

ASSEMBLIES OF GOD THEOLOGICAL SEMINARY

JESUS IN AN ETHNICALLY RICH ENVIRONMENT: A MULTI-CULTURAL
STUDY IN THE REQUIREMENTS FOR EFFECTIVE, CONSISTENT
GOSPEL COMMUNICATION IN SOUTHEAST
RENTON, WASHINGTON

A PROJECT SUBMITTED TO THE
DOCTOR OF MINISTRY COMMITTEE
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF MINISTRY

DOCTOR OF MINISTRY DEPARTMENT

BY

JEREMY WADE CHAMBERS

RENTON, WASHINGTON

MAY 2019

Copyright © 2019 by Jeremy Wade Chambers
All rights reserved

[DO NOT DELETE THIS PAGE. IT IS INTENTIONALLY LEFT BLANK FOR
INSERTION OF THE ADVISER SIGNOFF SHEET IN THE FINAL PRINTED
PROJECT.]

CONTENTS

CONTENTS.....	iv
ABSTRACT.....	x
ACKNOWLEDGMENTS	xi
LIST OF TABLES and LIST OF FIGURES.....	xiii
Chapter 1: INTRODUCTION.....	1
The Context.....	1
Opportunity	4
Purpose.....	6
Definition of Terms.....	6
Description of the Proposed Project	8
Scope of the Project	8
Phases of the Project.....	10
Research.....	10
Planning	11
Implementation	12
Evaluation	13
Writing	13
Chapter 2: BIBLICAL-THEOLOGICAL LITERATURE REVIEW.....	14
Introduction.....	14
Developing the Conceptual Framework	14
Differentiating Culture from Ethnicity	14

Links Between Ecclesiology and Missiology	16
The Church Mandate.....	16
The Pentecostal Experience and Incarnation	17
Requirements for Inclusion.....	18
Kerygmatic Cultural Deconstruction Scheme	18
Disquieting Experiences and Amorphous Zones	19
Beyondness	20
Phenomenological Trigger.....	22
Metaphors	25
Speaking to the Second Faith.....	31
Measuring Cultural Border Thickness and Thinness.....	32
The Hofstede Model	33
Background to Acts: First-Century Hellenistic Culture.....	34
Case Studies in Acts.....	35
Analysis and Deconstruction of Pisidian-Antioch.....	36
Introduction.....	36
Disquieting Experience.....	38
Amorphous Zone	39
Beyondness and Thickness of Cultural Borders	40
Phenomenological Triggers	40
Metaphor.....	41
Second Faith.....	42
Hofstede: Indulgence, Restraint and Masculinity.....	42
Hofstede: Time Orientation	43
Hofstede: Power Distance.....	44
Hofstede: Uncertainty Avoidance.....	44

Hofstede: Indulgence and Restraint.....	45
Hofstede: Masculinity.....	45
Hofstede: Time Orientation	48
Analysis and Deconstruction of Lystra.....	48
Introduction.....	48
Disquieting Experience.....	49
Amorphous Zone and Beyondness	50
Metaphor.....	51
Second Faith.....	51
Analysis and Deconstruction of Athens.....	53
Introduction.....	53
Disquieting Experience.....	56
Beyondness	56
Metaphor.....	57
Second Faith.....	58
Application of Rubric	61
Conclusion	64
Chapter 3: GENERAL LITERATURE REVIEW	66
Introduction.....	66
The Tool of Ethnography.....	66
Secularity and Anthropology in a Pluralistic Environment	68
Secularism, Postmodernism, and Pragmatism	72
Cultural Style and Stereotyping.....	77
The Influence of Culture on Individuals.....	77
The 8-Scale Culture Map.....	78
Communicating and Evaluating.....	78

Persuading, Leading, and Deciding	79
Trusting and Disagreeing	79
Scheduling.....	80
Examples of Cultural Styles and Communication Cues	82
Cultural Analysis	84
Social Capital	88
Local Demography and Immigration.....	90
Mixed-status Families.....	93
Community Resources	95
Demographic Trends.....	97
Lifestyle Trends	98
Community Development.....	99
Opportunities for the Church	100
Inside Renton City Government	103
Conclusion	105
Chapter 4: DESCRIPTION OF FIELD PROJECT	106
Introduction.....	106
Preparation of the Project.....	106
Determining the Basic Interview Approach	106
Developing the Interview Structure and Interview Guide	107
Project Links	108
Selection of Interview Participants	109
Exclusion.....	110
Execution of the Project.....	110
Disquieting Experiences	111
Amorphous Zones.....	112

Beyondness	112
Phenomenological Trigger.....	114
Metaphor	115
Second Faith.....	116
Thickness or Thinness of Cultural Borders	118
Types of Culture	118
Results of the Project	118
Eight Codes.....	120
Children.....	120
Loosely Prescribed Gender Roles.....	121
Maintaining Order Is Important	122
More Moral Discipline.....	122
Pragmatic/Conventional.....	123
Smiling.....	124
Values	124
Language Barrier	125
The Project’s Contribution to Ministry.....	125
Chapter 5: PROJECT SUMMARY	128
Introduction.....	128
Evaluation of the Project.....	129
Keys to Project Effectiveness	129
The Biblical Text	130
Interdisciplinary Research	132
Relationships.....	134
Keys to Project Improvement	135
Additional Ethnicities	135

Linguistic Patterns	136
Politics of Migration	137
Excluded Groups.....	138
Implications of the Project	139
Recommendations for Multicultural Gospel Communicators	140
Recommendations for Future Study	141
Conclusion	142
APPENDIX A: INTERVIEW WITH CHINESE PARTICIPANTS	144
APPENDIX B: INTERVIEW WITH AFRICAN AMERICAN PARTICIPANT	166
APPENDIX C: INTERVIEW WITH CAUCASIAN PARTICIPANTS.....	178
APPENDIX D: INTERVIEW WITH FILIPINO PARTICIPANT	202
APPENDIX E: INSTRUMENT	213
APPENDIX F: THEORY BUILDER.....	217
APPENDIX G: CODE FREQUENCY REPORT	218
APPENDIX H: HYPERRESEARCH SOFTWARE	222
APPENDIX I: CODE BOOK.....	223
APPENDIX J: MEYER’S CULTURE MAP	227
APPENDIX K: INFORMED CONSENT	230
APPENDIX L: PROPOSAL FOR RESEARCH WITH HUMAN SUBJECTS	232
SOURCES CONSULTED.....	236
Chapter 1: Introduction.....	236
Biblical-Theological Literature Review	237
General Literature Review	242

ABSTRACT

This project arose from the desire to minister in the dominantly multicultural community of Renton, Washington. The project utilized interviews to reveal common factors that would enable gospel communication across several cultures: Filipino, Caucasian, African American, and Chinese. The scale used to develop the common factors included disquieting experiences, amorphous cultural zones, conception of “beyondness,” phenomenological triggers, soteriological metaphors, second faith, thickness of the cultural border, and the Hofstede cultural typology.

A variety of techniques were used to conceptualize the research such as cultural analysis, sociological and psychological approaches, and human resource theory in order to drive a multi-disciplinary understanding of the topic. Additionally, Meyer’s Culture Map provided a business perspective on communicating, evaluating, persuading, leading, deciding, trusting, disagreeing and scheduling. The combination of the data gathered from the interview transcripts and the models allowed for a variety of conclusions, including that multicultural gospel communication is possible so long as the gospel communicator remains sensitive to differences among people. The project also yielded a set of eight best practices for effective multicultural gospel communication.

ACKNOWLEDGMENTS

Multicultural ministry is not easy for church planters. Just when we think we have it figured out, we realize how much we truly miss in translation. This has been the story of my life in the many areas I have served. I remain eternally grateful the Lord has given me such a diverse perspective. Therefore, this project is truly an extension of my life that has been enriched by so many people who think differently than me.

I would like to start by thanking my project adviser, Dr. Paul W. Lewis, and my biblical adviser, Dr. Blaine Charette. Paul's commitment to getting every last detail and questioning my assumptions until I made them absolutely clear provided me with a vastly better product. To Blaine I would like to say how much I appreciate your influence in my life over the last several years. Your commitment to detail has challenged me, and I think differently today because of you. Thank you to both Paul and Blaine.

Few academics have the capacity that Dr. Lois Olena offers our community. She has been absolutely amazing in my journey at AGTS both as a professor as well as a project coordinator. She is both rigorous as well as gracious at the same time. I can only express a small portion of my appreciation for Lois in this acknowledgment. Many "Docs" are serving with their credentials because of your help.

Additionally, Erica Huinda, my editor, was absolutely amazing. Her advice on topics and perspectives was even more valuable than her amazing edits. They helped me shape my paper and provided insights I would not have otherwise considered. I hope you are willing to stay with me to edit future publications.

Of course, I must acknowledge the wonderful and courageous group of folks with whom I minister alongside at the Fairwood Church and in Renton Area Young Life. You are my inspiration, and I pray we continue to work together for the Kingdom for many years to come. One special acknowledgment belongs to Rev. Thomas Paul Frisinger from Tigard, Oregon, whose influence on my life endures. I truly appreciate the many years you modelled the love of Christ and passion for ministry to me and others.

Finally, to my family, my parents, my brothers, my wife, and my kids, thank you for supporting me. I remain especially grateful to my wife, Mona, upon whose patience and unfailing love I rely and could not live without, *nahigugma ako kanimo*.

Jesus, I love you.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen. (Jude 24-25, KJV)

LIST OF TABLES

Table 1: Soteriological Metaphors.....	26
Table 2: Potential Interactions of Metaphorical Approach.....	30
Table 3: Comparison of Sacrifice Metaphors	41
Table 4: Time Orientation.....	43
Table 5: Comparison of Speeches.....	62
Table 6: Three-Way Scoring.....	63
Table 7: Participant Characteristics	109
Table 8: Soteriological Metaphors.....	116
Table 9: Values	117
Table 10: Comparison Using the Hofstede Model	118
Table 11: Meyer 8-scale Culture Map Results	227

LIST OF FIGURES

Figure 1: Venn Diagram of Secularism, Postmodernism and Pragmatism	74
Figure 2: Meyer’s Culture Map	81
Figure 3: Hiebert’s “The Three Dimensions of Culture”.....	86

CHAPTER 1: INTRODUCTION

The Context

Southeast Renton, Washington, where my wife, Mona, and I have lived and raised our children since 1997, provided the context for this project. In late 2013, I served on staff at a larger church in Bellevue, about an hour away in traffic. One day as I drove through my neighborhood on the way home, I noticed a pair of young Mormon missionaries. The men were dressed nicely and were knocking on doors. I continued to drive, and the Lord convicted me that if I did not reach the people in the homes of my neighborhood, nobody would. In early 2014, I resigned from that church in Bellevue and began to get involved in my community, serving on boards and hosting parties at my home.

We have been church planting with our team in this area since 2015. We have also started several programs including Young Life at Lindbergh High School, WatchDOGS at Renton Park Elementary, Sunday services, discipleship events such as Bible studies and small groups, and connect events in which we get to know our neighbors.¹ Additionally, my wife and I remain active in the school district, where we have served in various capacities, including Booster president at Lindbergh High School and Parent Teacher Association (PTA) president at both Renton Park Elementary and Lindbergh High School. We also remain involved with the Renton School District Board

¹ WatchDOGS, a program of the National Center for Fathering, is designed to get dads involved at the elementary level through volunteering one day per year.

and PTA Council, where we strive to serve the greater community and make friends. Within this context, I serve as the senior pastor of our startup church, the Fairwood Church.

In 2014, I wrote a thesis proposal for a master's degree in theology and culture (MATC) at Northwest University in Kirkland, Washington.² Because the program removed the requirement for writing a thesis, I never completed the project. However, I used the proposal as a basis for understanding the contextualization of the gospel in my church planting area. I began to ask questions in my community and discovered several unique but dominant characteristics.

The city of Renton has been a bedroom community for Seattle for most of its history; however, as real estate prices continue to increase in Seattle, Renton has grown more urbanized. Renton provides easy access to freeways, urban-type services, and jobs. Today, ethnic minorities move to Renton in greater numbers, and homes remain relatively less expensive, resulting in a “browning” of southeast Renton.

This combination of lower real estate prices along with good access to jobs and services offers an attractive area in which immigrants may settle, start businesses, and raise children. Anthropologist Wei Li uses the term “ethnoburb” to describe areas that have attracted large numbers of immigrants.³ Using the central concept of ethnoburb, one may draw similarities between Renton and portions of Los Angeles or other major U.S. metropolitan areas to predict the ways in which social development may occur. High

² Jeremy Chambers, “Combining Incarnation, Ecclesiology, and Culture into an Ethnographic Study in Southeast Renton” (thesis proposal, Northwest University, 2013).

³ Wei Li, *Ethnoburb: The New Ethnic Community in Urban America* (Honolulu: University of Hawai'i Press, 2009), 32.

rates of immigration to Renton dominantly include East Africans, Chinese, Filipinos, Vietnamese, and Hispanics. At the current rate of urbanization, Renton may increasingly experience many of the issues commonly associated with urban blight.

Further, the socially liberal climate of greater Seattle has affected family households in Renton. As real estate prices have increasingly grown unaffordable within the Seattle city limits, gay and lesbian families with children continue to move to southeast Renton. Notably, however, there exists an odd mix of conservative and liberal values, with conservative immigrants such as Roman Catholic Filipinos and Vietnamese living in the same neighborhoods where homosexual families live. Two large Roman Catholic parishes, St. Stephen's and St. Anthony's, maintain active congregations while those holding liberal values continue to move into the area.

Finally, compared to the rest of the country, southeast Renton has low church affiliation rates, which impacts the area's Christian witness or gospel proclamation within the culture. The Apostle Paul demonstrates Christian witness in Athens, where he leverages the worldview of his audience in order to clarify the terms of the gospel (Acts 17). Pastors in this area tend to focus on church life rather than on contextualizing the gospel as Paul did. This leaves churches shrinking while the area continues to grow.

A consistent Christian witness requires churches to have a physical and influential presence, and statistics tell the story of effectiveness. Research varies extensively, but the rate of church affiliation remains approximately 15 percent.⁴ That means with the decline in affinity for Christian faith according to the Pew Research Center, it could be that

⁴ The church affiliation rate (the rate at which the general population professes church attendance) is used in this research as a substitute for quantifying the number of Christians in the area. Of course, this approach can be problematic for many reasons, but I could not find anything better. Additionally, no data exists that I could find on church affiliation rates for the specific area of southeast Renton.

nearly 85 percent of people in Renton are in one of the following categories: they have not clearly heard the gospel and seriously considered its claims, they do not consider church affiliation important or they have completely rejected the claims of Christ.⁵

Opportunity

Every church planter and church sends a message. Each church asks questions and provides answers, yet many pastors lament that Christian communities often answer the wrong questions. They provide answers to questions people do not ask. A disconnect often exists between the church's culture and the cultures of people. Gospel communicators need to answer the right questions in a way that leads people into a first-time relationship with Jesus as their personal Savior. The problem exists, however, in identifying what questions need asking, which requires an understanding of cultural issues.

Culture informs understanding. Understanding takes into account the modes of communication, such as language, as well as the background of the communicator (e.g. age, country of origin, etc.). For example, when teaching Chinese students at City University of Seattle, I asked the students if they understood the content of my lectures. When none of my students responded, I became frustrated since their grades on the homework clearly indicated they did not understand. I needed a different approach. To bridge the understanding gap and build relationships, I invited them to my home for a Chinese New Year dinner. Once they understood me in a less formal context, they

⁵ Pew Research Center, "America's Changing Religious Landscape: Christians Decline Sharply as Share of Population; Unaffiliated and Other Faiths Continue to Grow," The Pew Research Center, accessed June 8, 2016, <http://www.pewforum.org/2015/05/12/americas-changing-religious-landscape/>.

became more comfortable asking questions. This example demonstrates a bicultural approach to communication.

A multicultural approach, however, presents a unique problem to mass communication. In a different course at City University, I taught African students, Asian students, a Lebanese student, and a Russian student, which created an entirely different dynamic. The unique learning styles of each group of students quickly became obvious. Though I was able to work past language barriers, the culture of each student placed pre-conditions on their receptivity. The Chinese students expected an authoritative teacher using a lecture-based format. The Lebanese student expected a collegial style of teaching, and the African students expected a caring mentor.

Churches face similar problems in communicating the gospel in multicultural environments. When Christians communicate the gospel to non-Christians in southeast Renton, the audience includes young, old, gay, straight, rich, poor, and a wide variety of ethnic groups. In the past, missionaries primarily only worked in a bicultural manner as they absorbed the culture of the target country. With the rise of globalism, however, communicating the gospel to multiple cultures at the same time has become a pressing need.

Churches across the country have largely figured out how to integrate multiple cultures into the congregation; however, effectively communicating the gospel to a multicultural congregation remains a challenge. Winning more souls for the Kingdom requires understanding the questions with which folks struggle. Pastors need to understand the interaction of cultures surrounding them, so they can help the Church realize her eschatological vision in which all people worship together (Rev 5:9-10).

Purpose

The purpose of this project is to discover the factors that make it possible to effectively and consistently communicate the gospel simultaneously across multiple cultures in southeast Renton making widespread revival possible.

Definition of Terms

Church-Planting. The process of starting a new church.

Coding data/codebook. The part of data analysis in which transcriptions from interviews are carefully studied to look for common themes. These themes are identified using codes that may be manipulated statistically as data. A codebook contains this data, so conclusions may be identified.

Contextualization. This is the process of shaping a gospel presentation to be culturally relevant and quickly understood by people who have little understanding of the Christian message.

Emic perspective. This is an issue in the broad field of cultural anthropology. Researchers take the emic perspective in order to deeply understand a process or an environment from the insider's perspective attempting to understand the insider's direct experience with the culture under study. Typically, in quantitative research, large data sets are used from a statistically significant sample in order to generalize something about the population being studied. However, the qualitative researcher finds out as much as they can from an individual who is considered an expert by virtue of close proximity to the subject being studied. As Allison Wicks and Gail Whiteford point out, the emic perspective is particularly useful when an individual or group in relation to a specific

phenomenon is the one who constructs meaning.⁶ The phenomenon in the case of this study is the acceptance or rejection of the gospel based on how it is communicated. Working backwards from either the acceptance or rejection of the gospel, the researcher discovers the appropriate question to be understood prior to contextualized communication on a wider scale.

Etic Perspective. Similar to the emic perspective, the etic perspective helps the researcher understand a target population. However, rather than an insider's perspective, the etic perspective takes the outsider's perspective by observing communication, relationships, and cultural artifacts from a distance. The etic perspective neglects the intimate knowledge an insider possesses while the emic perspective neglects the big picture. Using both perspectives may help provide a better understanding of the problem and its potential solutions.

Ethnoburb. A geographic area in which an ethnic minority group has settled and tends to dominate the culture, commerce, and other factors in the area. These minorities often form para-government organizations such as community centers with elected officers and are often located outside a major downtown core. Examples include Chinatown in Seattle and Little Korea in Los Angeles.

Phenomenological or Phenomenological Trigger. An event that occurs in a person's life that causes reflection. This phenomenon is often caused by God to drive a person to consider faith in Christ as a serious option in a person's life and consequently triggers such faith. It often becomes a part of a person's testimony about how they came to faith in Christ. For example, the demoniac at the Gadarenes was set free from the

⁶ Allison Wicks and Gail Whiteford, "Conceptual and Practical Issues in Qualitative Research: Reflections on a Life-History Study," *Scandinavian Journal of Occupational Therapy* 13, no. 2 (2006), 98.

demons who possessed him and consequently wanted to follow Jesus (Mark 5:1-20). Jesus told him to go home and tell his friends "...how much the Lord has done..." (Mark 5:19).

Description of the Proposed Project

Scope of the Project

The strategy for understanding the community of southeast Renton will consist of conducting surveys, focus groups, and in-depth interviews.⁷ This project will rely heavily on cultural anthropology as a discipline in order to shape the process and interviews using both the emic and the etic perspectives.⁸ I will rely on these two perspectives in order to gain a more comprehensive picture without missing critical pieces of data. The surveys will initially provide a greater sense of the outsider's point-of-view, while working with the depth interviews and focus groups, which will emphasize the insider's point-of-view.⁹

Furthermore, this research can also be termed "action research" since researchers strive not to impose a value set on the community being studied; this project will specifically seek to understand the culture and the individuals within it in order to introduce residents of southeast Renton to Jesus and to purposefully change their

⁷ Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projections for Doctor of Ministry Theses* (Eugene, OR: Wipf & Stock, 2011), 2860, 2939, Kindle. See also Johan Mostert, "Survey Research," in *Missiological Research: Interdisciplinary Foundations, Methods, and Integration*, ed. Marvin Gilbert, Alan R. Johnson, and Paul W. Lewis (Springfield, MO: Assemblies of God Theological Seminary, 2016), 170.

⁸ Veronica Lambert, Michele Glacken, and Mary McCarron, "Employing an Ethnographic Approach: Key Characteristics," *Nurse Researcher* 19, no. 1 (2011), 19.

⁹ Anita L. Koeshall, "Focus Group Interviews," in *Missiological Research: Interdisciplinary Foundations, Methods, and Integration*, ed. Marvin Gilbert, Alan R. Johnson, and Paul W. Lewis (Springfield, MO: Assemblies of God Theological Seminary, 2016), 144.

worldviews.¹⁰ Following Tim Sensing's recommendations, I will use a phenomenological approach to focus on people's actual lived experience, an interpretive approach to understand their actions, and a hermeneutic approach to deconstruct the meaning people make of the events in their lives.¹¹

I will conduct a survey aimed at a broad understanding of the cultures in the target area. I will also conduct depth interviews to understand the southeast Renton insider's point-of-view, which forms the core of my intervention. A mixed research approach such as this will hopefully provide a comprehensive perspective and will progressively narrow the scope of the study, funneling it into a manageable size as the intervention moves from the broad nature of the survey to the narrow focus of the depth interviews.¹²

The project will endeavor to discover best practices that ministry personnel can use in the church planting environment or in ongoing evangelism as they deploy their creativity and resources to lead folks into a relationship with Jesus within the context of multicultural gospel communication.

Ultimately, the depth interviews will be the most detailed. Each person filters gospel communication differently, so the interviews will provide more opportunity to study and clarify how a cultural community processes gospel communication. As the intervention progresses, I will take copious notes and record conversations guiding the participants along topical tracks organized prior to the interview. After each step, I will transcribe the conversation and begin coding while looking for themes related to the

¹⁰ Nancy Jean Vyhmeister and Terry Robertson, *Quality Research Papers*, 3rd ed. (Grand Rapids, MI: Zondervan, 2014), 100.

¹¹ Sensing, *Qualitative Research*, 1601, Kindle.

¹² *Ibid.*, 1564, Kindle.

participant's faith history and issues surrounding the acceptance or rejection of the gospel. Codes will be sorted by commonality across cultural lines. Once I identify the codes and record them in a codebook, I will then be able to draw conclusions surrounding the participant's acceptance or rejection of the gospel.¹³ The results from the analysis of the codes will provide a framework for gospel contextualization.

