were John was told they are those who have come from great trial and have washed their robes in the blood of the lamb. He is told that they minister before the Lord day and night. His informant tells him, that “the Lord spreads his tabernacle over them and they no longer will be hungry, thirsty, or hot because who is in the center of the throne will give them the water of life; God will wipe every tear from their eyes (*NASB Rev. 7: 15-17*).” In this passage, the palm branches represented the Feast of the Tabernacle which celebrated God’s provision for his people. According to John, there will be a day when all of God’s people will be together as one worshipping the Son for the great things he has done in bringing all of his children to live in the New Heaven and the New Earth. What a day of rejoicing that will be. John says in the 22<sup>nd</sup> chapter this city is called the New Jerusalem.

Very few biblical scholars doubt the existence of multi-ethnic groups within the bible. The debate seems to occur when these different cultures come in to contact with Christianity. The discussion immediately becomes how do we make them like us. The only way we have conceptualized unity is through homogeneity. However, it has always been that the dominant culture is able to maintain their culture and all others have to assimilate, enculturate, inculcate, integrate, or be annihilated or humiliated. The dominant culture gets to decide which liturgy we will embrace and what traditions we will uphold.

As mentioned earlier, the first anthropologist observed culture via secondary sources such as travelogues and books. In order to make meaning of why groups differed, they built on the biological theories like Charles Darwin which suggested that societies evolved from simple to more complex in progressive evolutionary stages (Howell and Paris 28). This approach to culture created an idea that ~~there are~~ some societies possess a

greater or lesser degree of “culture.” It establishes a stratum or class system for culture. The Online Etymology Dictionary defined culture in the “mid-15c., as “the tilling of land,” from Middle French culture and directly from Latin cultura “a cultivating, agriculture,” figuratively “care, culture, an honoring,” from past participle stem of colere “tend, guard, cultivate, till” (see colony)”. The figurative sense of “cultivation through education” is first attested c. 1500. The meaning “the intellectual side of civilization” is from 1805 (Online Etymology Dictionary) . These early definitions of culture refer to intellectual refinement. A “unilinear” cultural evolution explanation resulted in its authors, northern European’s, possessing the “highest culture”. Others were less evolved (Howell and Paris 28). Howell and Paris posit that “cultured societies” were those advanced in technology, democracy, and those who held the highest complex religion as a believe, and commitment to scientific atheism (Tylor 28). This evil, old culture belief negatively impacted the way in which individuals, not only thought of others, but also of their superior selves. This evolutionary, superior mandate crept into Christianity. Nineteenth century polygenesis—belief that different humans appeared all over the earth, and who were created at separate times—appeared. Howell and Paris believe this unilinear cultural evolution supported Christianity in as much as it dove tailed what the believe of human origin beginning with a single creation. However, it also supported cultural superiority and perpetuates the idea that one culture is more superior, or enlightened, or favored over another. These race theories were the foundation of much biological study to support biological superiority in the races. Advocates of eugenics, proponents of slavery, discrimination, and even the Nazis used these theories to support their viewpoints. In the book *Concepts of Culture: A Christian Perspective*, Howell and

Paris state that Christians fought against eugenics, slavery, and Nazism and yet inadvertently advanced the cultural superiority ideology by theologizing, to follow Christ also means to adapt a high culture or advanced culture. Some Christians believe they have preferential treatment and are the dominant culture because of their relationship with God in Christ.

However, our biblical and theological research supports that God, Jesus Christ, and the Holy Spirit do promote a preferential predilection for humanity to come into the Oneness of Christ Jesus. This is evident in the priestly prayer Jesus prays prior to his crucifixion in John 17: 20:

I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, 21. that they may all be one. As you, Father, are in me and I am in you, may they also be in us,<sup>\*</sup> so that the world may believe that you have sent me. 22. The glory that you have given me I have given them, so that they may be one, as we are one, 23. I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. 24. Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world.

25. 'Righteous Father, the world does not know you, but I know you; and these know that you have sent me. 26. made your name known to them, and I will make it known, so that the love with which you have loved me

may be in them, and I in them (*The Holy Bible New Revised Standard Version*)

This prayer reveals eternal life and a relationship with God the Father for the disciples of Christ; however, Jesus Christ's Crucifixion and Ascension makes salvation available to all humanity. The whole counsel of the Word of God reveals God is love and God's reconciling love is available for all creation. His preference is that all might be saved in Christ Jesus. Jesus asked his disciples to participate ~~with~~ in the reconciling act as further revealed in Matthew 10:7-8 and Matthew 28:18-20. Matthew 10:7-8 states: "And as you go, preach, saying, 'The kingdom of heaven is at hand.' 8 Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you received, freely give." (*The Holy Bible New Revised Standard Version*).

Matthew 28 states:

18. And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19."Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 20. teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age". (*The Holy Bible New Revised Standard Version*)

In summary, evidence of multiculturalism is a divine inspired state of society throughout the Old Testament and the New Testament. It is seen in the diversity and unity, personhood and inter relationship of The Trinity among God the Father, Jesus the Son, and the Holy Spirit, in the Covenant with Abraham, the Tower of Babel, the works of Paul in the book of Acts, eschatology, ecclesiology, missiology, and soteriology. This researcher also believes that a defining theological foundation for multiculturalism cannot be done without a definition for culture that begins with Christ and ends with our

understanding of the unity of Christ and humanity as described in John 3:16,— for God so loved the world that he gave his only begotten Son that whosoever believes in him might have eternal life (*The Holy Bible New Revised Standard Version*). Christ's redemption is for all so that we might be one with Christ and one with the Father and the Holy Spirit. When asked what is the greatest commandment, Christ's tells us in Matthew 22:37-40:

37. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38. This is the first and great commandment. 39. And the second is like unto it, Thou shalt love thy neighbor as thyself 40. On these two commandments hang all the law and the prophets.

This scripture coupled with Matthew 28:18-20:

18. And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19."Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 20. teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age". (*The Holy Bible New Revised Standard Version*)

becomes a litmus for multicultural competency. Loving God is the prerequisite for fulfillment and obtaining the posture to love one's neighbor as oneself. The love of God comes from God to us. God is love. God's nature is love. Love cannot exist outside of God. John Wesley's notes on 1 John 4:8 argues that "God is often styled holy, righteous, wise but not holiness, righteousness, or wisdom in the abstract, as He is said to be love: intimating that this is...His reigning attribute, the attribute that sheds an amiable glory on



all His other perfections” (Wesley, John Wesley's Explanatory Notes on the New Testament).

In order to come to the knowledge of God, God’s prevenient grace has been our forerunner in Christ Jesus and the Holy Spirit, making it possible for us to know God. This grace exposes our sin and need for God’s salvation. In *The Works of John Wesley*, John Wesley wrote:

All the blessings which God has bestowed upon man are of his mere grace, bounty or a favour; his free undeserved favour; favour altogether undeserved; man having no claim to the least of his mercies. It is free grace that “formed man out of the dust of the ground, and breathed into him a living soul” and stamped on the soul the image of God, and put all things under his feet.” This same free grace continues to us at this day, life and breath and all things. There is nothing we are or have or do which can deserve the least thing at God’s hands. All our words, thou, O God! has wrought in us, These, therefore, are so many more instances of free mercy; and whatever righteousness may be found in man, this is also the gift of God”. (*Wesley, The Works of John Wesley*)

Unconditional love for God means all thoughts, will, intellect, and actions are governed by the Holy Spirit. Mildred Bangs Wynkopp eloquently states it this way, “To be committed to a theology of love” is Wesleyan (Wynkopp 101). Loving God with all our heart and our neighbor as ourselves is multicultural competency. In order to love God, one must have a transformation. A transformed heart is necessary to love God. The bible says the heart is deceitful. who can know it. God searches the heart and we are to ask God

to help us see what is in our hearts (Jeremiah 17:9). Charles Wesley penned “O for a Heart to Praise My God”. Its lyrics ask for a heart that is humble and clean. The pleading for God to search our hearts is emblematic in many of our Christian songs. Inspirational gospel songwriter Thomas Dorsey pleads “Search Me Lord.”

Turn the light from heaven  
On my soul  
If you find anything  
That shouldn't be  
Take it out and straighten me  
I want to be right  
I want to be saved  
I want to be whole...

Keep me in your care. (Dorsey)

A contemporary Christian band Jonah 33, lyrically states it similarly:

Search me, know me, try me and see  
Every worthless affection hidden in me  
All I'm asking for  
Is that You'd cleanse me, Lord

Create in me a heart that's clean  
Conquer the power of secret shame  
Come wash away the guilty stain  
Of all my sin...  
Search me, know me, try me and see  
Every worthless affection hidden in me  
All I'm asking for Is that You'd cleanse me, Lord. (Jonah33)

As seen in scripture and song, self introspection is an integral component of our relationship with God. It takes God to show us what is truly in our hearts and it definitely takes God to help us remove those things that would prohibit us from seeing our neighbor as ourselves. Introspection is a key component of multicultural competency. “Self Awareness” is also thought to be a key component to developing cultural competency in

organizations. Psychotherapist Nathaniel Branden is quoted saying awareness is the first step change and the second is acceptance (Branden).

### **Cultural Competence**

Although The National Center for Cultural Competence, and the Georgetown University Center for Child and Human Development identifies twelve multidisciplinary definitions for cultural competence, they identify Terry Cross et al.,'s 1989 definition as establishing a solid foundation from which all others have adapted. However, the definition has been adapted over the past fifteen years, yet the "core concepts, principles and framework remain constant and universal applicable across systems (Curricula Enhancement Series). " Below are a six of the twelve definitions they list as having sound research and analytical frameworks.

Lavizzo-Mourey, 1996, CEO of the Robert Johnson Foundation and her team adapted the Cross cultural competence definition to include and integrate "beliefs and cultural values, disease incidence and prevalence, and treatment efficacy". This definition is significant because these three areas usually are not considered. When considered, are considered separately.

Denoba, MCHB, 1993 developed a cultural competency definition is defined as a set of values, behaviors, attitudes, and practices within a system organization, program, or among individuals and which enables them to work effectively culturally. It highlights that cultural competency is a long-term commitment. Additionally, at the systems and program level, the definition identifies a need for policy making, infra-structure building, program administration and evaluation, the delivery of services and enabling supports, and the individual. This definition requires a look at mission statements, policies,

procedures, and administration to address racial/ethnic health disparities and access issues surrounding health education and promotion of needs assessment protocols.

Tervalon & Murray-Garcia, 1998, adapts the definition to include cultural humility in which there is an ongoing commitment and active lifelong process with patients. This definition addresses the “lack of trust” issue minorities have toward caregivers.

Betancourt, Green, and Carillo (2002), sought out to address racial/ethnic disparities in health in the United States. After researching and concluding that cultural competency may be a way to address disparities, they developed a definition of cultural competency, identified key components for intervention, and developed a practical framework for implementation. For them, “Cultural competence in health care describes the ability of systems to provide care to patients with diverse values, beliefs and behaviors, including tailoring delivery to meet patients’ social, cultural, and linguistic needs” (Cultural Competence in Health Care: Emerging Frameworks and Practical approaches).

The National Center for Cultural Competency (NCCC), 1989 adapted the Cross et al. model requiring organizations have a set values and principles and demonstrate behaviors, attitudes, policies, and structures that enable them to work effectively cross-culturally. They also have to have the capacity to 1) value diversity 2) conduct self-assessment, 3) manage the dynamics of difference, 4) acquire and institutionalize cultural knowledge and 5) adapt to diversified and cultural contexts. Incorporate the above in all aspects of policy-making, administration, practice and service delivery, systematically

involve consumers, and families and communities. NCCC believes cultural competence is a skillset developed over time.

Terry Cross et al. 1989, in a seminal work entitled “Towards a Totally Competent System: A Monograph on Effective Services for Minority Children Who Are Severely Emotionally Disturbed of Care”, developed a definition and a system to gauge individual and organizational cultural competency. Although there are many definitions used across professions, most have expanded on this core set of values and operational standards. In this seminal work, Cross et al. define the word culture and competence and provide a continuum of reactions toward cultural differences ranging from Cultural Destructiveness to Cultural Proficiency. Additionally, Cross et al. identify five essential contributing factors for an organization to progress toward cultural competency. This research has adapted this model for the Cultural Competency Continuum Survey used in this research.

Cultural competence is defined as “a set of congruent behaviors, attitudes and policies that come together in a system, agency, or among professionals and enable that system, agency, or professionals to work effectively in cross-cultural situations” (Cross, Terry L., Marva P. Benjamin, and Mareasa R. Isaacs). For Cross et al., it is not sufficient for an individual to be culturally competent. The system and agency must also accommodate, facilitate, promote, and train for cultural competency within their system and among external federal, state, community, and culturally recognized community organizations. A congruency must exist among the attitudes of practitioners and the internal structures within organizations in order to be effective and, therefore, promote cultural competency. It’s important to see how Cross has expanded the anthropological approach to culture to include organizations and their effectiveness. Although awareness

is the first step of change, however, just like “faith without works is dead (James 2:20) so is cultural awareness without a response to the new found cultural awareness. Cross et al. incorporates both the awareness and the necessary cultural competency developmental identifiers.

Culture is used to imply the integrated pattern of human behavior that includes thoughts, communications, actions, customs, beliefs, values and institutions of a racial, ethnic, religious or social group. Competence is used because it implies having the capacity to function effectively. A culturally competent system of care acknowledges and incorporates—at all levels—the importance of culture, the assessment of cross-cultural vigilance towards the dynamics that result from cultural differences, the expansion of cultural knowledge and the adaption of services to meet culturally-unique needs (Cross, Terry L., Marva P. Benjamin, and Mareasa R. Isaacs 28).

Their cultural competency continuum is used to help individuals assess their actions, thoughts, and feelings about our cultural differences. Feelings about cultural differences range in six categories: Cultural Destructiveness, Cultural Incapacity, Cultural Blindness, Cultural Pre-Competence, Cultural Competence, and Cultural Proficiency. These six states allow one to identify how closely they are to cultural competency and to help them gain the cultural practices to make them more effective in caring for different cultures.

Cross et al. developed the monograph, “to increase the system of care towards African Americans, Asians Americans, Hispanic Americans, and Native Americans. These populations were targeted because “historically they have had limited access to

economic or political power and have for the most part been unable or not allowed to influence the structures that plan and administer children's mental health care system"

(iii).

The *March 26, 1966* issue of *The Oshkosh Daily Northwestern* cites the Chicago (AP) quote by Civil Rights activist and Pastor, Reverend Dr. Martin Luther King. Reverend Dr. King critiques the abysmal status of health care in the United States provided for Negroes. Reverend Dr. King is quoted as saying "of all the forms of injustice in the United States the inequality in health care administered to Negroes is the most unjust and inhumane because it leads to death."

In 2011, the United States Department of Health and Human Services produced a fact sheet called *Disparities in Healthcare Quality Among Racial and Ethnic Groups* describing the continued inequitable treatment in health care among minorities in the United States. Their findings showed that minorities were treated with less urgency for urgent matters. It reported incidents such as Blacks are less likely to receive antibiotics for pneumonia symptoms within the first six hours of a hospital visit. In others words, they go untreated. Blacks are less likely given life sustaining antibiotics during a heart attack. Obstetrical instrument assistance is less likely offered to Asian women during delivery. These occurrences were 1.5 times the rate of their White counterparts (Services). Given the same complications during delivery, Asian women are given less instrumental assistance with their birthing than White women. Asian women are thought to be able to endure more pain and, therefore, are not assisted with complicated births. Black women are not given palliative care at the same rates because it is believed that they can endure pain. Why do Health Care systems fail minorities in equal treatment and

quality of care? The research documented earlier correlates with the thought that there are some conscious and unconscious prejudices that take place regarding different cultures. Some of the prejudices have been woven into the national fiber of our country and are systemically reinforced in our organizational design and governance because they were created by people with a unilinear perspective. Cross et al. indicate that institutions must make efforts to identify and assist their employees in assessing their cultural bias. Additionally, institutions must be self policing in order to make their service delivery systems culturally appropriate and palpable.

The monograph reveals that a self policing culturally competent care system has the following five elements:

1. Value diversity
2. Have the capacity for cultural self-assessment
3. Be conscious of the dynamics inherent when cultures interact
4. Have institutionalized cultural knowledge; and
5. Have developed adaptations to diversity (Cross, Terry L., Marva P. Benjamin, and Mareasa R. Isaacs 5)

These five elements lie upon a set of core values such as: a system that recognizes the family as defined by “culture” is the “primary system and preferred point of intervention, agency staffing reflective of the community, individuals and families make different choices based on cultural forces, clients have to be bi-cultural which causes a unique set of mental health issues... (vi) “ These elements and values must be adopted if services are to be helpful.

Self policing coupled with self assessment helps organizations to move along a continuum of cultural competence which improves diagnosing and treating clients appropriately, effectively, and efficiently. Psychologically healthy individuals would not want to be labeled racist or prejudice. The truth is that all human beings pre-judge



situations through the lens of their national, social, family, and personal experience “both” before” “consciously” and subconsciously. These cultures and subcultures create our worldview attitudes. Because they are our worldviews, it is not easy to gauge whether they create equity for us or others. In 1976, a commercial promoting Light welterweight five-time gold medalist Sugar Ray Leonard showed Leonard and his young son surrounded by screaming fans. A television announcer asked his son how he felt about the “World Champ” and his son replied, “oh him, he’s just my dad”. His worldview attitude consisted of the “World Champ” as a loving parent and an ordinary guy.

The six attitudes or feelings that Cross et al. have identified— Cultural Destructiveness, Cultural Incapacity, Cultural Blindness, Cultural Pre-Competence, Cultural Competence and Cultural Proficiency— help us assess our worldviews and inspect how they impact our world.

According to Cross et al., “culturally competent agencies are characterized by acceptance and respect for different. They work to hire unbiased employees, seek advice and consultation from the minority community, and actively decide what they are and are not capable of providing to minority clients... Further, culturally competent agencies understand the interplay between policy and practice and are committed to policies that enhance services to diverse clientele” (32).

### **Cultural Destructiveness**

Cultural destructiveness represents the most negative amongst those on the continuum because it represents the attitudes, policies, and practices that are destructive to cultures and to individuals within the culture (29). The Page Act of 1975 is an example of how destructive attitudes toward culture can affective individuals. The Page Act is the

first anti-immigrant law in the United States. It was sponsored by Congressman Horace F. Page who is quoted as saying he wanted to “end the danger of cheap Chinese labor and immoral Chinese women.” The Act impacted Chinese women seeking entry into the U.S who were labeled as “prostitutes.” Chinese men who immigrated to the U.S. were not allowed to have their wives reunite with them (NAPAWF 2).

### **Cultural Incapacity**

Cultural Incapacity reflects those agencies who are not intentionally seeking to be culturally destructive, however, but due harm because of their racial superiority beliefs of the dominant group (30). These agencies are highly discriminatory and practice segregation and discrimination. They disproportionately allocate resources on the basis of whether people “know their place.” They believe in the supremacy of the dominant culture (30). Cultural incapacity is the second step on the cultural competency continuum.

### **Cultural Blindness**

Those institutions who have Cultural Blindness support the belief that culture and color have no impact on individuals. They believe that all are the same and should be treated the same. They hold an assimilationist viewpoint. The services they create are so ethnocentric that they are useless for anyone except those who have assimilated. These organizations disavow cultural strengths and encourage cultural assimilation. “Outcome is usually measured by how closely the client approximates a middle class, non—minority existence. [However], “institutional racism restricts minority access to professional training, staff positions and services (30).” These organizations institute policies and provide resources that are appropriately culturally sensitive. For instance, some policies may not include the cultural ‘communal’ viewpoint. In this viewpoint, the

individual does not exist but rather the community exists. These organizations lack the cultural sensitivity to understand their client not just the individual but also their cultural community. The clients as well must be included in the equation.

### **Cultural Pre-Competence**

Cultural pre-competence begins a positive end of the continuum. Agencies in this space realize their cultural deficiencies and adapt training, hiring practices, and policies to try to remedy their cultural insensitivities or inadequacies. These agencies are characterized by their desire to have a commitment towards civil rights. However, most professional staffs have been trained by the dominant society's frame of thinking and, therefore, often perpetuate racism inherent and many other societal systems (30).

