# Pastoring the Multicultural Church

## Jim Westgate

## Some material in this presentation is summarized from “One Body One Spirit” and “United By Faith”

# Multicultural Church

## *I am convinced that the church of the future will be multicultural. So far, we have “done church” in boxes that are too small to contain all the colors of the rainbow. These boxes have only been large enough to contain one color at a time. We've ended up with Euro-American churches, Afro-American churches, Japanese, Korean, Chinese, Arabic, Russian, Cambodian and so on …*

## *As new groups emerged into the religious fabric of North America, new boxes were created to contain them. Homogeneous churches worked, grew, and multiplied. People were classified by color, language, ethnicity, and/or national origin. What is wrong with this picture? Homogeneous churches don't fulfill the vision of the Kingdom of God. They primarily serve the purpose of maintaining the status quo established by a mentality of racism, fear and segregation.* …

## *During the last two decades, we have seen some serious attempts to become integrated, all the while trying to stay within the lines of Protestant propriety and sociological safety. We have come together on certain terms that guarantee the preservation of the dominant way of doing church in the United States of America. In order to include all the colors of the rainbow, we need to modify the size and shape of our church-boxes.*

## *If we are to open our arms to embrace the kind of cultural and ethnic diversity that we see in all urban settings in this country, if we are to respect the other to the point of abandoning the language of we and they to become the language of us, and if we are to allow ourselves to be transformed by a new reality of togetherness and solidarity, then we need to envision a new kind of church. Liliana Da Valle, TABCOM “Multicultural Churches: Anticipating the Future”* *2000 issue of “Ministry Magazine”.*

# Multicultural Church

## The 2000 Census revealed that our total ethnic population includes 36.4 million African Americans, 35.3 million Hispanics, 10.2 million Asian Americans, 2.9 million Native Americans, 5.1 million Americans who count themselves as “multiracial,” and another 15.4 million who belong to “other races.” The 1.7 million Americans who claimed to be black and another race are included under the African American category; the Asian and Pacific Islander numbers are combined; Native Americans include Hawaiian and Alaskan. This actually adds up to 105.3 million ethnic Americans or 37.4% of the 2000 population of 281.3 million!

## The 2000 Census for the first time gave people the opportunity to choose more than one race to describe themselves, and 2.4% of the country’s 281.4 million citizens did so. Multiracial or mixed race Americans currently number at least 6.8 million. The U.S. is a “browning” nation which is shifting rapidly toward being a polyglot of brown, yellow, black, white and mestizo (mixed).

## For example,California’s population is now predominately“minority”—Hispanics, African Americans, Asians and “mixed” groups now comprise 50% of the state’s population. This will be a reality in Arizona by 2005, in Texas by 2010, and for the entire nation by the year 2050.

# Multicultural Church Statistics

## About 7 percent of all American congregations are multiracial.

## About 15 percent of Catholic churches are multiracial.

## About 5 percent of Protestant churches are multiracial.

## Non-Christian congregations are more likely to be racially mixed than are Christian congregations.

## The most common type of racially-mixed congregation is comprised of Anglos and Hispanics or Asians. Barna Research

# Emerging People Groups

## In the past 20 yrs. (1980-2004)

### The African American population grew by nearly 30%,

### The Native American population by 75%,

### The Latino population by 142%

### The Asian American population by 185%

## The United States had well over 35 million more people of color in 2000 than in 1980.

## Minorities make up a majority of 50 cities in the United States. Some of these are Miami FL., Newark N.J., Washington D.C., Detroit MI., El Paso TX., New Orleans LA. Chicago IL., San Francisco CA., and Los Angeles CA.