Carefully, I will then craft the relevant number of questions that I perceive could be answered leading to an ongoing, flourishing relationship with Jesus demonstrated commonly across cultural lines. I will include this list of questions in an appendix as an instrument. For example, the research could produce related codes of "loneliness" and "working poor," in which case the relevant question, contingent upon the content of the interviews, could be "How do I engage in meaningful relationships at church when I am so busy working all the time?" The conversational tone will allow me to explore deeper levels of meaning in the participant's faith perspective. I seek to discover common cultural elements of gospel presentation that offers a contribution to the academic conversation of multicultural evangelism, specifically gospel presentation.

Phases of the Project

Research

The biblical-theological literature review will focus on the conditions for multicultural kerygmatic speech and will analyze three Pauline speeches in Acts for the background, culture, and political environment of each audience as well as Paul's

¹³ John L. Easter and Alan R. Johnson, "Qualitative Data Analysis," in *Missiological Research: Interdisciplinary Foundations, Methods, and Integration*, ed. Marvin Gilbert, Alan R. Johnson, and Paul W. Lewis (Springfield, MO: Assemblies of God Theological Seminary, 2016), 149.

contextualization and preparation for speech-making. I will connect Paul's processes to a "best practices" approach, which can be used in a modern multicultural environment.

The general literature review will consider a variety of perspectives on communication, human resources in business, social perspectives, psychological, and cultural analyses. It will focus on as much interdisciplinary elements as deemed appropriate during the research phase. This approach allows the research to be widely shaped by many perspectives.

Specifically, I will discuss the emic and etic perspectives as they pertain to recent trends in anthropology in missiology, communication styles, and evaluative criteria for cultural analysis. Additionally, I will conduct a search for any ethnographies already conducted in Renton. Second, using the filter of socio-economic status and race, I will explore local demography and look at the struggles faced by immigrants. Finally, I will consider community development. Specifically, I will look at trends in urbanizing communities, issues currently important to the executive office of the City of Renton, and methods for assessing and planning in cities of approximately 100,000 people and public-private partnerships.

Planning

By May 31, 2017, I will determine the selection criteria for the human subjects and explore the policy for the Human Subjects Review Board (HSRB). Then, I will write a proposal and a consent form and submit both forms to the HSRB of the Assemblies of God Theological Seminary (AGTS) for approval. Pending approval, I will also write an instrument to use in conducting my interviews and focus groups.

Once the HSRB approves my proposal and consent form, I will conduct interviews and focus groups and select the specific subjects for study. I will set up

appointments that will last approximately thirty minutes and record the conversations to be transcribed later. Then, once I complete the transcriptions, I will use software to code and analyze the data, which should provide my conclusions.

Implementation

By July 31, 2017, I will conduct all the interviews including depth interviews and focus groups; if necessary, I will go back to subjects for a second interview if I have any clarification questions. Once the interviews are complete and the transcriptions have been written, I will load the transcriptions into software and begin to code using two primary approaches, including a grounded theory approach as well as a structured approach.¹⁴ This will help to both keep the analysis on track with the objectives of the research as well as allow for freely hearing from the subjects.

The grounded theory approach will analyze the transcripts without a pre-determined code book. Codes will be entered “on the fly” as the transcripts are read by the researcher, and the codes will be driven by common phrases and concepts used by the subject. The structured approach will analyze the transcripts using a pre-determined set of codes that are driven by the research question. In that case, the interview instrument (the list of questions) used with each subject will have a code associated with each potential answer. Using this structured approach, the research will be more controlled and will directly address the researcher’s questions.

¹⁴ Sensing, *Qualitative Research*, 4844, 5243, Kindle.

Evaluation

By August 31, 2018, I will complete coding the data and compile a list of all the codes into a code book. Then, using the software, I will analyze the data while looking for code frequencies as well as code similarities and differences. In addition, I will consider code sets. These sets could include one or two codes that are common in two of the ethnic groups but not in the others. Code sets might show a pattern of some sort. After some initial conclusions are drawn, I will solicit informal feedback from subject-matter experts and then write up a specific conclusion based on the results from the code analysis.

Writing

After I complete my research, I will begin writing the chapters for this project. The writing phase will begin September 1, 2018 and conclude by January 2019.

CHAPTER 2: BIBLICAL-THEOLOGICAL LITERATURE REVIEW

Introduction

The following research provides a biblical-theological scheme for kerygmatic cultural deconstruction, simply known as “deconstruction,” to evangelize the multiethnic context.¹ The scheme will reveal how the Apostle Paul used kerygma within different cultural contexts through the analysis of three different speeches, including Pisidian-Antioch, Lystra, and Athens. The purpose of this analysis is to ascertain the ease or difficulty of communicating the gospel if these three cultures were hypothetically combined into one audience.

Developing the Conceptual Framework

Differentiating Culture from Ethnicity

Ethnicity and culture constitute different states of being. Peter Ratcliffe argues that the term *race* is “historically driven by sets of economic and political experiences,” while *ethnicity* can refer to “the modern conception of race.”² In other words, a distinction exists between the physical aspects of a person’s body or family of origin and those things people choose to do. A person may change their culture, but one may not

¹ For the purpose of this chapter, the terms *multicultural* and *multiethnic* are used interchangeably in the context of communicating among pluralistic groups.

² Peter Ratcliffe, *‘Race,’ Ethnicity and Difference: Imagining the Inclusive Society* (Maidenhead, UK: McGraw-Hill Education, 2004), 24-25.

change their ethnicity.³ For example, an immigrant may come to the United States and slowly adopt American ways of acting and thinking, such as using American-style English. The same holds true for purchasing behavior. Studies of consumerism demonstrate that immigrants tend to adopt certain patterns of shopping that increasingly favor American products over time.⁴ Cultural negotiation impacts many facets of a person's life, so while ethnicity directly refers to race and family origin, a person ascribes to culture as a set of symbols through which one interprets the world.⁵ To a great extent, culture remains a choice.

However, cultural analysis may be tricky when considering the Bible. In their discussion of race and ethnicity, E. Randolph Richards and Brandon O'Brien observe that Americans are conditioned to avoid generalizations based on race or ethnicity, yet the Bible does not mind making such comments.⁶ For example, it was "a perfectly legitimate argument for first-century Romans" to think that Jews always do certain things.⁷ Of course, this type of generalization would be unacceptable stereotyping in modern American culture. Therefore, in order to interpret the Bible correctly and apply it to today's culture, one must decode the meaning behind any cultural assumptions in the text

³ Thomas Eriksen, *Ethnicity and Nationalism: Anthropological Perspectives* (New York: Macmillan, 2010), 15-17.

⁴ Mohammadali Zolfagharian, Roberto Saldivar, and Qin Sun, "Ethnocentrism and Country of Origin Effects among Immigrant Consumers," *The Journal of Consumer Marketing* 31, no. 1 (2014): 68-84.

⁵ Arthur Asa Berger, "Semiotics and Society," *Society* 51, no. 1 (2014): 22-26.

⁶ E. Randolph Richards and Brandon J. O'Brien, *Misreading Scripture with Western Eyes: Removing Cultural Blinders to Better Understand the Scripture* (Downers Grove IL: InterVarsity Press, 2012), 56.

⁷ Ibid.

to understand race, ethnicity, and culture from a biblical perspective resisting the temptation to overlay one's own perspective.

Links Between Ecclesiology and Missiology

Cultural implications and personal motivations often drive missional activity. As a result, the task of mission should go beyond the “what” of mission and into the deep “why” of mission.⁸ Culture shapes missional understanding, and ecclesial groups influence the meaning behind the message. For example, missionaries tend to disciple others in the way they were disciplined themselves. Their value systems, however, may conflict with value systems in target populations. Further, potential conflict remains high given the tribal nature of the Church and its many denominations.

The Church Mandate

The tribal nature of people differentiates “them” from “us,” which creates misunderstanding. Ethnicity remains a biblical fact as the Jews in the Early Church continued to see themselves as elect in the sense of a unique “collective.”⁹ However, the sense of tribalism remains a great problem especially for the Apostle Paul.¹⁰ Therefore, if the Church sees itself as both communicator and teacher, or evangelist and discipler, then the gospel communicator must understand both what drives a person to Christ as well as why cultural expectations have such an impact on the understanding of the Christian

⁸ Craig Ott, Stephen J. Strauss, and Timothy C. Tennent, *Encountering Theology of Mission: Biblical Foundations, Historical Developments, and Contemporary Issues* (Grand Rapids, MI: Baker Academic, 2010), 341.

⁹ A. Chadwick Thornhill, *The Chosen People: Election, Paul and Second Temple Judaism* (Downers Grove, IL: InterVarsity Press, 2015), 75.

¹⁰ Efre Smith, *The Post-Black and Post-White Church: Becoming the Beloved Community in a Multi-Ethnic World* (San Francisco: John Wiley & Sons, 2012), 92. The sense of tribalism can also be seen in passages such as Acts 10:34-36, Romans 10:12-13, 1 Corinthians 12:13, and Galatians 3:28.

message. Herein lies the interaction between ecclesiology and missiology as they relate to disparate cultures reconciling the Christian message.

The Pentecostal Experience and Incarnation

The exact soteriological process remains both simple and complex. On the one hand, some suggest the extreme of supralapsarianism, which views the incarnational expression as completely driven by God's initiative.¹¹ Others understand the person and work of Jesus Christ as ongoing, an open theism best described as "God with options."¹² Pentecostalism seems to be much more practical in that it operates in "two dominant metaphors: acquisition of God's life and deliverance."¹³ Pentecostals emphasize both the ongoing need to become like Christ by acquiring sanctification and Holy Spirit baptism and the freedom from sin that God's family provides through the Cross. Hence, a person's testimony results from some troubling experience that Christ solves in the life of the convert, which provides the motivation necessary for the sinner to become a seeker and saved, an event known as disquieting experience. Therefore, Christian speech is critical to connect the seeker to an appropriate vision of Jesus and the role of the Cross in salvation as well as ongoing discipleship.

¹¹ Jonathan Norgate, *Isaak A. Dorner: The Triune God and the Gospel of Salvation*, T & T Clark Studies in Systematic Theology (London: T&T Clark, 2009), 115.

¹² Keith D. Stanglin, Mark Bilby, and Mark Howard Mann, eds., *Reconsidering Arminius: Beyond the Reformed and Wesleyan Divide* (Nashville, TN: Abingdon Press, 2014), 242.

¹³ Dale Coulter, "'Delivered by the Power of God': Toward a Pentecostal Understanding of Salvation," *International Journal of Systematic Theology* 10, no. 4 (2008): 447-467.

Requirements for Inclusion

While this study focuses on the communication aspects of the gospel in the multicultural environment, often a debate centers on the requirements for inclusion into the Christian family. The language of inclusion and exclusion in Romans 9-11 leads Paul to the conclusion that entrance into the body of Christ is granted solely to “those who trust ... or believe in ... God.”¹⁴ Here, Paul turns upside down the previously-held assumptions of justification. Therefore, Paul can emphasize election in Romans 9 while saying in the following chapter, “If you declare with your mouth, ‘Jesus is Lord,’ and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved” (Rom. 10:9-10).¹⁵ With the conception of a faith-based inclusion rather than a genealogical record or sacrificial system, Paul solves the problem of Gentile inclusion and establishes Christian ecclesiology. The implication for this simplified version of Paul’s argument is that nuanced kerygmatic speech should remain a high priority in the Church.

Kerygmatic Cultural Deconstruction Scheme

Evangelizing the multiethnic context requires a biblical-theological scheme for kerygmatic cultural deconstruction. Using such a scheme allows the evangelist to understand effective kerygmatic speech in multicultural settings while deconstructing the biblical text to understand its culturally situated details. Deconstruction remains most

¹⁴ Robert B. Foster, “Renaming Abraham’s Children: Election, Ethnicity and the Interpretation of Scripture in Romans 9” (PhD diss., Marquette University, 2011), 229.

¹⁵ All Scripture quotations, unless otherwise noted, are from the New International Version.

useful in the combination of theory and practice.¹⁶ A deconstructive reading exposes the component parts of the original, biblical cultural environment along with the speaker inside the text from a practical perspective. From this, one may theorize a set of best practices that the evangelist can apply to the contemporary kerygmatic situation.

Disquieting Experiences and Amorphous Zones

Acts illustrates the process of evangelism and conversion through the experience of Saul on the way to Damascus in Acts 9. Saul moves from one culturally complex social structure as a Jew persecuting Christ-following Jews to eventually becoming an evangelist of the Jesus message. As a part of Abraham's family, Paul sees himself as an insider, and he sought to force others into strict adherence to his reality, yet Saul had a disquieting experience meeting the risen Christ. At the time, an overlap existed between Judaism and Christianity in an "amorphous zone" so complete that Saul would have perceived virtually no difference between the two making the Christian message plausible.

Disquieting experiences remain apt to happen because of a culture's "symbolic moving borders."¹⁷ Culture acts as a bordered field in space in which the self exists inside while others exist outside. Inside culture, one finds familiarity, language, values, and other symbols that make up those things a person typically refers to as "culture." A border separates self from others. However, the border moves, becoming thicker or thinner based upon the differences between self and others, depending on one's ability to

¹⁶ G. Douglas Atkins, *Reading Deconstruction/Deconstructive Reading* (Lexington, KY: The University Press of Kentucky, 2015), 80.

¹⁷ Livia Mathias Simão, "Culture as a Moving Symbolic Border," *Integrative Psychological Behavior* 50 (2016): 14-28.

acquire and absorb new experiences. Therefore, on the outside, unfamiliarity exists with the other. These three (self, other, and border) tend to naturally fluctuate and move over time, providing disquieting experiences as one encounters conflict, dilemma, ambiguity, and novelty.¹⁸

Disquieting experiences define the space between expectation and experience, giving rise to amorphous zones, which potentially shift one's culture as new encounters alter one's perception of reality and challenge underlying values from previous paradigms. These amorphous zones, when coupled with moving borders, may confuse those unable to see beyond their self-perspective. In the case of Saul, blindness and an experience with the risen Christ was finally enough for him to see beyond himself and view reality from the perspective of others.

Beyondness

The concept of beyondness remains crucial to evangelism, especially if one conceives of the soteriological process as being a change of culture from the old sinful self into the new self who is crucified with Christ (Rom 6:6; Eph 4:22-24; Col 3:9-11). In this way, the cultural border separates the old self from the new self, which provides a basis for understanding the cultural shift. The person who successfully navigates the complexities of cultural negotiation inherent in disquieting experiences also possesses the ability to conceive of "beyondness," in which values and differences in the other

¹⁸ Ibid.

(although potentially fuzzy at times) remain part of the world of possibility.¹⁹ However, beyondness requires three elements: flexibility, plasticity, and malleability.²⁰

- Flexibility is the ability to fit into new symbology moving between fields of meaning.
- Plasticity is one's ability to affective-cognitively remain differentiated in the face of disquieting experiences.
- Malleability is the will to move to a new meaningful perspective as one engages disquieting experiences.²¹

In lay terms, flexibility allows the person to adopt new ideas, while plasticity allows the person to remain emotionally stable during the process; malleability is the will to do so.

Therefore, if Christian evangelism requires culture change as one's self-borders shift given disquieting experiences, then those who convert must be culturally flexible, plastic, and malleable to the extent they willingly accept the Christian message and adopt a new lifestyle and worldview. The person who becomes a Christian must perceive a beyondness, shifting the border between self and other. Hans Hendriks argues that the requirements of Christianity are more than a simple "vernacular shift" or "cultural relevance"; they require an "exchange of identity."²² In this case, understanding a person's ability to conceptualize beyondness measured by one's flexibility, plasticity, and malleability allows the evangelist to shape speech to the multicultural group in order to point others toward Christ.

¹⁹ Simão, "Culture as a Moving Symbolic Border," 15.

²⁰ Ernest E. Boesch, *Symbolic Action Theory and Cultural Psychology* (Berlin: Springer, 1991), 30.

²¹ Simão, "Culture as a Moving Symbolic Border," 23.

²² Hans O. Hendriks, "Practical Theology (Re)entering Vernacular Culture? New Frontiers and Challenges in Doing Theology as Life Goes On," *HTS Teologiese Studies* 73, no. 4 (April 2017): 4.

Miroslav Volf points out that vernacular remains important as the space of vernacular allows for true understanding of the message of the gospel.²³ In Volf's case, he is describing some of the tensions arising from colonialization, and this tension seems to apply to cultural transition. The tension is not resolved perfectly since on one hand the gospel message must remain in-tact; yet, on the other hand, the style and language through which it is communicated may change to meet the vernacular needs of every generation. Therefore, a strange and delicate balance exists between vernacular and culture-shift as one conceives of something beyond what is currently known.

Phenomenological Trigger

While a sense of beyondness provides the hearer of the gospel with the ability to conceive of a culture shift, disquieting experiences directly promote conversion. Therefore, to trigger the commitment, the individual should experience some phenomenon. For example, Pentecostalism, which largely relies on sensory experiences such as tongues, healings, and the miraculous, demonstrates a different way of life to the seeker.²⁴

Amos Yong and Joel Green agree about the consequences for the interpretation of Pentecostal soteriology by comparing Lukan narrative to Pauline didactic passages. In Acts 2:37, after the crowds witness the manifestation of the Spirit and Peter delivers the kerygma, the people ask, "What shall we do?" In reply, Peter offers a simple formula: repent, be baptized, and receive the Holy Spirit. Yong argues that other non-Pentecostal

²³ Miroslav Volf, *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (Nashville, TN: Abingdon Press, 1996), 36.

²⁴ J. Brahinsky, "Cultivating Discontinuity: Pentecostal Pedagogies of Yielding and Control," *Anthropology and Education Quarterly* 44, no 4 (2013): 399-422.

soteriologies tend to bifurcate the work of the Holy Spirit from their Christology, placing salvation “on the shelf” as a purely cognitive process while ignoring the clearly experiential quality of the Christ-Spirit connection inherent in the Lukan narrative.²⁵ Similarly, Green also notes the practical nature of the Lukan narrative by observing that a step-by-step sequence of salvation may be rather difficult to discern in contrast with the more formulaic approach of the Pauline epistolary.²⁶ Of course, it seems that neither Green nor Yong would ignore the Pauline perspective; rather, they clearly note the differences and may suggest a hermeneutic in which soteriology drives a conversation between both. However, in the Lukan perspective, the kerygma varies slightly from instance to instance given its phenomenological nature.

Consider the phenomenology of Shaun Gallagher who argues that intentionality is not required for decision making but simply reflection.²⁷ A person may do some things rather instinctually, while other things take significant consideration. Either way, when a phenomenon of some kind occurs, the event elicits self-reflection, leading the individual to take action and initiating agency in the soteriological process. While perfectly understanding some phenomenological trigger may not be necessary to connect a person to Christ as the extent to which simple reflection may be enough, it seems that understanding some range of common phenomenological triggers that prompt people to Christ might be helpful especially in multicultural environments.

²⁵ Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker, 2005), 82.

²⁶ Joel Green, *Conversion in Luke-Acts: Divine Action, Human Cognition and the People of God* (Grand Rapids, MI: Baker, 2015), 16.

²⁷ Shaun Gallagher, *Phenomenology* (London: Palgrave Macmillan Limited, 2016), 171.

It remains important to note that agency in this case does not diminish the initiative of God in salvation. This research does not debate the role of God in predestination described in passages such as Romans 9-11. While Paul clearly demonstrates the initiative of God in His sovereignty, this discussion focuses primarily on the practical question of shaping kerygmatic speech. Thus, on one hand, it might be acceptable to discuss the sovereignty of God and still hold to the prevenient view of grace. On the other hand, however, if Pentecostal soteriology relies heavily on phenomenology to drive one's testimony, it makes sense that reflection on the phenomenological trigger would lead to agency. Without this, the person would not act nor have the initiative to do so. Therefore, while it seems logical that Pentecostal soteriology demands human will in response to God's will in what David Field argues is a relational and dynamic presence of the Holy Spirit, the main argument seeks to establish the "how" rather than the "why" of the matter.²⁸

It may be that phenomenology is less in view, and pragmatism plays some role. The question of God's initiation of the phenomenon of salvation versus individual reflection may rely more on a point of pragmatism. Martin Luther King, Jr., settles his soteriological method in pragmatism:

. . . neither God nor man will individually bring the world's salvation. Rather, both man and God, made one in a marvelous unity of purpose through an overflowing love as the free gift of himself on the part of God and by the perfect obedience and receptivity on the part of man, can transform the old into the new and drive out the deadly cancer of sin.²⁹

²⁸ David Field, "The Unrealised Ethical Potential of the Methodist Theology of Prevenient Grace," *HTS Theologiese Studies/Theological Studies* 71, no. 1 (October 2015): 82.

²⁹ Martin Luther King, Jr., *Strength to Love*, Gift ed. (Minneapolis, MN: Fortress Press, 2010), 133.

Nevertheless, pneumatic soteriology provides the overall perspective of the discussion within the framework of phenomenology, somehow augmented by pragmatism. Edmund Husserl offers a succinct structure of the use of phenomenology in soteriology. In his review of Husserl's work, Matt Bower observes that one's experience involves two approaches: "from within" and "from without."³⁰ The perspective from within provides the egocentric perspective where a person's individual consciousness provides the lens through which to interpret experience. The interpretive lens from without originates from relationship with others. It seems consistent with pragmatism that soteriology could be viewed both from the individual's experiential perspective and from the perspective of a relationship with God, hence tying together pragmatism and phenomenology.

Metaphors

Synthesizing a biblical approach to a pneumatic soteriology and kerygma also requires consideration of metaphor. Metaphor remains a powerful tool in communicating the gospel, yet it may confuse the hearer (or reader) as metaphor tends to remain culturally specific. Nevertheless, Craig Ott suggests that four larger families encompass biblical soteriological metaphors: law, relationship, cleansing, and deliverance. Further, he outlines different common soteriological metaphors of each family, as shown in the following table.

³⁰ Matt Bower, "Husserl's Motivation and Method for Phenomenological Reconstruction," *Continental Philosophy Review* 47, no. 2, (June 2014): 135.

Table 1: Soteriological Metaphors

Family of Metaphors	Primary Soteriological Metaphor ³¹
Law	Penal Substitution
Relationship	Reconciliation
Cleansing	Sacrifice
Deliverance	Power ³²

Ott observes how penal substitution plays well in the Western world, yet the rise of American post-modernism tends to shift values enough that this metaphor no longer seems to communicate well as many adhere to a rehabilitative view of justice that does not prioritize punishment. In other words, Americans may adhere to a rehabilitative view of justice in which offenders reform over time in order to be reintroduced to society. Therefore, a logical gap seems to exist between penal substitution and rehabilitation.