### **Cultural Proficiency**

This cultural attitude is the highest on the continuum. These organizations hold culture in high esteem. They are culturally proficient organizations which seek to add to the knowledge base of culturally competent practices by" conducting research, developing new therapeutic approaches based on culture, and publishing and disseminating the results of demonstration projects" (32). Cross et al. believe that attitudes, policies, and practices are three major areas wherein development can occur and must occur if agencies are to move toward a cultural competence attitude change that is culturally impartial. Practices become more congruent with the culture of the client from an initial contact through termination. Whether or not an organization has positive movement along this continuum is a result of how the organization allows its policies and practices at every level to reflect cultural competency. This includes participation and awareness of cultural attitudes and movement toward cultural competency for the

“agency board members, policy-makers, administrators, practitioners, and consumers. All must participate in cultural competency” (33).

Cultural competency has become an operational norm across mostly all professions. However, the discussion is not without passionate responses. Psychologists believe one reason that passions elevate surrounding multiculturalism is that the discussion cannot be engaged without having a discussion about race. Derald and David Sue provide a scenario in the opening of *Counseling the Culturally Diverse Theory and Practice* where a professor is feeling annoyed at a Latina social work graduate student. The following scenario is taken from the discourse between the professor and the student. The Latino graduate student interrupts the professor partway through his lecture on family systems theory where he was discussing a case analysis of a Latino family in which the 32-year-old daughter was still living at home and could not receive her father’s approval for her upcoming marriage. The case worker’s report suggested excessive dependency as well as “pathological enmeshment” on the part of the daughter. The Latino student interrupted because she felt that the assessment was “culture bound.” She stated that “counseling therapies aimed at helping family members to individuate or become autonomous units would not be received favorably by many Latino families.” She shared that she has also been told that Asian Americans would also find great discomfort in the value orientation of the White social worker. The professor agreed that the client’s race, family, and cultural background should be considered, however, it’s “clear that healthy development of family members must move toward the goal of maturity and that means being able to make decisions on their own without being dependent or enmeshed in the family network (34). The student continued by stating that

he was making a value judgment based on seeing a group's value pathological. The student continued to state that the case worker was culturally insensitive to the Latino family and stated that the social worker did not appear culturally competent because to describe a Latino family member as excessively dependent, fails to note the value placed on the importance of the family. She went on to state that the social worker seems to have

“hidden racial biases as well as difficulty relation to cultural differences.” The professor cautioned the student in calling someone racist. He became very passionate and raised his voice while stating:

I want all of you [class members] to understand what I'm about to say. First, our standards of practice and codes of ethics have been developed over time to apply equality to groups. Race is important, but our similarities far exceed differences. After all there is only one race, the human race! Second, just because the group might value one way of doing things, doesn't make it healthy or right. Culture does not always justify the practice! Third, I don't care whether the family is red, black, brown, yellow, or even white; good counseling is good counseling. Further, it's important for us not to become myopic in our understanding of cultural differences. To deny the importance of other cultural human dimensions such as sexual orientation, gender, disability, religious orientation, and so forth is not to see the whole person. Finally, everyone has experienced bias, discrimination, and stereotyping. You don't have to be a racial minority to understand the detrimental consequences of oppression. As an Irish descendent, I've heard many demeaning Irish jokes, I bet my ancestors certainly encountered severe discrimination when they first immigrated to the country. Part of our task, as therapist, is to help all her clients deal with these experiences of being different. (Sue and Sue 4)

Derald and David state that the professor's discomfort with discussions about race may be because of the “embedded or nested emotions” that he has been culturally conditioned to hold (Counseling the Culturally Diverse Theory and Practice 6). One cannot discuss culture without discussing race. ~~And~~ race is the one discussion Americans do not want to have. Cultural awareness and acceptance impacts client care. Unexamined

personal biases severely impact and can impair client care (Cross, Terry L., Marva P. Benjamin, and Mareasa R. Isaacs 5) and mental well being.

There were three to four thousand Native Hawaiians, however, when colonist came to Hawaii: they brought syphilis and diseases which killed off the majority of native Hawaiians. According to the 2010 United States Census, there are approximately 146,000 native Hawaiians worldwide (Census). Native Hawaiians are people who are born in Hawaii or have some Hawaiian parentage. “[Native]” Hawaiian, with a small “n” are native Hawaiians who have fifty or more Hawaiian blood quantum. There are about 1.2 million people who claim native Hawaiian and other cultural mixes where they self identify as Native Hawaiian. Multiple Cultural groups have contributed to Hawaii’s minority majority state status as the result of the diverse cultural groups who immigrated to Hawaii prior to statehood. As evidenced by the Terry Cross et. al., Cultural Competency Continuum, Cultural Blindness, and Destructiveness decreases as we interact across cultures frequently.

### **Cultural Groups in Hawaiian History**

John F. McDermott and Naleen Naupaka Andrae are the authors of the text *People and Cultures of Hawai’i: The Evolution of Culture and Ethnicity*. The text is built upon their earlier 1980 volume *People and Cultures of Hawai’i: A Psychocultural Profile*. The text gives a history of Hawaii’s uniquely different ethnic cultural identity. Additionally, it includes an examination of the makeup of each cultural identity telling, a story of of how these cultures were able to live together to form America’s most multicultural society.

Each cultural story is told by ~~told~~ by a representative of that cultural group so that people are able to tell their own story from their cultural perspective. This is done because it is the Hawaiian way.

The authors contrast how America interacted with immigrants versus how Hawaiian's acted toward immigrants. The first European settlers of the Americas dealt with native populations, they encountered confrontation and domination toward indigenous people. Moreover, young America imported blacks as a slave class for its labor and treated them inhumanely. America also denied citizenship and social mobility to both native and imported groups. They recall the impact of how America classified humans by race into subcategories with Whites being superior to others. Skin coloring was used as an immediate identifier.

McDermott and Naupaka speak about America adopting an assimilation model or "melting pot model" to protect its standards of civilization. To describe what assimilation meant, they tell a story about Henry Ford.

"When immigrants completed their training at the Ford plant in Detroit, Henry Ford would host a large ceremony for his immigrant employees. He would ask them to come to the event dressed in their native costume and parade them off a mock gang plank onto a stage and into a tunnel called the "Melting Pot". Soon the employees would emerge as newly minted Americans dressed in identical suits waving an American flag. The change in dress symbolized the change in values and beliefs. Their costumes would be burned so that they would know they were true Americans now" (Perea 1997).

This was the social construction of Whiteness for the times.

Conversely, Naupaka writes that in the early ninetieth century arriving White minority were received by the indigenous native population with Hawaii's own cultural concepts of inclusiveness called Aloha (love, affection, kindness, compassion), lo'kahi (Harmony, agreement, unity), and ohana ( extended family or clan)" (McDermott and

Adrade 131). Newcomers were immediately welcomed into the ohana. Haole, from America, Great Briton, France, and Russia came to Hawaii as merchants and farmers. Shortly afterwards, Hawaii became a constitutional monarchy which prohibited slavery. “Whenever any slave entered Hawaiian soil they became free (138)”.

When the plantations began to grow, plantation owners imported labor from Asia. They mistreated them causing them to work long hours. Hawaiians refused to work the fields because of their connection to the a’ina, (land) and their gods. Because they refused, a “lazy Hawaiian” stereotype emerged. This stereotype still persists today.

The following is their account of immigrant arrival to Hawaii. Chinese immigrants were the first group to arrive in 1852. Portuguese immigration began in 1878. In 1885, the Japanese immigration began. In 1900, Okinawan and Puerto Rican immigrants arrived. Koreans arrived in 1903. In 1909, Filipino immigration began. ~~And~~ in 1924, the Exclusion Act restricts immigration to the United States. Japanese continued to immigrate to Hawaii in 1924. In 1941, Martial law was enacted as World War II began. In 1945 armed forces, White and Black, arrived in Hawaii. In 1945, Samoan immigration began.

The authors recount that in 1959 the United States began the illegal occupation of Hawaii overthrowing the monarchy and illegal imprisonment of Queen Liliuokalani. The 1960’s brought Post Korean War prisoners and the second Korean immigration arrived along with Thai immigration. In 1970, a second Chinese immigration occurred. This time the Chinese arrived from Taiwan and Hong Kong. In 1975, Vietnamese immigration began. Cambodian refugees arrived in 1978 and in 1986 Marshallese and Chuukese immigration began (McDermott and Adrade).



Immigrants were welcomed whole heartedly. In Hawaii, the term to describe people was ethnicity and not race. Adrade thinks of race as a sociopolitical construction. Adrade describes ethnicity to be a broader dimension of human nature that goes beyond ancestry, blood quantum, and physical differences. Ethnicity includes both the concept of kinship or external relationships and a concept of the inner self called identity—uniting the past with the present and the future. This shift was made possible because, in contrast to a melting pot, Hawaii promoted the Hawaiian “accommodation” Stew Pot model. The Stew Pot model accepts differences between ethnic groups and celebrates each ethnic groups’ cultural rites as all of their own cultural rites. They intermarried and did not make any differences between the new “ethnoculture” that was formed. The bloodlines that once were boundaries gave way to kinship ties and skin color was not an issue because everyone became brown, blended, or hapa as a new culture was formed. Even the languages blended and Pidgin emerged as a common English dialect that crossed the language boundaries among all these races that worked in the plantations allowing workers to talk with one another.

This is why Hawaii is so unique. Everyone truly is related to two or three other ethnic groups (Fujikane). The evolution from race to culture was made possible because of Hawaiian Kingdom principles of kinship instead of the “drop of blood” law that America observed to quantify Blacks. Rather they became unified because of the psychological and cultural change that occurs when people are in close proximity living with Aloha and pono, (righteousness) (McDermott and Adrade) and ho’oponopono (setting it right) (Shook). “Ho’oponopono is a complex system for maintaining harmonious relationships and resolving conflict within the extended family” (Shook 1).

Hawaiians were once healthy as they practiced their beliefs in spiritual healing. University of Hawaii American Studies Professor Stannard's 2011 research reveals there were between 800,00 and 1 million native people in Hawaii when Captain Cook came from Europe. However, his sailors brought tuberculosis, syphilis, and other diseases decimating the Hawaii population. One century later, only fifty thousand native Hawaiians remain alive. According to *Hawaiian Health Justice and Sovereignty*, "although people living in Hawaii live approximately longer than any other state; age eighty-two for women and age seventy-six for men, Hawaii mortality rate is much higher, age seventy-two for women and age sixty-five for men. Additionally, Hawaiian infant mortality rate is staggering. Hawaiian infant mortality more than doubled the state average" (Stannard 325).

Death for infants between one and four years of age is triple the state figure -- and so on through early adulthood. In every age category up to age thirty, the Hawaiian death rate is never less than double and often is triple the equivalent general mortality rate than in America. "With just under twenty percent of the state's population, Hawaiians account for nearly seventy-five percent of the state's deaths for persons less than 18 years of age. Only after age seventy does the Hawaiian mortality rate fall below the state average -- and that is because at that point there are relatively few Hawaiians left to die: after seventy years of age". These statistics have health professionals racing to try to find ways to save the Hawaiian lives (Eshima).

The United States Department of Health and Human Services has devoted an office of Minority Health to assist in compliance with cultural competency to assist Hawaiians. However, Hawaiians want to reclaim their own competency in Ancient

Hawaiian Healing. Good Pastoral care encompasses physical and psychological wellness. Therefore, this Literature Review will look to the professional field of Health and Human services to ascertain how it engages culturally diverse clients. Additionally, health and education are two areas in which ethnic language groups perform poorly on national standards.

### **Professional Use of Multicultural Competency**

#### **Cultural Competency in the United States Department of Health and Human Services**

The office of Minority Health recognizes that the increasingly complex ethnicities, races, and linguistic groups present challenges within the health care delivery system in the United States. It recognizes that both the health care provider and the client bring a unique set of learned behaviors and patterns to the interaction (OMH). The two must find a way to transcend those experiences so that the best health care experience is provided. The Office of Minority Health has adapted the Cross et al. definition of culture and competency, however, they include linguistic competence. “Cultural and linguistic competency are a set of congruent behaviors, attitudes, and policies that come together in the system, agency, or among professionals that enable effective work and cross cultural situations (OMH).” Linguistic competency is necessary in order to provide service deliveries in the preferred language and or modes of the population served. The language service delivery must be understood by not only persons with limited English proficiency but those who have low literacy and are not literate. Linguistic competency also reinforces that limited English proficiency does not mean that an individual is limited in

intelligence. There is a tendency for service providers to think that someone is unintelligent because they do not speak English proficiently (Goode. T.D. & Dunne).

The National Center for Cultural Competence at Georgetown University assists the Office of Minority Health in their linguistic conceptual framework, models, guiding values, and principles. Adapting the Cross et al. definition, they expanded the framework model to all activities: “Cultural Competence: Definition and Conceptual Framework, Culturally Competent Guiding Values and Principles, Linguistic Competence: Definition, guiding values and principles for language access (Goode. T.D. & Dunne)”.

Since Hawaii is a majority minority state, federal agencies in Hawaii focus on cultural competency as a means to eliminate disparate treatment toward minorities. Health and Education are two prominent areas of focus because disparity is overwhelmingly inequitable and visible. Both of these fields contribute to how citizens will contribute to society at large.

### **Cultural Competency in Health Care**

In 1999, Congress requested that the Institute of Medicine (IOM) assess the extent of the disparities in the type of healthcare treatment received by racial and ethnic minorities versus non-minorities in the United States. IOM was also charged to evaluate the sources of the racial disparity and recommend policies and practices to ameliorate the inequities. Culminating from that study was a book written by Brian Smedley, Adrienne Smith, and Alan Nelson entitled *Unequal Treatment: Confronting Racial and Ethnic Disparities in Healthcare*. In addition to outlining the egregious differences in health care services administered or available to minorities versus non-minorities, they also saw a correlation in the way healthcare providers interacted with patients because of their lack

of cultural training (Smedley). In order to ameliorate the problem, the authors recommended that health professionals should be more representative of the minority communities which they serve. The focus groups resoundingly stated that patients felt as though their caregivers were not concerned, would not listen to them, and talked down to them, making them embarrassed and fearful to ask questions. At the time of the report nearly fourteen million people were not proficient in English. It only makes sense that medical treatment is offered in other languages. The fourteen million people represent cultures different than white American. According to the 2000 U.S. Census Bureau, thirty-three percent of the U.S. population identified themselves as members of a racial or ethnic group. By 2050 minorities will be fifty percent of the projected population in the United States (Quality). According to the *2010 National Healthcare Quality and Disparities Reports*, “racial and ethnic minorities are more likely than non-Hispanic Whites to be poor or near poor. Hispanics, Blacks and some Asian subgroups are less likely than non-Hispanic Whites to have a high school education.”

Each of these racial and ethnic groups have cultural rites and norms that are vastly different from those found in the American system. For many racial and ethnic groups, familiar patterns and symbols which orient human beings have been lost and life is very confusing and stressful (Geertz, *In The Interpretation of Cultural Systems*) .

The study also concluded that patients and health care providers could both benefit from culturally appropriate education programs. Education programs would help to improve patient knowledge of how to access care and improve their ability to participate in clinical decision making. However, it is a culturally biased ideology that

presupposes if one understood Western modalities, racial and ethnic groups would prefer them to their cultural norms.

Moreover, Smedley, Smith, and Nelson recognize that “the greater burden of education, lies with the provider... cross-cultural curricula should be integrated early into the training of future healthcare providers and practical, case-based, rigorously evaluated training should persist through practitioner continuing education programs (Smedley)”.

Hawaii was one of the participants in the original study.

### **Cultural Competency and Hawaiian Health Care Systems**

In 2000, Brach and Fraser wrote an article entitled *Can Cultural Competency Reduce Racial and Ethnic Disparities? A Review and Conceptual Model* in the Medical Care Research and Review (MCCR). It identified nine cultural competency techniques which could theoretically improve client care and reduce disparity in ethnic and racial health care treatment. The nine techniques are: interpreter services, recruitment and retention policies, training, coordinating with traditional healers, use of community health workers, culturally competent health promotion including family/community members, immersion into another culture, and administrative and organizational accommodations. All of the improvement techniques relate to language and cultural disparity.

In 2002, IOM and the Liaison Committee on Medical Education (LCME) called for all healthcare providers and medical schools to train providers in culturally competent caregiving and delivery systems. The Department of Native Hawaiian Health at the John A. Burns School of Medicine began the quest to define and develop a cultural competency curriculum (Kamaka, Paloma and Maskarinec). A team of six representing cross disciplines medicine, social work, cultural anthropology, public health, nutrition,

and administration) set out within the Native Hawaiian community to seek answers. Researchers learned that Native Hawaiians like sharing their information face to face instead of through surveys or telephone calls. This allowed them to be able to discern the character of the inquirer. The team identified five primary themes and four secondary themes. The primary themes were: 1). customer service related issues, 2). respect/caring for the patient (trust issues, sensitivity to fears), 3). interpersonal skills of the provider (listening, communicating), 4). thoroughness of care (knowledge of patient, follow-up); and 5). issues around cost of medical care. Their secondary needs centered around having practitioners know more about their history and culture (Kamaka, Paloma and Maskarinec).

Other studies like *Pacific Islander's Failure On Health Care Management* reflect the same findings that Hawaiians don't trust their physicians and find them culturally insensitive (Koholokula 281-291). Additionally, they prefer more holistic, family centered approaches to health care (Kamaka, Paloma and Maskarinec). Furthermore, physicians disclosed their need for more cultural training. Native Hawaiians suffer from the highest age-adjusted death rates for all causes of death as well as from cardiovascular disease, diabetes, cancer, and perinatal conditions (Braun). Paul Pedersen Visiting Professor Emeritus Syracuse University and visiting Professor at the University of Hawaii concurs by reminding professionals "since all behaviors are learned and displayed in a particular cultural context, the culturally competent counselor must address the client's cultural context" (The Making of a culturally Competent Counselor: Online Readings in Psychology and Culture)". Psychologist, anthropologist, sociologist, and educators continue to identify the preponderance of bias in the administration of services

by individuals who are not culturally competent and self aware. Cultural competency not only affects the psychological and physical well-being of minorities but also the socioeconomic future of minorities. The field of education makes it abundantly clear there is a correlation education, and success. There is a correlation between student self-esteem and how knowledgeable educators are about their own psychological make-up and beliefs about their students and how well students perform.

Hawaiians lag the nation in education. Not because Hawaiians are less intelligent, but rather the Hawaiian culture is an oral culture tied to the *aina*. Hawaiian religion believes there is power in words. Chants are thought out carefully before spoke because Hawaiians believe words have power and set the gods in motion. Reclaiming educating their youth in Hawaiian learning methodologies is a part of self determination.

### **Cultural Competency in Education**

For far too many minorities, education is the “seat at the back of the bus.” “More than sixty years after *Brown versus Board of Education* and the United States School systems are still separate and unequal... According to Lindsey Cook of *Data Mine*, the number of multi-racial students is expected to grow to forty-four percent (Cook)“. Yet education is the bridge from poverty to middle class. How do we change the outcome?

Pablo Freire in the *Pedagogy of the Oppressed* speaks about the banking education concept of our educational systems. He likens the education system to teaching students to concentrate most on holding the vault of information entrusted to them so much so that they become less and less critical thinkers and able to transform the world (Freire). For him, the student teacher relationship involves the teacher narrating and depositing and the student listening. The student simply becomes a receptacle of the



narrative without acquiring the skill to think for themselves. The teacher then becomes the oppressor by subjecting the unthinking student into a state of ignorance...

“Implicit in the banking concept is the assumption of a dichotomy between human beings and the world; a person is merely in the world, not with the world or with other; the individual is a spectator, not re-creator. In this view the person is not a conscious being (*corpo consciente*); he or she is rather the possessor of a consciousness; an empty “mind” passively open to the reception of deposits of reality from the world outside. (Freire 247)

Freire used literacy to change the worldview of the helpless. He developed a concept of “problem posing education” in which the student and the teacher both engage in acts of dialective enrichment from each other (Freire 247). However, not everyone agrees. Some feel that the problem posing dialectic education undermines the authority of the teacher and the freedom that Freire posits is an illusion because there is a necessary authority that is needed in order to teach (Micheletti).

African Americans, Hispanics, American Indians, Pacific Islanders, and some Asian American subgroups are disproportionately represented in the lower socioeconomic ranks resulting in lower quality schools and in poorer paying jobs (Smedley 6). Twenty percent of the US children over the age of five speaks at least one other language other than English when they go home (Multicultural Education in a Pluralistic Society, 8th Edition). According to the US Census Bureau, by the year 2020 more than 40 percent of all children will be of color. Despite this phenomena, professional educators are not growing in diversity at the same rate (Bureau, Fact Finder ) Eighty-five percent of the teaching staff is White in America. Forty percent of schools have no teaching staff members of color.