## Miami is the second largest Cuban City in the world.

## Chicago has more Polish people than Warsaw Poland.

## Los Angeles is the second Largest Mexican City outside of Mexico.

##  There are more Hispanics in Los Angeles than in seven Latin American Countries.

## The U.S. is the fifth largest Spanish speaking country in the world.

## The U.S. is the third largest Black nation in the world with 37 million Blacks. Only Nigeria has more Blacks than the United States with 85 million. Zaire and South Africa have 35 million or less. (Statistics taken from “Operation World”, Patrick Johnstone)

## In the last 100 years we have sent over 8,000 missionaries at a cost of 320 million dollars and as a result Africa south of the Sahara desert is 50% Christianized.

## In the United states of the 35 million Blacks it is estimated that 70% are un-churched or in churches that do not preach the gospel.

# Multicultural Church

## Reasons for the Lack of Multicultural Churches

### Impact of Racism and Slavery

### Impact of the Civil rights movement (60’s)

### Impact of Urban – Suburban shift (70’s – 90’s)

### Impact of Church Growth Movement (70’s-90’s)

### Impact of a Revivalistic Gospel instead of a Wholistic Gospel

Multicultural Church Growth in New England

## The amazing growth of the multicultural church in New England is one of the remarkable evidences of the work of the Holy Spirit in this region. (Multicultural Leadership Consultation of New England)

## Today we estimate that there are about 300 Portuguese speaking Brazilian churches in Massachusetts and Southern New Hampshire.  The majority of the churches are believed to be in the range of 30 &1500 people although one large church serving the community of Somerville, MA has 2,000 members and has just leased a new building that would seat 5,000 people

## One of the most significant events demonstrating the strength of this multicultural alliance was an event held at the Fleet Center in Boston, MA in December 1999 in which both Hispanic and Brazilian churches gathered for an event with over 14,000 people present.

## The Multicultural Leadership Consultation held in Boston, November 2002, brought together Greater Boston church communities from African, Asian-American, Brazilian, Cambodian, Chinese, Greek, Haitian, Hispanic, Indian, Indonesian, Japanese, Vietnamese, and West Indian communities. The number of churches in Boston has more than doubled since 1965 to almost 500 churches serving the city today.

## Multicultural Revival Statistics reported by Emmanuel Gospel Center, Boston, MA:

## 585 churches in Boston and Cambridge (2001)

## 114 distinct denominations

## 30 languages used in Boston’s worship services

## 50% growth in number of churches since 1970

## 45 new Haitian, 102 Hispanic and 19 Brazilian churches in Boston and Cambridge since 1970

## 1 out of 3 churches share space with another congregation

## 18% of church buildings host services in more than one language

# Multicultural Church Definitions

##  **What is a Multicultural Church?**

## There is a growing discussion of the definition of a multicultural, or multiethnic church.

## At a basic level, there is a key distinction between a multi-congregational church and a multicultural church. The multi-congregational church has separate groups of believers working under a common purpose, and perhaps in a common building. Often, language is a key factor that keeps the congregations as separate units, though working together.

## **Ken Davis – Baptist Bible Seminary – Clark Summit, PA**

## A definition drawn from an April 23-24, 1999 Multiethnic Church Pastors Think Tank held at First Baptist Church in Palatine, Illinois: “The multicultural church is a Biblical community of believers: 1) who have as a current reality or hold as a core value the inclusion of culturally diverse people, and 2) who come together and serve as a single body to live out God’s call to be a New Testament church.”

## “My proposed definition is purposely broad to include both multi-language and English-only churches as well as congregations with multiple services or a single blended worship service. Careful readers should note that with my understanding of an intentionally heterogeneous church we are not calling for (1) assimilation (the blending of one culture into another, usually the major-ity one); (2) mere integration (being just “open” to everyone to come); or (3) syncretism (the bringing together of two or three cultures—or religions—to create a new culture/religion).”

## “The goal is not homogenizing or Anglo-Americanizing the group until the expression of Christian faith is incredibly tasteless, offending no one, and satisfying to no one. By multicultural churches we are calling for a new paradigm of church which makes “intentional chooses to mix, accept, represent, and manifest racial and ethnic differences, but at the same time [magnifies]… the oneness of believers in Christ” (Peart, Separate No More, 140). Very helpful is Dr. Peart’s “reconciliation continuum,” consisting of five types of churches or models (129-42).”