In addition to penal substitution not working well with contemporary Americans, Ott's model does not work perfectly alongside Lukan soteriology because many folks have observed that Luke de-emphasizes substitution as a metaphor; and rather than addressing the "how" of salvation, they suggest that Luke simply accepts the work of Christ on the cross. Darrell Bock says that miracle and healing become significant metaphors for salvation in Lukan soteriology in addition to arguing that Jesus' work simply "clear(s) the way" for a reconciled relationship with the Father (Luke 1:77; 3:3;

³¹ Ott offers the following passages to be used to substantiate the penal substitution model including: Genesis 2:17; Psalm 96:13; Isaiah 53:4-6; John 5:24; Acts 17:31; Romans 3:23; 5:6-8; 6:23; 2 Corinthians 5:10, 21; and 1 Peter 4:5. However, reconciliation includes: Genesis 3:7-10, 23-24; Matthew 22:37-40; Luke 15:11-31; Romans 5:9-10; 2 Corinthians 5:18, 20; Ephesians 1:5; 2:16; Colossians 1:22; 1 Timothy 2:5; Hebrews 2:17; 1 John 2:2; 4:10. And, sacrifice includes: Leviticus 16:30; 17:11; Deuteronomy 4:24; Isaiah 33:14; 53:10; Mark 7:1-23; John 1:29; Acts 22:16; Romans 3:25; Hebrews 7:27, 9:22; 10:22; 12:14, 29; 1 Peter 3:21. Finally, the power metaphor includes: Genesis 1:22, 28; 3:14-19; 5:2; Deuteronomy 30:11-20; Psalm 36:9; Mark 10:45; John 8:34, 36; Romans 6:16-18; Galatians 3:13-14; 4:3, 7; Ephesians 1:3; 2:2; Colossians 1:13; 2:15; Titus 2:15; Hebrews 2:14-15; 9:15; 1 John 5:18.

³² Craig Ott, "The Power of Biblical Metaphors for the Contextualized Communication of the Gospel," *Missiology* 42, no. 4 (2014): 362.

4:18; 22:19; Acts 2:38; 5:31; 10:43; 13:38; 20:28; 26:18).³³ In all of these soteriological references, Bock again notes that only Luke 22:19 and Acts 20:28 provide what might be argued as a penal substitution model.³⁴

The major troubling passage that to some extent seems out of place in the overall Lukan corpus is the Barrabas scene of Luke 13:13-25 where Jesus is punished in place of the criminal. Monique Cuany concludes that this scene highlights the messianic nature of the work of Christ on the cross thereby emphasizing the substitutionary element, but she falls short of including the penal element as rendered by modern, American evangelicals because of her view that Luke does not emphasize such an approach.³⁵ Similarly, Joshua Farris notes several problems with penal substitution as a primary metaphor because he argues it does not provide a wider view of God's justice; instead, he argues that penal substitution lacks in several areas including most significantly representationalism in which he argues that Christ did not die "as if" he were creation since he remained simultaneously Creator. So, he poses a new version of "reparative substitution."³⁶

However, it does not seem that such an in-depth exposition of the various substitutionary theories is necessary to establish a model for the purposes of deconstructing the biblical text. Instead, it is enough to say that Ott's metaphorical analysis of penal substitution may simply be replaced by the term "substitutionary

³³ Darrell Bock, *A Theology of Luke and Acts: God's Promised Program, Realized for all Nations* (Grand Rapids, MI: Zondervan, 2012) 133, 259.

³⁴ Ibid.

³⁵ Monique Cuany, "Jesus, Barabbas and the People," *Journal for the Study of the New Testament* 39, no.4 (2017), 454.

³⁶ Joshua Farris and Hamilton, Mark S., "The Logic of Reparative Substitution: Contemporary Restitution Models of Atonement, Divine Justice, and Somatic Death," *Irish Theological Quarterly* 83, no. 1 (2018): 65.

atonement” while remaining faithful to the substitutionary model alongside the understanding that Luke does not embrace the idea of punishment as a primary metaphor although he includes it in his narrative with the Barabbas scene emphasizing the messianic nature of the work of Christ on the cross as mentioned above.

Consider that reconciliation tends to play well in honor-and-shame cultures, where the concept of sin takes second priority to the importance of social harmony given Confucian values.³⁷ Confucian values such as “face saving, humility, group orientation, hierarchy, and reciprocity” tend to persist in East Asian communities while being on the rise in the United States given Asian immigration and the overall global economic rise of Asian countries.³⁸ This remains especially true where immigration affects societal values in a process Kirk Franklin and Nelus Niemandt term *glocalisation*, describing the spread of honor-and-shame culture to traditionally individualistic Western countries.³⁹ Even so, with the breakdown of family in Western society, reconciliation may nevertheless work well as the soteriological metaphor in the United States.

Sacrifice may be the most difficult metaphor for Western society to understand, yet it remains widely employed in Scripture. The concept of blood sacrifice connected with cleansing and defilement tends to bother certain groups, such as Hindus. At the same time, this metaphor remains common in Scripture, and the successful evangelist must

³⁷ Bob Houlihan, “Church Planting and Discipleship in a Shame Culture” (paper presented to the Missions and Intercultural Studies Group of the 46th Convention of the Society for Pentecostal Studies, St. Louis, MO, 2017), 6.

³⁸ Lien Le Monkhouse, Bradley R. Barnes, and Thi Song Hanh Pham, “Measuring Confucian Values among East Asian Consumers: A Four Country Study,” *Asia Pacific Business Review* 19, no. 3 (2013): 320-336.

³⁹ Kirk Franklin and Nelus Niemandt, “Polycentrism in the Missio Dei,” *HTS Theologiese Studies* 72, no. 1 (May 2016): 2.

learn to start from blood sacrifice in finding a metaphor that works well for the intended multicultural environment.

Finally, the metaphor of power speaks well to certain cultures in the Global South. This metaphor communicates that Jesus liberates humankind and provides a different and better future compared to current life. Although Christian cultural analysts recognize the need for a biblical *Sitz im Leben*, the complexity of the culturally conditioned text in conversation with the culturally conditioned reader leads to a wide variety of readings of any given text, some bad and some good.⁴⁰ One such alternative reading of biblical texts comes from liberation theology, which on many levels is not easily explained. Certainly, some biblical texts speak to a promised future of peace and prosperity, such as Genesis 39:2-6; Jeremiah 33:6-9; Psalm 37:4; Proverbs 16:3; and Philippians 4:13. Still, these verses may be taken out of context from time to time and misunderstood as some use these texts as evidence of God's intention to liberate His people from the everyday disappointments in life. The downside to liberation theology is its focus on politics rather than on Christ, thus becoming a means of manipulation for the sake of achieving one's personal agenda in life rather than a full communication of the gospel.⁴¹ However, the key to Christian living remains in freedom from the power of the enemy rather than in manipulating spirits or political powers.⁴² Therefore, the power metaphor can prove helpful in understanding Scripture, but the speaker should handle it with appropriate care, always remaining faithful to Christ.

⁴⁰ Jeremy Punt, "A Cultural Turn in New Testament Studies?" *HTS Teologiese Studies/Theological Studies* 72, no. 4 (June 2016): 4.

⁴¹ Kristien Justaert, "Liberation Theology: Deleuze and Althaus-Reid," *SubStance* 39, no. 1 (2010): 154-164.

⁴² Ott, *The Power of Biblical Metaphors*, 368-370.

Given these four biblical metaphors—penal substitution, reconciliation, sacrifice, and power—the following chart outlines potential metaphorical approaches.⁴³ One should not force a metaphor upon people who may not understand it but instead skillfully weave a metaphorical link that accurately communicates the same message as the biblical metaphor. Table 2 below illustrates how each metaphor treats a biblical topic differently:

Table 2: Potential Interactions of Metaphorical Approach

<i>Topic</i>	<i>Penal Substitution</i>	<i>Reconciliation</i>	<i>Sacrifice</i>	<i>Power</i>
God	Life and lawgiver, judge	Father	Holy, pure, fire	Almighty, source of life and blessing
Humans	Servant, subjects	Children	Worshippers	Subject to spiritual forces
Sin	Transgression, breaking the law, guilt	Rebellion, offense	Defilement	Unfaithfulness
Result of sin	Death, punishment	Shame, fear, estrangement	Banishment, destruction	Curse, bondage to sin and evil powers
Solution	Payment of the penalty	Propitiation, appeasing the Father's wrath	Cleansing, atonement	Deliverance from sin and evil powers
Christ	Substitution	Mediator	Sacrifice, guilt offering	Deliverer, victor
Salvation	Justification, acquittal, life	Restored relationship, harmony, peace	Purification, access to God	Liberation, blessing
Image	Courtroom, trial	Reconciliation, adoption, Prodigal Son	Offerings, baptism	Slavery, redemption

Changing the metaphor for a topic will emphasize an aspect that likely resonates in some cultures more than others, depending on the worldview of the receiver of the message.

⁴³ Ibid., 365.

Speaking to the Second Faith

Religious pluralism presents unique opportunities for allowing a second faith to speak directly to the impact of culture on Christian faith formation.⁴⁴ Richard Mouw describes how a person typically has a primary faith connection, such as Christianity, Buddhism, or Islam, yet may have a second set of personal values absorbed through a shared consciousness with others. In multicultural contexts, this second faith may be more useful in evangelism since the context is not strictly ethnic nor in-group specific. By addressing this second level of faith formation, the evangelist may broadly connect with more people rather than communicate via specific cultural points. For example, while the Western viewpoint may generally hold up a Christian worldview as a provider of morality, all people from all cultures remain concerned with similar things, such as the education of their children, the family budget, and social life.

Similarly, Mouw notes the work of Alain Besançon and Herman Bavinck, who each postulate the idea that God interacts differently with people from different religious and philosophical backgrounds in potentially measurable ways.⁴⁵ For example, because Islam shares a historical background interacting with Christianity, a more “everyday” approach to theology that addresses the second faith might be a better way to approach a Muslim. On the other hand, Eastern religions such as Buddhism share less narrative history and possess vastly different concepts of God, humans, and spirituality, so one cannot assume similar conceptual frameworks between world religions. Instead, the

⁴⁴ Richard Mouw, “Neo-Calvinism, Pluralism, and the Challenge of Islam,” *Calvin Theological Journal* 48 (2013): 210-211.

⁴⁵ Alain Besançon, “What Kind of Religion Is Islam?” *Commentary* 117, no. 5 (2004): 42-48; Herman Bavinck, *Reformed Dogmatics*, vol. 1, *Prolegomena*, trans. John Vriend (Grand Rapids, MI: Baker Academic, 2003), 318.

evangelist must rely on the second faith and draw a relevant metaphor to explain the content of the kerygma. In this way, multicultural gospel communication remains possible only when the metaphor drawn from the second faith produces common understanding.

Measuring Cultural Border Thickness and Thinness

Once the receiver of the gospel communication clearly understands the metaphor drawn from the second faith, then the individual may be able to grasp the underlying biblical perspective to make the connection to Christ. However, cognitive assent to the message is a small first step. If cultural change requires facing disquieting experiences to reach an understanding of beyondness, then one may logically question the extent to which such experiences differ from one's own culture.

The process of understanding beyondness starts with what Clifford Geertz calls a "thick" analysis where the extent to which a person understands culture includes deep exploration. Such exploration might include "symbols ... social events, behaviors, institutions, or processes."⁴⁶ With a great amount of detailed data gathered, a thick description provides the context for culture.⁴⁷ Accordingly, Kevin Gushiken explores the boundaries between cultures, describing them as either "thick" or "thin," and offers a rough model for assessing differences.⁴⁸ In his model, where cultures have a greater

⁴⁶ Clifford Geertz, *The Interpretation of Cultures: Selected Essays*, 3rd ed. (New York: Basic Books, 2017), 15.

⁴⁷ Ibid.

⁴⁸ Kevin M. Gushiken, "Is a Christian Identity Compatible with an Ethnic Identity? An Exploration of Ethnic Identity Negotiation Influences and Implications for Multiethnic Congregations," *Christian Education Journal*, series 3, vol. 11, no. 3 (2014): 48.

overlap of history or language, then the border may be thinner. If the overlap of history or language is less, then the border will be thicker. Relative thickness or thinness, then, may measure a cultural impediment to gospel proclamation.

The Hofstede Model

The Hofstede model offers a well-accepted paradigm of understanding dimensions of culture. Each of the following six components of the Hofstede model are relative terms based on an absolute range: (1) Power distance: a high-power distance score indicates little power because subordinates remain highly dependent upon superiors.⁴⁹ (2) Uncertainty avoidance: the anxiety produced by the inability to control the future results in the desire to reduce ambiguity.⁵⁰ This is not associated with the desire to reduce risk but the anxiety produced by social expectations. (3) Individualism: because of loose connections between people, everyone must take care of themselves. In contrast, collectivism organizes people into cohesive groups, which protects them in exchange for their unquestioned loyalty.⁵¹ (4) Subjective wellbeing: this comprises the difference between indulgence and restraint, where indulgence allows free gratification based on the desire to experience happiness while restraint regulates gratification because of social norms.⁵² (5) Masculinity and femininity: the desirability for assertiveness (male) versus modesty (female) is measured against what Hofstede describes as traditional roles.⁵³ (6)

⁴⁹ Geert Hofstede, Gert Jan Hofstede, and Michael Minkov, *Cultures and Organizations: Software of the Mind* (New York: McGraw Hill, 2010), loc. 1174, Kindle.

⁵⁰ Ibid., 3291.

⁵¹ Ibid., 1669.

⁵² Ibid., 4609.

⁵³ Ibid., 2378.

Time orientation: this describes the difference between long-term and short-term orientation, in which values such as perseverance and thrift organize around either future or immediate rewards.⁵⁴ Long-term orientation occurs when one saves for the future, and short-term orientation occurs when one reacts quickly to present conditions.

Background to Acts: First-Century Hellenistic Culture

Before proceeding, a modification to Hofstede's Individualism/Collectivism dimension must be made in order to include the Middle Eastern and Hellenistic cultural feature of honor. Nili Shupak notes three important aspects found in both Ancient Near Eastern culture (ANE) as well as Hellenized cultures in the Bible, which proves helpful for applying Hofstede's model to Paul's speeches:

- Power distance is high given the rigid hierarchical social structure.
- Uncertainty avoidance is high evidenced by the role of miracles in the Gospel accounts along with the prolific nature of extra-biblical legal writings such as the Talmud and the Targum.
- Collectivism vs. Individualism remains somewhat difficult to determine, though 1st Century biblical culture is likely more collective because of strong family orientation.⁵⁵

In addition, Simon Kiessling DeCourcy suggests that although Hellenistic cultures tended to emphasize an honor-culture less than ANE culture, the quest for honor remained a powerful force in society nevertheless.⁵⁶ Therefore, one must observe that these cultures have an honor component, which prevents it from neatly fitting in as a "face"

⁵⁴ Ibid., 3942.

⁵⁵ Nili Shupak, "Positive and Negative Human Types in the Egyptian Wisdom Literature," in *Homeland and Exile: Biblical and Ancient Near Eastern Studies in Honour of Bustenay Oded*, ed. Markham J. Geller, et al. (Leiden: Brill, 2009), 245.

⁵⁶ Simon Kiessling DeCourcy, *Modern America and Ancient Rome: An Essay in Historical Comparison and Analogy* (New York: Algora Publishing, 2016), 21.

(collectivism) culture or “dignity” (individualism) culture.⁵⁷ In a dignity culture, the individual bases one’s self-worth upon the pursuit of personal goals and values. In contrast, an individual in a face culture places much more value upon one’s contribution to fulfilling obligations with respect to a stable social role. In the honor culture, however, reputation is everything; what others think drives one’s self-worth and behaviors.⁵⁸ Thus, it remains important to measure honor in addition to Hofstede’s individualism-collectivism. As will be demonstrated in the following pages, honor becomes a key component in the development of Paul’s speeches.

Case Studies in Acts

Three scenes behind Paul’s speeches in the Book of Acts—Pisidian-Antioch (13:13-41), Lystra (14:8-18), and Athens (17:16-31)—provide useful case studies for applying these models for the purpose of understanding common points. These common points will illustrate the method of gospel communication within the Pauline context by examining the “relationship between style, content and culture.”⁵⁹ Each of these contexts requires different rhetorical approaches from the Apostle Paul. For example, in Pisidian-Antioch, Paul exploits a common Jewish heritage, while in Lystra, the heathen Gentiles respond to a healing miracle. In contrast to both Pisidian-Antioch and Lystra, Paul addresses an educated and culturally pluralistic crowd in Athens by appealing to popular philosophy. Atef Gendy observes how Paul remains both flexible in his approach and

⁵⁷ Soroush Aslani, et al., “Dignity, Face and Honor Cultures: A Study of Negotiation Strategy and Outcomes in Three Cultures,” *Journal of Organizational Behavior* 37 (2016): 1178-1201.

⁵⁸ Ibid.

⁵⁹ Atef M. Gendy, “Style, Content and Culture: Distinctive Characteristics in the Missionary Speeches in Acts,” *Swedish Missiological Themes* 99, no. 3 (2011): 248.

culturally aware and sensitive. Paul's methods in these contexts provide six discreet recommendations for a contextualized delivery of the gospel:

1. A clear missional objective
2. A deep commitment to the mission
3. A deep understanding of the message
4. An appreciation of other cultures and a willingness to build upon them
5. A deep conviction about one's beliefs over the beliefs of others, and
6. An awareness of the audience and how far they can go with the preacher.⁶⁰

These recommendations illustrate the characteristics of the cultural border crosser, who must possess a great deal of commitment and confidence given the complexity and high stakes associated with cultural negotiation.⁶¹ While in Pisidian-Antioch, Paul must feel "at home" and among brothers since both he and Barnabas are Jews. In fact, the leaders of the synagogue address them as "brothers" in verse 15. However, in the speeches at Lystra, and Athens, Paul demonstrates confidence as a skilled cultural border crosser when one examines each scenario against the Kerygmatic Cultural Deconstruction (KCD) scheme.

Analysis and Deconstruction of Pisidian-Antioch

Introduction

At Pisidian-Antioch, Paul addresses synagogue and provides a culturally situated message that bases his argument on the history of Israel (Acts 13:17-22). This follows an invitation to speak in the synagogue, which would have replaced the usual sermon on the saving acts of God in Jewish history.⁶² There, Paul turns his message to the saving acts of

⁶⁰ Gendy, *Style, Content and Culture*, 263.

⁶¹ Mie Hiramoto and Joseph Sung-Yul Park, "Anxiety, Insecurity, and Border Crossing," *Journal of Asian Pacific Communication* 24, no. 2 (July 2014): 141-142.

⁶² Joseph A. Fitzmyer, *The Acts of the Apostles: A New Translation with Introduction and Commentary*, Anchor Yale Bible, vol. 31 (New Haven, CT: Yale University Press, 2008), 501.

God in Christ by skillfully connecting his speech to the tradition of the synagogue. The speech continues by connecting Jesus to the role of Messiah and to the ministry and message of John the Baptist (vv. 23-25). In dramatic fashion, Paul then reveals that his audience is the target of the ministry of Jesus. Further, Paul continues to build his case mentioning how the Jews of Jerusalem failed to recognize Jesus as the Messiah (vv. 26-31). By doing so, the Apostle “dissociates his audience from full culpability” in Christ’s death, which frees his audience to sympathize with the Christian message.⁶³ At this point, Paul arrives at his denouement, announcing the “good news” or his εὐαγγέλιον—Jesus, who the Jerusalem Jews persecuted, is the one who was promised to their fathers (v. 32). After announcing the good news, thus revealing the disquieting experience, Paul closes his speech.

Herein lies a clue to the true nature of the synagogue at Pisidian-Antioch; it was likely not so homogenous as it might seem at first glance since the text observes both Hellenistic and Jerusalem Jews who are motivated differently. In the case of the Hellenistic Jews of Asia Minor where Pisidian-Antioch was located, they were likely very concerned to “preserve the social and political rights and privileges they had enjoyed since Julius Caesar.”⁶⁴ In addition, it was the practice in the diaspora synagogues to allow non-Jews to participate in its activities about which Eckhard Schnabel notes that Gentile benefactors would be allowed to participate as the president of the synagogue.⁶⁵ The combination in Pisidian-Antioch of Gentiles, diaspora Jews, those sympathetic with

⁶³ Craig Keener, *Acts: An Exegetical Commentary, Volume 2, 3:1-14:28* (Grand Rapids, MI: Baker Academic, 2013), 26145, Kindle.

⁶⁴ Eckhard J. Schnabel, *Acts*, vol. 5 of *Zondervan Exegetical Commentary on the New Testament*, Clinton E. Arnold, ed. (Grand Rapids, MI: Zondervan, 2012), 16241, Kindle.

⁶⁵ *Ibid.*, 15851, Kindle.

Jerusalem Judaism and this new group of Jesus-followers would likely result in tension in the synagogue.

Paul's use of family as a metaphor connects his listeners to Jesus through the genealogical line of David (Ps 2; 16; Isa 55:3). In great homiletic style, Paul pleads for the people to respond to the message (Acts 13:38). Even at this point, he continues to quote the prophecy of Habakkuk 1:5, which does not add content to the message but extends the plea by teasing the crowd: "I am going to do something in your days that you would never believe, even if someone told you." Richard Thompson argues that Paul concludes in this way to underscore the redefinition of God's people, who now include Gentiles, reminding the Jewish people of their purpose in saving "outsiders."⁶⁶ This appeal seems to both conclude the affective approach while simultaneously anchoring the message even further in the prophetic voice of Israel's history.

In the end, the Scriptures reveal the fascination of the crowd over this new revelation (Acts 13:42-43). With the many converts made from the crowd of devout Jews, Paul and Barnabas receive an invitation to come back and speak again (15:21-28). Unfortunately, as became thematic in Paul's ministry, the Jewish leaders reject the message and force them to turn again to Gentile ministry (vv. 43-52).

Disquieting Experience

Applying the KCD scheme, the disquieting experience comes to the Jewish crowd as both novelty and conflict. On one hand, they seem to experience new information in connecting Jesus to Messianic prophecy, but they also experience cognitive dissonance as

⁶⁶ Richard P. Thompson, *Acts: A Commentary in the Wesleyan Tradition* (Kansas City: Nazarene Publishing House, 2015), 173.

Jewish leaders reject Jesus and the claims of Paul and Barnabas. While the amorphous zone between Christianity and Judaism is virtually 100 percent at this point, growing cultural shifts force the people to reject the claims about Jesus.⁶⁷ However, this is the very mission upon which Paul embarks as the missionary to the Gentiles. Now that Jesus has fulfilled prophesy, Paul insists the Jews recognize Christ and include the Gentiles. Of course, the reaction to this persistent message can be seen in the Jewish rejection and even the recruitment of non-Jews to oppose Paul as can be seen in 13:50.

Amorphous Zone

With a large amorphous zone and growing cultural borders, Pisidian-Antioch offers a context for Paul to use a learning approach, tying new information to existing, accepted information. This situation illustrates the functional context theory of Thomas Sticht: students learn best when instruction is based on prior knowledge.⁶⁸ Likewise, in situated learning, students gain new knowledge when the teacher presents it in authentic contexts, where such knowledge is plausible in real-life situations.⁶⁹ At Pisidian-Antioch, Paul connects the new information about Jesus as the Messiah to existing information consisting of prophesy, Psalms, and the Davidic-family metaphor. His invitation to follow Christ (Acts 13:38-39) comes as a plausible approach within the context of the Jewish condition. His audience expects a soon-coming Messiah who would set them free

⁶⁷ Howard I. Marshall, *Acts* (Nottingham, UK: IVP Academic, 2008), 27-30.

⁶⁸ Andrey L. Podolskiy, "Functional Context Theory of Learning," in *Encyclopedia of the Sciences of Learning*, ed. N. M. Seel (Boston: Springer, 2012), https://link.springer.com/referenceworkentry/10.1007/978-1-4419-1428-6_1844

⁶⁹ Murat Ataizi, "Situated Learning," in *Encyclopedia of the Sciences of Learning*, ed. N.M. Seel (Boston: Springer, 2012), 1, https://link.springer.com/referenceworkentry/10.1007%2F978-1-4419-1428-6_878.

not only from political oppression but also from the bondage of the Mosaic Law.⁷⁰ Paul's claims seem authentically situated and result in a thinning of cultural boundary.