Approximately thirteen thousand teachers are employed by Hawaii Department of Education (2008 Okamura). Japanese are the largest reported group. Although the largest majority of students in Hawaii are Hawaiian mixed with other races, there does not appear to be as much tension among these groups as there are with those who are not local, “haole” or more specifically White teachers (Howard 3). Eurocentric values interwoven within the confines of Hawaiian lives provide barriers of access and ultimately barriers to success for many ethnicities who have not bought into cultural universalism.

In 2009, it was proposed by the Achieve’s American Diploma Project that high school students should study “foundational works of American literature” like the Gettysburg Address and the meaning of common idioms and classical and biblical allusions (Kippen)“. Hawaii is one of the forty-five Common Core State Standards (CCSS) states. CCSS mandate is to promote universal mathematics and language arts standards designed to reflect the skills necessary in the real world. Hawaii State Department of Education defines it as the knowledge and skill students need to succeed in college careers when they graduate (Education). One salient question that arises with a Common Core State Standard in Hawaii’s context is “who defines the content of the common core?” As teams define cultural competency one problem that arises is that still, the dominant voice is defining what culture means for individuals within their own culture. Those who object to cultural competency and core standards of performance wonder from whose narrative will education be taught. One of the opportunity areas with cultural competency in education is trying to determine who controls the narrative. U.S. Secretary of Education in a Martin Luther King speech stated that “ education is the new

civil rights of our generation”... because it is the only truly effective weapon on our nation’s long war on poverty” (Ballasy). However, native Hawaiian Kamoëa, believes this approach is not best for Hawaiian children who have been underrepresented.

Not only have Hawaiians been underrepresented in education but in the ability to determine their own leadership as well. In an April 2016 article for the *Activist Post* entitled *Hawaiian Natives Move One Step Closer to Declaring Sovereignty from U. S. Government*, Carey Wedler reported that “Hawaiians initiated an historical election that may grant them sovereignty from the United States and the state of Hawaii, itself, after well over a century of colonial rule. More than 95,000 indigenous people will elect delegates to a constitutional convention, scheduled for this winter, when they will work to create a government that serves and represents Native Hawaiians — the only group of indigenous people in the United States currently restricted from forming their own government.”

The Hawaiian Sovereignty movement is political and cultural. Some Hawaiians want to become an independent nation and determine their own destiny separate of U.S. involvement. This is another reason why clergy ministering in this environment need cultural competency skills to navigate these diverse leadership waters. There are over fifty sovereignty groups in Hawaii. This review of business literature on global leadership competencies can assist pastors to navigate the unforeseen currents of diversity.

### **Cultural Competency in Global Leadership**

Cultural competency for global leadership was selected because leading is a necessary pastoral ministry skillset. “Planning and leading” are Elder responsibilities identified in the United Methodist 2012 Book of Discipline ¶ 340. Global leadership

particularly was selected because global leaders require the same cultural competency as leaders in multicultural environments. Leadership cultural competency is so important that the top ten companies—Proctor & Gamble, GE, IBM, Unilever, Intel, McDonald's, 3M, and HP— all have cultural competency requirements for their management personnel. Additionally, Daniel Ayala, Global Remittance Chair of Wells Fargo, states cultural competency is necessary in order to execute a business strategy in the twenty-first century (Ayala). Business giants like GE also concur. In a Sloan Management Review interview at MIT, Jack Welch CEO of GE is quoted as saying,

“The Jack Welch of the future cannot be me. I have lived in the United States my entire career. The next head of GE will be somebody who spent time in Bombay, Hong Kong, in Buenos Aires, ...we have to send our best and brightest overseas to make them global leaders if we are to survive. (Molinsky qtd. pg.21-32)

Jack believes the new CEO must be culturally adaptive and more representative of global thought leadership if they are to succeed. One of the largest business consulting firms, PricewaterhouseCoopers, concurs.

PricewaterhouseCoopers' fourteenth Annual Global CEO Survey (2011) *Growth Reimagined Prospects In Emerging Markets Drive CEO Confidence*, states “bridging the global skills gap is the top global business priority. The survey reveals that global skills are not just necessary for those leaders who have international assignments but are necessary for all leaders because the everyday workplace has become so culturally diverse. Corporations are trying to play catch-up to train employees to have global competence. Leaders are expected to be able to perform across all global markets. The American Management Association of New York posits that “sixty two percent of firms

around the world report having global leadership development programs, training, assessments...” (American Management Association 2010).

The American Management Association conducted a research of 939 companies who all conclude that cultural competency is a necessary skill. They all offer a myriad of global leadership experiences, however, fifty percent of them report they are not effective in producing global leaders (Caligiuri and Tarique 1). Likewise, in 2010, IBM surveyed seven hundred of its human resource managers who stated developing global leaders for the future is the number one business capability to create accomplished businesses in the future (IBM).

However, in the American Management Association study, IBM’s leadership cultural competency was rated as the firm’s least effective capacity. Developing models to define how to achieve global leadership competency, or cultural competency, has been a mammoth of an undertaking (Caligiuri and Tarique).

Institutions such as Regent University and Kwantessential teach courses to alert business leaders to global, country by country business etiquette and business protocols which vary from country and region. They know that an entire business negotiation can hinge on something as simple as what to place on your business card or when or whether it is appropriate to give your business card or business lunch etiquette. Knowing whether lunch is a time of relaxing or whether it is a time to close a deal is quintessential. Gift giving, attire, communication style, communication topics, greetings, and negotiations differ across the world and must be brought into cultural context (Kwantessentials). The global business leader must be able to defer to the cultural context of the business environment and forego his or her preference.

Paula Caligiuri from the Human Resource Management Department, School of Management and Labor Relations, Rutgers University and Ibraiz Tarique from the Lubin School of Business, Pace University, conducted a study to assess how dynamic cross-cultural competencies are “whether through individual immutable personality traits or through cross experiences or both”. They conclude:

Analyzing data from a sample of four hundred twenty global leaders (matched with two-hundred supervisors), we found a combined effect of personality characteristics (extraversion, openness to experience, and lower neuroticism) and cross-cultural experiences (organization-initiated cross-cultural work experiences and non-work cross-cultural experiences) as predictors of dynamic cross-cultural competencies (tolerance of ambiguity, cultural flexibility, and reduced ethnocentrism). These competencies, in turn, are predictors of supervisors’ ratings of global leadership effectiveness. Our study suggests that developmental cross-cultural experiences occur through both work-related and non-work activities. The results suggest that both selection and development are critical for building a pipeline of effective global leaders. (Caligiuri and Tarique)

Caligiuri and Tarique based their study upon the research assumptions that dynamic cross-cultural competencies are those that can be acquired or enhanced through training and development (O’Sullivan, 1999; Shaffer, Harrison, Gregersen, Black & Ferzandi, 2006) (qtd. in Caligiuri and Tarique 2). Their research consisted of “three competencies unique to leadership in a global or multicultural context: 1). Reduced ethnocentrism or valuing cultural differences, 2). Cultural flexibility or adaptation and 3). Tolerance of Ambiguity— all of which were validated as competencies related to cross-cultural knowledge absorption” (Kaye, Kayes, & Yamazaki, 2005), predictors of performance among expatriates (Shaffer et al., 2006), and global leader skills (Maznevski & DiStefano, 200) (qtd. In Caligiuri and Tarique 2). These three competencies are in

alignment with the cultural competence, cultural proficiency, and pre-competence attributes in the Cross et al. Cultural Competency Continuum.

Oahu United Methodist Churches minister in this deeply complex and diverse environment.

### **Multicultural Ministry in Hawaii United Methodist Churches**

#### **Delimited by this Research**

The Hawaii District of the United Methodist Church consists of ~~are~~ forty churches in the Hawaiian Islands, Guam, and Saipan. Thirty-eight of the churches have at least two different Ethnic Language Groups worshipping together. Each church has one Senior Administrative Pastor and one Ethnic Language Group Pastor for each Ethnic Language Group represented. Each congregation has equal lay representation on the Administrative Council of the Church. Each Language Group operates autonomously of the other group(s). They conduct separate rites and rituals for their constituency. ~~And~~ they fundraise independently of one another. Most of them share the operational expenses of the Church. Some churches hold joint services periodically where the service is conducted in English.

Although these churches reside in a multicultural setting with diverse cultures in the pew, the services are not truly multicultural. There is no inculcating or accommodations made in the liturgy. On joint Sundays each Ethnic Language group will sing a song in their native language but there is no real synergizing of congregations. Hence, Ethnic Language Groups perform all ceremonial rites for their congregation.

Although there is no cross cultural worship per se, there still are vast cultural differences among the congregants that worship in the English language group. There

may be 10 different cultural groups worshipping together in the pew, but they all are experiencing a Western liturgy, teaching, or preaching event. However, congregants do want to experience worship in ways that are relevant and meaningful to them.

Conversely, many pastors are unfamiliar or unwilling to perform certain relevant ceremonies. There is a lot of literature about creating multicultural churches; however, they do not discuss how to accommodate rituals for diverse cultures.

### **Review of the Chapter**

This chapter has reviewed the etymology of the word culture and how the very impetus of the words has held negative connotations for those who were not elite. This definition persisted not just in the secular world but also in the Christian world. It helped shape nations, institutions, and classes. Although secular and theological thought is changing as revealed by this literature review, many laws and beliefs are built upon these adverse constructs.

The purpose of this research is to see if pastors need cultural competency in order to effectively minister to their congregations. Chapter three will discuss the results to survey questions exploring the answer to that question.



## CHAPTER 3

### ANALYTICAL FRAMEWORK OF THE PROJECT

This chapter describes the methodologies used in the data collection and data analysis process. A triangulation mixed methodology design was utilized, integrating four data collection instruments: A Cultural Competency Continuum Questionnaire, Semi-Structured Focus Groups, Semi-Structured Focus Group Individual Interviews, and Pictorial and Narrative analysis. These four instruments allowed a comparative analysis of themes, patterns, consistencies, inconsistencies, and insights. Utilizing this methodology increased my confidence to make assertions despite a small sampling.

#### **Nature and Purpose of the Project**

Hawaii is a majority minority state. Twenty-three percent of Hawaii's residents report multi-ethnic backgrounds, twenty-eight percent Asian, twenty-four percent White, Native Hawaiian, or other Pacific Islanders, eight percent Hispanic, 1.6 percent Black or African American, and three percent Alaskan or Native American. Each ethnic group has very distinctly different cultural rituals, dress, theology, gender roles, social hierarchies, communication styles, work ethics, relationships to space, time, community, nature, and "non-locals." The state of Hawaii encourages these differences and promotes the preservation and proliferation of each culture. Most of these cultural differences are very foreign to clergy appointed to Hawaii. Although some clergy have served in cross cultural appointments, none of them have pastored churches where there are multiple Polynesian, Asian, and Hawaii congregants worshipping together, practicing their culturally adapted liturgies and diverse social structures. These clergy receive appointments to Hawaii churches as the Senior Administrative Pastors who have

oversight for the growth and integration of the English language and all other Ethnic Language Groups. They may not have a clue about the cultural, sub-cultural, and worldviews of the congregants with whom they are trying to disciple and unite. Consequently, most often the appointment results in significant emotional trauma for both pastor and members.

Because non-local pastors and their administrators believe that Hawaii is no more unique than pastoring any church in the California Pacific Conference, once very competent, successful non-local pastors who are appointed to Hawaii they may become ineffective. They were neither able to relate to their congregants nor their congregants to them. This research proposed two things: 1). To utilize cultural informants to reveal how compatible their culture and cultural practices are with mainland ministry practice and 2) Ascertain if clergy need cultural competency training in order to minister in Hawaii United Methodist Churches. The United Methodist motto is Open Doors, Open Hearts, Open Minds; however, many Hawaii cultural informants encounter closed doors, hearts, minds, and an unwillingness to understand a different way of praising Christ Jesus.

### **Research Questions**

Research questions were developed to gather statistics regarding the status of pastoral cultural competency and the possible need for multicultural competency for clergy engaging in ministry in Hawaii in the United Methodist Church. Questions 1-4 on page four of the Cultural Competency Continuum Questionnaire provided demographic information about the participants. Questions 1-28 on the Cultural Competency Continuum, questions 2-7 on the Semi-Structured Lay Leader Focus Group Interview

Questionnaire, SSLFG question 8 on the Semi-Structured Pastor Focus Group Interview Questionnaire, SSPFG were knowledge questions. Questions 1,3,6 and 8-10 on the Semi Structured Lay Leader Focus Group Interviews, SLFG questions 1-7, and 9-11 on the Semi-Structured Pastor Focus Group Interview, SSPFG questionnaire were questions identifying participant's socially constructed opinions about their cultural practices.

These questions helped me identify pastor multicultural competency and the differences and importance of cultural practices as disclosed by cultural informants.

### **Research Question #1**

What is the status of the clergy's multicultural competence? This question was addressed with questions 1-30 with the Cultural Competency Continuum administered to Senior Administrative Pastors.

### **Research Question #2**

Do pastors perceive there are differences in administering the pastoral offices of preacher/teacher, pastor/counselor, manager/leader and officiant of pastoral rituals such as: funerals, weddings, Baby's First Luau, etc., in Hawaii's context? If so what is the difference? These issues were in addressed with the Pastor Semi-Structured Focus Group Interview Questionnaire under questions 3-7, and 9-11 were addressed under questions 1-6 and 8-10 on the Semi-Structured Lay Leader Focus Group Interviews, SSLFG, and Semi-Structured Lay Leader one-on-one interviews, SLFG1.

### **Research Question #3**

Do congregants perceive a difference in how "non-local" pastors administer the pastoral offices of preacher/teacher, pastor/counselor, manager/leader and officiant of pastoral rituals; funerals, weddings, baby first birthdays, etc., in Hawaii's context? If so,

what is the difference? These pastoral practices were addressed under all the questions on the Semi-Structured Lay Leader Focus Group, SSLFG the Semi-Structured Lay Leader Focus Group Interview, SLFG1.

### **Ministry Context(s) for Observing the Phenomenon**

Oahu County, Hawaii is the context for this project. Oahu County is where most of the United Methodist Churches in the California Pacific Conference are located. Churches were selected to participated based on strict criteria. The church must have one English speaking congregation and two or more Ethnic Language speaking Groups co-worshipping with them in the same church location. Additionally, the Ethnic Language Groups must have a pastor who conducts worship and ministry in their native language. Eighty-three percent or 5/6 of the English Language Group Pastors are non-local pastors. The majority of them are not able to speak or understand “Pidgin” (Hawaiian Creole) or indigenous languages of the congregants of the other Ethnic Language Groups co-worshipping with them. Non-local English speaking pastors are unfamiliar with the rituals and festivals and cannot find a common theology for many of the rituals and practices their congregants hold dear. Neither are they able or aware of the rituals pastors are expected to perform or attend in this context. Moreover, they are not aware of the Christian theological significance involved in these celebrations. Likewise, they lack the cultural competency and sensitivity to build church community, relationships, and theology which facilitate individual, church, and community growth

## **Participants to Be Sampled about the Phenomenon**

### **Criteria for Selection**

Because the research was about cultural competency, only churches on Oahu in the United Methodist Church which have at least two different Ethnic Language Groups speaking groups worshipping together, sharing a central budget, and considered to be one church body were selected. Each Ethnic Language Group must have a pastor and an Ethnic Language Lay Leader or Lay Representative.

### **Description of Participants**

Senior Pastors were selected because they have administrative oversight for the church administration and the unification of all language groups. “Lay Leaders” from each church were selected as they had been selected by the church to represent their lay cultural group. Lay Representatives from each Ethnic Language Group were included in as much as, sometimes the Lay Leader is a congregant from the English language group and may not be familiar with the cultural practices of the other Ethnic Language Groups and can not express how the different cultural groups feel about certain issues. Therefore, they were included to ensure that Ethnic Language Groups had a voice in the research. Churches which held the most diversity with two or more Ethnic Language Groups worshipping together were selected because they would possibly codify if cultural competency is necessary for pastor’s to pastor in Hawaii’s context.

Participant ages range between thirty and seventy-five years of age. Participant cultural backgrounds were White, Hawaiian, Hawaiian Pacific Islander mix, Tongan, Korean, African American, Tahitian, and Samoan.

### **Ethical Considerations**

Data integrity is crucial to the credibility of the outcome in this study. As a result, I carefully followed ethical procedures to facilitate an atmosphere of ‘Aloha’ (warm friendliness, peace, and righteousness), ‘ohana’; (family, unity), and transparency.

### **Procedure for Collecting Evidence from Participants**

John Caswell’s *Research Design Qualitative, Quantitative and Mixed Method Approaches Second Edition*, was used to inform the mixed methodology for the research. For this proposed intervention study, I used a triangulation mixed methods design which included both qualitative and quantitative data collection instruments. Mixed methods approach allowed for “pragmatic knowledge claims and collect both quantitative and qualitative data sequentially” (Caswell 21). Therefore, this research comprised four types of data instruments: A Cultural Competency Continuum Survey Questionnaire, Semi-Structured Focus Group Interviews, Semi-Structured Focus Group Individual Interviews, and Pictorial and Narrative Analysis. All of the instruments were designed for this research project.

The Cultural Competency Continuum Questionnaire was designed modeling Terry Cross’ Cultural Competence Model which uses four types of attitudes reflective of cultural diversity and plots them along a continuum of cultural competence: 1). Cultural Destructiveness, 2). Cultural Incapacity, 3). Cultural Denial, 4). Cultural Pre-Competence, 5). Cultural Competence, and 6). Cultural Proficiency (Cross, Terry L.,

Marva P. Benjamin, and Mareasa R. Isaacs). The characteristics were assigned a five point Likert ranking varying from Strongly Disagree to Strongly Agree. Questionnaires were selected as an instrument because they are able to capture knowledge, facts, and opinions. The Cultural Competency Continuum Survey CCS includes demographic, knowledge, and opinions of cultural informants from their social constructivism.

(Appendix A)

The Semi-Structure Focus Group Interview questions for Pastors and Laity included opinion, knowledge, behavior, descriptive, and interpretive questions. Focus groups were useful in allowing participants to collaborate and to explore their feelings deeper in a group setting. In *Qualitative Research A Multi-Method Approach to Projects for Doctor of Ministry Thesis*, Tim Sensing suggests semi-structured interviews as a way the interviewer can predetermine questions and yet allow interviewees the freedom to expound to other related topical areas (Sensing 107). The semi-structured interview Questionnaire included open ended questions to facilitate participant narration and descriptions (Appendix B and C).

Participants gave their opinions and shared in their knowledge. One crucial point is that the knowledge participant shared is their “knowledge” and narrative from their worldview. A salient point of cultural competency is that cultural informants relate their own narrative for their personal truth. Knowledge questions “ask for specific information possessed by the interviewee. Even if the information is not ‘true,’ it is what the interviewee believes to be factual” (Sensing 87-90). Sensing describes descriptive, interpretive and opinion questions in the following manner. Descriptive questions “ask for more information about an action, a phenomenon, or a behavior” (87). On the other

hand, interpretive questions “advance tentative interpretations of what the respondent has been saying and asks for a reaction.” Behavior questions “ask about what people have or have not done.” Opinion questions “move beyond actions and behaviors and explore why from the interviewee’s perspective”. Feeling questions “seek to understand how this person feels and is emotionally affected by an issue, action, or subject”. Finally, “demographic questions ask about age, occupation, education, or any number of standard background questions that describe identity characteristics” (Sensing 87-90).

The CCCS was delivered via email for those who have a computer and hand delivered with a self addressed stamp for those who do not own a computer or are not computer literate. Two Semi-Structured Focus Group Interviews were conducted at two different churches. One Semi-Structured Pastor Focus Group, SSPFG and one Semi-Structured Lay Focus Group, SSLFG. All participants received the questionnaires aforetime. All interviews were audio recorded with permission. Participants appeared un easy when they were told that they would be video recorded; therefore the video camera was not used for any of the sessions. SSFG’s and SSLG’s were conducted at participant churches. For participants who could not attend the SSPFG’s, or SSLFG’s, One-On-One Interviews; they were conducted over the telephone at the participant’s convenience.

The CCCS contained thirty questions. Four Senior Administrative Pastors fit the criteria of the study and received the CCCS. The SSPFG contained eleven questions. Six pastors fit the criteria and five participated. The SSLFG contained ten questions. Two separate SSLG’s were conducted at two different church location for participant convenience. Four lay representatives fit the criteria and all participated. The SSPFG1 for pastors and the SSLFG for Lay Leader/representatives were the same questionnaires used



for the SSPFG and SSLFG focus groups for pastors and lay members. Four SSPFG1 pastor interviews were conducted. One SSPFG1 was conducted at the pastor's church. Five SSLFG1 for lay representatives were conducted either via the phone or at the participant's church location. Handwritten notes were also taken by the researcher and the Research Assistant during all SSPFG's and SSLFG's. Notes and an audio recorder were used for SSPFG1 and SSLFG1.