## **Paul Hiebert TEDS** –

## “A church in which there is (1) an attitude and practice of accepting people of all ethnic, class and national origins as equal and fully participating members and ministers in the fellowship of the church; and (2) the manifestation of this attitude and practice by the involvement of people from different ethnic, social, and national communities as members in the church.”

## **Michael Mata - Claremont School of Theo.**

## “A church where there is notable diversity in the congregation to the observer. There exists a qualitative aspect to the notion of a multiethnic congregation.”

## “The percentage of breakdown of ethnic groups within a congregation may reveal a dominant group, but the sense is that overall the congregation is diverse and cannot be labeled a White/Anglo or Asian church….

## “The environment of a truly multicultural congregation affirms the diversity of the congregation. For example, room décor, signage bulletin boards, etc. would reveal a diverse congregation even if you did not see the people.” (Mata)

## **Roger Greenway - Westminster Theo. Sem.**

## “A multicultural congregation obviously is composed of members of different ethnic backgrounds.”

## “It blends distinctive elements of various ethnic traditions in such a way that no single tradition predominates or suppresses the others. Nor is the outcome such an “osterized” mixture that nobody can tell one element from the other.”

## Hoover Wong - Fuller

## “A multicultural congregation combines two distinct mono-cultural, monolingual groups interacting as one congregation with an agreed, common third culture and language, for example Western English … “

## “This is not to be confused with two distinct cultures meeting side by side on one property, sharing facilities, maintaining a parallel society and ministries.”

## **Robert Lupton - Charis Housing, Atlanta** -

## “A multicultural cong. is one that intentionally recruits, embraces diversity and works out structures that assure diversity to continue within the congregation.”

## “I do not consider single ethnic congregations that have a few assorted others as members a multicultural church.”

## **Manny Ortiz - Westminster Theo. Sem.**

## Manny does not give a def. But in his book focuses on the fact that qualitative and quantitative dimensions must be there.

## There must be a significant mixture of cultures, ethnic groups and languages where relationships and leadership are guided by reconciliation

## **Jim Westgate - MBBS**

## “A multicultural congregation is one that has intentionally invited people groups from various cultures and languages to worship sacramentally, to participate in leadership, to fellowship, and to share mutually in the ministry by celebrating diversity of cultures and the unity of the Body of Christ, while displaying mutual ownership of the facilities and ministries through structures based on reconciliation, justice and equity.”

# *Multi-congregational Church Definition*

## A multi-congregational church is one that has taken seriously the challenge of biblical justice and missions in context of racial strife and increased pluralism. It builds relationships between different language groups, intent on bringing biblical reconciliation between them.

## ”This display of the kingdom of God motivates multi-language congregations to come together and restructure the present mono-cultural formation of the church into one that is based on obedience to God’s Word.

## The multi-congregational church provides for both autonomy and interdependency.

## The Multicongregational church results primarily because of language differences in the same congregation.

## There are numerous examples of growing churches using the multi-congregational model. Two of the most studied are:

###  First Baptist Church of Flushing, New York, which has five language groups—English, Spanish, Filipino, Chinese and Portuguese

### First Church of the Nazarene of Los Angeles, which has four interdependent congregations—English, Spanish, Korean, and Filipino.