Beyondness and Thickness of Cultural Borders

This thinning of the boundary allows the listeners to accept the beyondness of the Christian message. Relying on existing knowledge, some Jewish listeners incorporated the new knowledge of Jesus within their existing cultural boundaries; however, not all did. Though the situation could disrupt years of Jewish teaching and strongly held social-familial ties, the conversion of some demonstrates the plasticity of Simão's model; they remained affectively differentiated enough to process the rather technical kerygmatic approach used by Paul. The Apostle connects Judaism to Christology. The malleable converts incorporated new knowledge into their symbolic field of understanding.⁷¹ They willingly acted on what they believed to be true rather than continuing to reject the message because of outside influences, political position, money, or simple stubbornness.

Phenomenological Triggers

Because Paul's speech connects the Jewish crowd to their history, the phenomenological trigger may be the cognitive connection. In "demand-based decision making," some decisions require more effort than other decisions due to the cost associated with a decision.⁷² Phenomenology can be seen in the great commitment to family, society, and history. These attachments likely make the Jewish hearer hesitate

⁷⁰ Peter Schäfer, *The Jewish Jesus: How Judaism and Christianity Shaped Each Other* (Princeton: Princeton University Press, 2012), 112-115.

⁷¹ John Pawlikowski, "Jesus in the Pharisaic Context," in *Variations on the Messianic Theme: A Case Study of Interfaith Dialogue*, ed. Marion Wyse (Brighton, MA: Academic Studies Press, 2009), 86.

⁷² Brian Bruya, *Effortless Attention: A New Perspective in the Cognitive Science of Attention and Action* (Cambridge, MA: A Bradford Book, 2010), 103.

based on social pressure, requiring the hearer to exert great effort to overcome the social cost of accepting the gospel message and following Christ.

Metaphor

Paul uses the metaphor of sacrifice to clearly connect to the history of Israel and demonstrate the importance of nation and family (Acts 13:23-31). This might seem to anchor the culture to the penal substitution metaphor; however, Paul rejects that approach by proclaiming that in Jesus they are set free from sin (v. 38). Furthermore, justification was never available under the Mosaic Law. By shifting away from justification, Paul also completely shifts away from the penal substitution metaphor.

Language affirming the sacrifice metaphor appears in Acts 13:34-37. When the reference to decay is viewed from the perspective of the sacrifice metaphor, Paul contrasts Jesus to David. The following table illustrates the differences in the sacrifice metaphor, as noted in Acts 13:34-36.

Table 3: Comparison of Sacrifice Metaphors

Jesus	David
Holy	Holy as determined by God
Pure: the perfect sacrifice	Made pure by sacrifice
Accepted worship	Well-known worshipper
Not defiled by sin, not corrupt	Defiled by sin, therefore corrupt
Jesus' body did not decay, he was raised then ascended	David died and his body decayed
Jesus was the guilt-offering	David was found guilty by Nathan ⁷³

In this context, the sacrifice metaphor fits best. Notably, the Scripture points out that some of the Antiochian Jews accepted Jesus, but some rejected and even persecuted Paul and Barnabas for sharing the gospel. The reaction, then, can be considered mixed.

⁷³ Ott, *The Power of Biblical Metaphors*, 366.

Second Faith

Acceptance of Jesus remains embedded in the first-century political environment. In most cases of persecution in Acts, the Jewish ruling class was typically responsible although the Romans equally directed much violence toward both Jews and Christians.⁷⁴ The second faith, then, consisted of a political environment in which people used religion as a means of gaining power. In addition, evidence of Pisidian-Antioch honor culture appears in Acts 13:50, when the leaders, “women of high standing” and “leading men” persecute and expel Paul and Barnabas from the city. Paul’s rhetoric directly challenges the leaders’ position of power, demonstrating the leaders’ ignorance and inability to recognize the truth of Paul’s claim. Therefore, Paul dishonors these people, who subsequently react to defend their reputation.

Hofstede: Indulgence, Restraint and Masculinity

Restraint seems high as assumed pleasures of this life are delayed in the hopes of future reward. This may be observed in the formal legal code found in Leviticus as well as in the Sermon on the Mount and in the Pauline Epistles, which all highly regulate sexuality, the consumption of alcohol, and ritual observance. Masculinity remains high and observable in many places, including the grammatical construction of the language, the social norms of control (property, governance, and family roles), as well as the society’s view of women as chattel property.

⁷⁴ Albert C. Geljon, *Violence in Ancient Christianity: Victims and Perpetrators* (Boston: Brill, 2014), 32-35.

Hofstede: Time Orientation

In this culture, long-term orientation with respect to time seems indeterminate, therefore, not extreme. However, first-century Jewish culture leans toward long-term orientation as opposed to short-term orientation, although it may retain some aspects of short-term orientation. Hofstede describes time orientation as follows:⁷⁵

Table 4: Time Orientation

Short-term orientation	Long-term orientation
Social pressure toward spending	Social pressure toward saving
Quick results	Slow results
Social status and obligation	Willing to subordinate one's self for a purpose
Concern with "face"	Sense of shame
Respect for tradition	Respect for circumstances
Concern for personal stability	Concern for adaptiveness
Marriage is a moral agreement.	Marriage is a pragmatic agreement.
Living with in-laws can be trouble.	Living with in-laws is normal.
Young women associate affection with a boyfriend.	Young women associate affection with a husband.
Humility is for women only.	Humility is for both men and women.
Old age is an unhappy period, but it starts late.	Old age is a happy period, and it starts early.
Preschool-age children can be cared for by others.	Mothers should have time for their preschool-age children.
Children get gifts for fun and love.	Children get gifts for education and development.

Certain elements of the table above mix within the honor culture of first-century Jewish society. For example, Paul's speech draws upon Jewish history, providing a long-term perspective rather than some sort of immediate satisfaction such as a miracle event that would demonstrate a short-term orientation. In the honor culture system, one's reputation remains paramount, but reputation develops over time and not easily, which suggests a longer-term orientation. In Pisidian-Antioch, Paul argues from history, suggesting the hearer should adapt because the argument is based on the individual's in-group status of Jewishness rather than on some event or situation such as a miracle of provision, healing, or divine visitation, affirming the long-term orientation toward time in Pisidian-Antioch.

⁷⁵ Hofstede, *Cultures and Organizations*, 4005.

Hofstede: Power Distance

The biblical text does not offer a clear view of Hofstede's power distance. However, the Jewish leaders offered Paul the opportunity to speak and listened intently enough to accept or reject the message after his delivery. The structure of the passage closely follows classical rhetorical form in a blend of styles taught by Quintilian and Cicero.⁷⁶ Accordingly, the power distance culture ascribes Paul honor in his role as orator, communicating Israel's history as it relates to Christ. This affords Paul expert status in the tradition of the synagogue. However, such status is not enough to prevent an aggressive reaction from the Jews who do not accept the gospel. Therefore, some power distance appears in the text as it pertains to Paul's role as synagogue speaker.

Hofstede: Uncertainty Avoidance

Although power distance appears moderate in the text, uncertainty avoidance appears high given Paul's use of religious structures, prophetic text, and an appeal to nationalism. Arthur Petersen observes how "emotions associated with religious experience" tend to assuage ignorance and uncertainty about the future.⁷⁷ In this case, Paul's listeners reduce their anxiety by seeking religious answers to personal and political problems when they beg Paul and Barnabas to continue explaining how Christ connects to their history (Acts 13:42-43). By the next Sabbath, some become jealous and begin contradicting Paul and Barnabas to protect the religious status quo (vv. 44-45).

⁷⁶ Mikeal C. Parsons, *Acts*, Paideia Commentaries on the New Testament (Grand Rapids, MI: Baker Academic, 2008), 192.

⁷⁷ Arthur Petersen, "Uncertainty and God: A Jamesian Pragmatist Approach to Uncertainty and Ignorance in Science and Religion," *Zygon: Journal of Religion & Science* 49, no. 4 (December 2014): 808-828.

When tradition becomes challenged, the future becomes uncertain, causing emotional upset. The Jewish leaders react violently as Paul and Barnabas encourage the crowds and Gentiles (Acts 13:45-50). The reactive emotional states of the Jewish religious elite, the crowds, and the Gentiles indicate high uncertainty avoidance. When their emotions remain stable, the future seems secure. When Paul and Barnabas's speech upsets emotions, the Jewish leaders react because the future may not be as they expect. This indicates a high uncertainty avoidance culture.

Hofstede: Indulgence and Restraint

Next, the restraint culture remains clearly apparent in the text. Self-restraint is only possible through emotional empathy.⁷⁸ At Pisidian-Antioch, the social order remains intact until Paul challenges the religious system. This triggers persecution and reveals the limits of Jewish restraint. In addition, Paul further isolates his Jewish audience by expanding the gospel to the Gentiles (Acts 13:47), who society excludes from the wider relational family of God. This culture of restraint also appears when he quotes Habakkuk 1:5 to challenge his audience's ability to hear the gospel in the context of anticipating liberation from Roman oppression (Acts 13:41).

Hofstede: Masculinity

With respect to masculinity, the story of the Ethiopian eunuch in Acts 8 illustrates the social importance of manhood in Paul's context.⁷⁹ The eunuch became notable

⁷⁸ D. A. Morris, "Reason and Emotion in the Ethics of Self-Restraint: A Critique of Reinhold Niebuhr," *Journal of Religious Ethics* 42 (2014): 504-507.

⁷⁹ B. E. Wilson, "'Neither Male nor Female:' The Ethiopian Eunuch in Acts 8:26-40," *New Testament Studies* 60, no. 3 (2014): 407-411. See also Eric Stewart, "We'll Make a Man Out of You Yet: The Masculinity of Peter in the Book of Acts," *HTS Theologiese Studies* 72, no. 4 (November 2016), 3.

because castration violated social gender roles.⁸⁰ While the culture seems to have a strong masculine bias, evidence for it in Acts 13 remains scant. The only unusual item is the phrase “women of high standing” (v. 50), which indicates that some women could achieve social significance. The strict structure of Roman society allowed wealthy, socially-connected to hold prominent roles, but such women could not legally marry outside their social rank. Society expected them to worship the gods of their husbands.⁸¹ Despite this, prominent women were converting to Christianity faster than men, a trend noted by the apostles in their epistles.⁸² Although women could achieve status in the first-century Roman world, the culture itself remained significantly masculine.

The masculinity in the culture thus operates in the background of first-century Hellenistic culture, even though some suggest it changes over time.⁸³ Regardless, Acts 13 provides several indirect clues. In verse 15, the assembly addresses Paul and Barnabas as “brethren.” On the surface, the word could indicate the presence of only men in the synagogue; however, evidence for this remains lacking. In common use, the Greek term “ἀνῆρ” may refer to a group of people, people living in an area, or even people as

⁸⁰ Wilson, “Neither Male nor Female,” 407-410.

⁸¹ Margaret Mowczko, “Wealthy Women in the First-Century Roman World and in the Church,” *Priscilla Papers* 32, no. 3 (Summer, 2018): 1.

⁸² The Epistles mention women numerous times. While various perspectives may be taken in each case, the point here is rather simple in that the apostles (particularly Paul) wrote about the relationships between men and women as well as the role of women in society, addressing how women should engage their faith often in the midst of opposition from family and society. Certainly, one could address the culture and the specific nature of epistolary writing versus application to gender roles today; however, that discussion would be beyond the scope of the argument in this case. Here, simply note that because women were coming to faith faster than men, the apostles would have to address the issues related to discipling these new, female converts. Some texts to consider could include 1 Corinthians 14:33-36, 1 Corinthians 11:3-9, 1 Timothy 2:9-15, Ephesians 5:22-30, Galatians 3:28, the women greeted in Romans 16, and the commissioning of Phoebe. Although this is a short list, these passages represent the issue in the post-resurrection debate around women and their role in the Church.

⁸³ Lori Hope Lefkowitz, *In Scripture: The First Stories of Jewish Sexual Identities* (Lanham, MD: Rowman & Littlefield Publishers, 2010), 47-64.

opposed to gods or animals.⁸⁴ Further, the text specifically notes female participation in the crowd. Therefore, the notation of male domination in the text is a linguistic feature.

The appeal to masculinity becomes greater in Acts 30:17, when Paul refers to fathers. The text emphasizes masculinity in other ways as well:

- God is assumed male.⁸⁵
- The prophet Samuel as mentioned is male (v. 20)
- The two kings mentioned are male (David and Saul in vv. 20-22).
- John the Baptist is male (v. 24).
- Abraham is male (v. 26).
- Pilate is male (v. 28).
- Moses is male (v. 39).

While these observations do not prove male dominance in the culture, they demonstrate a propensity in the text toward masculinity in language, which makes the mention of “women of prominence” in verse 50 even more significant. This reference implies a significant depth of resistance to Paul and Barnabas given that the women in the scene likely were wealthy and politically connected.

⁸⁴ Albrecht Oepke, “Ἄνθρωπος, Ἀνδρίζομαι,” in *Theological Dictionary of the New Testament: Abridged in One Volume*, ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich (Grand Rapids, MI: Eerdmans, 1964), 59. See also James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997), and “ἄνθρωπος” in *A Greek-English Lexicon*, eds. Henry George Liddell, et al. (Oxford: Clarendon Press, 1996), 138.

⁸⁵ Although Hanne Loland observes that most of the God language in the Bible is explicitly male, several passages are specifically female, such as God being compared to a woman nursing her child in Isaiah 42:14, 46:3, and 49:15. This suggests that the language does not transmit a fact of maleness but rather communicates in a way that is relevant and understandable within the audience of the Jewish culture. Instead, Loland suggests that certain aspects of God’s character are naturally male in ways modern Americans would understand, including strength and assertiveness. Other characteristics would be considered female such as nurturing and compassionate. Of course, these characteristics would be drawn from a stereotype and one must recognize how such cultural attitudes and assumptions change over time and from culture to culture. The question here is not whether God is male or female, but rather that the first-century culture is dominantly male and thus understands God predominantly as male. See Hanne Loland, *Silent or Salient Gender? The Interpretation of Gendered God-Language in the Hebrew Bible, Exemplified in Isaiah 42, 46, and 49* (Tübingen: Mohr Siebeck, 2008), 195-197.

Hofstede: Time Orientation

In Acts 13:18-19, Paul finds recounts the Exodus and arrival in Canaan, noting that it took 450 years. He then meticulously recites several points in the history of Israel leading up to Jesus, making one consider the length of time God took to prepare the plan of salvation. Therefore, the persistence of the culture within God's plan demonstrates long-term orientation as opposed to short-term orientation and consists of slow results, willingness to subordinate one's self for the sake of a cause, the tendency toward the defense of one's honor, and concern for adaptiveness rather than stability.

Analysis and Deconstruction of Lystra

Introduction

In contrast to Pisidian-Antioch, Paul engages in ministry to the Gentiles at Lystra in Acts 14. Rather than going to the synagogue to teach, Paul encounters a crippled individual through a miraculous healing event. The content of Paul's speech is given context in the healing in Acts 14:9 and in verses 15-17 Paul's communication is typical of pagan-oriented speeches where the Apostle connects the message to something about which they are familiar. In this case the familiarity is the created world. Looking forward to Athens, the familiarity will be cultural cues. Paul commands the man to stand and heals him (v. 10). While Paul and Barnabas certainly get a response from the crowd, it is, unfortunately, not the response for which they hoped. Not surprisingly given the cultural context, the Lystrans associate Paul and Barnabas with Zeus and Hermes (v. 12). Joseph Fitzmyer notes the existence of a Greek myth that has similarities to this scene in Lystra. Zeus and Hermes come down to visit Philemon and Baucis "in the likeness of human

beings” and consequently reward them for their hospitality, demonstrating the cultural source of the mistaken identity.⁸⁶

Finally, the message receives its full treatment when Paul and Barnabas become aware of the mistake and seek to correct the misunderstanding by teaching that Jesus is the one and only true God, a contrast to the plethora of Greek gods within the local culture. To reinforce this idea, they turn to the logic of natural theology as they credit God’s benevolence in supplying rain for crops (Acts 14:17).⁸⁷ Unfortunately, after Jewish leaders arrive and stir up the crowd, they nearly stone Paul to death in response to his speech (vv. 19-23). Some debate exists over whether the stoning was symbolic or actual; either way, the event strengthens the disciples as Paul returns to minister among them.⁸⁸ Despite the stoning event, the Lystrans generally accept the message, though the initial response turns to rejection.

It is further interesting to note that in verse 19 some of the Jewish crowd from Iconium and Antioch follow Paul and Barnabas to Lystra to stir up more trouble; the message they are trying to prevent is the inclusion of the Gentiles. This demonstrates the tense environment where a Jewish culture that should bring Christ into the whole world is ironically focused on its own exclusive status as the elect.

Disquieting Experience

The disquieting experience in Lystra consists of novelty, which results from a display of healing powers; however, the event also presented a dilemma to the crowd.

⁸⁶ Fitzmyer, *The Acts of the Apostles*, 531.

⁸⁷ Alister E. McGrath, “Alistair E. McGrath on a Christian Approach to Natural Theology,” in *The Christian Theology Reader*, 5th ed., ed. Alistair McGrath (New York: John Wiley & Sons, 2016), 147.

⁸⁸ Parsons, *Acts*, 202.

They did not know how to process what they witnessed, leading them to ascribe the event to familiar Greek mythology. In contrast to the Jews at Pisidian-Antioch, whose experience drew from a historical argument that resulted in both novelty and conflict, the Apostle uses a healing miracle in Lystra to generate a response. The conflict did not occur until after the Jewish leaders stirred up trouble. Nevertheless, in each case, the Apostle uses some form of a disquieting experience to generate interest in the message. At the same time, the amorphous zone does not seem to be large in this case since the Lystrans immediately confuse the message, unlike those at Pisidian-Antioch. With the lack of contextualization in the message, the miracle seems to provide sufficient proof of the spiritual authority resident in Paul and Barnabas.

Amorphous Zone and Beyondness

Next, the Lystran conception of beyondness remains evident in their initial response and then the reversal, which results in the stoning of Paul. The quick reactions to new information indicate high flexibility. The Lystrans who stoned Paul, however, appear more fickle than flexible and show low plasticity since they were so easily stirred up by the Jewish leaders. This demonstrates a low level of emotional differentiation. Regardless, malleability appears high since they quickly move from the worship of the Greek pantheon to an acceptance of the gospel and then to rejection of the message as a result of interference. They demonstrate high flexibility, low plasticity, and high malleability. As a result, beyondness measures moderate to high; however, the phenomenological trigger is the miracle, and the speech remains secondary as it does not even appear in the text.

Metaphor

The metaphor of power best describes the Lystran context since they respond from a perspective that views gods as a source of blessing. The crowd responds to the healing miracle out of gratitude, which remains consistent with the cultural narrative of Philemon and Baucis. Second, their response indicates that the people view themselves as subject to spiritual forces beyond their control. Acts 14:15 provides a small glimpse into the Lystran understanding of sin, yet the passage does not provide a full hamartiological outline. The Apostle characterizes the people's sacrifice to Barnabas and him as "vain things" and gives a discourse based in natural theology.

In mistakenly attributing the healing miracle to Paul and Barnabas, the Lystran crowd demonstrates the process by which they remediate sin: they offer sacrifice and worship. As a result, Paul uses the idea that their behavior violates the natural order of things and implies that if they turn from their ways, God would reward them. He infers that Jesus is better than their gods, and for them to be victorious in life as demonstrated by the healing miracle, they should follow Jesus rather than continuing to offer sacrifices to others. Jesus remains victorious over life's problems, providing blessing and reward rather than enslavement to the world's problems. This pattern fits the power metaphor.

Second Faith

In terms of their second faith, the Lystran community values the instrumentality of thanksgiving and offerings to manipulate their gods, which demonstrates a transactional system of favors common in honor-based cultures.⁸⁹ However, this

⁸⁹ Soroush, et al., "Dignity, Face and Honor Cultures," 1180-1181.

manipulation also indicates thin cultural borders because they so easily mistook Paul and Barnabas for their gods and proceed to quickly turn against them after interference.

Hofstede: Power Distance

The scene in Lystra seems full of irony. On one hand, the Lystrans worship Paul and Barnabas given the healing of the lame man; however, Paul and Barnabas reject that worship. At the same time, the cultural expectation to offer sacrifice must have been strong as the people believed that “gods might visit people disguised as human beings.”⁹⁰ However, Paul and Barnabas reject the sacrifice and attempt to correct their theology to point them toward the true God, but they have difficulty keeping the crowd from offering sacrifices (Acts 14:18). This struggle underlines the cultural power distance the Lystrans felt between honoring the command of those whom they thought were gods and the cultural expectation of honoring gods. Hence, Paul and Barnabas had a difficult time restraining the people from offering the sacrifices.

Hofstede: Uncertainty Avoidance

Given the general tendency of all Hellenistic cultures, the Lystrans likely had high uncertainty avoidance; however, the Lystrans also exhibited anxiety around their lack of control through their system of favors, which they use to negotiate a preferred future. This indicates an especially high uncertainty avoidance.

Hofstede: Individualism, Collectivism and Honor

Individualism/collectivism remains obscured in the text, which only mentions crowds rather than individuals singled out in conversation with Paul and Barnabas. This

⁹⁰ Bruce J. Malina and John J. Pilch, *Social-Science Commentary on the Book of Acts* (Minneapolis: Fortress Press, 2008), 103.

could indicate a more collective nature; however, references to the crowd provide only a weak clue. Therefore, this culture may be mildly collective given the lack of evidence.

Hofstede: Indulgence and Restraint

The text indicates a highly indulgent-oriented culture. If the Philemon and Baucis story truly influenced the crowds, then they quickly offered sacrifices to Paul and Barnabas in an effort to avoid repeating the mistake of rejecting Zeus and Hermes. They endeavor to control the reaction of the “gods” through hospitality, honoring their patron-client relationship with the gods.⁹¹ Furthermore, the fact that they did not stop offering sacrifices demonstrates their tendency to satisfy their fears in the moment rather than delay that gratification through obedience to instructions (Acts 14:18).

Hofstede: Masculinity and Time Orientation

The text does not provide any indication of masculinity or femininity, though as noted earlier, this culture gravitated toward masculinity. In addition, the text does not provide direct evidence of either short-term or long-term orientation except to describe the immediate response given by the crowds. This weak evidence, however, hints at short-term orientation as the crowd attempts to immediately satisfy Paul and Barnabas with sacrifices.

Analysis and Deconstruction of Athens

Introduction

Paul’s Areopagus experience in Athens remains as distinct as Pisidian-Antioch and Lystra. From the beginning, the Areopagus interaction offers an intellectual exercise

⁹¹ John F. Walvoord and Roy B. Zuck, *The Bible Knowledge Commentary: An Exposition of the Scriptures*, Logos ed. (Wheaton, IL: Victor Books, 1985), 391-392.

rooted in both Greek philosophy and popular culture. Paul initiates the scene with an emotional response indicated by the verb *παράξυνω* (“provoked”) rather than a strategic approach as used in Pisidian-Antioch or a miraculous one as done in Lystra (Acts 17:16).⁹² The proliferation of idols in the city had been troubling Paul, so he begins to discuss this with the people in the synagogue, just as he had done at Pisidian-Antioch, as well as those in the marketplace, or the agora, the largest open space in the city.