### **Procedure for Analyzing the Evidence Collected**

#### **Data Collection Protocol**

Protocol for all Questionnaires:

1. Pastor and Lay Leader/Representative names and numbers were obtained from the district directories and church administrative assistants.
2. Participants were called and invited to participate in the project. The project was explained via the telephone. The invitation letter and the participation consent letter was read in its entirety to facilitate understanding. Participants were encouraged to ask questions which the researcher answered with integrity and honesty. The consent letter and a copy of the Questionnaire to be answered were either emailed or delivered in-person depending on the participants preference.
  1. On the date of the SSPFG, SSLFG, SSPFG1 and SSLFG1, the consent letter was read aloud to participants and they were given another opportunity to ask any questions that may have arisen since our initial conversation. Participants were asked to sign informed consent letters. Participants were told their consent letters would not contain their names, only numbers. (Appendix D).

2. All of the questions were read aloud to participants prior to beginning the interviews. Participants were encouraged to ask any questions for clarification.
3. Participants were asked to notify me if something about the study made them feel bad in any way.
4. Participants were made aware that they could withdraw from the study at any time.
5. Participants were assured that the data would be kept confidential.
6. Participants were encouraged to be completely honest in their opinions and/or views and were assured that I would present their opinions and/or views whether or not they were in agreement with my own.
7. Participants were informed that my research assistants, my dissertation coach, and I would review the collected data.
8. Participants were informed that the questionnaires, handwritten notes, text files, audio files, and video files would be securely stored by me and destroyed after the research project period was completed.
9. Participants were introduced to the Research Assistant. Her role as assistant who would assist with the voice recorder and note taking was explained. It was also explained that she would keep the information confidential. The Research Assistant signed a confidentiality form in front of the participants.
10. Participants were assured that the names of the churches they attend would not be divulged in order to maintain their anonymity. None of the church names for use in the dissertation.

11. Pictures of ceremonies were brought in to be shared and placed in the research data with verbal agreement that their faces would not be shown in the dissertation data. All faces were blackened to maintain anonymity.

12. Participants were thanked for their participation after the focus groups and one-on-one interviews via email the next day.

### **Protocol for SSPFG and SSLFGs**

1. At the beginning of the focus groups, I read the informed consent letter aloud and asked if there were any questions.

2. The informed consent letter included a statement about the purpose of the project and was reviewed.

3. Participants signed the consent form.

4. Next, the entire Questionnaire was read aloud to participants and they were asked if they had any questions regarding its content.

5. Participants were reminded that the session would be audio recorded and the audio recording would be safely stored under lock and key until the end of the research time frame after which it would be destroyed.

6. Participants were reminded that their privacy would be protected and they could withdraw their participation at any time.

7. I functioned as the facilitator and asked the questions during the interviews.

8. Because most participants have a “oral story-telling” culture, participants were given the opportunity to answer the questions in one narrative or one-by-one which ever best facilitated their comfort level.

9. If a question was not answered once the participant was finished talking, the omitted question was asked.

10. The photos and artifacts which were brought to the interviews were immediately returned to the participants once a photo was taken. Two photos were sent via email after that interview had been completed because the participants could not think of the English word during an interview and, therefore, sent a photo later that evening to a line with the description

11. A Research Assistant was present to make descriptive and reflective notes.

12. I also made reflective notes and gathered those made by the Research Assistant at the end of the focus groups.

13. Participants were thanked for their participation at the end of the interview. A follow-up thank you was given via, text, email, or in person.

14. Food is an integral part of all meetings in Hawaii; therefore, food was either provided at the time of the interview or following it.

### **Protocol for SSPFG1, SSLFG1, Interviews over the Phone and in Person**

1. At the beginning of the focus groups, I read the informed consent letter aloud and asked if there were any questions.

2. The informed consent letter included a statement about the purpose of the project, ~~was reviewed.~~

3. Participants signed the consent form in person or via email.

4. All participants had received the consent form and SSPFG or SSLFG before the SSPFG1 and SSLFG1 Interviews.

5. Next, the entire Questionnaire was read aloud to participants and they were asked if they had any questions regarding its content.
6. Participants were reminded that the session would be audio recorded and the audio recording would be safely stored under lock and key until the end of the research time frame after which it would be destroyed.
7. Participants were reminded that their privacy would be protected and they could withdraw their participation at any time.
8. I functioned as the facilitator and asked the questions during the interviews.
9. Because most participants have a “oral story-telling” culture, participants were given the opportunity to answer the questions in one narrative or one-by-one which ever best facilitated their comfort level.
10. If a question was not answered once the participant was finished talking, the omitted question was asked.
11. The photos and artifacts which were brought to the interviews were immediately returned to the participants once a photo was taken.
12. A Research Assistant was present to make descriptive and reflective notes.
13. I also made reflective notes and gathered those made by the Research Assistant.
14. At the end of the focus groups, participants were thanked for their participation at the end of the interview. A follow-up thank you was given via, text, email, or in person.
15. Food is an integral part of all meetings in Hawaii; therefore, food was either provided at the time of the interview or following it.

### **Procedure for Analyzing the Evidence Collected**

A triangulation mixed method to compare, contrast, and combine information from both the qualitative and quantitative data and the pictorial instruments. Descriptive analysis was utilized to summarize the data population. Photos were placed with the corresponding questions.

Data analysis was on-going through the research project. It began immediately after the completion of each interview session the Research Assistant and the Researcher compared and contrasted the notes they had taken and created a preliminary analysis summary. This was done while the interview sessions were still fresh in our minds. All notes were placed in one file for review later. It also was a good way to retain the validity of the data notes.

Next, the handwritten notes were placed in an excel spreadsheet categorized under each question. Subsequently the audio recordings were transcribed and they were placed in a separate spreadsheet. The Researcher's and Research Assistant's notes were used to compare the audio recordings and to fill in data where words were not audible in the audio recording. The data was coded for opinions, knowledge, and cultural competency information.

Computer software was utilized to record, compare, code, and analyze the data. All the questions that were associated with Research Question #1 were placed in the corresponding column Y in the computerized software. Questions associated with Research Question # 2 were placed in the same column. All questions associated with Research Questions # 3 were placed in the same column. The questions to the questionnaires were placed on the X axis in the software. A separate document was used

for the following instruments: CCCS, SSPFG, SSLFG, SSPFG1, SSLFG1 Interviews, and Pictorial Analysis. The responses from the qualitative data to each of the questions were cross-checked against each of the three Research Questions. I read through each of those documents looking for key words to contexts “KWIC’S”, themes, patterns, disagreements as slippage, silences consistencies, inconsistencies, repetition of words, local phrases, pidgin, or indigenous categories. After my word analysis, I went through the data and assigned a color code to similar words, phrases, themes, etc., to get a visual scan of which questions had similar responses and compare, contrast and to see if those words popped up in other columns. Also I looked to compare ~~and~~ contrast and find rival interpretations in the data (Sensing 199). Once I had exhausted all the above, I felt I had reached my theoretical saturation point. Gery Ryan and H. Russell Bernard refer to a theoretical saturation point where you have perused the data and cannot find any more inferences, associations, or correlations to make (Ryan and Russell 3-12). I grouped all of the coded colors together. The photos were categorized with corresponding questions as answers to the questions.

The aforementioned process of data analysis was modeled from Data analysis by John Creswell in *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches, third ed.* Since the names of the participants would be easily identified, because the sample size is small and because of the specific functions of the participants, the names of the churches research have been withheld to preserve participant identity.

### **Reliability and Validity of Project Design**

Reliability and validity make a project trustworthy. According to Phelan and Wren in *Exploring Reliability in Academic Assessment*, reliability is the degree to which

an assessment tool produces stable and consistent results. Validity, on the other hand, refers to whether “the measure appears to be assessing the intended construct “under study” (Phelan and Wren).

### **Reliability**

The detailed protocol used in this project makes it possible for the project to be repeated under the same or similar conditions. The use of mixed methods triangulation in the data collection and data analysis processes enhanced the reliability of collection and interpretation of the data. I developed each of the three data collection instruments assuring the validity of the project. I conducted all focus groups and interviews ensuring the research protocol was followed assuring the validity of the project.

### **Validity**

The CCCS was used as a backdrop to the questions on competency in the interviews. Senior Pastors, Associate Ethnic Language Group Pastors, and Lay Leaders/representatives were included to ensure validity from cultural informant perspectives.

Six steps were taken to ensure the validity of the SSPFG, SSLFG, data. 1.) Notes taken during the interviews were transcribed immediately after the interviews. 2.) The notes were compared with those of the Research Assistant for validity of the transcribed responses in the event some data was inaudible. The notes would be a backup. 3.) A voice recorder was used to record all interviews. 4.) Audio files were sent to a transcriptionist to be transformed to text. 5.) Once the text returned, the data was used to cross verify and enhance the Researcher’s and Research Assistant’s notes. 6.)



Participants who gave narrative about “rituals” were read what I wrote they described to verify my recordation of their words.

A six step validity process was used for SSPEFG1 and SSLFG1 Interviews. 1). I took copious notes during the Interviews. 2). The Researcher took copious notes during the interviews. Both processes were used to validate and enhance the other. The Researcher and Research Assistant Notes are key. Some of the participants speak in pidgin which is difficult for non-locals to understand. 3). All One-on-One Interviews were audio recorded. 4). The audio files were sent to a transcriptionist to be transformed to text. I sent the audio files to two very reputable transcriptionist services off island. The data came back from both transcriptionist services with “indiscernible” written on every sentence line. 5). I found a “local” individual who works for a transcriptionist service to transcribe the audio files. She signed a confidentiality form. 6). I also verified the ritual narratives with their owners for accuracy. These narratives are from that individual’s perspective.

Pictorial Analysis were verified with the answers given by other participants for the same answer. This cross verification as well as the use of mixed methodologies help to ensure the qualitative and quantitative validity of the project.

### **Review of the Chapter**

Although every cultural setting is unique, Hawaii’s complex multi-ethnic setting with its different languages, concepts, rituals, and theologies can be overwhelming to locals and more so to non-locals. Hawaii’s cultural differences can have very overt markers as seen in attire, costumes, festivals, songs, dance, tattoo’s, and languages. However, just as many, or more, cultural differences are invisible. Invisible markers lie in

gender-role appropriation and in social hierarchies prevaricated by high chiefs and talking chiefs whose presence silences all other voices in the room. Additionally, bloodline is another invisible marker which gives one special rights or access. All of these unfamiliar cultural norms necessitate cultural competency training in order for cultures to coexist inter-culturally.

This project used a triangulation mixed methods design that integrated three data collection instruments: a Questionnaire, focus groups, and semi-structured interviews. The data collection and data analysis procedures used assured the reliability and validity of the project.

## CHAPTER 4

### EVIDENCE FOR THE PROJECT

Twenty-three percent of Hawaii residents self report their ethnicity as two or more ethnic races. Thirty-eight percent of Hawaii residents self report as Filipino. Twenty-four percent of Hawaii residents self report as White. Nine percent are Native Hawaiian. The other races are African Americas and Portuguese. Each ethnic group is encouraged to openly celebrate their cultic practices. Therefore, Hawaii's rich cultural mix encompasses diverse theologies, rituals, pastoral practices, social structures, communication, and leadership styles, most of which "non-locals", haoles, have never encountered or even knew existed. Consequently, clergy feel disoriented and ill prepared to lead their congregants. Congregants complain that the manner in which "non-local" clergy teach, preach, lead, and preside over pastoral rituals is not relatable to them. As a result, clergy and congregants feel as though they cannot connect to one another relationally or theologically. Some clergy believe that some rites are pagan and vigorously try to eliminate those cultural appropriations which deviate from the pastor's known practices. Meanwhile, congregants feel disrespected or misrepresented and not included because their cultural practices are omitted. Consequently, clergy and congregant interactions are either combative, not supportive, or nonexistent. These cultural differences impact the core pastoral roles: preacher/teacher, pastor/counselor, and leader/manager. As a result, both clergy and congregants are exiting the Church feeling bitter, maligned, and rejected. Meanwhile, other non-denominational churches are growing exponentially in membership and locations. This research project explores whether the cultural divide is a chasm that can only be bridged through multicultural competency training. Three

Research Questions asked were: 1). What is the status of the clergy's multicultural competency? 2). Do pastors perceive there are differences in administering the pastoral duties: preacher/teacher, pastor/counselor, manager/leader, and officiant of pastoral rituals such as: funerals, weddings, Baby's First Luau, etc. in Hawaii's context? If so, what is the difference? and 3). Do congregants perceive there are differences in administering the pastoral duties: preacher/teacher, pastor/counselor, manager/leader, and officiant of pastoral rituals such as: funerals, weddings, Baby's First Luau, etc. in Hawaii's context if so, what is the difference? Four research instruments were used to reveal these answers: CCCS, SSPFG, SSLFG, SSPFG1 One-on-One Interviews, SSLFG1 One-on-One Interviews, and Pictorial Analysis. This chapter represents participants, the findings from the Research Questions, and major discoveries.

### **Participants**

All participants were members of the United Methodist Church, Hawaii District located on the island of Oahu. Oahu was selected because the island has the most diverse population in the United States.

There were three groups of participants: Senior Administrative Pastors, Associate Ethnic Local Pastors, and Lay Representatives from each congregation. These Oahu participants were selected based on three criteria: 1). They worship at churches which have at least one English speaking language group and two or more Ethnic speaking language groups worshipping together, 2). The church has a Senior Administrative pastor and an Associate Ethnic Language Group Pastor, and 3). They are either a Lay Leader or hold a Lay Leadership position. The following findings represent the participants and

outcome from the the CCCS, SSPFG, SSLFG, SSPFG1, SSLFG1, One-on-One Interviews, and Pictorial Analysis.

After reviewing the information from the Hawaii District Directory, three churches fit the criteria. The corresponding Senior Administrative Pastors were called and asked to participate in a two-part research project. The participant consent form was read aloud via the telephone to each prospective participant. Each Senior Administrative Pastor was informed that the research study for Senior Pastors included completing the Cultural Competency Survey CCCS attending a Semi-Structured Focus Group Interview; SFGI with Senior Administrative Pastors and their Ethnic Language Group pastor. After the pastors agreed to participate, the consent form and the questionnaires were sent to the pastors via email. Two out of three surveys returned completed.

One CCCS was returned in person by a Senior Administrative Pastor when s/he attended the SSF. It was incomplete. Another Senior Administrative Pastor went on vacation before sending in the CCCS. The researcher was referred to another Senior Administrative pastor who fit the criteria. That Senior Administrative Pastor was called and informed about the research project. The consent form was read and the pastor agreed to participate. Both the consent form and the CCCS were sent via email. They both returned completed.

**Table 2.1. Clergy Cultural Competency Survey**

<b>Participants</b>	<b>Age Range</b>		<b>Years in Hawaii</b>	<b>Ethnicity</b>	<b>Education</b>
<b>1</b>	25-55	1	0-20	African-American	Post Graduate
<b>1</b>	25-65	1	20-40	Pacific Islander	Post Graduate
<b>1</b>	25-55	1	20-40	Pacific Islander	Graduate

Six pastors three Senior Administrative Pastors and three Ethnic Language Group pastors, met the criteria and had been contacted. On the day of the SSPFG, three pastors two Senior and one Ethnic Language Group pastor, were in attendance at one of the churches. Prior to beginning, the host pastor stated after reading the consent form and reviewing the CCCS and the SSPFG the pastor did not feel qualified to answer them and did not want to participate. I asked if I could answer any questions the pastor had concerning the research. The pastor stated the concerns. I thanked the pastor for the candor and the pastor left the room. The SSPFG began immediately after. I read the consent form and reviewed the SSPFG questions one by one and asked if either needed clarification. All participants stated both were clear and they wanted to participate. I introduced the Research Assistant and explained that she was needed to assist with the audio recording and notetaking. I also stated that she would keep identities and information confidential. The Research Assistant and pastors signed the consent forms and the SSPFG began.

About ten minutes into the SSPFG, the host pastor returned and asked to remain in the room and listen. I asked the other participants if they were comfortable with the

situation and they agreed the pastor could stay. The pastor was asked to hold the conversations in confidence. The pastor affirmed.

A follow-up call was made to the three remaining pastors who had confirmed their attendance. One pastor was ill and did not recover before the research period concluded. The other two pastors asked to reschedule for a SSPFG One-on One Interview. Each pastor continued to reschedule three times. Two other pastors were selected representatives who met the minimum criteria. SSPFG One-on One Interviews were conducted with these two pastors.

In conclusion, two Senior Administrative Pastors and one Ethnic Language Group Pastor participated in the SSPFG; however, the data is representative of only one Senior Administrative Pastor and one Ethnic Language Group Pastor. The SSPFG lasted for one hour. (see table 2.2)

**Table 2.2. Semi-Structured Pastor Focus Group**

<b>Participants</b>	<b>Age Range</b>		<b>Years in Hawaii</b>		<b>Ethnicity</b>	<b>Education</b>
<b>1</b>	25-45	1	0-15		African-American	Post Graduate
<b>1</b>	45-65	1	0-15		Tongan	High School
<b>1</b>	-	-	-	-	-	-

**Table 2.3. Semi-Structured Lay Focus Group**

<b>Participants</b>	<b>Age Range</b>	<b>Years in Hawaii</b>	<b>Ethnicity</b>	<b>Education</b>
1	45-60	25	Samoan	High School
1	25-45	25	Samoan	High School
1	60-75	28	Tongan	Some Undergraduate
1	25-60	35	Tongan	High School

Nine Lay Leaders or Lay Representatives met the criteria for the research. All participants were notified via telephone. Due to scheduling issues, their participation was divided into three modes. There were two separate SSLFG Interviews conducted. Two Lay Leaders or Lay Representatives participated in each focus group. Each of the two SSLFG's were conducted at the church location of the participants. For each of the two focus groups, Lay Leader or Lay Representatives brought their spouses and asked if they could remain in the room. All participants gave their permission for the spouses to remain in the room. Confidentiality forms were signed by all (see table 2.3).

**Table 2.4. Semi-Structured Pastor Focus Group1 One-on-One**

<b>Participants</b>	<b>Age Range</b>	<b>Years in Hawaii</b>	<b>Ethnicity</b>	<b>Education</b>
1	45-60	20	Asian	Post Graduate
1	45-60	25	Tongan	High School

One SSPFG1 was conducted via the telephone. One SSPFG1 was conducted at the pastor's church. (see table 2.4)



**Table 2.5. Semi-Structured Lay Focus Group1 One-on-One**

<b>Participants</b>	<b>Age Range</b>	<b>Years in Hawaii</b>	<b>Ethnicity</b>	<b>Education</b>
1	25-45	25	Samoan	Some Undergraduate
1	25-45	35	Tahitian/Hawaiian	B.S.
1	60-75	50	White	High School
1	25-60	35	Hawaiian	High School
1	60-75	65	Japanese/American	B.S.
1	25-45	36	Tongan	B.A.

Due to scheduling conflicts, the remaining six Lay Leaders and/or Lay Representatives asked to participate in an SSLFG1 Interview. Three SSLFG1 were conducted at the participant's church. Three SSLFG1 participants were interviewed via telephone (see table 2.5).

### **Research Question #1: Description of Evidence**

Research Question #1 What is the status of the clergy's cultural competence? CCCS and the first question on the SSPFG and SSPFG1 reveal that answer. Both instruments are designed for clergy to self report their status.

The CCCS consisted of thirty questions modeling the Terry Cross et al. Cultural Continuum of Care which gauged participant attitude on a five point Likert scale ranging from Strongly Disagree to Strongly Agree. The questions correspond with attitudes of Cultural Destructiveness, Cultural Incapacity, Cultural Denial/Indifference, Cultural Pre-Competence, Cultural Competence, and Cultural Proficiency. Two of three Senior Pastors participated in the CCCSS. The results are as follows:

**Table 2.6. Cultural Destructiveness**

Cultural Competency Continuum Attitudes	Cultural Destructiveness Participants A, B				
	Strongly Disagree 1	Disagree 2	Uncertain 3	Agree 4	Strongly Agree 5
Q3	1 <sup>A</sup> 1 <sup>B</sup>				
Q4	1 <sup>A</sup> 1 <sup>B</sup>				
Q5	1 <sup>A</sup> 1 <sup>B</sup>				
Q6	1 <sup>A</sup> , 1 <sup>B</sup>				
Q13	1 <sup>B</sup>			4 <sup>A</sup>	

There were five questions which aligned Cultural Destructive Attitudes: questions one, four, five, and six and question thirteen. Participant A Strongly Disagreed against Cultural Destructive Attitudes four out of five times while held one Agree posture in the Cultural Destructiveness Attitude category. Whereas five is low, ten is medium, and twenty-five is high, Participant A scored nine on Cultural Destructiveness Attitudes.