# Multiracial Church Definition

## **Curtis Paul DeYoung “United By Faith”**

## “A congregation in which no one racial group accounts for 80% or more of the membership.”

# MODELS OF INTERCULTURAL MINISTRY

## The Church’s Response

## To a

## Multicultural World

# Advantages of Multicultural Churches

## Reaching multiracial communities.

## Facilitating the ministry of racial reconciliation.

## Demonstrating racial unity as a witness to Kingdom values.

## Living in obedience to God’s design as seen in heaven.

# Types of Multicultural Churches

## Leadership multicultural churches

## Evangelism multicultural churches

## Demographic multicultural churches

## Network multiracial churches

# Principles for Building Multicultural Churches

## Inclusive Worship

### Thoroughly biblical

### Cultural sensitivity

### Diversity in the worship team

### Symbols and decorations

### Preaching styles by diverse leadership

## Diverse Leadership

### It is not a call for quotas or tokenism.

### It is not hiring people who are not qualified.

### It is not accepting a theology that is not compatible with your church.

## Diverse Leadership

### It is selecting leaders who are diverse in their style but cohesive in their theology.

### It is acknowledging that ethnicity and race are important.

### It is a statement that power is shared and inclusive.

## Have an overarching Goal.

### The goal is to be about the ministry of reconciliation. *(Butler Church - To be a Christ centered multicultural church family in Southeast Fresno reconciling men and women to God and to each other.)*