Speaking in the agora made it easy to gain a crowd since it served as the central gathering for commerce and the discussion of politics and religion.⁹³ While there, Epicurean and Stoic philosophers challenge Paul. The philosophers likely made a living by bantering about religious ideas, and this made them somewhat disliked by much of society.⁹⁴ Nevertheless, this interaction sparks a conflict just as it had in Pisidian-Antioch and Lystra, yet some listeners believed (Acts 17:34). Not only does the biblical text in Acts 17 demonstrate this tension between philosophers and the people in general, Paul becomes a type of Socrates who was famously seized when the people demanded that he explain his wisdom thus leading to the law surrounding “introducing new ... strange deities.”⁹⁵ Therefore, it is no surprise to see the events of Acts 17 unfold as they do.

The unique nature of this interaction consists of the extent in which Paul contextualizes his message to Classical Greek hearers while he continues to remain

⁹² Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), Logos Bible Software, Acts 17:16, Exegetical Guide.

⁹³ PHEME PERKINS, “Agora,” in *Harper’s Bible Dictionary*, ed. Paul J. Achtemeier (San Francisco: Harper & Row, 1985), 14-15.

⁹⁴ Craig Keener, *Acts: An Exegetical Commentary, Volume 3, 15:1-23:35* (Grand Rapids, MI: Baker, 2014), 12286, Kindle.

⁹⁵ C. Kavin Rowe, “The Grammar of Life: The Areopagus Speech and Pagan Tradition,” *New Testament Studies* 57, no. 1 (2010): 38.

faithful to the kerygma. In an outline of the text, the thesis comes in Acts 17:23, when Paul proposes a reversal of their worldview. In response to seeing the Athenian altar set up for “the unknown god” (v. 23), Paul centers each element of his kerygma on defining the true God and humankind’s relationship to Him. Warren Wiersbe offers the following simple outline of Paul’s proposal:

1. God is the creator (vv. 24-25)
2. God is the governor (vv. 26-29)
3. God is the savior (v. 30), and
4. God is the judge (v. 31)⁹⁶

Paul presents this simple outline to compete with the Stoic and Epicurean philosophers of the day (v. 18). Robert Wadholm analyzed the unique nature of this speech against previous speeches recorded in Acts as well as key Classical Greek texts.⁹⁷ Wadholm identifies common words and phrases between several texts that indicate Paul draws source material from diverse cultures.⁹⁸ In addition, material from Epimenides, Cleanthes’ *Hymn of Zeus*, Aratus’ *Phaenomena*, and Plato’s *Sophist and Statesman* also appears in Acts 17:22-34.⁹⁹ This indicates an early effort to connect the Christian message to cultural features the hearer or reader can readily identify.¹⁰⁰ However, in

⁹⁶ Warren W. Wiersbe, *Wiersbe’s Expository Outlines on the New Testament* (Wheaton, IL: Victor Books, 1992), 324-325.

⁹⁷ Robert Wadholm, “The Stranger in Athens: Echoes of Plato’s *Sophist and Statesman* in Acts 17” (paper presented at the 46th Annual Meeting of the Society for Pentecostal Studies, March 9-11, 2017), 20, 27.

⁹⁸ Wadholm finds matching terminology between Paul’s speech at the Areopagus with the following sources: Peter at Pentecost in Acts 2, Peter in the Temple in Acts 3, Stephen in Acts 7, Peter at Cornelius’s house in Acts 10, Paul at Pisidian-Antioch in Acts 13, Paul and Barnabas in Lystra in Acts 14, and Paul at the Areopagus in Acts 17.

⁹⁹ *Ibid.*

¹⁰⁰ *Ibid.*

reading the speeches of Acts alongside the Pauline epistles it seems the Apostle is careful to remain faithful to the original kerygmatic content.

These sources make the Acts 17 speech quite different in content while demonstrating Paul's consistent approach to speech-making in his gospel proclamation. In Pisidian-Antioch, Lystra, and Athens, Paul uses cultural anchors to connect with his audience. In Pisidian-Antioch, he anchors the kerygma to a recital of Jewish history. In Lystra, he uses a power miracle with a pagan community, and in Athens, he appeals to popular philosophy. This demonstrates how Paul remains flexible with his message of Jesus.

Disquieting Experience

The disquieting experience in this case consists of the newness of information to the philosophers (Acts 17:21). Furthermore, the mention of the resurrection of the dead provides the only significant point of tension and resistance for the hearers (v. 32). In this case, then, the disquieting experience relies upon novelty. However, the amorphous zone appears small compared to the experience in Pisidian-Antioch, which could explain why Paul took so much content from Classical Greek literature as he connects the Jesus message to examples of Epicurean and Stoic philosophy.

Beyondness

In Athens, the crowd seems moderately flexible. Some incorporated this new information into their understanding of self and consequently follow Jesus (Acts 17:34). However, they indicate a high level of plasticity because they remain relatively emotionally differentiated from the content of the speech. On one hand, they do react to the idea of resurrection from the dead, yet they did not persecute him nor mistake him for a Greek god as did the Lystrans. Athens seems to have provided a more cognitive

experience in this sense. The Athenian crowd also appears moderately malleable as some incorporate the new information while others do not. This experience is somewhat underwhelming compared to the others in that Acts 17:34 mentions only two converts with the tag “and others with them.”

Given how a cognitive approach largely drives the interaction in Athens, the phenomenological trigger remains less obvious than Lystra’s healing miracle. Without pushing the text too far, however, the trigger appears in the rhetorical approach in Acts 17:23, when Paul contrasts the “unknown god” with the God of Israel. The speech reaches its climax in verse 32, when people react to the claim of resurrection from the dead. While this is not strictly an event-based phenomenon, it can be viewed as the trigger point since they wanted to hear more, and some believed (vv. 32-34).

Metaphor

The metaphor remains somewhat hidden as well. The term *σπερμολογος* (“seed picker”) used in Acts 17:18 may have been used to insult Paul by comparing him to a raven picking the rubbish from the marketplace floor.¹⁰¹ The rubbish would have referred to those attracted by Paul’s message, such as slaves and the lower classes, “throw-away” people eschewed by society.¹⁰² Paul recognized the challenge of presenting Jesus, whose unappealing and humiliating death stood in contrast to typical societal values. Thus, he compares the “unknown god” altar with the embodied reality of a crucified and risen Christ. From this perspective, the speech incorporates the metaphor of power. God is the

¹⁰¹ Andries G. van Aarde, “Reading the Areopagus Speech in Acts 17 from the Perspective of Sacral Manumission of Slaves in Ancient Greece,” *Biblical Theology Bulletin* 47, no. 1 (2017): 48.

¹⁰² *Ibid.*, 48-49.

source of life (v. 24); humans remain subject to spiritual forces (vv. 27-28); and idolatry is sin (v. 29).

Some exceptions to the power metaphor exist, however. Acts 17:31 refers to judgement of sin, which remains more consistent with penal substitution than the power metaphor. Likewise, payment of the penalty by Jesus is also consistent with the penal substitution metaphor, in which Christ substitutes for humankind within the great courtroom of God's justice. However, in the context of the interaction between the two levels of society (slave versus philosopher), the power metaphor remains valid because Christ liberates slaves from their lowly position. Thus, a strong argument exists for the use of both metaphors.

Second Faith

While the second faith may appear to be wisdom itself, wisdom would be subject to the Greek pantheon. The philosophers' reaction to the claim of resurrection from the dead and seed-picker comment indicate an attachment to social structure. In other words, their second faith consists of their desire to hold onto an orderly society where they hold a relatively high position, a faith of social power and materialism. In addition, these reactions, coupled with the second faith, indicate thick cultural boundaries.

Hofstede: Power Distance

Power distance appears high, assuming the seed-picker comment reflects a hierarchy between slave and philosopher. In addition, the existence of a general social disdain for philosophers suggests a higher level of power distance.¹⁰³ Finally, the fact that

¹⁰³ Keener, *Acts, Volume 2*, 12278-12300.

some could spend their days in the Areopagus engaged in discussion suggests a certain level of societal stratification (Acts 17:21).

Hofstede: Uncertainty Avoidance

Evidence suggests moderate uncertainty avoidance. The existence of philosophy, the pantheon of gods, and the altar to the unknown god all lend themselves to the notion that the Greek culture was trying to order its world. At the same time, the second faith of social position and materialism, combined with the seed-picker insult and the rejection of resurrection from the dead, indicates a more practical understanding of Greek thinking.

Hofstede: Individualism, Collectivism, and Honor

In Athens, the primary focus of the speech and subsequent interaction does not appear as a product of collectivism. In contrast, the narrative appears to have an element of honor culture when Paul defends the epistemology of Jesus in direct opposition to the unknown god altar, eliciting an insult from the Athenian philosophers. However, the text lacks further evidence of honor culture, such as the oral history Paul provides in Pisidian-Antioch. Athens, then, provides a seldom-observed aspect of individualism, one upon which Western civilization would later build.¹⁰⁴ The text reinforces this by its frequent use of first person and second person plural in conjunction with the content, which suggests the individual's choice to accept or reject God. Individuals should "seek God" or "reach out" to Him (Acts 17:27). The concluding comment of verse 27 is that God is not far from "each one of us," which also emphasizes the individual. Finally, the fact that the philosophers sat around debating, eager to hear new ideas all day, ostensibly points to an

¹⁰⁴ John W. Danford, "Individualism in Ancient Greece," *Intercollegiate Review*, Intercollegiate Studies Institute, June 20, 2018, accessed August 17, 2018, <https://home.isi.org/individualism-ancient-greece>.

individualistic culture. Though the evidence remains far from proof of an Athenian proto-individualistic society, it does speak to the nature of Paul's skillful perception of those to whom he speaks. The philosophers may have exhibited signs of an individual approach to religious decision-making, which stands in stark contrast to both Pisidian-Antioch and Lystra.

Hofstede: Indulgence and Restraint

The tendency toward indulgence clearly appears in the text. Aside from the mention of the altar to an unknown god, a mild sarcasm exists in the text, noting how the philosophers spend their days "doing nothing but telling or hearing something new" (Acts 17:21). This implies a luxurious yet pointless and impractical life. Although some reject the message of resurrection from the dead, others remain curious and want to hear more to attain a deeper understanding (v. 32). Thus, the culture appears highly indulgent.

Hofstede: Masculinity

Notably, one of the two converts mentioned is the woman Damaris, despite male-dominated language in the text, including the beginning of Paul's address in which he says, "Men of Athens" (17:22). As noted previously, this may have simply served to address a larger crowd of both men and women. However, other than this minor linguistic feature, the naming of Damaris stands out as significant just as the prominent women in Pisidian-Antioch remains significant since ancient Athens was a male-dominated society.¹⁰⁵ Ultimately, the semantics of the text betray a male bias while including occasional recognition of significant women who wielded power and influenced society.

¹⁰⁵ Mark Cartwright, "Women in Ancient Greece," *Ancient History Encyclopedia*, July 27, 2016, accessed August 17, 2018, <https://www.ancient.eu/article/927/women-in-ancient-greece/>.

As such, Athens would rank high on the masculinity scale while recognizing the role and influence of a small minority of women.¹⁰⁶

Hofstede: Time Orientation

Finally, Athenians likely possessed a long-term time orientation given the length and depth of classical Greek history. This remains evident in the well-developed pantheon of gods they worshipped, underscored by Paul's comment on their religiosity (Acts 17:23). Given this context, it appears reasonable that the Athenians did not give Paul an enthusiastic reception upon calling for a complete realignment of their religious system toward Christ. Therefore, long-term orientation seems most appropriate.

Application of Rubric

These three narratives demonstrate how skillfully Paul remains flexible with his message of Jesus. One context illustrates acceptance (Lystra), while another illustrates rejection (Athens), and one offers a mixed response (Pisidian-Antioch). The Apostle must test the receptivity of each culture in order to shape the style with which he delivers his message. As the rubric below illustrates, similarities and differences appear in the Apostle's approach to each context.

¹⁰⁶ Mowczko, "Wealthy Women in the First-Century Roman World," 1.

Table 5: Comparison of Speeches

Measure	Pisidian-Antioch	Lystra	Athens
1. Disquieting experience	Novelty and conflict	Novelty and dilemma	Novelty
2. Amorphous zone	Large contextual overlap with Christianity	Small contextual overlap with Christianity	Small contextual overlap
3. Beyondness: flexibility, plasticity, malleability	Some accepted, some rejected Flexibility: moderate Plasticity: moderate Malleability: moderate	Quick acceptance and quick reversal Flexibility: high Plasticity: moderate Malleability: high	Lackluster response Flexibility: moderate Plasticity: high Malleability: moderate
4. Phenomenological trigger	Connection with Jewish history	Healing miracle	Cognitive/rhetorical
5. Metaphor	Sacrifice	Power	Mixed: power/penal substitution
6. Second faith	Political Messiah	Favors to manipulate daily life	Materialism & social position
7. Thickness/thinness of the cultural border	Thick given the social pressure to reject Jesus	Thin since they were easily swayed back and forth	Thick combining the “seedpicker” insult with general rejection of resurrection from the dead
8. Hofstede cultural analysis			
Hofstede: power distance	Moderate to High	High	High
Hofstede: uncertainty avoidance	High	Especially high	Moderate
Hofstede: individualism/collectivism	Difficult to determine Maybe moderate collectivism, honor	Mildly collective	Individualistic
Hofstede: indulgence/restraint	Moderate restraint	Indulgent	Very indulgent
Hofstede: masculinity	High	Undetermined Likely masculine	Masculine
Hofstede: time orientation	Long-term orientation	Undetermined Short-term orientation	Long-term

These similarities and differences allow for a more nuanced view of gospel communication in multicultural or ethnically pluralistic environments.

By assigning scores ranging from 1 to 3 to the rubric criteria, it becomes possible to quickly and simply assess a multicultural environment if Paul had ministered to all three cultures in one ministry context.

- One = very different
- Two = some differences, some similarities
- Three = very similar

A score of 1 would mean that few similarities exist among the three cultures and that the multicultural environment remains fractured or incongruous. A score of 3, on the other hand, indicates similarities among the three cultures, which would make it easier to construct a common gospel speech that would appeal to the various cultures. The following table summarizes the qualitative observations of the three cultures and assigns a score to each measure in the Kerygmatic Cultural Decomposition scheme.

Table 6: Three-Way Scoring

Measure	Average Score	Notes
1. Disquieting experience	3	Novelty is a strong theme in each case.
2. Amorphous zone	2	Although Pisidian-Antioch has a large overlap with Christianity, neither Lystra nor Athens enjoy the same level of shared culture.
3. Beyondness: flexibility, plasticity, malleability	3	In all three cases, there is not great acceptance of Paul's message. Even in Lystra the miracle drove the response, and, as argued, cultural story drove the sacrifices rather than an acknowledgement of the actual message. Flexibility: moderate/high Plasticity: moderate/high Malleability: moderate/high
4. Phenomenological trigger	1	Each seems to be very different.
5. Metaphor	1	Each seems to be very different.
6. Second faith	1	Each seems to be very different.
7. Thickness/thinness of the cultural border	2	There are mixed results in this case.
8. Hofstede cultural analysis		
Hofstede: power distance	3	High
Hofstede: uncertainty avoidance	3	Moderate to High
Hofstede: individualism/collectivism	1	Jewish = honor Lystra = collective Athens = individualistic
Hofstede: indulgence/restraint	2	This is skewed to the indulgent side with Pisidian-Antioch being the exception of moderate restraint.
Hofstede: masculinity	3	Masculine
Hofstede: time orientation	3	Generally long term
AVERAGE SCORE	2.15	

This scheme demonstrates the similarities and differences among Pisidian-Antioch, Lystra, and Athens. Some of the similarities include

- Novelty as a strong theme in the response to the message

- No widely sustained acceptance of the message
- High power distance
- Moderate to high uncertainty avoidance
- High masculinity
- The tendency toward long-term orientation

The three cultures also have significant differences, including,

- Different phenomenological triggers
- Different metaphors used by the Apostle
- Different concepts of second faith
- Different culture types (one honor culture, one collective culture, and one individualistic culture)

To adapt to these similarities and differences, Paul follows a certain pattern. First, he tests the environment by engaging people to determine their receptivity. Though he was often unsuccessful in this endeavor, Paul would either return to certain places as he did in Ephesus or he would write back to the churches he started. He used popular culture, history, mythology, and appeals to nature and philosophy, yet he never compromised his message.

Conclusion

The evangelist in a multicultural context must contend with how to effectively preach in a multicultural environment with its many obstacles such as differing colloquialisms, languages, grammar, culturally relevant values, and personal styles.¹⁰⁷ One possibility is to narrowly focus on well-segmented demographics. Further, the Kerygmatic Cultural Decomposition scheme enables the evangelist to analyze the smaller details of multicultural communication, which includes disquieting experiences,

¹⁰⁷ Sylvain K. Cibangu, "Oral Communication and Technical Writing: A Reconsideration of Writing in a Multicultural Era," *Journal of Technical Writing & Communication* 39, no. 1 (January 2009): 82.

amorphous zones, beyondness, phenomenological triggers, metaphor, second faith, cultural borders, and Hofstede's culture types. These details may enable the preacher to understand the features of a specific culture by breaking down or decomposing several cultures within the multicultural context. Natural similarities then become exposed and help the evangelist avoid miscommunication in the multicultural environment.

Where difficulties exist in sharing the message, pastors and evangelists should consider taking time to decompose their target multicultural environment to clarify similarities and differences, so they can then risk a strong gospel message. By doing this, they may clearly communicate the gospel by properly contextualizing it while remaining faithful to the biblical narrative. Such a careful study of the multicultural preaching environment may reveal common felt-needs and points of pain where the message of Jesus can penetrate even the hardest hearts.

CHAPTER 3: GENERAL LITERATURE REVIEW

Introduction

This chapter will explore various points within the general discipline area of ethnography using certain tools to formulate an approach that can consistently communicate the gospel in the culturally pluralistic environment of southeast Renton, Washington, making widespread revival possible. First, an exploration of the tool of ethnography will provide a philosophical starting point for this approach. The review then shifts into the practical by researching the local demography and issues of immigration as it defines the “on the ground” reality of the intervention to come. Finally, a brief survey of some existing community development efforts will illustrate the practical side of the social gospel in meeting human needs.

The Tool of Ethnography

The discipline of ethnography constantly changes. Dara Culhane notes that, over the years, “the relationship between researcher and research participant, or collaborator, which is, of course, entangled in diverse and complex histories and politics” has shaped ethnography.¹ This approach to understanding culture and the relationships between people while embracing subjectivity offers the opportunity to understand two perspectives: the emic perspective and the etic perspective. The emic perspective provides the insider view where one who participates in the culture understands the

¹ Danielle Elliott and Dara Culhane, eds., *A Different Kind of Ethnography: Imaginative Practices and Creative Methodologies* (Toronto: University of Toronto Press, 2017), 189-190, Kindle.

system from within the culture. The etic perspective, on the other hand, approaches culture from outside the system, often comparing two different cultures.² However, ethnography may prove insufficient to study culturally plural environments because the study of multiculturalism presents some unique challenges as the emic and etic perspectives traditionally assume the researcher is working in a single culture.

The language that researchers use, such as “emic” and “etic,” remain oriented toward single cultures or cross-cultural study. This proves insufficient for both viewing individual cultural features while understanding the dynamics of several interacting cultures across a variety of groups. Because of this, such a study may require a new model in which the perspective does not exclusively relate to a specific cultural pairing. Instead, the ideal perspective would enable the researcher to place oneself into a variety of perspectives at once. Erin Meyer’s Culture Map provides an overlay-type of visual approach to accomplish that task, but this first requires a deeper consideration of anthropology.

The setting may be difficult to grasp in an interview. For example, John Easter and Alan Johnson note that the interviewer’s frame of reference may be very different from the subject’s frame of reference.³ Therefore, the interpretation of meaning may be complex. Ultimately, they suggest the interviewer should resolve this problem by asking clarifying questions.⁴ Accordingly, Alan Johnson further explains that ethnography is

² Kenneth L. Pike, *Language in Relation to a Unified Theory of the Structure of Human Behavior*, Janua Linguarum Series Maior (Berlin: De Gruyter Mouton, 2015), 37.

³ John L. Easter and Alan R. Johnson, “Techniques in Interviewing,” in *Missiological Research: Interdisciplinary Foundations, Methods, and Integration*, ed. Marvin Gilbert, Alan R. Johnson, and Paul W. Lewis (Springfield, MO: Assemblies of God Theological Seminary, 2016), 265.

⁴ Ibid.

particularly useful for missiological purposes when an interviewer engages regularly in a community.⁵ This process of engagement leads to greater understanding although the research may realize he or she still does not fully grasp certain points within the culture.

In order to frame this engagement process, Johnson reviews the work of Michael Agar to explain these points of cultural confusion as “Breakdown Rich Points” where the ethnographer would use the emic perspective to iteratively engage in conversation and observation to develop a deeper understanding of the subject in his or her community.⁶ Somehow, it seems repeated questioning and observing would allow the researcher to gain a better understanding of the subject’s frame of reference. Therefore, it is likely that good ethnography takes time.

Secularity and Anthropology in a Pluralistic Environment

A problem arises when considering pluralism. Jean-Paul Baldacchino and Joel Kahn note a complexity of secularism in their discussion of the work of Charles Taylor. They believe much of anthropology has missed a key element in the study of religion and its role in sociology.⁷ Taylor suggests a unique view of what he calls “secularity” versus “secularism,” which focuses on “the experience of belief in a world of both religious and moral pluralism” where secularization of social structures contrasts with the idea of

⁵ Alan R. Johnson, “Ethnography,” in *Missiological Research: Interdisciplinary Foundations, Methods, and Integration*, ed. Marvin Gilbert, Alan R. Johnson, and Paul W. Lewis (Springfield, MO: Assemblies of God Theological Seminary, 2016), 115.

⁶ Michael Agar, *The Professional Stranger: An Informal Introduction to Ethnography* (Bingley, UK: Emerald Group Publishing, 2008), 119.

⁷ Jean-Paul Baldacchino and Josel S. Kahn, “Believing in a Secular Age: Anthropology, Sociology and Religious Experience,” *The Australian Journal of Anthropology* 22, no. 1 (2011): 3.

personal belief or the lack thereof.⁸ Similarly, James K. A. Smith describes the world as one in which a tension exists between a preferred rational, enlightened secularism and a less-preferred sacred space in one's life. Smith demonstrates that current cultural artifacts, such as popular lyrics and narratives, still long for sacred space, but faith "doesn't come easy" since despite its appeal Americans hold onto religion's "sense of contestability" to the extent that he says Americans "believe while doubting."⁹ Hence, the sacred is less preferred. Yet, in his reflection on Immanuel Kant's *Critique of Pure Reason*, Rémi Brague notes the irony of taking humans out of context. In other words, removal from a relationship to God is likely the greatest danger of all.¹⁰ The relationship with God provides the context for understanding humanity. Therefore, since this unique relationship offers meaning to human existence, people often question secular society in asking, "Is there more to life than this?" Linking this existential question to the trouble of human self-identification and one's relationship to God—or the spiritual sense for which the everyday person longs—is even more complicated in the pluralistic worldview. In other words, in asking the big question of "Who am I, and why am I here?", it would seem unlikely to find an answer to such questions ungrounded from some sense of transcendence. Unfortunately, religious practice does not provide satisfying answers in the pluralistic community. Therefore, such questions hold on as society embraces secularism. On the other hand, the experience of belief includes religious practice, so a complexity arises between beliefs and the religious form: worship services and prayer

⁸ Charles Taylor, *A Secular Age* (Cambridge, MA: Belnap Press, 2007), 3.