Whereas participant B aligned with all five Cultural Destructiveness Attitudes. Five out of five Strongly Agree answers revealed no Cultural Destructiveness Attitudes. Where five is low, and ten is medium, and twenty-five is high. Participant B scored zero for Cultural Destructiveness Attitudes.

A Cultural Destructiveness Attitude is characterized by statements such as “I make a conscious effort [use my power] to destroy cultures that are different from my own or from what I think will work best for others (Cross, Bazron and Dennis). (see table 2.6).

**Table 2.7. Cultural Incapacity**

Cultural Competency Continuum Attitudes	Cultural Incapacity Participants, A, B				
	Strongly Disagree 1	Disagree 2	Uncertain 3	Agree 4	Strongly Agree 5
Q2	1 <sup>A</sup> 1 <sup>B</sup>				
Q10	1 <sup>A</sup>	2 <sup>B</sup>			
Q14	1 <sup>A</sup> 1 <sup>B</sup>				
Q16	1 <sup>A</sup> 1 <sup>B</sup>				
Q18	1 <sup>B</sup>				5 <sup>A</sup>

Questions two, ten, fourteen, sixteen, and eighteen gauged Cultural Incapacity Attitudes. With regard to Cultural Incapacity, Participant A Strongly Disagreed with four out of five Cultural Incapacity Attitudes. However, they Strongly Agreed with one out of five Cultural Incapacitating Attitudes. Where five is low, ten is medium, and twenty-five is high, Participant A scored nine on the Cultural Incapacitating Attitude scale. Whereas Participant B Strongly Disagreed with four out of five of the Cultural Incapacitating Attitudes in alignment against Cultural Incapacitating Attitudes. ~~But for~~ one out of five marked Strongly Agree aligning with Cultural Incapacitating Attitudes. Where five is low, ten is medium, and twenty-five is high, Participant B scored six on the Cultural Incapacitating Attitude scale. According to Cross et al., Cultural Incapacity Attitudes are reflected when individuals are unwilling to assist any other cultures (Cross, Bazron and Dennis). (see table 2.7).

**Table 2.8. Cultural Denial/Indifference**

Cultural Competency Continuum Attitudes	Cultural Denial/Indifference Participants A, B				
	Strongly Disagree 1	Disagree 2	Uncertain 3	Agree 4	Strongly Agree 5
Q7	1 <sup>A</sup> 1 <sup>B</sup>				
Q8	1 <sup>A</sup> 1 <sup>B</sup>				
Q9	1 <sup>A</sup>			4 <sup>B</sup>	
Q15	1 <sup>B</sup>	2 <sup>A</sup>			
Q17	1 <sup>A</sup> 1 <sup>B</sup>				
Q20		2 <sup>B</sup>		4 <sup>A</sup>	

Questions seven, eight, nine, fifteen, seventeen and twenty gauged Cultural Denial/Indifference. For Cultural Denial/Indifference, Participant A was in disagreement with those Attitudes promoting Cultural Denial/Indifference by marking four Strongly Disagree against and one Disagree and one Agree. Where six is low, twelve is medium, and thirty is high, Participant A scored ten on the Cultural Denial/Indifference Attitude scale.

Participant B, on the other hand was in disagreement with those Attitudes promoting Cultural Denial/Indifference, by marking four Strongly Disagree, one Disagree, and one Agree. Where six is low, twelve is medium, and thirty is high, Participant B scored ten on the Cultural/Denial Indifference Attitude scale. Cross et al. state Cultural Denial/Indifference Attitudes believe that culture, color, and diversity are unimportant (Cross, Bazron and Dennis). (see table 2.8).

**Table 2.9. Cultural Precompetence**

Cultural Competency Continuum Attitudes	Participants A, B				
	Strongly Disagree 1	Disagree 2	Uncertain 3	Agree 4	Strongly Agree 5
Q1					5 <sup>A</sup> ,5 <sup>B</sup>
Q11		2 <sup>B</sup>			5 <sup>A</sup>
Q12		2 <sup>B</sup>			5 <sup>A</sup>
Q19	1 <sup>B</sup>			4 <sup>A</sup>	

Questions one, eleven, twelve, and nineteen gauged Cultural Pre-Competence Attitudes. Participant A was in Strongly Agreement with three Cultural Pre-Competence Attitudes and marked Agree for one Cultural Pre-Competence Attitude. Whereas four is low, eight is medium, and twenty is high, Participant A scored nineteen.

On the other hand, Participant B marked one Strongly Agree, two Disagree, and one Strongly Agree with Cultural Pre-Competence Attitudes. Where as four is low, eight is medium, and twenty is high, Participant B scored ten. Where five is low, ten is medium, and twenty-five is high, Participant B scored twenty-five. According to Cross et al., Cultural Pre-Competence Attitudes reflect individuals who are trying to understand cultural proficiency. These individuals usually make policies but lack the knowledge in how to enforce them (Cross, Bazron and Dennis). (see table 2.9).

**Table 2.10. Cultural Competence**

Cultural Competency Continuum Attitudes	Cultural Competence Participants A, B				
	Strongly Disagree 1	Disagree 2	Uncertain 3	Agree 4	Strongly Agree 5
Q21				4 <sup>A</sup>	5 <sup>B</sup>
Q22					5 <sup>A</sup> ,5 <sup>B</sup>
Q23					5 <sup>A</sup> ,5 <sup>B</sup>
Q28 8 & 9 CULTURAL GROUPS IDENTIFIED					A <sup>ALL</sup> ,B <sup>ALL</sup>
Q30				4 <sup>A</sup>	5 <sup>B</sup>

Questions twenty-one, twenty-two, twenty-three, twenty-eight, and thirty gauged Cultural Competence Attitudes. Participant A marked Agree for two of four Cultural Competence Attitudes and marked Strongly Agree with two of four Cultural Competence Attitudes. Whereas five is low, ten is medium, and twenty-five is high, Participant A scored twenty-three.

Participant B scored five of five of the Cultural Competence Attitudes. Where as five is low, ten is medium, and twenty-five is high, Participant B scored twenty-five. Cultural Competence Attitudes reflect a commitment to economic and social justice (Cross, Bazron and Dennis) (see table 2.10).

**Table 2.11. Cultural Community**

Participants	Cultural Community	
A	Marshallese	Samoan
	Tongan	Japanese-American
	White	Hawaiian
	Hawaiian Mix	African-American
	Filipino	Filipino-American
B	Japanese/American	Tongan
	Samoan	Korean
	White/German/Dutch	Hawaiian
	African-American	

Question twenty-eight assessed participant knowledge of their cultural community.

Participant A knew all eight main cultural groups in their immediate mission area: Marshallese, Tongan, Samoan, Japanese/American, White, Hawaiian, Hawaiian mix, and African American. Knowing the cultural groups within the community is a Cultural Competence Attitude.

Participant B knew all nine cultural groups in their immediate mission area. The nine main cultural groups are Filipino, Filipino/American, Japanese /American, Tongan, Samoan, Korean, White/German/Dutch, Hawaiian, and African American (see table 2.11).

**Table 2.12. Cultural Proficiency**

Cultural Competency Continuum Attitudes	Cultural Proficiency Participants A, B				
	Strongly Agree 1	Disagree 2	Uncertain 3	Agree 4	Strongly Agree 5
Q24				4 <sup>A</sup>	5 <sup>B</sup>
Q25					5 <sup>A</sup> ,5 <sup>B</sup>
Q26		2 <sup>A</sup>			5 <sup>B</sup>
Q27		2 <sup>A</sup>			5 <sup>B</sup>
Q29	1 <sup>A</sup>				5 <sup>B</sup>

Questions twenty-four, twenty-five, twenty-six, twenty-seven, and twenty-nine gauged Cultural Proficiency. Participant A marked one Strongly Disagree, two Disagree, one Agree, and one Strongly Agree for Cultural Proficient Attitudes. Whereas five is low, ten is medium, and twenty-five is high, Participant A scored fourteen in Cultural Proficiency.

On the other hand, Participant B Marked Strongly Agree for five out of five Cultural Proficient Attitudes. Whereas five is low, ten is medium, and twenty-five is high, Participant B scored twenty-five. According to Cross et al., Cultural Proficiency Attitudes mean, “I hold culture in high esteem and that it is my organizing frames of reference and the foundation by which I understand relationships between individuals, groups, organizations, systems, etc.” (Cross, Bazron and Dennis). (see table 2.12).

The second instrument measuring the status of clergy competency is found in question 1 of the SSPFG and SSPFG. It asks how prepared do you feel to minister in Hawaii’s rich cultural context? Sixty percent of the five clergy that responded felt prepared. Clergy A believed being a “local, Hawaiian” by birth, Pacific Islander by ethnicity and married to a Pacific Islander of a different ethnic group assisted in Clergy



A's cultural competence. Moreover, clergy A stated fluency in Clergy A's spouse's native language. Additionally, Clergy A stated learning Japanese for two years and is very familiar with Japanese culture.

Clergy B and C stated they felt prepared. When I asked why they felt that way, Clergy B stated that Clergy B's calling into ministry had been confirmed by the people in the community. Prior to pastoring, Clergy B had spent 1 year in apprenticeship with the pastor in charge. Clergy B was presented before the church and the church voted for Clergy B to continue the process. After another year of speaking twice a week and working before the congregation, clergy B was brought before the larger community for another vote. It was affirmative. After this vote clergy B was then brought before the District Superintendent and the board of ordained ministers to begin the licensing process. Clergy C, the other clergy who felt prepared, went through the same process. Both clergy stated that they only minister to their own culture group and don't feel comfortable ministering to the other groups because of their limited English and the difference in the way "palangi" (Whites or others) do things.

The other forty percent who felt unprepared were asked why they felt that way. Clergy D stated that although a minority was not prepared for the "different cultures and the differences in the way in which they communicate". When asked to explain more, Clergy D stated that some of the ethnic groups do not tell you the truth out of politeness. If they do not agree with you, they will not tell you. On the other hand, Clergy D says some Ethnic Language Groups shout at you in disagreement. When that happened, Clergy D stated the person was avoided because Clergy D felt that the person hated

Clergy. Several years later, on a second trip to Hawaii, Clergy D learned when that cultural group wants to make a point they “scream to make emphasis.”

Clergy D and E stated they felt unprepared because they had been asked to perform pastoral rituals that made them feel uncomfortable. Clergy E stated there was no Christian theology for doing what was being asked. Both Clergy stated they found it hard to communicate with congregants because most either spoke pidgin, limited English, or their ethnic language. Language, communication style, and different rituals were the top three reasons these clergies felt unprepared.

### **Research Question #2: Description of Evidence**

Do pastors perceive there are differences in administering the pastoral duties: preacher/teacher, pastor/counselor, manager/leader, and officiant of pastoral rituals such as: funerals, weddings, Baby’s First Luau, etc. in Hawaii’s context? If so, what is the difference?

Questions # 2-10 on the SSPFG, and SSPFG1 questions correlate with this answer.

Question # 1: What advice would you give to pastors coming to pastor in Hawaii’s context about the skills they should have?

One hundred percent of the pastors stated incoming pastors need cultural competency. Additionally, they stated incoming pastors need to research about all the cultures in Hawaii. Sixty percent of the pastors stated that incoming pastor’s need to learn Hawaii’s history before coming to Hawaii.

Question #3: Are there any accommodations that a pastor needs to make in the way he or she preaches/teaches, pastors/counsels, or manages/leads in Hawaii's context versus on the mainland? If so, describe the accommodations.

One hundred percent of the pastors stated that accommodations will have to be made in every area of pastoring in order to contextualize ministry to the different cultures. One hundred percent of the pastors stated that this cannot be done without having cultural competency.

Additionally, participant 013 stated that incoming pastors should seek a mentor. Participant 012 added that incoming White pastors should know that they will begin to know what it feels like to be a minority. One of the new pastors on island shared that has realized that he is the only White pastor in our denomination on island. He is feeling really uncomfortable. Also, participant 012 advised that incoming pastors should be prepared to work harder than you have at any other assignment. Pacific islanders expect their pastors to be available 24/7. Participant 012 stated the biggest mistake that incoming pastors make is that they believe that Hawaii is a place of recreation instead of vocation. 30 percent of the pastors stated that incoming pastors should seek mentors.

### **Communication Style**

Participant 012 said accommodations have to be made in every area because the majority of congregants understand English as a second language. Preaching/teaching should be done so that it is easy for a child to understand. One hundred percent of the participants agreed with this statement. Participants also said Asian and Polynesian ways of communicating can be disorienting because some culture groups will not tell you the truth out of respect for their leader. In some Asian cultures, one is never supposed to

disagree or make the leader appear less intelligent. Therefore, congregants will tell you what they perceive you want to hear and not their true feelings or the truth (012).

Question number four: Are there any accommodations that a pastor makes to perform the sacraments, marriage, communion, confirmation, baptisms, or other rituals like funerals and birth announcements in Hawaii context versus on the mainland? If so, what is the difference and give an example.

### **Communion**

Participant 013 stated that communion is one sacrament that needs accommodation. Whenever Tongans and the English language group worship together for communion, participant 013 says an accommodation must occur. The Tongans need to make an adaptation. Participant 013 says:

The Tongans normally kneel before communion at the altar. They also take the bread and then the pastor says a few words and prays, then the people eat the bread. The same is done for the cup. But in Hawaii, they break the bread, dip it in the wine and the never say anything. The Tongans received our training from the London Missionary Society and the Missionaries from Australia. So it is difficult to change when it is something so important.

Moreover, participant 013 shared that they usually don't have a liturgist. The preacher does the music direction and the people sing acapella. The pastor can invite others to sing for the last music. S/he can ask anyone if they want to say a final prayer.

### **House Blessings**

House blessings is another area where accommodations may have to be made. Participant 012 shared that s/he had performed a Hawaiian house blessing and was asked to use ti' leaves and salt with the blessing. S/he said that s/he made the accommodation, but only after telling the families that the ti' leaves and the salt were only symbols and

they did not have the power to drive away ghosts and gods. Hawaiian religion believes in Menehune: ghosts. S/he shared that s/he told them it was only the power of God that could drive away the enemy. The pastor continued by stating s/he has not facilitated another house blessing with ti'i leaves and salt and won't do it again. Since then s/he has referred Hawaiians to use their kahu [priest] to perform their house blessing.

### **Funerals**

Participant 015 referred to the very ritualistic funeral service performed by Tongan pastors. S/he stated it is one ceremony that foreigners cannot perform. Moreover, 015 said there have to be accommodations made for how one interacts with the youth. Tongan boys sleep away from women. Boys serve their sisters. In Tonga there is a separate house for the men. They don't sleep in the same house as the women. The gender roles in the Tongan cultural groups affect every aspect of pastoring. Furthermore, participant 015 says that public displays of affection are frowned upon. Accommodations have to be made when interacting with palangi who want to hug and kiss us.

### **Time**

Each pastor referenced how locals refer to time and location. They stated that timeliness is not a priority for most residents. Accommodations in all programming has to be adjusted for the differences and attitudes regarding time. Participant 012 stated that one must learn the differences in the meaning of local and Hawaiian. Participants also discussed how much slower the pace of life is in Hawaii. Time is a valuable privilege in Hawaii and all spare time is spent with Ohana.

Question #5: Name a pastoral ritual that is so radically different than those performed on the mainland that you feel only an Ethnic Language Group pastor can

perform? Describe why? Please bring a photo of it and any special dress or artifacts used in the ceremony that would convey what you are describing.

One hundred percent of the pastors named the following rituals: Tongan, Samoan and sometimes Hawaiian funerals, Hawaiian house blessings, and Tongan and Samoan weddings. Each one of these rituals require that they are facilitated in the native language and that the pastor is acquainted with all of the nuances that need to be performed prior to and on the day of the event taking place.

Question# 6: Are there any accommodations that you are not comfortable making?

Eighty percent of the pastors stated they were comfortable performing rituals as long as they have the cultural competency.

Question #8: Do congregants feel there is a difference in the way non-local pastors versus local pastor's pastor? If so, what are the differences.

### **Orientation**

Participant 012 stated that s/he has been living in Hawaii for over 20 years and locals do not treat her/him as though he is Kama 'aina [local]. In order to be considered local by locals, you have to have had a high school experience. Locals are bound by their high school affiliation. Additionally, directions are given as though the person listening is local and has lived in Hawaii for a long time. Directional markers in speech are mauka, (mountain) and makai (ocean or sea) not north or west or left or right.

Participant 012 stated s/he had called an establishment and asked for directions. The owner asked her/him if s/he knew where the old warehouse was. Participant 012 stated no. The owner said, well it is near the old Times Market. Participant 012 stated he

didn't know where that was either. The store owner stated he was sorry he couldn't direct him. It's as though their memory is frozen in time. Street names are not used to give direction. Participant 011 stated that there are differences between locals and locals and locals. Participant 011 and 012 stated that Native Hawaiian local is different to being born in Hawaii and called a local versus local in your community versus being a Hawaii resident-local.

Question# 8: On a scale of one through ten with ten being the greatest rating, the importance of multicultural skills and knowledge in pastoring in Hawaii's context.

Five out of five pastors rated multicultural importance ten on a scale one through ten where ten is the greatest. Participant 012 said 20 and participant 014 said 100.

Question #9: Are there any differences in church governance among language groups, such as communication, evangelism, stewardship, leadership etc.? If so, describe them.

### **Communication**

All five pastors mentioned that each of the topical areas play out differently among the cultures. However, the cultural social and organizational hierarchy affects communication, evangelism, stewardship, and leadership. Participant 013 shared there are times when s/he feels that a particular congregant should participate in an activity, however, the social structure in that particular culture forbids that the individual participate because there is someone higher on the social ladder who should receive the job. Participant 015 shared an incident where s/he asked a member of administrative counsel to go to their Ethnic Language Group and discuss a matter and let him/her know their decision. When the individual returned he told Participant 015, it was ok, that everyone was in agreement and to go ahead and do what the pastor was proposing.

Weeks later a congregant had an outburst and blurted to Participant 015 that Participant 015 did not care for the people because s/he never takes their opinion into consideration. Participant 015 defended herself/himself by referring to the incident where s/he had asked the counsel member to gather the congregation's opinion and return with a report. Participant 015 stated that the counsel member asked the pastor to forgive him because he never told the people anything the pastor said. When participant 015 reminded him that he told him/her that he had and asked him why he said he did. The man said "I am the talking chief and I don't have to ask anyone anything". Participant 015 never knew the individual was a talking chief or exactly what one did. Also, because there are talking chiefs and ~~the~~ high chiefs, one may never know how the congregants feel because the talking chief can filter communication both ways. The talking chief does not need to discuss matters with anyone. He has all the power to act. The pastor is the only one higher than him in the tribe. This social and cultural norm impacts everything in the church.

### **Stewardship**

Each of the cultural groups financially support the church through different philosophies. One hundred percent of the pastors said stewardship is interpreted differently across cultural groups. When asked how is stewardship different, Participant 014 said that some of them think ten percent is too much and some feel that it is not enough. Participant 011 stated that the Koreans believe in giving ten percent. ~~And~~ the Tongan's have a large feast and fundraiser once a year and pay for their budget at that time. The feast and fundraiser is called the Missionale.



## Leadership

Sixty percent of the participants felt that the cultural, social hierarchies with the language groups greatly impact who can do what in the church.” Moreover, participant 012 stated that congregants don’t know Robert’s Rule of Order. There is not a common method of creating order for meetings or in the church. ~~And~~ some members are not allowed to voice their opinion.

## Evangelism

All participants were in agreement that the Koreans are the only Ethnic Language Group that actively engages in evangelism. Cultural norms, such as refusing to cross family bloodline ties, can prohibit missiology and evangelism. Participant 011 stated:

Asian tradition is to be respectful of others. They don’t want to burden or offend. It’s hard for Asians to evangelize because of their cultural rearing to be respectful of all people. In California, before, it was typical to see seventy to ninety percent of Korean immigrants go to church. But only five percent of the next generation attended. Church was the first place immigrants went when they arrived in the U.S. It was where you met Korean immigrants who helped you and oriented you to the United States. As more generations have lived in the U.S., there is less need for the church to be as integral in immigrant lives. We have to find a way for the church to be relevant to immigrants who no longer need it for orientation to the West.

Question number ten: What rituals or practices make your church Tongan, Korean, or Samoan?