### The multicultural church is a by- product of reaching an overarching goal.

### Loving people will lead to acceptance.

## Intentionality

### It is easiest to love people like yourself.

### We must be driven by theology and not sociology.

### Barriers are real and will not be broken unless we intentionally make an effort.

### Inclusivity will not just happen.

## Location based on Biblical mandate not shifting culture.

### Racial and Ethnic transition in communities.

### Shift in economic base creates classism – harder to cope with than racism.

### Community based and not commuter based.

# Principles for Building Multicultural Churches

## Adaptability

### Language issues

### Time issues

### Cultural issues

### History issues

### Relational issues

### Power issues

# Multicultural Churches

##  Principles learned from the stories

### Listen to the Leading of the Holy Spirit

### Be intentional about Multiculturalism

### Make a commitment to work on racial reconciliation

### Make a commitment “to speak the truth in love” concerning racial, ethnic and class issues

### Multicultural staff is important

# Community Evangelistic Model

## Outreach oriented

## Personal or small group discipleship

## Converts integrated into other ethnic churches

## Bi-lingual converts integrated into host church

# Bi-lingual Independent Church Model

## Separate language services in same building

## Sunday School and Church Service alternate

## Ethnic group calls own pastor

## Ethnic group rents portion of building

## Host church maintains control of schedule

## Second generation English speakers integrate into host services

# Multicultural Staff Model

## Ethnic/Race leadership staff of the church

## Senior pastor leader of staff

## Ethnic groups included in decision making

## Services created for ethnic groups

### Separate language services

### Joint services to celebrate diversity of worship

### Culturally contextualized services

## Adult /Adult relationships among all groups

## Ethnic groups assume responsibility for whole facility

# Multi-Cultural Integrative Model

## Pastoral staff selected by each group.

## Church structured governmentally for mutual responsibility and ownership.

## Ethnic groups included in decision making.

## Services Created for each ethnic group.

### Separate language services.

### Joint services to celebrate diversity of worship.

### Culturally contextualized services.

## Lead pastor chosen by council or rotation of pastoral leadership.

# Multicultural Models

## Wilingdon – Vancouver

### Multicultural staff model

### Senior Pastor leads the staff

### Use of technology to overcome language

### Groups included in the decision making process

### Affinity small groups welcomed

## Butler MB Church

### Integrative staff model

### Lead pastor selected by the council

### Groups included in the decision making process

### Separate language services

### Diversity in English services

### Combined services quarterly to celebrate diversity in worship

## Sonrise Church in Los Angeles

### Multicultural/racial staff

### Senior Pastor leads the staff

### Services only done in English

### Diversity in worship team and music.

### Every service is the same

# Cross Cultural Relationship Building

## The Church’s Response

## to

## Emerging People Groups

# Developing Cross-cultural Relationships

## Cultural Exploration

### Explore the community

###  Explore the Emerging People Groups

###  Explore the Networks in the Culture

## Cultural Exchange

### Communication Events

###  Companionship Events

###  Commitment Events

### Celebration Events

## Cultural Embrace

### Mutual Celebration

###  Mutual Maintenance

###  Mutual Governance

### Mutual Ministry

# Cultural Exploration

##  Explore the Community

### Explore the various Ethnic Groups

### Explore the economic conditions

### Explore the religious background

### Explore the agencies already working with these groups

### Explore the perceived and felt needs of the group

### Explore the assets and emerging leaders of the group

##  Explore the Culture of the Emerging People Groups

### Explore the History

### Explore the Value Systems

### Explore the Customs

### Explore the way and pace of life

### Explore the thinking patterns

### Explore the psychological temperment

##  Explore the Networks in the Community

### Explore the natural gathering places

### Explore the celebration events

### Explore the communication patterns

### Explore the relational networks

### Explore the educational patterns

### Explore the service agencies

### Explore the religious groups

# Cultural Exchange

##  Communication Events

### Visit the cultural group in their setting

### Invite key people to share in your setting

#### Tree Shakers

#### Jelly Makers

### Small group listening exercises - discover their agenda(s)

### Small group encounter groups - discuss and process their agenda(s)

# Cultural Exchange

##  Companionship Events

### Develop personal relationships before group events

### Spontaneous personal events - suppers, baseball, football, soccer games, etc.

### Cultivate a small group of change leaders - people willing to take a risk

### Invite ethnic group to share in fun event

### Invite ethnic group to share in worship - joint planning for inclusion

### Move toward campouts and retreats for bonding time.

# Cultural Exchange

##  Commitment Events

### Develop a regularly scheduled series of events

###  Join together for agenda sharing and planning for events

### Lift up and honor indigenous leadership - cultivate open access to resources

### Develop a covenant statement of relationship building - be explicit about expectations of yourself and other party

# Cultural Exchange

##  Celebration Events

### Small group celebrations

### Cultural events - ethos of the culture

### Worship events -Spiritual ethos of the various cultures - “soul-shaping”

### Holiday events - celebrate the unique traditions around the holidays

# Cultural Embrace

##  Mutual Celebration

### Intentional inclusion of the cultural distinctives. Design to stretch both ways

### Mutual recognition and appreciation of diversity and unity. Results in a spontaneous embrace of another’s cultural uniqueness. It becomes yours to a certain extent.

###  Mutual access to initiate and plan events - sharing of power to initiate

# Cultural Embrace

##  Mutual Maintenance

### Mutual responsibility for property and facilities

### Mutual support of maintenance staff and work days

### Mutually defined responsibilities with accountability structures clearly defined - avoid paternalism or superiority syndrome

# Cultural Embrace

##  Mutual Governance

### Mutual access to governing structures - design proper listening and communication patterns which are inclusive of those who tend not to speak

### Mutual delegation of responsibility - equal sacrifice not equal load

### Mutual qualifications for selection and election processes - biblical qualifications where ever applicable

# Cultural Embrace

##  Mutual Governance

### Mutual discussion of governing style

####  each group views authority differently

####  each group views leadership differently

####  each group views power differently

####  each group views equality differently

####  each group views spirituality differently

####  each group views decision making differently

# Cultural Embrace

##  Mutual Ministry

### Mutual responsibility for meeting needs

####  Begin by working in teams visiting people of each group

#### Develop cross training to be able to meet the needs of each cultural group on a spiritual, emotional, and psychological level

####  Build towards the freedom of any leader visiting and ministering to anyone in the church (this is hard in most churches because of focus on the senior pastor as the key to what constitutes a visit.

# Cultural Embrace

##  Mutual Ministry

###  Mutual receptivity for ministry

#### Staff needs to submit to each other

#### Staff must model openness to speak into each others lives.

#### Staff has to hold each other accountable for spiritual growth

####  Then this will be embraced by the congregation(s)

# Cultural Embrace

##  Mutual Ministry

### Mutual Initiation for Ministry events

#### Staff must support the events of each other

#### Communication must be done in a mutual way.

#### Attendance at mutual and separate functions are very strategic.

#### Staff must intentionally cultivate a spirit openness for others to suggest projects and ideas. Must design dream times together

# Cultural Embrace

##  Mutual Ministry

### Mutual planning for major and minor facets of ministry

#### It is the small things that get in the way of the bigger plans. Big things are easy to plan but the smaller things take the most attention.