⁹ James K. A. Smith, *How (Not) to be Secular: Reading Charles Taylor* (Grand Rapids, MI: Eerdmans, 2014), 4.

¹⁰ Rémi Brague, *The Kingdom of Man: Genesis and Failure of the Modern Project*, transl. Paul Seaton (Notre Dame, IN: University of Notre Dame Press, 2018), 9.

often lead people to vastly different deconstructions of religious experience in contrast to religious experience in a monocultural or a bicultural religious environment. Simply put, with religious practice and moral pluralism, the individual becomes confused through the introduction of so many religious options.

An example might help demonstrate this point. In a monocultural environment such as a Christian small town in the Bible Belt, USA, one may quickly buy in to a spirituality of Christian religious practice. The ritual practice of the faith (sermons, worship bands, and other affectations) are truly enough to convince someone to follow Christ. After all, everyone is doing it. The argument could be, “Why not me?” That environment is largely devoid of competing religious experiences. In other places such as Seattle or Manhattan, many competing religious and philosophical voices blend offering a confusing mix of sacred propositions. So, religious ritual practice tends to be less satisfying to the spiritual seeker. These pluralistic spaces are a hotbed for confusion because one faith narrative does not dominate.

On the other hand, Baldacchino and Kahn conclude from their study that because of the secularization of society and the secularization of social structures in the United States, sociology and anthropology have adjusted in their approach to understand individual religious practice from the perspective of pluralism in religious experience. These three combine (secularization, individual religious practice, and pluralism) into a mess in which the individual experiences faith but because the various messages in secular society confuse the person, no distinct pattern of belief emerges. The secularization of society and social structures removes any sense of grounded appreciation for faith in culture. Interestingly, Damon Mayrl’s research demonstrates that, in the United States, secularization of public institutions has not led to the decline of

religion as it has in Australia, where schools remain much more amenable to religious instruction yet religious affiliation is lower.¹¹ Somehow people remain spiritual yet open to a wide variety of spiritual experiences not anchored in a particular cultural experience; it does not seem that the secularization of society directly prevents faith, but it likely does not encourage it either. At best, secularization confuses the individual seeker. At worst, it may make people antagonistic toward the religious practice of Christian experience if that experience does not provide an “a la carte” approach to spirituality.

Ultimately, Michael Huemer points out that neither belief nor experience alone prove sufficient for understanding reality in the practice of an individual’s faith; one may believe something faulty, or one may experience something that does not accurately explain reality.¹² In so doing, Huemer argues a phenomenologically-driven epistemology in which a “warrant” provides the missing piece connecting belief and experience. A warrant connects truth and belief.¹³ Provided below is an example of a reasoning system that includes a warrant, or phenomenon, which provides a connection between belief and truth where the experience appears last in the system:

1. I believe this.
2. It is true.
3. Therefore, this phenomenon I experience justifies my belief.

This reasoning process is often the case in a culturally-driven model of belief and religious experience in contrast with a secularized, pluralistic system as described previously. In making a truth claim from experience, someone might suggest that his or

¹¹ Damon Mayrl, “How Does the State Structure Secularization?” *Archives Européennes De Sociologie* 56, no. 2 (2015): 232.

¹² Michael Huemer, “Epistemological Asymmetries between Belief and Experience,” *Philosophical Studies* 162, no. 3 (2013): 741.

¹³ *Ibid.*, 747.

her belief is warranted because it is true. For example, one could say he or she believes in God because He heals. It remains true that God heals; therefore, the phenomenon of the person being healed justifies their faith that God heals. Their faith is warranted because of the experience of healing is given as true.

Without this given property of existential truth outside a closed system, this argument might sound like circular reasoning, and it would be except that God asserts His truth through demonstrations of power combined with the testimony of believers. Therefore, true faith requires the active intervention of God into the human system of belief. In other words, without the incarnation of Christ and the ongoing work of the Holy Spirit, there would be no warrant for belief.

Secularism, Postmodernism, and Pragmatism

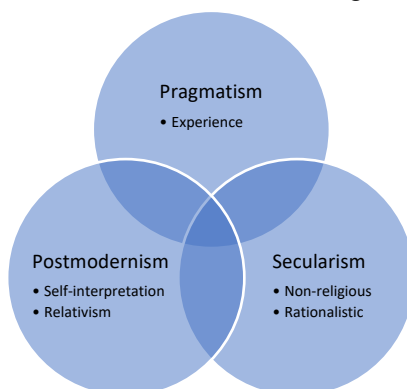
Much of the discussion to this point has centered on three philosophies. The first is secularism which was previously explored primarily based from the major work of Charles Taylor, *A Secular Age*. The secular worldview may be seen as an areligious perspective, or it also may be seen as an extension of rationalism and humanism. The second philosophy, postmodernism, overlaps secularism to a great extent, but also provides a unique way to understand the world. An oversimplification of postmodernism could be built in the following observations. A premodern understanding of reality was filtered through a spirit-world. A modern understanding of reality was filtered through the natural world. However, a postmodern understanding of reality is filtered through self. The locus of understanding shifts from Creator to creation to humanity.¹⁴ So,

¹⁴ J. Aaron Simmons, "Personally Speaking ... Kierkegaardian Postmodernism and the Messiness of Religious Existence," *International Journal of Philosophical Studies* 24, no. 5 (2016): 688.

similarly, while secularism shifts the priority away from religious meaning into rationalism, postmodernism shifts meaning into relativism: meaning is self-interpreted within a closed system where neither science nor God or anything else holds the primary space of understanding. Both secularism and postmodernism shift meaning, but in slightly different direction. Finally, pragmatism provides a third, important lens through which to understand the pluralistic gospel communication environment. Seth Vannatta observes in the American Pragmatist tradition that several factors are important including the “primacy of experience,” the “dismissal of. . . capacity,” “a refusal of metaphysical dualism,” and consistent “pattern(s) of inquiry.”¹⁵ Of these, the Pentecostal worldview resonates well with the experiential nature of understanding. In fact, it ostensibly seems to do well with both secularism and postmodernism because it relies on rationalism as well as personal experience rather than on creed or religious ritual for interpreting the world. So, while each of these three philosophies are similar, they are also different in their own way. For illustrative purposes, see the Venn diagram below.

¹⁵ Seth Vannatta, “Michael Oakeshott’s Metaphysics of Experience through the Lens of American Pragmatism,” *Transactions of the Charles S. Pierce Society* 50, no. 4 (2014): 582.

Figure 4: Venn Diagram of Secularism, Postmodernism and Pragmatism



The topic so far illuminates the way people think and the way they interact socially to some extent. However, the vocabulary describing this mix of secular with anthropology and religion has assumed the word, “secular” as given in the literature. However, as demonstrated above, the point of secularism is actually much broader than may be obvious at first. These definitions should clear up specifically what is being discussed.

In terms of anthropology, Michael Scott makes an interesting point: Among the new fields of anthropology, such as phenomenological, perspectival and post-humanist anthropology, Scott asserts that phenomenological anthropology lends itself particularly well to the study of religion in that it locates meaning in the lived experience.¹⁶ Scott’s argument aligns with Charles Taylor, who suggests an experience-driven approach to religion. Scott likens phenomenological anthropology to animism, which views nature as creatured and storied, rejecting the Cartesian dualistic approach.¹⁷ Instead, he suggests an “open-ended wonder” about life reminiscent of Martin Buber, who sees no conflict

¹⁶ Michael Scott, “What I’m Reading: The Anthropology of Ontology (Religious Science?),” *Journal of the Royal Anthropological Institute* 19, no. 4 (2013): 859.

¹⁷ Samuel H Brody, *Martin Buber’s Theopolitics* (Indianapolis: Indiana University Press, 2018), 126-127.

between the scientific search for truth and the ability to think of the world and be satisfied without fully understanding it.¹⁸ Therefore, phenomenological anthropology seems to work well in the multicultural environment since it accommodates narrative and wonder.

This shift in approach lends itself to the phenomenological nature of Pentecostal testimony, although Scott notes an accompanying animistic sense and asserts that modern anthropology has committed to “wonder-cide.”¹⁹ In wonder-cide, traditional methods of understanding the metaphysical world, to include systematic theology, which rely upon the Hegelian approach to synthesis and categorization, tend to isolate God to propositional logic.²⁰ In other words, categories and propositions about God have the tendency to take away the unpredictable nature of lived experiences. Miracles and testimony, for example, rob the seeker of the wonder of God, the very thing that draws the soul to Christ.²¹ The emotional refrain of George Beverly Shea’s hymn, “The Wonder of It All” likely describes this idea best: “Oh, the wonder of it all! The wonder of it all! Just to think that God loves me.” Somehow the emotional connection to Christ is important to Christian faith as described in the refrain by Shea; it allows the Christian to reflect on his or her connection, all that Jesus has done, and the imminent work of the Holy Spirit. Shea describes that sense of wonder that the powerful Creator-God of the universe would stoop down and initiate a relationship with humankind. Without a

¹⁸ Ibid.

¹⁹ Scott, “What I’m Reading,” 859, 863.

²⁰ Julie E. Maybee, “Hegel’s Dialectics,” *Stanford Encyclopedia of Philosophy*, June 3, 2016, <https://plato.stanford.edu/entries/hegel-dialectics/>.

²¹ Ibid.

practical experience with God, it might prove exceedingly difficult to emotionally connect to God.

Secularization, postmodernism and pragmatism kills any sense of wonder surrounding faith. Not only that, but postmodernism in particular leads to a confusing mess of competing epistemologies and religious practices. The seeker needs something such as a miracle, vision, or dream to substantiate one's belief and make sense of what God provides, but experience alone is not enough. Therefore, the Incarnation becomes vital for establishing validation outside of the circularity of a belief system that assumes an epistemology based solely on experience. Discussing Robert Menzies, Roger Stronstad notes that:

. . .just as the practice of hermeneutics results in sound exegesis and theology, so sound exegesis and theology will be integrated into contemporary experience; that is, doctrine in its fullness, including Pentecostal theology, becomes a matter of Christian experience. Therefore, Pentecostal hermeneutics has a verification level as well as inductive and deductive levels, and Pentecostal theology is an experience-certified theology.²²

While experience may not be enough on its own, it is the embodiment of sound faith grounded in a rigorous understanding and practice of the religion of Jesus. Furthermore, the incarnational experience with God provides not only the basis for belief, but it also allows the person to “wonder” at God as he or she is engaged with the inner dwelling of the Holy Spirit. Miracles emotionally connect the individual to Christ, which leads to a grounded, affectively driven Christian experience. This combination of experience and reason, along with a culturally-sensitive and philosophically clear affective approach, provides a solid solution to the confusing mess often experienced in

²² Roger Stronstad, *Spirit, Scripture and Theology: A Pentecostal Perspective*, 2nd ed. (Baguio City, Philippines: Asia Pacific Theological Seminary Press, 2018), 1021, Kindle.

multicultural environments where pluralism and “a la carte” religious expression have become the result of a secularizing society.

Cultural Style and Stereotyping

The Influence of Culture on Individuals

The previous philosophical groundwork lays the foundation for an important discussion about style versus stereotyping because a major problem arises with communication in the multicultural environment. Because of its complexity, the multicultural environment can prove highly confusing. Claude Steele illustrates the difficulty of communication within the multicultural environment. Steele notes that the science of psychology attempts to isolate behaviors on the basis of traits common to a specific group, which proves unhelpful to him as an African-American scholar.²³ When women behave a certain way, for example, psychologists try to find a common trait among all women that helps explain such behavior.²⁴ This type of analysis, however, easily shifts into stereotyping, when people mistakenly assume that generalizations apply to individuals. This forces some people into narrow roles and inhibits their potential for growth.²⁵

The wise researcher and leader, however, does not ignore the influence culture has upon individuals. Making assumptions about an individual based on his or her culture of origin will often lead to faulty conclusions; however, at the same time, cultural context remains highly influential on one’s behavior, worldview, personality, and spirituality, as

²³ Claude M. Steele, *Whistling Vivaldi: How Stereotypes Affect Us and What We Can Do* (New York: W.W. Norton & Company, 2010), 63.

²⁴ Ibid.

²⁵ Steele, *Whistling Vivaldi*, 61.

noted by Erin Meyer.²⁶ The problem with attempting to predict people is that people are not predictable. At the same time, ignoring culture leads to misunderstanding, so one cannot do that either. Both approaches remain valid for understanding individuals and culture, especially within the complexity of multiculturalism, which exponentially confuses communication.

The 8-Scale Culture Map

Building on the work of Gert and Geert Hofstede, Erin Meyer uses eight scales to map cultures in the business world. The scales provide a way to visually compare and contrast groups of cultures. The scales include

- Communicating: low context vs. high context
- Evaluating: direct negative feedback vs. indirect negative feedback
- Persuading: principles first vs. applications first
- Leading: egalitarian vs. hierarchy
- Deciding: consensual vs. top-down
- Trusting: task-based vs. relationship-based
- Disagreeing: confrontational vs. non-confrontational
- Scheduling: linear-time vs. flexible-time²⁷

In the context of cultures, a culture's characteristic will fall somewhere between the two points on a scale.

Communicating and Evaluating

The first scale, communicating, describes the extent to which individuals rely on a shared culture in order to communicate or whether detailed explanations remain necessary for proper interaction. For the second scale, evaluating, some cultures may

²⁶ Erin Meyer, *The Culture Map: Decoding How People Think, Lead and Get Things Done across Cultures* (New York: Public Affairs, 2014), 13.

²⁷ Meyer, *The Culture Map*, 16.

seem harsh because they quite willingly engage in direct negative feedback when disagreeing, such as French and German cultures. Other cultures, such as Japanese and American cultures, remain far less comfortable giving or receiving direct negative feedback.

Persuading, Leading, and Deciding

For the scale of persuading, some cultures prefer to establish a principle that guides future behaviors and rigidly adheres to these as rules, even seeing them as virtuous; other cultures, however, use application first and see situational differences as the key to driving behavior rather than a strict adherence to any algorithm in a person or group's response to situations. On the scale of leading, some cultures remain far more egalitarian while others express themselves hierarchically. The Pacific Northwest culture, for example, tends to be egalitarian, flexible, and nature-loving.²⁸ The opposite of egalitarianism is hierarchy, where decisions stay at the top, and the individual hesitates to take risks in making decisions. The scale of deciding closely relates to leading; the focus remains on the specific decision-making event. Individuals either build consensus among themselves before acting, or the hierarchy allows individuals at the top to act without regard for others.

Trusting and Disagreeing

Trusting is either rooted more in the context of relationship or focuses simply on the correct performance of tasks accomplished by competent experts. The individual

²⁸ Ron Judd, "If You Weren't Born in Seattle or the Northwest, You'll Never Be One of Us," *Pacific NW Magazine, The Seattle Times*, November 30, 2016, accessed October 13, 2016, <https://www.seattletimes.com/pacific-nw-magazine/if-you-werenrsquot-born-in-seattle-or-the-northwest-yoursquoll-never-be-one-of-us/>.

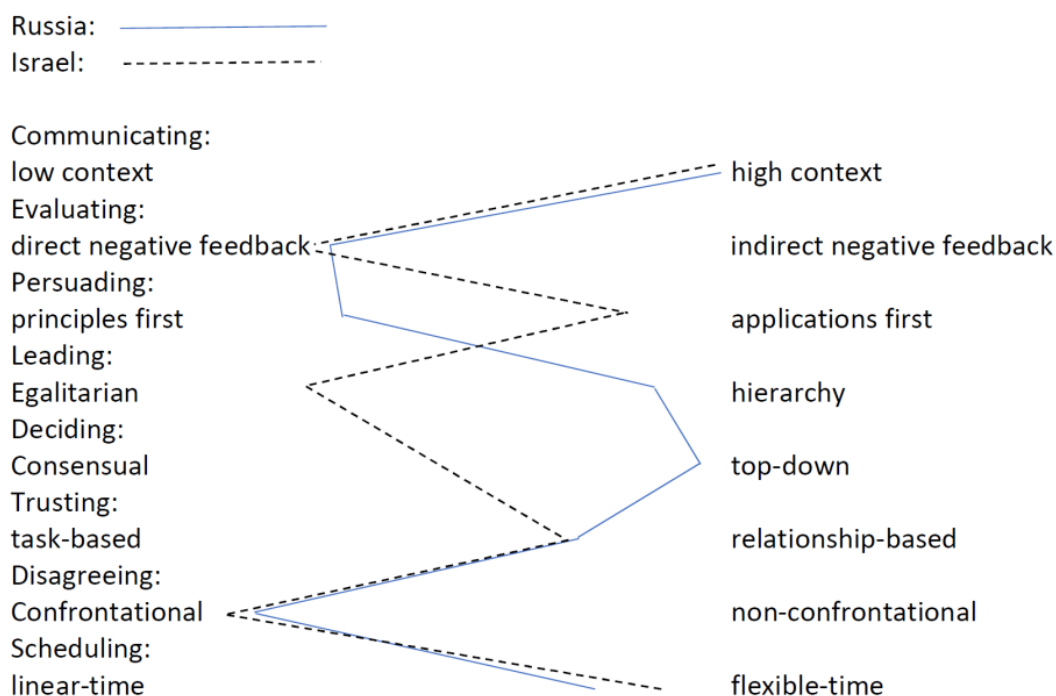
trusts the other based on relationship or on qualifications. Meanwhile, the scale of disagreeing shares similarities with evaluating, but it focuses more on the ease with which a person handles conflict. Some cultures quickly resort to conflict to solve problems in an adversarial style, while other cultures avoid conflict at all costs and values saving face.

Scheduling

Finally, while Hofstede uses long-term orientation versus short-term orientation to explain time values, Meyer focuses more on the strict keeping of deadlines and schedules versus the flexibility to be late or use a calendar as a guideline rather than a rule. The following figure demonstrates Meyers' Culture Map using Israel and Russia to illustrate similarities and differences.²⁹ From this example, one can visualize how the map could display complex differences in a multicultural environment.

²⁹ Meyer, *The Culture Map*, 17.

Figure 5: Meyer's Culture Map



This map quickly and simply communicates differences as well as similarities. Cultures with more similarities would be easier to address simultaneously in gospel communication in contrast to cultures in which great differences exist. In the case of Israel and Russia, the map demonstrates that both cultures are very high context and share flexible time while being high/moderate on their relationship-based approach to trust. In addition, they both remain confrontational when they disagree and have no problem giving direct, negative feedback. However, they differ in that Russians tend to be principles-first in persuading while Israelis tend to be applications-first. While Russians are hierarchical and top-down in their leadership style and approach to decision making, Israelis tend to be highly egalitarian and take a much more moderate approach to hierarchy without being fully consensual when they make group decisions. In the context of this illustration, a culturally sensitive approach to gospel communication would likely

focus on the similarities between both cultures and attempt to minimize the differences. The Meyer's Map graphically illustrates those similarities and differences.

Examples of Cultural Styles and Communication Cues

In her study of ethnic communities, Fumiko Hosokawa found a variety of concerns in communication. Vietnamese and other Southeast Asians generally tend to require a very high level of trust building before allowing someone to discuss details about their lives; moreover, they resist any direct questioning style, which they consider rude.³⁰ Conversely, she found that African-Americans tend to have a very low sense of trust, particularly toward Caucasians, and remain highly concerned about being stereotyped.³¹ Finally, Mexican Americans and other Hispanics tend to remain concerned with immigration, jobs, and access to education and social services, yet they also tend to distrust government and consequently tend to share their personal lives carefully, despite their traditional culture of hospitality.³² These cultural and societal cues begin to provide a richer understanding of the challenge of multicultural gospel communication in real life settings.

Filipinos comprise a large percentage of the population in southeast Renton and are in many ways similar to Mexican and other Latino ethnic groups in their affinity for the Catholic Church, their strong emphasis on family, hospitality, and machismo that stems from the influence of Spanish culture and language derived from three hundred

³⁰ Fumiko Hosokawa, *Building Trust: Doing Research to Understand Ethnic Communities* (New York: Lexington Books, 2010), 70.

³¹ *Ibid.*, 90.

³² *Ibid.*, 128.

years of Spanish colonialism in the Philippines. In addition, Filipinos value the practice of sending cash remittances to the Philippines from overseas Filipino workers (OFWs) in the United States, who maintain special status in the Filipino culture.³³ Interestingly, Filipinos tend to blend in culturally wherever they go, taking on various cultural features yet maintaining their native blend of Hispanic and Asian roots. However, in communicating the gospel to Filipinos, one cannot overstate the importance of the Catholic Church in shaping Filipino spirituality.³⁴ In fact, while many Filipinos may not understand the Bible or Catholic theology, they remain strongly attached to the Roman Catholic Church because, in no uncertain terms, “We Filipinos are Catholic.”³⁵ To many, the cultural definition of Filipino includes Catholicism.

The Chinese differ, however. Like Filipinos, Chinese have been migrants, but they have been emigrating for centuries, which remains apparent in the Chinese influence seen throughout Asia and the rest of the world.³⁶ As a result of this long migratory history, great variations in Chinese culture exist among Chinese Americans, mainland Chinese, Hong Kong Chinese, Singaporean Chinese, and other diaspora Chinese scattered about the world. Additionally, great differences exist between Taiwan and the People’s Republic of China as it pertains to values and attitudes toward the state and religion. Although one might assume similarities between Chinese, great differences also exist.

³³ Deirdre McKay, *An Archipelago of Care: Filipino Migrants and Global Networks* (Bloomington, IN: Indiana University Press, 2016), 1-14.

³⁴ Stephen Cherry, *Faith, Family, and Filipino American Community Life* (New Brunswick, NJ: Rutgers University Press, 2014), 4.

³⁵ Ramona Burdeos Beltran, conversation with the author, November 20, 1990.

³⁶ Leo Suryadinata, *Migration, Indigenization and Interaction: Chinese Overseas and Globalization* (Hackensack, NJ: World Scientific, 2011), 15-25.

Cultural Analysis

One important step in cultural analysis consists of determining attitudes toward cultures that differ from one's native culture. To that end, David Schiefer, et al., studied several countries with immigrant populations to look for clues in understanding negative reactions toward those in the out-group, the group different than the subject of study. They found that adolescence greatly influences a person's attitude toward other cultures; if one's in-group reinforces negative attitudes toward certain cultural specifics, then negative attitudes develop into longer-held values.³⁷

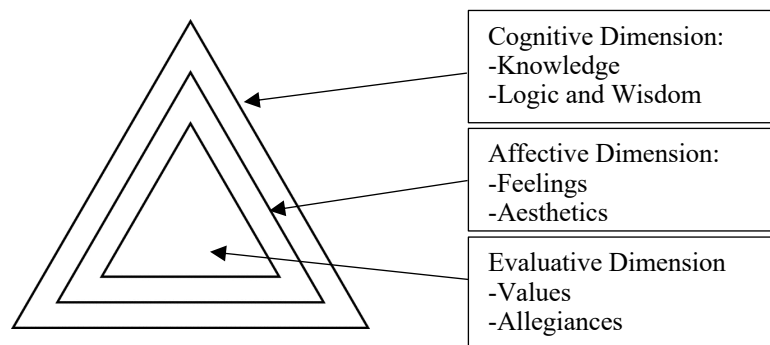
The ability to measure negative attitudes toward out-group individuals is a key factor in determining cultural cues during multicultural gospel communication, in which the Christian culture presents the hearer with new cultural values. However, such measurement presents the issue of cultural equivalence. If, for example, someone feels dissatisfied with one's experience in another culture, then reasons behind that reaction must exist. Likely, those reasons remain embedded in something deeper than simply differences in language or food preferences. Measuring a culture more deeply should result in a good-versus-bad paradigm, in which one culture is good or better, while another culture is bad or worse. For the purposes of this research, those things that do not offend will not inhibit gospel communication and will therefore be left out of the conversation. However, in order to understand goodness and badness, one might first decide if two cultures are equivalent.