Kava, the Missionale, funerals, twenty-first birthday, weddings, hair cutting, funeral wear, ta’olava’s, singing, dancing, eating, and speech making were all agreed to be highly identifiable when observed to be Tongan activities.

Participant 014 stated the significance of the ta’ovala. “Kava is the highest form of respect.” I asked why and he shared his account of the folklore.

A group of men went out of the boat to catch some fish for the King. They met a storm that was so terrible they lost everything in the boat. When they finally came a shore they realized they could not greet the king naked. They tore the, I don't know what you call it. The thing for the wind on the boat. It was just a little left hanging and the men went and tore it off and wrapped themselves in it so they would not be naked before the King. When the king saw the boat in pieces and heard how the men had lost everything even their clothes, but they did not want to disrespect the King so they tore the little 'da kine' [Hawaiian word that means whatever it is that you can't remember its name], then went to the King. The king praised them for tearing off da kine to show respect for him and therefore, ordered all men to wear the ta'olava ever since. So it's the highest form of respect (0014).

Fa'a Samoa was mentioned for the Samoans. Participant 0113 stated that Fa'a Samoa is distinctively Samoan. Fa'a Samoan means Samoan way. This includes the way Samoan's dress women in puletasi (long top and skirt sewn from Samoan fabric) and men in 'ie faitago (wrapped skirt) and ofu tino (shirt).

Aloha is another value that all residents conform toward. Aloha is pono—kindness, warm generosity, or right standing. All participants said you can observe a person to see if they live Aloha.

Participant 015 and 011 stated that all the Tongan rituals that are performed in their church are biblical because God gave them their culture.

Question# 11: What makes Hawaii a unique place? One hundred percent of the participant's state that Hawaii is unique because of the many cultures and their beautiful children.

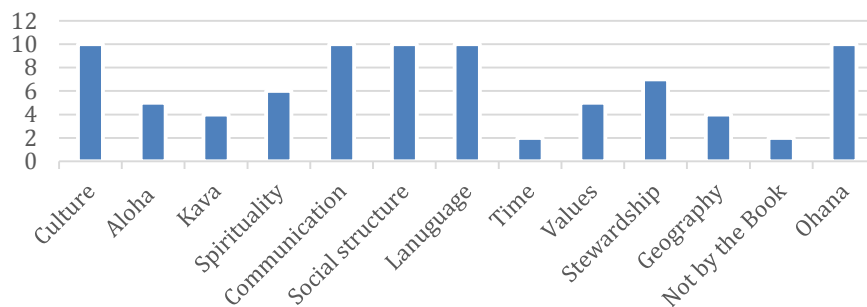
### **Research Question #3: Description of Evidence**

Do congregants perceive a difference in how "non-local" pastors administer the pastoral duties: preacher/teacher, pastor/counselor, manager/leader and officiant of

pastoral rituals funerals, weddings, baby first birthdays, etc. in Hawaii’s context? If so, what is the difference?

### **Difference in Nonlocal Preacher/Teacher**

Respondents listed thirteen differences about Hawaii that impact the way a pastor administers the pastoral duties and officiates at pastoral rituals. They are: culture, Aloha, kava, spirituality, communication, social structures, language, time, values, stewardship, geography/topography, “not by the book,” and Ohana. All the questions on the SSLFG and SSLFG1 address this question. (see table 4.13).



**Figure 4.#. Hawaiian differences affecting ministry.**

One hundred percent of the participants mentioned culture, communication, social structure, language, and ohana as the most impacting difference. The other factors mentioned were: stewardship— seventy percent, spirituality —sixty percent, Aloha and kava —fifty percent, and values and geography— forty percent. Time and “not by the book” received twenty percent.

### **Living with Aloha**

Question 1 on the SSLFG and SSLFG1 asked what advice would you give to the pastor coming to pastor in Hawaii context? 100% said understand what Aloha means. I asked what does Aloha mean. “Aloha means we are very respectful and courteous (L004).” It means we are at peace with one another. It means we live “pono” (righteous) (L009, L010). We do right by each other and “malama the aina” (care for the land). Aloha is more than a greeting; it is a way of life. “It is a religion, well not a religion, but values we do religiously. It’s who we are (L004).”

### **Different Social Structures**

One hundred percent stated that social structures make a big impact, because different groups have different ways of organizing. I asked them to give me examples. I was told, some of us have talking, chiefs, and high chiefs, that speak for the “ohana” (family/group like with the Samoans and Tongans). Some have kahu’s (preacher) or Anties and kapuna (elders) who are respected in the community and give us advice for the community. The Hawaiians observe these sages.

Another example is in some of our cultures women are the head and they make the decisions and in some of them the men do all the cooking. It’s different things for different people. Participant 001 mentioned that boys and girls don’t mix in the Tongan culture. The children sit in the pews upfront while all the women sit in the middle and the men sit in the back.

Since Ohana is the bedrock of all the social structures, then anything that one person has everyone owns. Participant 004 states the mass confusion and racial tension when the Samoan’s first came to the island in masses. She says that “there were fights,

because they (Samoans) would just walk on anyone's property and take their mangos or coconut fruit off their trees without asking. This was and is a huge problem." Participant 004 says that it still is seen in the way kitchen items disappear at the church. If someone sees it, they feel its ok to take it. It's not stealing to them. Everything belongs to all of them.

### **Thinking Determined by Language**

Resoundingly, one hundred percent of the participants in both the SSLFG and SSLFG1 feel that there is a difference in how "non-local" pastors administer the pastor duties of preacher/teacher. One hundred percent of the participants began their answers to the question with "Hawaii is so 'different,'" we have so many cultures and so many languages (L001-010)." "Most of the pastors who are assigned to Haw' aii are coming to Hawaii for the first time and are overwhelmed by the visual display of culture and the different languages and dialects". "We have Polynesians, Hawaiian mix, Filipinos, Chinese, Japanese, Portuguese and Korean. That makes Hawaii unique. And we all chop sui. Nice, yeah. Not one more 'beddah'. I like it that way" (004). Mostly everyone is bi-lingual and English is not their first language. Because English is not the dominant language, people coming from English speaking countries have a different concept of the world (L009). Their language has colored their lifeworld which is the background of how world concepts are formed. The multiple cultures that are not linked to English as a first language hold different world concepts that have not been formed by English speakers. "They present themselves differently because they are not familiar with our cultures and how we think or do things (L001)." "They just think differently (L001-010)".

### **Different Communication and Language**

Communication is very different. Most of the people of the island speak some type of Pidgin (a mixture of Hawaiian, Chinese, Japanese, Portuguese). Participant 006 said its offensive when non-locals try to speak pidgin because they have no respect for the fact this is our way of communicating and we feel as though they are making fun of us. Participant 006 said that the nuns would always hit her and tell her to speak in complete sentences, but she didn't know she wasn't speaking in complete sentences. Participant 001 says that the same word can mean something different in another culture or even if a non-local says it versus a local person.

Another way that communication impacts ministry was stated by participant 001. She stated that not all members have working phones, a phone, a computer, or the internet, to communicate is difficult. Their telephone numbers change every couple of months and sometimes the addresses change also.

### **Importance of Dress**

Eighty percent of the participants stated that non-locals don't understand our dress. Participant 009 stated passionately, "They think they are costumes like Halloween or something instead of realizing that this is a part of who we are. Our dress is an immediate picture as to what ethnic group a person belongs to." The group gave the following example: Tongan women wear puleteha's ( 2-piece top and matching blouse of ethnic fabric, the top covers the forearms and the skirt is ankle length) Tongan men wear a tupenu (skirt) and shirt. The men and the women wear ta'ovala (oven mat) around their waist for worship. Participant 012 interjected "this is formal wear in Tonga. You cannot

enter any government building if you are Tongan and do not have a ta'ovala around your waist. They will throw you out. It is a sign of respect.”

Participant 005 explained that the women wear an additional kafa, (oven belt made of human hair for funerals or any other substance plastic or hala for ordinary wear) with long braided tassels. The men wear tupenu's. The ta'ovala are only worn to church. Participant 001 continued by stating that Hawaiian women wear mumu's (ankle or knee length, short or long sleeve dresses made of Hawaiian print). On the other hand, Samoan women wear puleasi's (a two-piece skirt and blouse made of Samoan fabric). The blouse covers the forearm and the skirt is ankle (length). Each language group has a distinct dress code. Participant 001 stated that Samoan men wear skirts also. Some of the clothing depicts their respect to God and one another.

### **Researching the Cultures**

Research the culture received seventy percent of the votes. ~~And~~, seventy percent of participants thought that Hawaii is so different that the pastor needs to observe what is going on for at least one year. Participant 005 thought they should observe things for two years. Equally, seventy percent thought the pastors should immerse themselves in the culture to get to know the people. They all stated they like it when they come to their events and worship.

### **Possessing Self-Awareness**

Forty percent of the participants said that non-locals are not aware of the beliefs they have about other cultures but it shows in how they interact with them. I asked for clarification. They stated that the tone is very stern and formal like a father but not as

loving. They stated that non-locals look at them like they are strange, however, participant 006 said we are different, just like they look to us.

### **Economics**

One hundred percent of the participants stated that they feel as though non-locals think they are poor because they don't have a lot of material things. All of them said they are rich because they have God and family. They stated that non-locals talk down to them like they are stupid. Participant 001 says the English language group used to hold all the positions in the church because they felt as though the others couldn't understand how to do the work. Participant 004 stated that they couldn't do it because they didn't know how to do it, but they should be given a chance.

Question number two: What skills do you think a pastor needs to have in order to pastor in Hawaii's context?

### **Twenty-Three Qualities Given by Participants**

1. Know about ethnic blending, difference between local, native, and resident
2. Be understanding of context before you make a decision
3. Have patience—our pace is slower than most
4. Understand how our culture, food, and history impacts the way we live
5. Gender differences and the roll virginity and purity play in our cultures
6. People skills—know when not to make or expect eye contact how to speak to different cultures
7. Be open minded to different theology, and ways of life—not judgmental
8. Be laid back and not stern
9. Learn to participate culturally and be willing to dry different things



- a. Try our food, come to our events
- b. Learn our dances and songs
10. Understand the context before you make decisions
11. Conflict resolution—we are so different we don't always agree. Solve conflict
12. Be compassionate
13. Listen
14. Connect with the passions we have about our values and culture
15. Don't think you know everything
16. Communication—Pidgin is different than your own language
17. Pidgin is our language, don't compare us with yourself
18. Our language is how we communicate and it is not broken English
19. Learn organizational and social hierarchical structures for who can participate
20. Live Aloha is biblical. It means go the extra mile and give your coat  
  
Learn that some cultures communicate differently—we don't tell you our  
opinion out of respect or we cannot disagree with you or that the fefekau  
(preacher) has the last word and we cannot speak out of respect know that just  
because we are silent does not mean we do not have an opinion or are dumb.
21. Be a motivator
22. Teach spirituality that can connect with us all
23. Spirituality looks different to us all
24. We are affectionate people we hug and kiss one another
25. One hundred percent say family is the center of our lives.
26. We are communal not individuals. Ohana means everyone

Question three: Are there any accommodations a pastor needs to make in the way that he or she preaches/teaches, pastors/counsels, or manages/leads in Hawaii's context versus on the mainland? If so, describe the accommodations.

### **Preaching, Teaching, and Communication**

One hundred percent agreed that "The way non-locals preach and teach is really different". Participants felt that non-locals use big words. They have Divinity education and use terms we don't know (L009). Ninety percent of the participants also stated that the examples that mainlanders use are not relevant. "We don't understand examples about snow, hail, squirrels, or snakes. We haven't seen any of that" (L001). Many Hawaii residents have never left the island. Eighty percent of the participants stated that pastors should learn our environment and use relatable examples.

However, participant 005 stated that the preference over the type of preaching is generational. Some of the second generational congregants are more accustomed to English phrases and their way of teaching, whereas, first generation immigrants struggle with English words even though the schools teach in English in their country. Some of the first generation congregants don't have a lot of formal education.

Another accommodation was the difference between cultural and spiritual. Participants 006 and 008 stated that in the past, pastors have said they were more concerned about culture and less concerned about spirituality. One hundred percent of the participants stated that their culture and the Bible is mixed.

Language barriers were discussed as being significant reasons why congregants sometimes don't understand non-locals. Some of the concepts or words that they are using are not present in their culture. Participants state they enjoy the message when

locals to Hawaii “. i.e.” people of their Ethnic Language Group, preach because they can understand the examples. I asked for an example and participant 007 stated that s/he really enjoys local preachers because they use examples he understands about the ocean or land or food. Participant 007S stated that when they preach and use Pidgin, it really makes him comfortable. “Preaching local style is not as formal. There is more laughing” (L007).

### **Pastoring and Counseling**

The cultural differences in gender roles affects how pastors counsel. Some of the language groups don't allow boys and girls to mingle together. There are specific rules as to what the two can do together. When asked for an example, Participant 005 stated that after a certain age they don't swim together. The girls won't wear bathing suits but will wear t-shirts and long shorts so they don't show their shape. It's done to preserve their purity.

Counseling is impacted by gender roles in different cultures because there is a distinction between married and un-married. The two should not mix. There are distinctions between who can present a child for baptism. Participant 005 states that a non-local English pastor baptized a child whose parents were not married. The pastor allowed the un-married man and women to present the child. “It was a disgrace before everyone. It set an example to our youth that this was acceptable. The pastor should not have baptized the baby with the un-married parents as the presenters of the child because they were living in sin. The parents should be the person who has the baby baptized.” Also, some of the language groups counsel by group counsel. The counsel hears the matter and decides what to do. Participant 006 shared a situation where his/her desire to

do something was not what his/her parents wanted him/her to do. Because the father is the chief of the house, the father made the decision and, out of respect, he/she obeyed the decision even though it was their hearts desire to go in another decision.

Another difference in pastoring/counseling was given by Participant 006.

Participant 006 was going to get married and the non-local pastor was telling them that they were entering a union that is all about them and they should limit their parents interference. The couple and the parents when told were very offended. When couples want to marry the male tells his father and the father and mother pray about it. If they agree, the parents of the bride are contacted and the families have a discussion. If they all agree, then the couple can get married. Participant 006 would never think of limiting his/her relationship with the parents. The family gets bigger because of a wedding.

### **Managing and Leading**

One hundred percent of the participants say their culture impacts every area of ministry. The hierarchical nature of many of the culture groups determines who participates in leadership. Gender roles determine who performs what function, it is different across cultures, and this impacts how a pastor manages and leads a church.

Question number four: Are there any accommodations that a pastor makes to perform the sacraments, marriage, communion, confirmation, baptisms, or other rituals like funerals and birth announcements in Hawaii's context versus on the mainland? If so, what is the difference and give an example.

### **Communion**

Thirty percent of the participants stated communion services are performed differently among the groups. Participant 001 stated the following differences. The

English stand when they receive communion. They also walk up to the altar row by row. On the other hand, Samoans and Tongans kneel at the altar. The Tongans also take their time before they come to the altar. They pray in silent at their seat and when they are finished they come to the altar and kneel. They receive communion as a group.

### **Baptisms**

Twenty percent of the participants stated baptisms are conducted differently.

### **Weddings**

Thirty percent of the participants stated that weddings need to be performed by their Ethnic Language Group pastor. Participant 005 brought a picture of the ta'ovala worn at a wedding. (see figure 4.1.)



**Figure 4.1. Wedding attire.**

## **Funerals**

One hundred percent of the participants stated that funerals are so culturally different that they need accommodations from the way westerners perform them. The accommodation is that only Ethnic Language Group pastors can perform them.

Participant 004 stated that most Hawaiians of the generation he/she was born believe in cremation. Participant 004 stated that some Hawaiians take the ashes of their loved ones in an urn and all the family will get in a canoe and paddle out into the ocean to scatter the ashes and leis over the ocean. Participant 010 stated that some of the culture groups honor the dead by setting lanterns on the ocean so that the spirits can take the body on to the next place. Forty percent of the participants stated they join others in the ceremony.

Participant 01 stated that s/he attends the festival in Honolulu every year. Thousands of people go to the beach and set a lantern with the name of their loved one on it and they say prayers and experience a time of memorial. It's called "Day of the Dead." Several participants spoke of Hawaiians observing a one-year memorial of the death of their loved. They gather the ohana together for a feast and time of remembering.

Question #5: Name a pastoral ritual that is so radically different than those performed on the mainland that you feel only an Ethnic Language Group pastor can perform? Describe why? Please bring a photo of or any special dress or artifacts used in the ceremony that would convey what you are describing.

One hundred percent of the participants stated that funerals are so radically different that mainlanders cannot perform them. When asked why another clergy could not perform them, they stated because they are performed in their native language and

that there are so many rituals that take place before ,during, and after. Several participants discussed the Tongan funeral. Participant 005 brought a picture of a wake and the clothing that is worn during the funeral. (see Figure 4.2) Participant 005 narrates what is occurring in the photo.



**Figure 4.2. Tapa mat.**

“In the photo, mourners are dressed with ta’olava’s and kihei’s around their waist. For three days to one week before the internment, mourners come to the home and join the family in a feast. Mourners bring gifts and sing songs all night. The family of the deceased engage in many rituals. Participant 09 says if the death is the woman’s brother, their kids cut their hair and if the death occurs on the woman’s father’s side the daughters cut their hair. It is a sign of deep mourning. Sometimes the hair is woven and worn around the waist of the mourner. This is done to remember that the deceased is always with you. (see Figure 4.3)



**Figure 4.3. Cutting hair for funeral belt.**

Participant 005 shows a photo of a person who is wearing a floor length woven ta'ovala that extends about 2 feet over the head. This is a sign of deep respect and mourning. The person wearing this indicates their status in the family. Participant 009 stated the person wearing the ta'ovala over the the head shows they are the tu'a (low person). If the deceased person is on your father's side, then you are a low person. If they are on your mother's side, you are a high person. When I asked what low and high/ tu'a



meant, they told me it has many different meanings, but for this instance, there is no English word. It cannot be translated into English.

Participant 005 shared another photo. A mourner is sitting down with a child on his/her lap. The color and design of the mat the mourner is wearing is representative of the mourner being in a “low position.” Individuals hold “low and high status” in the family. (see figure 4.4)



**Figure 4.4. Mat coloring indicating low status.**

Another photo reveals a lady sitting in a chair alone. She is wearing a mat with mesh netting surrounding her body. This lady is off to herself away from the other mourners in the chair. This is representative of her being in high status. All the other mourners are seated along the baseboards of the room sitting on the floor.

Additionally, participant 012 brought a 20x20 mat to show the type of decorating mat that is used during worship. (see Figure 4.5)



**Figure 4.5. Tapa mat.**

### **House Blessings**

Participants 001 and 004 describe house blessing ,another ritual that requires accommodation. House blessings are traditionally performed using Holy water, ti leaves, Hawaiian salt, and incense. Additionally, the kahu priest, wise one, brings elements of earth, wind, and fire. The kahu burns the very strong incense and is trained to read what the spirits and ghosts speak through the smoke to tell kahu what prayers and chants to enact based on the pilikia trouble that has occurred in the house.

### **Twenty-First Birthday—Key to Freedom**

Taonga fu’a happens when a girl turns 21. She is given a party and an opportunity to receive a “key to freedom.” Participant 005 states it is a literal key about 3 feet long. The father holds the key to the daughter’s freedom. Participant 012 explains, culturally, it is the father’s job to provide food, clothing, protection, and guidance ~~from her father~~. The father and mother teach her the importance of her virginity. This is why they rejoice when the mother brings the blood stained sheet from the wedding bed proving their daughter was a virgin. The daughter has the opportunity to leave her father’s care at 21. Participant 005 says it is a very emotional service for the girl. Most girls give the key

back to their father and remain under his roof until marriage. The parents give the girl a bible to help maintain her chastity. The entire community attends this ceremony and a festival takes place afterwards.

### **Baby's First Luau**

Another ritual that participants passionately discussed is the importance of the one-year birthday—Baby's First Luau. When participants spoke about the luau, their eyes lit up and smiles were on the men, and women's faces. This is a large luau that clergy are asked to attend. Clergy bless and participate in the festivities. One hundred percent of the participants say that it is vital to have clergy bless your child.

### **Kava**

Kava is a drink that is made from the roots of the kava plant. The drink is a sedative anesthetic producing drink. One hundred percent of the participants mentioned that kava is a ritual that is purely Tongan. Participant 007 stated:

Kava is in every part of the culture. It's use in our weddings, funerals and in the church. It's what brings us together. Usually the pastor preaches only the first Sunday. On Wednesday and other Sunday's, the lay s Before the speaker speaks they have a kava circle. The pastor and the Lay Leader, and other male leaders drink kava while sitting on the ground. The pastor comes to the kava and blesses the person to speak. There is no culture without kava. Kava is at the center of everything we do.