#### Communication of expectations of participation is very critical for a balance of harmony and support

# Multicultural Churches: Challenges and Creative Responses

## Material taken from “A New Humanity: Anabaptist Ministry Among Many Peoples.” Presented to Third Annual Meeting of the Anabaptist Evangelism Council, Feb. 19-20, 2000

# Multicultural Churches

##  Early Mennonite churches

### Ninth St. Mennonite Church, Saginaw, MI 1948

### Grace Chapel, Saginaw, MI 1951

### Bethesda Mennonite Church, St. Louis, MO 1957

### Calvary Life Assembly (Calvary Mennonite Church) Los Angeles, CA 1960

### Calvary Christian Fellowship, Inglewood, CA 1968

# Multicultural Churches

##  Revitalizing Multicultural Churches

### Community Mennonite Church, Markham, IL – began 1955, change to multicultural 1960’s

### Oxford Circle Church, Philadelphia, PA 1998

### Reba Place Church, Evanston, IL 1990’s made the transition to multicultural.

# Multicultural Churches

##  Church plants out of a mother church

### Immanuel Mennonite Church, Harrisonburg, VA 1980 – started by a group from Broad St. Mennonite Church.

### Reba Place Church of Rogers Park – born out of Reba Place Evanston in 1980’s

# Multicultural Churches

##  Pioneer Church plants

### Living Love Ministries, Peoria, IL 1995

## Partnering Church Plants

### Norristown New Life Mennonite Church, Norristown, PA 1999 Three congregations joined together (Black, Hispanic, Anglo) to become a multicultural church with joint and separate services.

# Multicultural Churches

##  Principles learned from the stories

### Commit to culturally appropriate music and worship styles.

### Invest yourself emotionally, spiritually, financially, and physically in a multiethnic neighborhood.

### Make a long term commitment to a ministry and a community

### Make a commitment to “walk alongside” people in the community and avoid a “fix it” attitude.

# Multicultural Churches

##  Principles learned from the stories

### Community leadership is imperative long term

### Allow the community to accept you and the ministry on their terms, not yours!

### Respect those in the community, they are your partners, not your mission project.

### Be aware that ethnic Mennonite culture can overshadow the gospel and our evangelistic efforts

# Multicultural Churches

## **Multicultural Church Theory and Practice**

## Material for this presentation was adapted from “Multucultural Ministry: Theory, Practice and Theology”, The Chicago Theological Seminary Register, Volume LXXXIV - Spring 1994, Number 2

# *Frameworks*

## Ministerial mindsets are often shaped by dominant-culture dreams of assimilation.

### Assimilation

### Integration

### Cultural Pluralism

### Modified pluralism

## Pastors wanting to affirm cultural differences develop a framework for relating cross-culturally.

## The minister who expresses respect and esteem for other cultures sets the stage for people responding in trust.

## It is important not only to understand each culture but also what cultures interact with each other.

## Subjective views of culture, where each culture is considered unique, are useful if one is being immersed in a single culture.

## More objective views of culture are required for multicultural settings.

## Objective approaches stress the commonalities between cultures in their structures and processes. These do no homogenize cultures, rather they emphasize similar dynamics that allow us to compare and relate cultures.