³⁷ David Schiefer, et al., "Cultural Values and Outgroup Negativity: A Cross-Cultural Analysis of Early and Late Adolescents," *European Journal of Social Psychology* 40, no. 4 (2010): 636.

John Lange proposes that it remains unlikely for two cultures to be equivalent, calling this concept “the myth of cultural equivalence.”³⁸ In explaining this myth, Lange outlines a “probability argument,” an “internal division argument,” and a “change argument.”³⁹ In the case of the probability argument, no two cultures will ever be exactly the same since thousands of cultures have likely existed over time. As it pertains to the internal division argument, some people like portions of their culture and others do not. Finally, extending the internal division argument, the change argument simply considers the evolution of culture in history. With these arguments in place, Lange asserts that the judgement of a culture must come from an established standard to allow comparison. For the Christian, then, the logical basis of comparison for cultural analysis comes from biblical values. However, in order to communicate these values, one must get past layers of knowledge, logic, wisdom, feelings and aesthetics, all of which we call “culture” according to Paul Hiebert. See the following figure from Hiebert.

³⁸ John Lange, “An Analysis of the Myth of Cultural Equivalence,” *Academic Questions* 23, no. 3 (2010): 339.

³⁹ *Ibid.*, 339-342.

Figure 6: Hiebert's "The Three Dimensions of Culture"⁴⁰

From Hiebert's chart above, the gospel communicator must get through the cognitive dimension as well as the affective dimension before being able to access the evaluative dimension where faith allegiances are made. Xinya Huang reports that, currently, cultural analysis is trending toward transnationalism; and in the United States, cultures mix, collide, and ultimately change. Values under study have typically been shaped around "notions of homeland, territory, migration, diaspora and time," while dividing into two general categories of "cultural impact, identity and politics, on the one hand, and analysis of aesthetic and stylistic qualities on the other."⁴¹ As a result, gospel messaging within the diverse setting of the United States must address each of these: homeland, territory, migration, diaspora, and time. However, its success in the pluralistic environment may ultimately depend upon the skill of the communicator in addressing the multicultural context. In other words, one must be content-driven yet culturally attractive in order to communicate well. The key to such an endeavor uses skilled cultural analysis, such as the one proposed using Meyer's Culture Map.

⁴⁰ Paul G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids, MI: Baker Academic, 1985), 259, Kindle.

⁴¹ Xinya Huang and Clara Shu-Chung Chang, *Aspects of Transnational and Indigenous Cultures* (Newcastle upon Tyne, England: Cambridge Scholars Publishing, 2014), xi.

Cultural analysis begins with the recognition of differences that may prove uncomfortable at times. However, the cultural analyst must recognize that no two cultures are ever equivalent, and for the Christian, the Bible provides the basis for understanding right and wrong between cultures. Certain topics such as notions of homeland, territory, migration, diaspora, and time may remain particularly difficult in American culture, yet this more comprehensive approach to understanding cultures offers only part of the answer to knowing how to communicate well in a multicultural context.

Communicating the gospel well in a multicultural context also requires practical skills. Joshua Greene recommends six practical rules for those whom he calls “herders,” those working within culturally pluralistic environments:

1. “In the face of moral controversy, consult, but do not trust, your moral instincts.” When two instincts point in opposite directions, they cannot both be right.
2. “Rights are not for making arguments; they are for ending arguments.” Too often rights are used to rationalize “subjective feelings as...moral objects.” Therefore, an appeal to one’s rights signals the end of dialogue and effectively shuts out the other person.
3. “Focus on the facts, and make others do the same.”
4. “Beware of biased fairness.” After all, no such thing as complete fairness exists.
5. “Use common currency.” Greene suggests all people are subject to the ups and downs of life, and we should all live by the Golden Rule doing to others what we would like them to do to us (Matt 7:12).
6. “Give.” Givers tend to cross boundaries and build bridges.⁴²

Greene’s advice seems to emphasize respect for the other person where one values the relationship above all else. Seeing life from the perspective of the other allows for openness and the possibility for understanding. One problem could persist in that the multicultural gospel communicator might continue to be blind to certain unfamiliar

⁴² Joshua Greene, *Moral Tribes: Emotion, Reason and the Gap between Us and Them* (New York: Penguin Books, 2014), 350.

cultural cues, but using these six principles will help the communicator to grow in the ability to focus on those things that matter to the receiver. Ultimately, the communicator must earn the right to be heard.

Social Capital

Esi Elliot, Yazhen Xiao, and Elizabeth Wilson provide practical methodology for multicultural communication in their research among immigrant Chinese businessmen who successfully sell in an American market. They identified a series of steps called “cognitive social capital building,” which has three components: conceptual blending, frame shifting with stereotype dilution, and metaphor conversion.⁴³ In conceptual blending, both parties enter a blended physical and cognitive space in which each party remains open to possibilities. Then, both experience unfamiliar metaphors, tangible experiences that communicate abstract ideas that have been reinterpreted through the shared experience of learning. Their blended experience produces new narratives and observation not exclusively related to either’s original understanding. This blended understanding shifts one’s frame of reference; the old metaphor now seems insufficient to process new information. Previously held stereotypes break down and enable a new sense of relationship. Finally, the affective attachment to the old metaphor is reduced and new attachments form, resulting in a complete conversion.

While the study conducted by Esi, Xiao, and Wilson provides a clear methodology behind cultural learning, Claudia McCalman notes that one of the keys to effective learning and communicating in the multicultural environment depends on the

⁴³ Esi A. Elliot, Yazhen Xiao, and Elizabeth Wilson, “A Multicultural Blend: Metaphors, Cognitive Social Capital and Multiculturalism,” *International Marketing Review* 32, no. 2 (2015): 200-218.

beliefs held by the teacher. The teacher needs “knowledge about the other’s” motivation to communicate, engagement “in appropriate ... verbal and non-verbal behaviors,” and sensitivity “to cultural factors affecting the interpretation of messages.”⁴⁴ Building upon McCalman’s idea of good teaching and communicating, Janice Hamlet identifies communality as a critical component to effective teaching. In her self-ethnography, which discusses her experiences teaching intercultural communication in a multicultural classroom, Hamlet explains how communality brings a sense of comfort to the students as the teacher offers their “authentic self” to the classroom, which facilitates learning.⁴⁵ This way of speaking and behaving consistently with one’s identity allows a person to genuinely engage with others. This requires individuals to participate in autoethnography (storytelling about one’s self) to prove the sense of authenticity. In other words, everyone must tell stories about themselves to create a learning, multicultural community.

An example of cultural learning and communality comes through an ethnographic study conducted by Huamei Han. Han studied a Chinese immigrant couple learning English in a multicultural church in Toronto.⁴⁶ She found that the church provided a community in which the couple could practice English by engaging at their own pace in informal conversation in a welcoming environment. There, the couple could begin as newcomers, watching others and increasingly taking opportunities to participate. In the process of learning and incremental engagement, the couple built social capital. They

⁴⁴ Claudia Ladeira McCalman, “Being an Interculturally Competent Instructor in the United States: Issues of Classroom Dynamics and Appropriateness, and Recommendations for International Instructors,” *New Directions for Teaching & Learning* 2007, no. 110 (Summer 2007): 70.

⁴⁵ Janice D. Hamlet, “Engaging Spirituality and an Authentic Self in the Intercultural Communication Class,” *New Directions for Teaching and Learning*, no. 120 (Winter 2009): 25-33.

⁴⁶ Huamei Han, “Accessing English and Networks at an English-Medium Multicultural Church in East Canada: An Ethnography,” *Canadian Modern Language Review* 70, no. 2 (May 2014): 220-45.

became “good Christians,” more skilled in English, and fluent with the religious rituals.⁴⁷ As a result, the positive reinforcement of expanding social networks resulted in much a shorter time for language acquisition.

Multicultural gospel communication might work the same way if viewed as learning a new culture. It begins with building social capital in an environment where others self-disclose and become authentic, thus producing a sense of communality. This environment then allows the potential newcomer to explore the claims of Christian faith, practice certain aspects of the new Christian culture at their own pace, and expand their social networks, which reinforces their new Christian culture. Such a process in a multicultural environment could provide a critical tool in leveraging the gospel message. A migrant, for example, likely has cut several connections to their country of origin, and the individual may be seeking to replace them with new ties to reinforce their status and perceived self-value.

In summary, doing an ethnography, performing a cultural analysis, and compiling a culture map together provide a strong foundation for preparing to reach the complex, multicultural community of southeast Renton with the gospel. What remains now is the need to understand the area’s local lifestyle demographics, ethnic enclave communities and immigration, as well as community development since these aspects significantly contribute to the culture of southeast Renton.

Local Demography and Immigration

The classic text addressing ethnic enclave communities is the work of Wei Li, who studied Chinese communities in Los Angeles. She argues that numerous forces have

⁴⁷ Ibid.

led to geographic pockets in which ethnic groups settle and live together, such as the changing economic conditions of inner-city America; global restructuring, which includes the worldwide distribution of goods and services; changing skillsets and wage levels among the labor force; immigration; and a host of other factors.⁴⁸

Prior to Li's seminal work, Ivo Duchacek asserted that ethnic communities are defined by language tending to participate in two opposing challenges: globalism and ethnocentrism.⁴⁹ Anecdotal observations of ethnic communities across America give Duchacek's idea merit. This can be seen in Chinatown, the quintessential ethnic community in various American cities, despite a violent past and the racial discrimination Chinese have faced in American society.⁵⁰

With the growth of the suburb, however, ethnic communities are leaving the inner city, along with the mainstream population. This proves especially true as the second and third generations establish their lives and raise their families. However, some researchers have noted a shift in values among second-generation Chinese, which may potentially be true of other ethnic immigrant communities as well. The ethnic culture seems to slowly diffuse into the mainstream culture over time; children and grandchildren no longer speak their parents' original language, all while religious values simultaneously shift.

These forces can be seen among Chinese-American Christians. In the United States, 31 percent of Chinese immigrants remain Christian, a higher affiliation rate than

⁴⁸ Wei Li, *Ethnoburb: The New Ethnic Community in Urban America* (Honolulu: University of Hawaii Press, 2009), 29.

⁴⁹ Ivo D. Duchacek, "Antagonistic Cooperation: Territorial and Ethnic Communities," *Publius* 7, no. 4 (1977): 3-29.

⁵⁰ Kenneth H. Marcus and Yong Chen, "Inside and Outside Chinatown: Chinese Elites in Exclusion Era California," *Pacific Historical Review* 80, no. 3 (2011): 369-400.

that of Buddhist Chinese-Americans.⁵¹ These shifting geodemographics have caused disconnection within families, however. As a result, the inner-city enclave tends to move into the suburbs, where they become more dispersed. As a result, in the suburbs, a somewhat cohesive ethnic area sometimes develops.

This has occurred in southeast Renton, where certain neighborhoods tend to have a high concentration of Filipinos while other areas have a high concentration of Vietnamese, yet many Caucasians and Blacks still live in those areas. The closest correlation for identifying the ethnic composition of neighborhoods may be the school district's demographics. In 2017, the Renton School District had a student body that consisted of 24.9 percent Asian, 15.1 percent Black, 24.1 percent Latino, 8.5 percent multi-racial (third-culture), 0.4 percent Native American, 1.9 percent Pacific Islander, and 25.9 percent White.

Over the last eight years, the White student population has decreased from 34.8 percent in 2009 to 25.9 percent.⁵² The school feeder system includes the following elementary schools: Benson Hill, Cascade, Renton Park, Talbot Hill, and Tiffany Park. These elementary schools feed Nelsen Middle School, which subsequently feeds Lindbergh High School. At Lindbergh High School, the demographic distribution looks slightly different than the district-wide population, which likely reflects the more impoverished areas of downtown and Skyway, as well as the more affluent areas of Kennydale and the Highlands. Lindbergh and the surrounding area of southeast Renton

⁵¹ Jessica Chen Feng, Carmen Knudson-Martin, and Timothy Nelson, "Intergenerational Tension, Connectedness, and Separateness in the Lived Experience of First and Second Generation Chinese American Christians," *Contemporary Family Therapy: An International Journal* 37, no. 2 (2015): 153-64.

⁵² Renton School District, "Student Demographics," Renton School District, accessed October 1, 2018, <https://www.rentonschools.us/Page/3126>.

include 27.6 percent Asian, 15.6 percent Black, 20 percent Latino, 4.6 percent multiracial, 0.6 percent Native American, 1.3 percent Pacific Islander, and 30.4 percent White, which is down from 40.8 percent in 2009.⁵³

From these statistics, the Asian and White students comprise the majority with a total of 58 percent of the population, even though the White population has decreased by ten percentage points since 2009. The school district does not provide data on specific Asian groups; however, as it pertains to immigration, English language learners comprise 18 percent of the population.⁵⁴ While southeast Renton may not fit the traditional ethnic community model that has street signs in languages other than English or many businesses owned by a particular ethnic group, it does offer a variety of ethnicities living together.

Mixed-status Families

A rising ethical, legal, and political question especially among Filipino and Latino communities is the question of mixed-status families and the right to care for and be cared by immediate family members. Amalia Pallares defines the mixed-status family as one in which at least one member has legal status and at least one member has illegal status. Further, she asserts that the right to be cared for by immediate family remains a universal human right that the courts of the United States should recognize.⁵⁵ Within this context, one could argue that the family is itself a political construct that can negotiate for

⁵³ Renton School District, “Student Demographics.”

⁵⁴ Renton School District, “English Language Learners,” Renton School District, accessed October 1, 2018, <https://www.rentonschools.us/Page/634>.

⁵⁵ Amalia Pallares, *Family Activism: Immigrant Struggles and the Politics of Noncitizenship*, Latinidad: Transnational Cultures in the United States (New Brunswick, NJ: Rutgers University Press, 2014), 1.

resources in society. The more recent development of mixed-status families places an additional burden of stress on the family system.

Normally, families experience stress from a variety of sources, including typical relational conflict, money issues, and raising children; however, mixed-status families have an additional stress—they live in fear of separation. Yong Li and Lynn Warner recently conducted a study showing that Hispanic immigrant youth struggle with self-esteem at a higher rate than their peers, which is exacerbated by parent-adolescent conflict and a lack of family cohesion resulting from cultural pressures outside the home. These pressures include the adolescent’s desire to conform and the lack of understanding by the parents, especially in cases where the parents do not speak English well.⁵⁶

Although some variations appeared among Hispanic subgroups in their study, this conflict and lack of family cohesion due to immigration stress results in several negative impacts, including depression, drug and alcohol abuse, and crime.⁵⁷ In addition, immigration stress leads to negative health impacts.⁵⁸ Notably, however, despite these examples of stress in immigrant families, the divorce rate tends to be lower compared to the U.S.-born population. In her analysis of the work of sociologist Zhenchao Qian, Anne Snyder suggests from a statistical perspective that economic factors and levels of education do not seem to play a role in the decision to marry among immigrants as it does with U.S.-born newlyweds. Such a difference may result in closer familial ties and a

⁵⁶ Yong Li and Lynn A. Warner, “Parent-Adolescent Conflict, Family Cohesion, and Self-Esteem among Hispanic Adolescents in Immigrant Families: A Comparative Analysis,” *Family Relations* 64, no. 5 (2015): 588.

⁵⁷ *Ibid.*, 580-581.

⁵⁸ Lu Wang and Elmer Lara Palacios, “The Social and Spatial Patterning of Life Stress among Immigrants in Canada,” *Journal of Immigrant and Minority Health* 19, no. 3 (2017): 665-73.

lower divorce rate.⁵⁹ Additionally, the existence of closer family ties while people endure stress together may have a mitigating effect on negative experiences in immigration.

In order to skillfully communicate the gospel, it would be helpful for the gospel communicator to understand the mix of racial demographics in southeast Renton as well as some of the major issues to which each is sensitive. For example, immigration forces the individual to second-guess one's role in society because immigrants frequently give up previously held social status and wage levels. In addition, mixed-status families struggle with the extra stress of being separated. Children of immigrants often take on the values of the new country to the dismay of parents and grandparents, while low self-esteem among youth tends to be more of a problem in immigrant families. Wading through this mix of issues, the gospel communicator can begin to build social capital in sharing one's personal story to build credibility and a basis for communication as new, shared experiences provide opportunities for people of different ethnic and cultural backgrounds to participate together in a learning community.

Community Resources

Many factors influence immigrant assimilation into U.S. culture, including the isolation of ethnic enclave communities, stressors related to mixed-status families, and health issues. Still, many organizations such as churches, governmental organizations, and other non-profit organizations in Renton currently engage immigrants and other less-privileged demographics to remedy issues of assimilation. Communities in Schools of Renton (CISR) is one prominent organization. A franchise of a larger national program,

⁵⁹ Anne Snyder, "Marital Demography: The Immigrant Difference," *Institute for Family Studies* (blog), November 12, 2014, accessed October 5, 2018, <https://ifstudies.org/blog/marital-demography-the-immigrant-difference>.

CISR began through business people, government officials, and representatives from the police department who desired to change the destiny of certain groups by pairing mentors with at-risk students.⁶⁰

CISR reports that four in six students in the Renton School District were low income during the 2017 to 2018 school year, and CISR case managed 431 students, comprising 92 percent students of color, 38 percent homeless, and 23 percent with limited English proficiency.⁶¹ Among these students, 74 percent showed improved attendance, 65 percent improved behavior, and 70 percent improved coursework.⁶² Other similar, faith-based resources remain available in the community as well and consciously share the evangelical message while practicing care for the community.

Some of these resources include Renton Area Young Life and the Renton Ecumenical Association of Churches (REACH). Young Life is a popular youth program for public schools, and REACH, a cooperative of area churches, ministers through homeless services, a free medical and dental clinic, and other similar service activities. In addition, both Lutheran and Catholic Community Services remain highly active in the greater Renton area, as well as a myriad of individual church programs. Such organizations demonstrate that local Christians are concerned about the poor, the immigrant, and those who do not otherwise find themselves in positions of wealth or power.

⁶⁰ Communities in Schools, *Annual Report 2017-2018*, Communities in Schools Renton, accessed October 26, 2018, <http://renton.ciswa.org/wp-content/uploads/sites/11/2018/08/2017-2018-Annual-Report.pdf>.

⁶¹ Ibid.

⁶² Ibid.

Demographic Trends

The Office of Financial Management for the State of Washington reports that in the eight years since the 2010 census, Renton has grown in population by 14.5 percent. In 2010, the city had a population of 90,927. In 2018, it has an estimated population of 104,100.⁶³ During this eight-year period, 41 percent of the increase in population came from natural growth (childbearing), a slight downturn from the 46 percent natural growth seen in the previous decade.⁶⁴ The growth from migration with the State of Washington proves more striking, however.

Migration growth accounts for 83,700 persons or 71 percent of the state's population growth in the past year.⁶⁵ Ninety-four percent of the total increase came from people moving from other states, while 6 percent (7,038) of the population gain in the past year resulted from people moving from other countries.⁶⁶ The central Puget Sound region in King, Pierce, and Snohomish counties have seen the greatest gain of new arrivals.⁶⁷ This region attracts immigrants to settle there because they provide social support networks such as ethnic community centers. In addition, Renton offers opportunities for immigrants because of slightly lower housing prices and easy access to jobs in the larger metropolitan of the Seattle-Bellevue area.

⁶³ State of Washington, "2018 Population Trends," Office of Financial Management, State of Washington, July 2018, accessed October 26, 2018, https://www.ofm.wa.gov/sites/default/files/public/dataresearch/pop/aprill/ofm_aprill_poptrends.pdf.

⁶⁴ Ibid.

⁶⁵ Ibid.

⁶⁶ Ibid.

⁶⁷ State of Washington, "2018 Population Trends."

Lifestyle Trends

While the most recent census did not include lifestyle questions, an informal survey of ten homes taken in August 2017 in the Fairlane Woods subdivision of Renton revealed three lesbian families with children.⁶⁸ Strikingly, these lesbian families represent 30 percent of the single-family, stand-alone residences in the surveyed area. Further investigation would be required to determine if this statistic remains representative of the larger southeast Renton area.

The Pew Research Center notes the rise of cohabitation, and 18 percent of those who cohabit do so with a person of a different ethnicity.⁶⁹ Of those who cohabit, Asians remain most likely to cohabit with other ethnicities, representing 46 percent of all who cohabit.⁷⁰ Shifting trends in lifestyle also include the increase of single-parent families. From 2007 to 2016, single parent families grew by almost 9 percent, and 27 percent of all homes in the greater Seattle area remain single-parent. Currently, Hispanics comprise the most at-risk group for experiencing single parent families. During the same period, Hispanic single parent families increased by 12 percent. This higher percentage among Hispanics could be influenced by mixed-status immigrant families or the stress caused by migration.⁷¹

⁶⁸ This door-to-door research conducted by the author sought to statistically characterize the area targeted for church planting since no available information on lifestyle choices exists below the county or state level.

⁶⁹ Gretchen Livingston, “Among U.S. Cohabitors, 18% Have a Partner of a Different Race or Ethnicity,” The Pew Research Center Fact Tank, June 8, 2017, accessed October 28, 2018, <http://www.pewresearch.org/fact-tank/2017/06/08/among-u-s-cohabiters-18-have-a-partner-of-a-different-race-or-ethnicity/>.

⁷⁰ Ibid.

⁷¹ Kid’s Count Data Center, “Children in Single-Parent Families by Race,” Annie E. Casey Foundation, accessed January 1, 2018, <https://datacenter.kidscount.org/data/tables/107-children-in-single-parent-families-by->

Community Development

The previous statistics point to changing neighborhoods, pluralization, and changing social needs, which requires adaption for ensuring the gospel impacts residents. In his article asserting the consideration of the municipality as a source of study for changing neighborhood demographics, Hee-Jung Jun observes that cities have a unique ability to influence neighborhoods by zoning, enacting laws, and providing services that may or may not make an area attractive and valuable. He calls city governments high quality when they responsibly engage with citizens, and he asserts that well-engaged citizens “in both political and civic activities can provide greater social stability ... and prioritize social problems.”⁷² Ultimately, Jun posits that citizenry-engagement provides the difference in quality of life.