When asked if women were speaking could they join the kava circle, participant 007 said, "yes". However, drinking kava is usually a male activity. The men sit on a tapa mat around a kava bowl where a to'ua (young virgin) serves them kava. They pay her for her service. The men drink kava until the early morning hours. Participant 007 says many decisions about the community are discussed during kava drinking. Participant 005 brought a picture of the activity. Participant 009 stated that kava or 'awa drinking is

frowned upon by this group of Samoans because of its abuse here in the U.S. However, in Samoa it is called 'awa and it is reserved for consumption at very important occasions and is consumed between talking chiefs, high priests, and clergy. When asked what is the reason why people drink kava, participant 007 said that the folktale s/he knows is this:

A parent and husband lived on an island. They were out on the water and there was a storm and the ship landed on the island. There was a king on the island and the parent realized he had nothing to give the king. Everything they had was destroyed by the storm. They didn't have any food or gifts, so they agreed to sacrifice their daughter and put her in an imu (an oven made underground) The king found out about it and said leave her there. He was thankful that the people thought so much of him that they gave their finest possession. After a while a plant grew from the head of the grave and the foot of the girl's grave. A mouse came and nibbled on it and it was kava. A rat came and nibbled on the other and it was sugar. That's how kava and sugar cane was given to the people. Kava is the utmost sacrifice.

## **Dancing**

Dancing is the last ritual that was mentioned that is cultural based and highly identifiable. One hundred percent of the participants agreed that dancing is a distinctive ritual. Participant 009 stated that Tahitian, Hawaiian, Tongan, Samoan, and Korean dancing is all different. Dancing is a part of the culture. Participant 008 says it tells stories about our lives. Participant 001 says that Tongans do not allow dancing as a part of worship. The youth can perform "action songs" but not cultural dancing in church. (see Figure 4.6)



**Figure 4.6. Youth dancing Ke'o Tonga**

Participant 005 stated that Ke o Tonga (dancing girls ) is very important. Participant 005 explained that they place oil all over the girl's skin. If the oil drips and is not absorbed, it is proof that the girl is a virgin. Mother's love for their daughters to dance because it shows they are pure. Participant 04 states that it used to make her uncomfortable to watch it. She clarified and said the dancing is beautiful, but while the girls are dancing people are screaming cultural screams (and she screamed Chee-you)

while they run and place money on the girl's body, down their clothes , and on the floor in front of them. Others join in the dance as well. Participant 001 stated that Hawaiians and Tahitian's dance as well, but people don't throw money at them. Participant 0010 stated that Samoan's dance and they throw money, but it is a sign of affection. They are honoring the person, saying they have done a great job. The men dance in all the cultures. Whenever Samoan and Tongan men, both young and old, dance, people make a cultural scream and rush to dance with them and place money in their tupenu's.

Question #6: Do congregants feel there is a difference in the way non-local pastors versus local pastors pastor? If so, what did they say are the differences?

### **By the Book**

Thirty percent of the participants feel non-locals go more by the book than locals. They are not flexible and do not make any cultural considerations. One participant, 006, stated that non-local pastors should be more sensitive to local issues. Participant 006 said non-local pastors seem to focus on national and international issues.

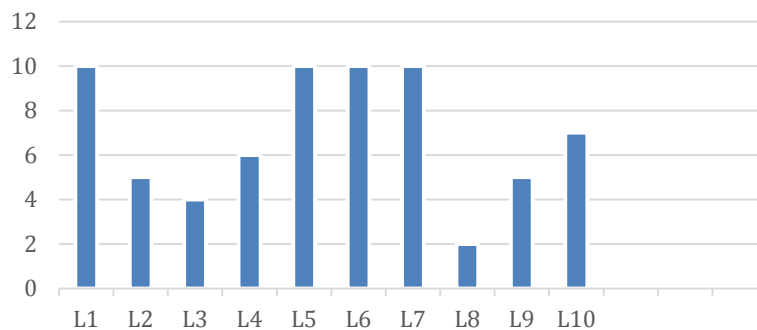
Another difference between local and non-local was the way they motivate and inspire people. Participants 006, 004, and 007, stated that non-locals don't know how to motivate or inspire their congregations. They felt as though they were not as spiritual as local pastors. Local pastors were seen to be more bible based preaching pastors than non-local pastors.

### **Wedding Rituals**

Tongan weddings contain many rituals beside the display of fine mats around the altar, wearing the ta'olavas and having a feast with imu cooked pigs on every table afterwards. One important Tongan rituals takes place the evening after the husband and

wife have been pronounced man and wife. The mother of the bride prepares her daughters bed with fine mats and linen. The mother of the bride and the mother of the groom await outside, or stay inside, the bedroom until the marriage is consummated. After it has been consummated, the mother goes in the room and gets the sheet and mats off the bed to show the groom's family. Once she shows them there is blood on the mats or sheets, the groom and his family rejoice and they prepare a feast the next day for the community. Additionally, during that same night, the youth are gathered and told the importance ~~the importance~~ of being a virgin and remaining pure because now everyone will know what you have been doing. (See Figure 7.1)

Question #7: On a scale of one to ten, with ten being the greatest, rate the importance of multicultural skills and knowledge in pastoring in Hawaii context,



**Figure 4.6. Importance of multicultural competency.**

Participant average score on the importance of multicultural skill and knowledge is 7.75. Question #8: Are there any differences in church governance against among language groups, such as communication, evangelism, stewardship, leadership, etc.? If so, describe them.

**Communication**

Participants didn't have any additional information regarding communication.

**Evangelism**

There were only two comments recorded regarding Evangelism. Participant 006 stated that some groups like the Koreans feel comfortable standing on the corner handing out pamphlets, but they did not feel comfortable doing that. Participant 005 went on to state that usually all the people in a church are related and belong to a particular tribe or family so you would not approach someone outside of your tribe to become a member of your church. Participant 004 stated that "there should be a standard set by the church." Participant 006 agreed and said that most churches don't do anything. She says she "knows its cultural not to approach others or to tell them what they are doing is wrong, but something has to be done because our churches are dying and we need to be obedient to God's word."

**Stewardship**

Stewardship received all the conversation. One hundred percent of the participants stated that stewardship is different across culture groups. Participants 002 and 006 commented on the differences. Participant 002 listed them. The Tongans participate in a Missionale. It is a celebration that is held once a year and teams bring in the money that they have raised during fundraising all year. This money is raised to pay the church budget. There is a large feast held afterwards with dancing. Every Tongan church on the island attends the Missionale. They bring money and they also will dance so that people can put money on them. Their friends donate the money to the church. Samoans engage in assigning teams or families a portion of the budget. The English, tithe



or give their service and the Koreans tithe. Participant 010 stated that the Tongan way is more spiritual because they give more than ten percent. Different cultures will forfeit their rent, car payments, etc. to raise money for the church yearly offering.

### **Leadership**

It was reiterated that the social hierarchies and culture impact leadership. Both of them determine who merits a leadership position. Participant 006 stated that the social hierarchical system is not just in the culture groups, but present in the large churches as well. S/he stated that even though there are Ethnic Language Groups at some of the large churches that are more cosmopolitan, there is no Ethnic representation in positions of power. Some churches are in more cosmopolitan areas and politicians or community officials hold the important church titles as well.

Question #9: What rituals or practices make your church Tongan, Samoan, Korean, or English? Participants stated the same rituals listed for question five— Funerals, Hawaiian and Tongan: house blessings, Twenty-first Birthday and Baby's First Luau, Hawaiian, Samoan, and Tongan, Kava— Tongan, and Samoan: Dancing— Hawaiian, Tongan, Samoan, Korean and Japanese, dress—Tongan, Samoan, Korean, and Hawaiian,.

Question ten: What makes Hawaii a unique place for ministry?

1. People-Living with Aloha
2. Location
3. Polynesian food
4. Our cultural clothing
5. So many blended cultures

6. Kava
7. Cultural Weddings
8. Festivals from all of our cultures. Every day there is a festival for Okinawans, Chinese, Filipino etc.,
9. Cultural Dances
10. Baby First Lu'au
11. Youth Day
12. Multiple cultures blended together, twenty-five hundred miles from the main land
13. Ohana-Caring for each other –being friendly
14. The concept of family
15. Hawaiians and Hawaii. The ocean is pure. The ocean is the beginning of all things. You can see God's provision of food in the ocean and on land with the coconut trees, kukui nuts, and mangoes.

### **Summary of Major Findings**

Fifteen (male and female)—Senior Administrative Pastors, Ethnic Language Group Pastors, English and Ethnic Language Group Lay Leaders and/or Representatives participated in this research study. Five mixed method data collection instruments were used resulting in twenty hours of participant testimony. The result is four major findings are as follows:

1. Multicultural Competency is needed in order to minister in Hawaii's multicultural diverse context.

- a. Pastors need multicultural competency to become self-aware of their Cultural Attitudes.
  - b. Pastors need multicultural competency to become aware of the cultural beliefs and practices of their congregants and communities in order to become knowledgeable of how to preach/teach ,manage/lead, and perform the sacraments within the church.
  - c. Pastors need multicultural competency in order to become aware of their own cultural beliefs and practices—as well as other’s and how they impact communication, leadership, stewardship, and evangelism.
  - d. Congregants need multicultural competency to become self-aware of their Cultural Attitudes.
  - e. Congregants need multicultural competency in order to become aware of their and other cultural beliefs and practices and how they impact communication, leadership, stewardship, and evangelism.
  - f. Although all members belong to the same church, each English and Ethnic Language Group operates autonomously to preserve their cultural identity and perform their cultural rituals. Congregants do not understand the culture of those not within their own Ethnic Language Groups.
2. Language creates worldviews.
  3. Hierarchical practices, social constructs, and organizational structures within and among the multiple cultures—impact communication, stewardship, evangelism, and leadership within the Church.
  4. Rituals not only reveal homogeneity but reveal cultural theology about God.

### **Review of the Chapter**

Hawaii's history has produced a climate of mixed, static, and fluid cultures. Hawaii is a state that supports the practice and proliferation of cultural identity. Pastors who are assigned to Hawaii are attracted by its spectacular tropical beauty, island serenity, and culturally friendly faces. They believe ministry will be as balmy and as pleasant as the cooling trade winds that blow throughout the day. So they pack sunscreen and a bathing suit and come to Hawaii for the "dream appointment." Conversely, they are unprepared for the cultural impact that living in a minority majority state has upon ministry. As a result, many, like Participants 012 and 015, become disoriented by the visible and invisible cultural structures that impede ministry. Pastors begin to question their pastoral calls because they are rendered so ineffective.

This chapter focused on analyzing the data collected from five research instruments to determine if multicultural competency should be a prerequisite for ministry in Hawaii. After searching the data for repetition, reviewing the patterns, identifying indigenous phrases, key words in context and making comparisons and contrasts, four major findings emerged: 1). Multicultural Competency is needed in order to minister in Hawaii. 2). Language creates worldviews. 3). Hierarchical practices, social constructs, and organizational structures within and among the multiple cultures impact communication, stewardship, evangelism, and leadership within the Church and 4). Rituals not only reveal homogeneity but reveal cultural theology about God.

## CHAPTER 5

### LEARNING REPORT FOR THE PROJECT

#### Overview of the Chapter

Hawaii's rich cultural mix encompasses cultural rituals and social constructs which are unfamiliar to non-local ministers but impact ministry. This research project explored the need for pastors to have multicultural competency. Senior Administrative Pastors, Ethnic Language Group Pastor, English and Ethnic Language Group Lay Leaders and or Representatives were asked three research questions to ascertain the answer: 1). What is the status of the pastor's multicultural competency? 2) Do pastors perceive there are differences in administering the pastoral offices of preacher/teacher, pastor/counselor, manager/leader and officiant of pastoral rituals such as: funerals, weddings, baby's first birthday, etc., in Hawaii's context? 3) Do congregants perceive a difference in how "non-local" pastors administer the pastoral offices of preacher/teacher, pastor/counselor, manager/leader and officiant of pastoral rituals; funerals, wedding, Baby's First Luau's, etc., in Hawaii's context? If so what is the difference?

This chapter will address the four major findings of the research under three lenses: my personal observations, the Literature Review in Chapter 2 and how they relate to the Biblical/Theological framework of the project.

#### Major Findings

##### **Multicultural Competency for Ministering in Hawaii's Multicultural Context**

I have made three observations that are relevant to my need to become more multicultural competent. Although they are germane to me, I believe they applicable for

other pastors and practitioners. They are: Preaching Style, individual relationship building and congregational relationship building.

Prior to this research study, I perceived that I was pretty culturally competent. “Since the research, I have become aware where I need to improve. First, the research alerted my attention to the lack of English competency among my congregants. This has inspired me to make accommodations in the way I preach, teach, lead and conduct pastoral care. I have heard my cultural informants speak about how they love to hear local pastors speak because they use simple analogies. It reminds me of Jesus’ parable preaching. I am going to adjust my preaching, teaching and leadership style to the Kiss formula; keep it simple, sweetheart style. Being conscious of the language barrier and making the necessary accommodations in my preaching, teaching and leadership style will allow me to become more accessible and relational.

Second, improving my relationships among congregants, is the second area where I know I need to improve my multicultural competency. As a result of the research interviews, I learned a significant amount about the multiple cultures and individuals in our district. I have made new friends. During these discussions, I learned how important it is for pastors to participate in the cultural festivities of our congregants. Now I really grasp the importance and impact of ohana on Hawaii’s culture. I will make more effort to create ohana by attending individual and cultural life markers with my congregants. Prior to the research, I was never interested in attending a Baby’s First Luau, however, after hearing how significant it is in the lives of our congregant’s and after learning through the health research about the high infant mortality rate, and yes, I want to celebrate and praise God that our children have survived.

And lastly, the research has illuminated an urgent need to begin intercultural activities among our congregants and among the district. The interviews revealed how isolated we are from one another and we worship in the same church. The monoculture organizational structure within our churches detracts from unifying us as a church body. The Big Idea that emerged from this research is how impactful and informative the assessment and surveys have been for all involved. This process can be adopted as a great place to begin.

These observations align with the literature review in Chapter two. The National Center for Cultural Competency confirms that “There must be a congruency between the attitudes of practitioners and the internal structures within the organization in order to be effective and to promote cultural competency.” Hawaii UMC churches are not multicultural by intention but rather, by default. There is not a concerted effort to make the churches multicultural. Although Ethnic Language Groups exist within UMC churches there has not been an intentionality for them to become multicultural churches. Consequently, our churches are pluralistic. Each language Group asserts their own ethnic identity, but does not want to unite with other culture groups. This is paradoxical to what occurs outside of the church. The United Methodist Church, at the conference level must intervene to assist pastors and congregations to cross the chasm between them and develop cultural competency. Cross et al, Betancourt and NCCC all acknowledge that cultural competency cannot exist without organizational structures that support its constant vigil, assessment and improvement. This must take place at the mission and vision level. Organizations must develop a value for diversity. Valuing diversity means having persons of all ethnicities in positions of power and influence. Organizations must

also have the capacity for cultural self assessment. Organizations, must have employees with the emotional intelligence and integrity to admit that they need cultural competency. Additionally, organizations must be sensitive to those needs and not make punitive judgments based on an employees' lack of cultural competency. Cultural competency is placed on a continuum. It indicates growth over time and organizations must be willing to invest in that growth.

Culturally competent organizations must be committed to understanding the institutionalized knowledge of their organization. The church, Hawaii's church must understand, the United Methodist Church organizational knowledge with regards to race and culture as well as Hawaii's historical memory of the church and their culture. And lastly according to our competency experts, organizations must develop hiring practices, appointments and operational norms under cultural reflection. The church should understand congregant and pastor need for competency. Pastors are placed in the middle without administrative understanding. Cultural competency is more than blowing smoke in the sanctuary to indicate affinity to Native American culture, but rather allowing Native Americans to tell their story and the theological, and social significance of the smoke.

Barry Oshry in *Seeing Systems: Unlocking the Mysteries of Organizational Life*, writes about Middlers. Middlers, are the people who are caught between the customer and the organization. In our example, that would be the Pastors. Pastors are in the middle between the church system and the congregants. Pastors need the assistance of the institution to help remove the systemic spatial blindness that is pervasive around the Church.



A plan forward for our church and our district could be to incorporate, NCCC, and the Cross et al., recommendations for organizations and individuals: conduct cultural assessments, engage in sessions on how to value diversity through intercultural relational meetings, manage the dynamics of difference and acquire institutional knowledge to adapt contextually.

The Biblical and Theological imperative to respond to the world both vertically and horizontally as Matthew 28:18-22 says, and will help us align with the ensample with have in the Trinity; where the Godhead is united three in one. This will help dispel the notion that some hold that Christ stands outside of culture or above culture as Niebuhr has postulated, but rather we are Imago Dei; made in the image of God. We are the Church which Christ died for on Golgotha and the Church the resurrected Christ will return to receive as foretold in the book of Revelation.

### **Hierarchical Practices, Social and Organizational Structures within and among the Multiple Cultures, Impact Communication, Stewardship, Evangelism, and Leadership within the Church**

I observed how the need for Multicultural Competency manifested when I invited people to participate in this research. When I called to invite some of the laity, they immediately let me know that they were not the designated “spokesperson” for the group. Even when I told them that I have spoken to the Pastor and Lay Leader and would like to have an additional participant, they still felt their contribution would not be as good as the Pastor’s and Lay Leader. Some of them called their Pastor and asked if it was ok to participate because some opportunities are reserved for high chiefs, talking chiefs or the Lay Leader. Some pastors were fearful as well. They did not want to infer that they don’t

know how to minister in this very dynamic world. Cultural constructs greatly impact leadership and participation.

Another observation of how hierarchical structures and social constructs impact ministry, occurred when I asked each language group how they executed evangelism. Several participants shared that “we Asians and Polynesians are not imposing like that. We are more respectful toward others”. The value system they upheld was clearly evident in their decision not to be imposing. To that point, I was told that some of our Asian cultural groups believe that evangelizing is confrontational and it is their cultural disposition to be more respectful of diverse opinions. However, others commended other Asian groups who stand on the corner and hand out tracks. Conversely, some of the Polynesians stated that individuals who don’t belong to their family or tribe would not join their church. They would only join a relatives’ church. The pastor would have to be a blood relative. These constructs must be challenged instead of being allowed to permeate the culture. Some have said that the Ethnic Language Groups are impeding church growth because of their dislike to evangelize. The irony about this phenome is, other non denominational churches are growing exponentially, however, they do not have Ethnic Language Groups. They minister as one very diverse body who respects one another’s uniqueness in Christ Jesus.

A review of the biblical and theological section of this research would be extremely impactful in a multicultural setting. The biblical witness testifies that Christ welcomes us all and the Word of God comes to make us all free. Jesus traversed ethnic, religious, gender, social and political roles to proclaim his love for humanity. Our multicultural community can benefit from stories about the Tower of Babel and The

Nations. Although there is some literature on how to teach the Bible from a cultural perspective, much more is needed. Multicultural communities must be able to see themselves in the Bible and respond accordingly. Minority communities who have been marginalized can create their own bible studies using their oral, “talk story” methodology to evangelize their community.

The Literature Review discusses the difference between Culturally Proficient organizations as those which hold the organization accountable for the cultural competency of all participants in the organizations.

Observably, no one seemed to see their limited view of Evangelism or that their refusal to witness to anyone different than their race really is an act of racism and culturally incapacitating. It is counterculture to Jesus’ command for ‘Go’ into all nations and make disciples. Participants are not aware that their attitudes were culturally destructive, incapacitating and blinding.

### **Rituals That Reveal Homogeneity and Cultural Theology**

Some say tomatoyto and others tomatto, however both recognize it as a red or green fruit. Nevertheless, when working with diverse cultural groups we may use the same word but are describing something entirely different. When most pastors think of performing a funeral, they don’t think of jumping off a cliff into the ocean to do so. This is what I observed when different groups narrated and brought photos of certain rituals and events. They were radically different from my concept of funeral or wedding or dance. The way people dressed, the symbols, the artifacts, the special foods, the participants and the activities they engaged in were very foreign to me. However, in every instance, with each cultural group, they told stories of how these activities linked

back to their love, or respect of God and their pledge of faithful obedience to God's word. The marriage bed purity standards, the separating of boys and girls, drinking kava, wearing mats tied around the waist, are responses to their theological understanding of God.