## Multicultural ministry involves relating different cultures to one another.

## There are four basic frameworks

### Adaptation in cultural groups

### Analysis of cultural groups

### Communication patterns in cultural groups

### Patterns of atttributional response

## Cultures become “ethnic” in a immigrant setting whether they want to or not. The dominant culture corrupts their customs and language

# *Adaptation of Cultures*

## There are four stages of adaptation to other cultures.

### Accommodation - giving up cultural features to gain rewards promised by the dominant group.

###  Separation - closing itself to protect against full assimilation and to gain self esteem.

### Dialogue - regaining self esteem the cultural group engages the dominant culture for its rightful place.

### Institutionalization - Certain features of the adapting culture gain a permanent place in the dominant culture. A certain amount of assimilation has taken place but not at the expense of loss of identity.

## Different generations within the same cultural group may be a different stages of adaptation.

## Ministers need to identify what stage the group entering.

## Pastors also have to understand that groups are always moving and therefore they must be flexible in their approach.

## Groups tend to maintain their cultural distinctiveness in three areas.

### Identity

### Sources of moral authority

### Frameworks of meaning for explaining life

## Groups that are told they are inferior or deprived will cling to their distinctives all the more, since being labeled inferior is not a satisfactory alternative to being “ethnic.”

## The greater the affirmation of the distinctives the more relaxed the group will become in relationship to their ethnicity. This will create a greater environment for exchange and mutual ministry.

# *Cultural Characteristics*

## Immediacy: a culture can be viewed by high contact - standing in close proximity in eye contact, smiling, touching, conversation.

#### High Contact - South America, Eastern and Southern Europe, Arabic. and African

#### Low Contact North America, Western Europe and Asia

## Individual-Collectivism :How people live together, what they value and how they communicate.

### Most individualistic - US, Australia, Great Britian, Canada, and Netherlands.

### Most Collectivistic - Venezuela, Columbia, Pakistan, Peru, and Taiwan

## Gender: a masculinity index measured attitudes about strength, assertiveness, competitiveness, and ambition, while the femininity index measured affection, compassion, nurturance, and emotionality as values.

###  High masculinity - Japan, Asutralia, Venezuela, Italy, Switzerland

###  Feminine - Sweden, Norway, Denmark, Finland

## Power Distance: the degree in which power, wealth are equally distributed. High power distance cultures tend to concentrate these in the hands of the few, low distance tend to share these at a broad level.

### High - Philipines, Mexico, India, Singapore

### Low - Israel, Austria, Denmark, New Zealand Ireland

## Uncertainity: refers to the ability to tolerate risk, uncertainty. Catholic predominant countries are less tolerant of ambiguity.

###  High tolerance - Singapore, Denmark, Sweden, Hong Kong, Ireland

###  Low tolerance - Greece, Portugal, Belguim, Japan, Peru

## High and Low Context: High context cultures rely on the environment and social relationships to communicate, with less information explicitly encoded. Low context cultures try to provide most of the information explicitly.

### High Context - Asian, Native American cultures

### Low context - Northern European, North American

# *Communication Patterns*

## Relation of Language to Identity - talked to like a child or someone who is uneducated

## Relation of Non-verbal cues - Eye contact, physical proximity, touching body language.

## Relation of Speech and Silence - the alternation of speech and silence

## Relation of rules to communication - how to ask a question, how to say no

# *Attributional Response*

## Dispositional attributions: these explain why the other says and does what they do on the basis of personality, attitudes, social institutions of that group and beliefs.

## Situational Attributions: Are based on the context in which the communication occurs. If you are the in group or out group.

## A problem in intercultural communication is that this pattern of dispositional and situational attributions is usually reversed when the out group behavior is evaluated: if they did something well, it was because of the environment: if bad, it was their attitude.

## Pastors can overcome these problems by

### making in-group members more comfortable with out group members by getting to them as individuals.

### Broadening the kinds and numbers of casual factors in the attribution process. The more people spend time with each other the less they attribute things negatively.

# *Community Responses*

### Acknowledge your ethnicity. Know differences and similarities

### Racism is an issue, experienced both at the hands of the dominant culture as well as the friction between cultures.

### Generational changes add another layer of complexity to the equation.

###  Moving to personal not just group relationships is critical.

### Add a third cultural group to diminish singular focus