The Literature Review discusses how rituals create homogeneity and reinforces our unity. Additionally, the Literature discusses self awareness in a different manner. Taylor and Franz discuss the politics of recognition and how colonization has affected how marginalized people see themselves. The rituals that have been discussed in this research reveal people who have cultural pride and high self esteem. Their cultural identity causes them to stand out as unique and powerful. However, the colonial structures of good and bad, and high and low still remain. It takes God to transform the heart of humanity and to remove the desire for power from within us. However, the rituals we re-enact remind us that we are being made in the image of God and reflect that image in all that they do. One participant stated it best by saying, God gave us our culture so that we could know God and show God to the world.

### **Implications of the Findings**

Implementing Multicultural Competency training for pastors and congregants will the church to grow into the diversified unified church that Christ is coming back to receive. Multiculturalism will assist the church in the following ways:

1. Pastors will become aware of the cultural beliefs and practices of their congregants and communities. They will be able to respond with that knowledge to make the necessary accommodations in the way they preach/teach, manage/lead, and

pastor/counsel their congregations. Pastors will be able to begin the dialogue to create new liturgy with congregants on how to best perform the sacraments within the church.

2. Pastors will become aware of the cultural beliefs and practices which impact communication, leadership, stewardship and evangelism and have tools to assist in removing those barriers.

3. Congregants will become self-aware of their Cultural Attitudes and areas where they need to make adjustments.

4. Congregants will become aware of the cultural beliefs and practices that adversely impact communication, leadership, stewardship and evangelism and will have the tools to work toward changing them.

5. English and Ethnic Language Groups will begin building honest relationships with one another where they know one another and can respond to one another empathetically.

6. New language will be developed to create a new worldview of unity.

7. The church can develop new ways of communication, stewardship, evangelism, and leadership together.

8. The church can create new rituals to reveal their new theology of God.

9. The church can unite to disciple and break down the walls of oppression for humanity.

10. Church administrators and those who have oversight over appointments and ministry events in Hawaii would become culturally competent and implement cultural competency as a prerequisite for all persons ministering in the Hawaii islands.

11. The Hawaii district would offer English as a Second other Language at all of their churches. Most congregants have difficulty speaking and understanding English.

This would be a wonderful internal and community ministry.

12. These church communities can become a model how dialogue and assessment can help multicultural communities unite.

### **Limitations of the Study**

The list of limitations of this study are vast. It begins with preparing the community for the survey. I wish I had had more time to prepare the community for the survey and to enlist the participation and support of the District Superintendent and the Bishop.

Another limitation is in the the survey instruments. The questions I asked on all the instruments should have been asked in more simple terms. I was not aware of how little conversational English some participants knew. It became really apparent when non of the transcription services were able to decipher this type of English. They returned the voice recordings back stating they were indiscernible. Only a local service was able to understand the Pidgin.

Another limitation is that I did not have laity complete a Competency Continuum Survey. I did not design one, because at the time I created the research design, I was only concerned with the Senior Administrative Pastor's Multicultural Competency. I thought they were the ones who were responsible for administrating all language groups. However, once I began the research, It became so obvious that laity needed to assess their own cultural competency. I had also designed a pre-intervention survey, but did not use it because it was too complex for my audience. However, I believe all of our congregations

could have benefitted from being involved in the research study and hearing about the different cultures in our midst. I also would have liked to see the sample size larger. My initial design had more churches participating in the research. By the time I received IRB approval, one Ethnic Language Group mission had dissolved, the church had moved and one church had merged with another location.

Another limitation was all laity did not participate in the focus groups together. I had hoped they would participate together to facilitate the first steps in people in the same church getting to know one another. But, it became a scheduling nightmare trying to get them all on one side of town together. Traveling from one side of the island to another is taboo in our cultural context. I had to settle for individual interviews.

The same thing happened with the pastors, I was not able to find a time when they could all meet together, within the time frame I had to complete my research. Additionally, I had not imagined that clergy might feel as though they were being judged. I did not calculate some would not want to participate for that reason.

And lastly, I did not expect that other minority pastors were just as disoriented in this setting as I was and am. Those who were born here in Hawaii, have stated that they are amazed at how different each cultural group is from their own context, and from each other group. We all have realized that we spend too much time in relationship with people who are homogeneous and not with those who are different from us.

### **Unexpected Observations**

The biggest surprise I have encountered is how different the cultural groups are in Hawaii from my cultural experience and from each other. I knew there were some differences, but I did not know how impactful those differences are to ministry and they

way we conduct and think about ministry and life. And yet I marvel at our connection to Christ and to each other. I also was greatly impacted by the radical hospitality and love cultural groups demonstrate towards their Ohana.

Another insight gained was the need for English as a Second Other Language classes at all the churches. This ministry would be so helpful. It could aid in reducing the attrition and some of the health problems that persist because of the lack of English knowledge.

Another unexpected observation was how I was impacted by the research on culture. During this research, I began searching out my own ethnic identity. As an African American much of our generational history has been lost. However I was able to recover five generations of relatives which has been a bitter sweet process. Some of them had been hanged, some of them were slaves. I imagined that they prayed desperately for their children to have a better life. While I was writing this dissertation, I kept seeing glimpses of my relatives who have long gone to heaven. I believe they were rejoicing seeing me complete this work.

### **Recommendations**

I recommend that administrators and those who have oversight of clergy appointments, make multicultural competency a prerequisite for themselves and those who minister in Hawaii. I am not recommending diversity training or generic multicultural competency training, but a program where ministers can conduct an internship within this setting before they are appointed or given oversight of those in this setting. These ministers would spend time assessing and improving their cultural competence, while learning about each of the cultural groups in their community.



Additionally, I recommend that congregants attend the same multicultural competency training with their entire church, their pastors and pastor intern and then with the other churches in the district.

This work is important for missionaries as well. I believe they should follow this research and engage in their own cultural competency before leaving to become a missionary.

Additionally, I believe this work is important for seminary's to use to prepare their students for multicultural ministry and for seminary's to use for themselves as they are recipients of some many diverse communities.

And lastly, I recommend that all church bodies engage in cultural self assessment, and dialogue with their entire congregations about race and culture. The United States is becoming increasingly diverse. One day, more and more churches and communities will find themselves in a majority minority situation. I hope that they find themselves fully committed to having robust dialogue as to how they can create a new ethnoculture from the cultures coming together. Culture matters!

### **Postscript**

I started this program in search for ways to express God's love for my community. I realized I no longer had adequate language to convey what I was feeling or to speak to and for the people around me. I saw spiritual and physical poverty, homelessness and hopelessness all around me and I did not have the tools to change it on a large scale. I did not know how to rally the people around me to put out the fires of systemic injustice and despair around us, because they were engulfed by the same flames surrounding the community. I spent every waking day putting out fires, so I was not able

to confront and stop the arsonist. And now I am at the end of this program and I still have not addressed the issue of poverty and minorities. All of the people in this research live below the poverty level. All of them love God and forego their rent, car and food allowances to make sure there is a church where they can all come and find rest.

This program ends as the GOP races are beginning. And the leading candidates are espousing building walls along our borders to stop immigrants from coming into the United States. They want to send thousands of undocumented immigrants back to where they came from. Yet we all know we employ them for less than minimum wages to be our nannies, gardeners, pick our food, cook in our restaurants and clean our toilets. Who will do that when they leave.

The hate rhetoric is causing unprecedented sit-ins, marches and physical confrontations at political rallies. Simultaneously, marchers have gathered around the country to demand justice for extrajudicial killings of Black people by police and vigilante groups. Asbury Seminary taught me to think Big and act prophetically. I close by saying this country must have serious discussions about race and culture. Culture does matter and what we systemically have been taught to believe about culture and “the other” must be inspected. The negative teachings must be destroyed and new ones replaced. If we are to douse the erupting hatred that is smoldering around us, we must move to a theology of love. We must begin with understanding the biblical and theological truth about culture. Culture is designed by God, and a reflection of God. When I see you, I see the image of God. That acknowledgement will lead us to the throne of God. In entering into the throne of God we surrender our thoughts to the transforming power of God. We then can come to love God with all our minds, bodies and souls.

Through this act we can then begin to love our selves. We will love ourselves knowing that God created us unique and divine. It is this knowledge that will allow us to see that same Imago Dei in our neighbors. And we will love them as ourselves, as we are loved.

I believe these actions will lead us to the very small act of sitting down and discussing our lives with one another. It is the beginning of changing the world with a theology of love and initiating a discussion about our sameness in Christ Jesus.

I am ever grateful to Asbury Seminary and the Beeson International Scholars program for this life altering experience. My life and the lives of those around me will be forever transformed as I use my life to try to connect as many people as humanly possible to God and to purpose.

## APPENDIX A

### LAY LEADER FOCUS GROUP INTERVIEW QUESTIONS

Aloha Lay Leaders,

Thank you again for agreeing to participate in the focus group interview for my research on Multicultural Ministry in Hawaii. I am providing the interview questions to you before we meet so that you will have time to reflect on your answers.

1. What advice would you give to a pastor coming to pastor in Hawaii's context?
2. What skills do you think a pastor needs to have in order to pastor in Hawaii's context?
3. Are there any accommodations a pastor needs to make in the way he/she preaches/teaches, pastors/counsels, or manages/leads in Hawaii's context versus on the main land? If so describe the accommodations.
4. Are there any accommodations that a pastor makes to perform the sacraments; marriage, communion, confirmation, baptisms, or other rituals like funerals and birth announcements in Hawaii's context versus on the mainland? If so what is the difference and give an example?
5. Name a pastoral ritual that is so radically different than those performed on the mainland that you feel only an ethnic language group pastor can perform? Describe why? Please bring a photo of or and any special dress or artifacts used in the ceremony that would convey what you are describing.

6. Do congregants feel there is a difference in the way non-locals pastor versus local pastors' pastor? If so what do they say are the differences?
  
  7. On a scale of 1-10, with 10 being the greatest, rate the importance of multicultural skill and knowledge in pastoring in Hawaii's context.
  
  8. Are there any differences in church governance among language groups, such as communication, evangelism, stewardship, leadership etc.? If so describe them.
  
  9. What rituals or practices make your church Tongan, Samoan, Korean, or English?
  
  10. What makes Hawaii a unique place for ministry?
- Beeson International Scholars Program

## **APPENDIX B**

### **PASTOR FOCUS GROUP INTERVIEW QUESTIONS**

Aloha Pastors,

Thank you again for agreeing to participate in the focus group interview for my research on Multicultural Ministry in Hawaii. I am providing the interview questions to you before we meet so that you will have time to reflect on your answers.

1. Do you feel as though you were adequately prepared to pastor in Hawaii's context when you first arrived in Hawaii? If not why not? Give an example.
2. What advice would you give to a pastor coming to pastor in Hawaii's context about the skills they should have?
3. Are there any accommodations a pastor needs to make in the way he/she preaches/teaches, pastors/counsels, or manages/leads in Hawaii's context versus on the main land? If so describe the accommodations.
4. Are there any accommodations that a pastor makes to perform the sacraments; marriage, communion, confirmation, baptisms, or other rituals like funerals and birth announcements in Hawaii's context versus on the mainland? If so what is the difference and give an example?

5. Name a pastoral ritual that is so radically different than those performed on the mainland that you feel only an ethnic language group pastor can perform? Describe why? Please bring a photo of or and any special dress or artifacts used in the ceremony that would convey what you are describing.
  
6. Are there any accommodations that you are not comfortable making?
  
  
  
  
  
  
  
  
  
  
7. Do congregants feel there is a difference in the way non-locals pastor versus local pastors' pastor? If so what do they say are the differences?
  
  
  
  
  
  
  
  
  
  
8. On a scale of 1-10, with 10 being the greatest, rate the importance of multicultural skill and knowledge in pastoring in Hawaii's context.
  
  
  
  
  
  
  
  
  
  
9. Are there any differences in church governance among language groups, such as communication, evangelism, stewardship, leadership etc.? If so describe them.
  
  
  
  
  
  
  
  
  
  
10. What rituals or practices make your church Tongan, Samoan, Korean, English...?
  
  
  
  
  
  
  
  
  
  
11. What makes Hawaii a unique place for ministry?

Feel free to hand in this copy if you would prefer that I have your written comments or if you prefer that some of your comments remain confidential.

Mahalo nui loa for your assistance.

Sincerely,

*Debra Murray*

Reverend Debra Murray

D. Min candidate Asbury Theological Seminary

Beeson International Scholars Program



## APPENDIX C

### ONLINE SELF-ASSESSMENT

#### Cultural Competence Continuum – Character Online Self- Assessment for Pastors

**Instructions:** Please circle or otherwise mark the response that most accurately reflects your perceptions. If you have trouble understanding a question, answer to the best of your ability. Feel free to expand your responses on the backs of the pages. Keep in mind that there is no way to perform poorly.

	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree
1. I engage in personal self-assessments.	1	2	3	4	5
2. I make conscious efforts to rid people of their cultural differences so that everyone can be the same.	1	2	3	4	5
3. I don't have time to focus on assisting other cultures because my own cultural group needs assistance.	1	2	3	4	5
4. I believe culture/ color and dimensions of diversity are unimportant.	1	2	3	4	5
5. I feel my family has worked hard for what we have, unlike some of the other cultural groups.	1	2	3	4	5
6. I attribute the success of my ethnic groups' superiority over other groups to God's favor.	1	2	3	4	5
7. I believe ethnic groups within our church should be encouraged to wear their ethnic clothes on our designated cultural days so as not to offend other groups who don't have costumes to wear.	1	2	3	4	5
8. I believe we focus too much attention on ethnicity, sexual orientation and gender. These dimensions are insignificant and cause arguments.	1	2	3	4	5
9. I believe everyone who wants to do well does well.	1	2	3	4	5
10. Achievement is based on merit and everyone has equal opportunity.	1	2	3	4	5
11. I am committed to valuing diversity. But I don't have a clear plan for our church becoming culturally competent.	1	2	3	4	5

	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree
12. My worldview has shifted from ethnocentrism and absolutism to universalism.	1	2	3	4	5
13. I believe it's wise to limit the number of ethnic groups we choose for outreach because they can be a drain on our resources.	1	2	3	4	5
14. I believe those who are different, are segregated for their good.	1	2	3	4	5
15. It's appropriate to send messages to some groups that they are not welcome.	1	2	3	4	5
16. What is useful for the majority dominant group is universally applicable and applies to all groups.	1	2	3	4	5
17. Institutions should not be held accountable for their impact or behavior but rather individuals/families should take accountability for their behavior and their ability to learn to navigate the system.	1	2	3	4	5
18. I believe there are poorly served populations in need of services in my congregation, but we don't act upon their needs.	1	2	3	4	5
19. I am beginning to recognize my ethnocentric view and how they distort my opinions of others.	1	2	3	4	5
20. I actually seek input from specific poorly served populations and take action to assist them in their need.	1	2	3	4	5
21. I adapt to meet the needs of our multicultural community.	1	2	3	4	5
22. I participate in rigorous ongoing self-examination regarding how culture/heritage influences perceptions, attitudes, and behaviors toward those different than me.	1	2	3	4	5
23. I have ceased to expect those who are different will suppress their differences.	1	2	3	4	5
24. I have allocated resources to research new therapeutic approaches based on culture.	1	2	3	4	5
25. My attitudes, policies and practices hold each cultural group in high esteem.	1	2	3	4	5

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26. Every member of our administrative Council and leadership group participates in valuing differences and are involved in cultural competency training. **1 2 3 4 5**

27. I am able to describe the communities of color in my community. **1 2 3 4 5**

28. Please list the cultural groups of color who reside in your community and state how much of the overall population each group represents.

Group	Percent of Population	Percent of Population in State
_____	_____	_____
_____	_____	_____
_____	_____	_____

29. I have developed effective cultural competency plans for my church. **1 2 3 4 5**

30. I have developed keen emotional intelligence. **1 2 3 4 5**

### Clergy & Lay Demographic Information

1. What is your gender? Male Female
2. Where were you born?

3. What is the length of time you've been living on the island?  
\_\_\_\_\_

4. Please indicate the level and name of degree (s) you have completed and where.  
 Secondary \_\_\_\_\_  
 Undergraduate \_\_\_\_\_,  
 Graduate \_\_\_\_\_,  
 Postgraduate \_\_\_\_\_

5. Name any cultural/diversity training you received and where you received it?  
\_\_\_\_\_  
\_\_\_\_\_

Select your status?

- A. Certified Lay Speaker                      D. Itinerant Elder                      G. Member of another denomination

- B. Deacon Leader \_\_\_\_\_ E. Provisional Elder H. Lay  
C. Local Elder F. Associate Member I.  
Other \_\_\_\_\_

**FOR CLERGY ONLY**

1. How many cross cultural appointments have you pastored?  
\_\_\_\_\_
2. How many multicultural appointments have you pastored \_\_\_\_\_?

**JEFFREY JONES DESCRIBES A REPERTOIRE OF SIX LEADERSHIP STYLES:**

- a. **Visioning style:** consists of articulating shared dreams for the future;
  - b. **Coaching style:** consists of connecting personal and organizational goals;
  - c. **Affiliative style:** consists of connecting personal and organizational style;
  - d. **Democratic style;** consists of enhancing participation in decision-making;
  - e. **Pacesetting style;** consists of showing the way to do it;
  - f. **Commanding style:** consists of providing clear and detailed directions for others to follow.
3. Based on Jones's repertoire, circle the style that best describes your leadership style?
- a. Visionary
  - b. Coaching
  - c. Affiliative
  - d. Democratic
  - e. Pacesetting
  - f. Commanding

This Cultural Competence Continuum –Character Self- Assessment has been developed expounding on Terry L. Cross et, al 1989 Cultural Competency Continuum model Coleman/Pelliteri 2000 & Updated 2/4/3, highlighting the identifying multicultural attitudes, policies and practices for multicultural competency.

**APPENDIX D**

**CONSENT LETTERS**

**Congregant Consent Letter**

From: Reverend Debra Murray

Doctor of Ministry Candidate: Asbury Theological Seminary

You are invited to be in a research study being done by Reverend Debra Murray from the Asbury Theological Seminary. You are invited because you are a Lay Leader in a church that is multicultural. I am studying Multicultural Competency as a Prerequisite for Ministry in Hawaii.

If you agree to be in the study, you will be asked to participate with other Lay Leaders from your church in a 1-hour maximum, "Talk Story" Focus Group at your church, on the diverse cultural practices in Hawaii. Snacks will be provided during the session.

Your family will know that you are in the study, should you tell them. If anyone else is given information about your participation, they will not know your name. A number or initial will be used instead of your name. A voice recorder and a video camera will be used to ensure that the information is transcribed correctly. Neither the video or the voice recorder information will be shared for any other reason other than transcribing the information. Both will be destroyed after the research process is complete.

If something makes you feel bad while you are in the study, please tell me; Reverend Debra Murray. If you decide at any time you do not want to finish the study, you may stop whenever you want.

You can ask me, Reverend Debra Murray, questions at any time about anything in this study. My number is 808-693-6207. Signing this paper means that you have read this or had it read to you, and that you want to be in the study. If you do not want to be in the study, do not sign the paper. Being in the study is up to you, and no one will be mad if you do not sign this paper or even if you change your mind later. You agree that you have been told about this study and why it is being done and what to do.

---

Signature of Person Agreeing to Be in the Study

---

Date Signed

### **Pastor Consent Letter**

From: Reverend Debra Murray

Doctor of Ministry Candidate: Asbury Theological Seminary

You are invited to be in a research study being done by Reverend Debra Murray from the Asbury Theological Seminary. You are invited because you are a Pastor in a church that is multicultural. I am studying Multicultural Competency as a Prerequisite for Ministry in Hawaii.

If you agree to be in the study, you will be asked to participate with other Pastor's from your church in a 1-hour maximum, "Talk Story" Focus Group at your church, on the diverse cultural practices in Hawaii. Snacks will be provided during the session.

Your family will know that you are in the study, should you tell them. If anyone else is given information about your participation, they will not know your name. A number or initial will be used instead of your name. A voice recorder and a video camera will be used to ensure that the information is transcribed correctly. Neither the video or the voice recorder information will be shared for any other reason other than transcribing the information. Both will be destroyed after the research process is complete.

If something makes you feel bad while you are in the study, please tell me; Reverend Debra Murray. If you decide at any time you do not want to finish the study, you may stop whenever you want.

You can ask me, Reverend Debra Murray, questions at any time about anything in this study. My number is 808-693-6207. Signing this paper means that you have read this or had it read to you, and that you want to be in the study. If you do not want to be in the study, do not sign the paper. Being in the study is up to you, and no one will be mad if you do not sign this paper or even if you change your mind later. You agree that you have been told about this study and why it is being done and what to do.

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Signature of Person Agreeing to Be in the Study

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Date Signed

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