Within this context, homogenous cities tend to show more engagement because citizens of similar ethnic backgrounds share more trust. Ethnically mixed areas, however, will naturally tend to be less stable and more likely to be impoverished. Along these lines, Jonathan Rothwell points out that the neighborhood of origin may account for as much as two-thirds of a person’s future earnings potential. After reviewing records from the Internal Revenue Service, Rothwell found a \$500,000 difference in earnings per family potential between those in the bottom quartile and the top quartile, demonstrating the size of the income gap.⁷³ Therefore, high functioning and connected citizenry in a

race?loc=1&loct=1#detailed/1/any/false/870,573,869,36,868,867,133,38,35,18/10,11,9,12,1,185,13/432,431.

⁷² Hee-Jung Jun, “The Role of Municipal-level Factors in Neighborhood Economic Change,” *Journal of Urban Affairs* 36, no. 3 (August 2014): 447-464.

⁷³ Jonathan Rothwell, “Geographic Effects on Intergenerational Income Mobility,” *Economic Geography* 91, no. 1 (2014): 83-106.

neighborhood tends to not only provide for greater social stability, but the trust people have for one another in a more homogenous society translates into a demonstrably higher income level according to Rothwell's research. These economic geodemographics provide some background that might be useful to the gospel communicator who would like to understand his or her target audience.

Opportunities for the Church

While hurdles may exist in community development, opportunities abound for the gospel to be a change factor in the health of the community. Church affiliation rates in Renton remain somewhat difficult to determine; however, estimates can be made upon some facts. In the Renton area, four large churches exist, with an estimated 2,500 congregants each. An independent survey conducted by the author in October 2018 revealed that approximately two hundred smaller churches of various religious affiliations existed in the city of Renton. The Hartford Institute asserts that the average church attendance is seventy-five people. Therefore, for Renton's population of 104,700, these numbers indicate that 14 percent (17,500) of Renton attends a Sunday church service each week.⁷⁴ This number, however, is only an estimate as no significant study has been conducted to determine church affiliation rates in southeast Renton.

In a multicultural society, the Church has the opportunity to speak to a variety of issues, such as racism, communication, immigration, jobs, and poverty. In Renton, which increasingly grows ethnically mixed, opportunities exist among the 86 percent of those

⁷⁴ Hartford Institute for Religion Research, "Fast Facts about American Religion," Hartford Seminary, accessed October 26, 2018, http://hirr.hartsem.edu/research/fastfacts/fast_facts.html#sizecong.

who do not attend church. As a result, the Shepherd Model of church leadership may prove applicable in this context. The local church has three areas of responsibility:

1. Caring: This includes the concept of everyday care as well as a certain sense of leadership in a person's life.
2. Courage: Here the leader is "of good cheer" when facing adversity or danger.
3. Guidance: The leader provides direction and "holds the course."⁷⁵

In the case of the Church, the gospel holds a unique way of connecting people to Christ through direct shepherding. The Apostle Paul notes that "the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law" (Gal 5:22-23). Church leadership that yields the fruit of the Spirit remains difficult but effective because everybody wants these things. The practical implication of this approach means that churches recognize community needs, orient its leadership to shepherd, and then engages the community through the social gospel. The gospel message becomes far more powerful when the Church connects it to social activism, one which demonstrates that Christians care, have courage, and guide others.

As a movement, the social gospel came about in the late nineteenth and early twentieth centuries, in a time of poverty and high immigration when mere words did not seem like enough to communicate the true love of Christ. At the time, many pastors struggled to serve their congregations, which remained caught in a political and economic system that included great economic inequality, the use of child labor, and a lack of sufficient public health policies. Many pastors saw it as their responsibility to advocate

⁷⁵ K. Thomas Resane, "Leadership for the Church: The Shepherd Model," *HTS Teologiese Studies/Theological Studies* 70, no. 1 (May 2014): 2.

for those mired in these conditions. One such well-known pastor, Walter Rauschenbusch, was politically active in criticizing the system. Rauschenbusch served in New York City among the poor of Hell's Kitchen. He often described the evangelism of the day as not much more than "methods that seem calculated to produce skin-deep changes."⁷⁶ He saw the problem as an "inability of the institutionalized church to translate the gospel to audiences outside the church."⁷⁷ Therefore, he felt that connecting the person's daily experience to the message remains vital. However, the social gospel also received criticism, as social gospel-oriented churches began to focus primarily on social services while neglecting evangelism. Leaving out the gospel neutered the impact of communicating Christ on the cross, the forgiveness of sins, and sanctification in favor of the good feelings associated with curing social ills.

In many ways, the gospel communication in multicultural environments today shares some of the same issues as the social gospel movement. The demographics and struggles described in this chapter frequently remain linked to government policies, such as immigration laws. Pastors need to understand the context and life situations of those they serve to facilitate a gospel message that addresses both the body and soul. The gospel must deepen the spiritual understanding of God and meet the needs of the lived experience. Somehow, gospel messengers must connect with the daily struggle of life outside the four walls of the church in order to be culturally relevant.

⁷⁶ Pierre Jacobs, "The Social Gospel Movement Revisited: Consequences for the Church," *HTS Teologiese Studies/Theological Studies* 71, no. 3 (August 2015): 2-3. Two of Rauschenbusch's key works include *Christianity and Social Crisis* (1907), in which he argues that religious and social lives should be joined, and *Theology for the Social Gospel* (1917), in which he argues that Jesus bears the sins of the whole community rather than only for the individual. Before he died, he wrote eight books, one journal article and contributed to two other works.

⁷⁷ *Ibid.*

As the United States faces issues of high immigration, poverty, and racism, the Church has a renewed opportunity to reach society with Christ. Of these issues, racism remains the most troubling. In an article addressing Islamophobia, Douglas Johnston notes the troubling aspect of racism that sits deeper in the human psyche: fear of that which is different.⁷⁸ With the growing concerns over racism in the United States, the gospel message provides a new dignity to all humans while simultaneously eliminating fear and caring for those who differ.⁷⁹ The life-changing message of evangelicalism coupled with the social gospel's care for practical life issues ultimately provide a holistic and convincing message of the love of Christ.

Inside Renton City Government

With a 165 percent growth in minorities and as one of the most diverse cities in Washington State, the City of Renton has implemented the Inclusion Task Force to bring the community together.⁸⁰ As a city, Renton wants to become “all-inclusive.”⁸¹ The task force focuses on business development, public policy and governance, English as a second language accessibility, educational outreach, communication with ethnic communities, internal training for city employees, community policing initiatives,

⁷⁸ Douglas M. Johnston, “Combating Islamophobia,” *Journal of Ecumenical Studies* 51, no. 2 (Spring 2016): 165-73.

⁷⁹ Pew Research Center, “Democrats Increasingly View Racism and Sexism as Very Big National Problems: Larger Shares in Both Parties Say Drug Addiction Is a Major Problem,” The Pew Research Center, accessed October 29, 2018, http://www.pewresearch.org/fact-tank/2018/10/22/more-in-u-s-see-drug-addiction-college-affordability-and-sexism-as-very-big-national-problems/ft_18-10-22_nationalproblems_democrats-views-racism-sexism/.

⁸⁰ City of Renton, “Inclusion Task Force,” Inclusion Task Force, City of Renton, accessed October 29, 2018, <https://rentonwa.gov/cms/one.aspx?portalId=7922741&pageId=8967450>.

⁸¹ *Ibid.*

emergency preparedness, and cultural celebrations.⁸² The task force also includes pastors of both white and minority congregations, which remains particularly encouraging.

The city sees itself as a city on the move, one that makes an effort to be the best place to live and work, according to Mayor Dennis Law in his recent State of the City address: “We’re leading by example when it comes to being an inclusive city that genuinely values and supports all members of our diverse community.”⁸³ Indeed, the institutions in the community work together fairly well in caring for the ethnic populations in this multicultural city. The city’s government, non-profit organizations, local businesses, and churches all continue to make an impact in this way.

Renton has done well connecting private-public partnerships with non-governmental organizations and parachurch ministries to accomplish specific goals, which remain guided by the city’s business plan. As researches note, the “developmental interface between corporations and local communities brings a mediating force characterized by negotiation, agency, and relationship.”⁸⁴ For community development to occur, opposing forces within the community must negotiate for their own interests represented by organizations acting in agency such that social and financial capital are directed toward specific objectives. Renton has a framework of community priorities, which enables the city to accomplish certain goals. Area churches need to involve themselves with city leaders to partner for a better Renton.

⁸² Ibid.

⁸³ Dennis Law, “State of the City Address,” City of Renton, May 28, 2018, accessed October 29, 2018, <https://rentonwa.gov/cms/one.aspx?portalId=7922741&pageId=12507136>.

⁸⁴ Glenn Banks, et al., “Conceptualizing Corporate Community Development,” *Third World Quarterly* 37, no. 2 (February 2016): 245-63.

Conclusion

Specific aspects of ethnography remain useful for understanding gospel communication in a multicultural environment. One ethnographic tool, Meyer's Culture Map, proves effective for understanding a complex multicultural environment. In addition to ethnography, the demographics in Renton and related issues of immigration such as mixed-status families, community resources, and lifestyle trends all lay a solid foundation for communicating the gospel in Renton. Finally, pairing community development with the church and local government provides a context for the construction of effective, community-wide gospel speech.

CHAPTER 4: DESCRIPTION OF FIELD PROJECT

Introduction

Ethnicity should not separate Christians from one another; rather, Christians should remain united by their faith. Such unity remains the goal of this project—uniting Christians of various cultural and ethnic backgrounds as they hear the gospel and participate together in Christian community. Within this context, this field project sought to create an effective communication approach for a multicultural environment by soliciting information and perspectives from interviews with participants of various ethnic backgrounds.

Preparation of the Project

The project was birthed from years of ministry in small, ethnic churches, which comprised primarily Filipino churches in Kirkland and Renton, Washington. The project explored the characteristics of various cultures that would facilitate multicultural gospel communication. The project included eight interviews. Though I conducted four additional interviews, I ultimately excluded them from the results of the project, as interviewees did not complete a consent form.

Determining the Basic Interview Approach

Because the project would explore cultural features within four population groups using an informal conversational approach to interviewing, I determined that large numbers of interviews would not be necessary or helpful as I would not be statistically proving or disproving a hypothesis. Instead, I would seek to understand the essence of

each interviewee's gospel experience. In addition, I made a proposal to the human subjects review board at AGTS on June 30, 2018, that subsequently was approved along with the appropriate consent form.¹ I planned to conduct the interviews with an ethnographic approach that uses the emic perspective, the "insider's" point-of-view.

While other types of research often utilize large data sets, detailing the nuances of an individual's experience with gospel communication helps reveal how one personally accepts the gospel message. Understanding a person's spiritual experience comes through the careful listening of the individual's self-reflection and storytelling. These reflections and personal experiences could then be used to generate ideas for presenting the gospel. I would look for cultural commonalities that I could apply to ministry within a multicultural setting. I planned the project around listening, listening to how people interact with the gospel, in good ways or bad, which would provide color and texture to my understanding of modern evangelism.

Developing the Interview Structure and Interview Guide

I decided to use three approaches for each interview. First, I developed a questionnaire that would provide general categorical information.² I would use this to ask each subject an identical set of questions. The second approach would utilize opportunities generated from answers to the questionnaire. If a subject appeared to have additional information or expressed a desire to discuss a particular topic in more depth, I planned to ask specific questions to enable the subject to elaborate on a topic. These

¹ See Appendix L, "Proposal for Research with Human Subjects." The consent form that each subject signed may be found in Appendix K, "Informed Consent."

² See Appendix E, "Instrument."

questions would encourage the subject to freely provide an extended narrative. The third approach concerned the use of groups for interviewing. I planned to interview one group that would comprise four Chinese individuals and another group of two Caucasians. The group approach would create a dynamic that would likely generate additional ideas that may be absent from individual interviews.

My goal during the interviews would be to help the subjects talk freely enough to elicit personal information about their experiences while also providing enough structure to keep the participants on task. As a result, I prepared an interview instrument that generally follows the Kerygmic Cultural Deconstruction described in chapter 2 and the comparative approach provided by Meyer in chapter 3.³ Additionally, I designed the interviews to target religious “nones,” so interviewees would feel more comfortable when I asked spiritual or religious questions.

Project Links

Preparation for the project heavily utilized the research conducted for chapters 2 and 3. I developed the project instrument around the Kergymatic Cultural Deconstruction scheme, which I had applied to three speeches in Acts (Psidian Antioch, Lystra, and Athens) in chapter 2. I developed this scheme from research hinging primarily on the models proposed by Livia Mathias Simão, Atef Gendy, Gert Jan Hofstede, Geert Hofstede, and Michael Minkov.⁴ To remain consistent in my research approach, I applied

³ See Appendix E, “Instrument.”

⁴ Livia Mathias Simão, “Culture as a Moving Symbolic Border,” *Integrative Psychological Behavior* 50 (2016): 14-28; Atef M. Gendy, “Style, Content and Culture: Distinctive Characteristics in the Missionary Speeches in Acts,” *Swedish Missiological Themes* 99, no. 3 (2011): 247-265; Geert Hofstede, Gert Jan Hofstede, and Michael Minkov, *Cultures and Organizations: Software of the Mind* (New York: McGraw Hill, 2010), Kindle.

the same scheme from the biblical-theological research to the interviews. Project preparation also included the research conducted in chapter 3, which examined the Meyer Culture Map and provided additional philosophical groundwork for analyzing the results and offering specific conclusions.

Selection of Interview Participants

All participants knew me as the researcher prior to the start of this project. Some participants were former business students of mine in an MBA program. Others were long-term friends from my neighborhood. One was an alumnus of the local high school. I endeavored to seek diversity among potential participants within their ethnic group. The following table summarizes participants' characteristics.⁵ Some subjects know each other, but no participant knows all other participants.

Table 7: Participant Characteristics

<i>Subject</i>	<i>Ethnicity</i>	<i>Details</i>
F	Filipino	Second generation immigrant, Catholic, female, widowed mother of one, early 30s, high level of education
B	Black	Renton native, currently serves in the military, male, single with no children, early 20s, no post-secondary education
W1	White	Has lived in Renton for many years, moved from another state, male, married with no children, 50s, blue-collar worker, some college. W1 is married to W2.
W2	White	Has lived in Renton for many years, moved from another state, female, married with no children, 50s, blue-collar worker, some college. W2 is married to W1.
C1	Chinese	Non-citizen immigrant for approximately 3 years, male, married with no children, 30 approximately, works in management, high level of education. C1 is married to C2.
C2	Chinese	Non-citizen immigrant for approximately 3 years, female, married with no children, 35 approximately, professional worker, high level of education. C2 is married to C1.
C3	Chinese	Immigrant via the US Army, citizen of the US for approximately 5 years, early 50s, blue-collar worker, high level of education. C3 is recently married to C4.
C4	Chinese	Non-citizen immigrant for approximately 3 years, early 30s, management worker, high level of education. C4 is married to C3.

⁵ Names have been deleted to protect identities of participants.

Exclusion

I had originally planned to target two other groups for the study: undocumented immigrants and minors. However, in preparing for the project, I decided to exclude these two groups as I found undocumented immigrants unwilling to sign the project consent form, though they remained willing to answer questions. They fear being published, which arises from the current political environment surrounding immigration. Although I remain known as both a caring Christian pastor and an advocate for immigrant populations in the community, the consent form proved too problematic for their participation.

The consent form also proved to be an issue for minors, so I decided to exclude them as well. Though it seemed reasonable to want to include a subset of minors to observe differences and similarities, parents resisted signing the consent form for their children's participation. They perceived the consent form as being too involved for their children. In one case, an immigrant Buddhist Vietnamese parent refused to consent because the parent did not want Christians influencing the child. As a result of these encounters, I limited the study to adults.

Execution of the Project

For each subject, I asked various questions from the prepared instrument and recorded the interviews with an MP3 player.⁶ After each interview, I transcribed and coded the conversation I had captured on the MP3 player. I coded according to the Kerygmatic Cultural Deconstruction scheme. I conducted the interview of the married Caucasian subjects in their home, while I used my home to interview both the Filipino

⁶ See Appendix E, "Instrument."

and the African American. I conducted the interview with the Chinese subjects in a portable facility at a local church.

Disquieting Experiences

The first question in the instrument sought to elicit a story or an emotional connection in order to discover any hidden negative feelings: “Tell me about a recent experience that bothered you and that you still think about.” The African American subject reflected on his past:

Subject: I guess just the row I went down like in my earlier years of high school like freshman and sophomore year. I definitely wasn't hanging around the right crowd. I was trying to impress everyone else rather than trying to figure out who I was, so and trying to figure out who I was and impressing everyone else I made a lot of bad decisions. I think about literally every day. #00:02:41-5#

Interviewer: Those choices were that bad? #00:02:44-8#

Subject: Yeah, they were bad. #00:02:46-6#

Interviewer: Does it actually affect you, though? Or, does it “haunt” you so to speak? Or, because of those choices your life is different somehow? #00:02:56-2#

Subject: Yeah, because of the choices I made then I just kinda' take life for granted because I see a lot of my friends die or whatever doing this stuff I was doing. I kinda' take life easy and I enjoy life a little more. #00:03:24-4#

Interviewer: You actually had some of your friends die? #00:03:29-0#

Subject: Some of the things I would rather not talk about. #00:03:25-9#

Interviewer: As a result of those activities? #00:03:20-8#

Subject: What we were doing, yeah. #00:03:34-7#

While this type of disquieting experience was not common across the interviews, it demonstrates a need to remain sensitive to individual experiences in communicating the gospel and caring for people.

Amorphous Zones

The second question was also an open-ended question: “Please tell me about people from other cultures with whom you interact with regularly.” In this case, the first-generation Chinese subjects complained about the isolating effect language barriers inflict, which demonstrates “out-group” feelings:

Subject: We’re like, “Hey, is there anything we can help? Do you understand what we are saying? But, in here you have to, that’s my responsibility. I have to catch up. If I don’t understand, I have to understand your terminology, your vocabulary, and all the things. I have to catch up. Like something they’re like talking about TV shows and I haven’t watched it I have to back to check Netflix and put it on my list because I want to have a conversation with you. Yeah, but most of the time. . . #00:18:31-9#

While the Chinese subject knew a substantial amount of English, the participant cited difficulty with contextualized speech in the workplace. Similarly, the African-American participant revealed out-group feelings while recounting the struggle to fit into an Asian gathering while knowing nothing about the language spoken during the party.

Subject: Yeah, so I was like, oh man, I don’t know anybody here. Everybody is speaking different languages. I was on tiptoes. I don’t really know what is going on. And, then like, their cousins started talking to me and now I feel a little bit more relaxed. #00:12:47-3#

Such out-group experiences can make people feel badly. The gospel speaker must look for and capitalize upon the amorphous zone. A native born American, for example, could converse with a second generation individual, who likely relates better to mainstream American culture. The partaking of food can also serve as an amorphous zone since most people find comfort and pleasure in food. The gospel speaker should capitalize on the amorphous zone, which provides an overlap between two or more cultures.

Beyondness

For the Caucasian interview, one participant quickly expressed appreciation about interactions with other cultures when asked to describe feelings of beyondness: “Tell me

about how you feel when surrounded by others not from your own culture.” However, upon further conversation, the Caucasian participants provided examples of how other cultures often frustrated them. This could indicate an ascribed value for being culturally aware while at the same time pointing out a reality that other cultures are sometimes difficult to appreciate. The language issue came up again in the following interaction:

Subject 2: Yeah, but at the same time, if they are so into standing around speaking another language that they are ignoring you completely. . . okay here’s the perfect example. Have you ever been into a nail salon? #00:21:08-8#

Subject 2: I swear that you can’t help but wonder if they are just talking about you. I mean, it makes ya’. #00:21:38-5#

Subject 3: Self-conscious. #00:21:37-7#

Subject 2: Self-conscious, yeah #00:21:38-7#

Interviewer: Sure. #00:21:41-8#

Subject 2: I don’t want to say paranoid but you do feel self-conscious because maybe your nails are horrible looking ‘cause you don’t go and have it done. You know? #00:21:52-2#

Subject 3: That’s when you really wish you spoke that language. #00:21:59-9#

Subject 2: Yeah, something like that you just feel uneasy and it’s something that sometimes is supposed to be like a special treat. It takes away from it because you’re like, “Are you dissin’ me”? I know I need my eyebrows waxed. I get it. Because they’ll say, “You want your eyebrows waxed?” And then they’ll turn to their friend and say something in Vietnamese and you’re like “Are you dissin’ me or making fun of me?” I can’t tell. But, at work. . . #00:22:25-1#

One’s sense of beyondness depends upon a person being able to perceive another culture.

In the excerpt above, the comment, ““Are you dissin’ me or making fun of me?” I can’t tell,” betrays a low sense of beyondness given the fear expressed in that statement. While beyondness may offer both a negative and positive evaluation of a cultural interaction, the negative response above comes from not understanding the interaction and the participant’s self-consciousness. The gospel messenger must overcome these types of experiences in the multicultural setting to facilitate clear gospel messaging.

Phenomenological Trigger

While the Chinese interviewees indicated a pluralistic worldview and the Filipino participant demonstrated a somewhat syncretistic approach to spirituality, the Caucasian interviewees provided a mixed response. A past experience of church attendance resulted in both positive and negative feelings about spirituality:

Speaker 2: Yeah, but I was okay with some of the things what people believe and I'm like, "Yeah, that's cool, you believe that and that's awesome." I don't but please don't judge me and that was one of the big things that always ... "he without sin cast the first stone." And, that was the first thing they were doing was judging these people. That I find very off-putting and frustrating. But, yeah, for me it is still a journey. It is still a search and a thing. I have some big key moments with God where I will have a conversation with God. If you want to call it prayer, because he is obviously not talking back, where I will be driving and it will be a 3-hour drive and I will be talking with God the whole time because I have something on my mind and I have something to say.

Notably, the Caucasian and Chinese participants all referred to negative experiences with Christians and used those memories when describing their own spirituality. Whether the incident seemed large or small, each planted a memory that provided a construct for Christian faith.

While these stories remain significant simply because the participants told them, the stories likely do not represent any subject's entire experience with God, as illustrated by one Chinese participant:

Speaker 3: The first image of Christian for me was not so good, I mean the first time I met him. I don't know if he was pastor or just a guy who believes in God who was when I was in my bachelor and the day there was really heavy rain outside and the guy with a huge umbrella sitting in the rain. And, he say, like, "Hey boy, stop." And, I just stand in the rain and he with the umbrella. And, like, "Do you want to learn from God?" I was like, what the ...? #00:35:06-3#

Speaker 1: What is this? #00:35:05-9#

Speaker 3: Yeah, I stand in the heavy rain and he was in umbrella standing in front of me. #00:35:10-7#

Speaker 1: And, he didn't ask you to come into the ... ha!! #00:35:12-1#

Speaker 3: No, and he stopped me and he say, “Do you believe in God?” Or, something like that. #00:35:17-8#

Speaker 1: Are you serious? #00:35:18-7#

Speaker 3: I was like, “Go away.” #00:35:21-3#

Every participant interviewed cited something negative within the Christian faith, such as an encounter with a rude Christian, a misunderstanding that led to rejection of faith, or personal difficulties. This means that gospel communicators must focus on teaching others how to interpret experiences regardless of culture. For example, one should be generous rather than rude, and helping is better than demanding from others. A focus on the fruit of the Spirit may offer the best approach for engaging multicultural communities: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (Gal 5:22-23). A simple approach may be most effective in some cases.

Metaphor

The interviewee responses to metaphors proved interesting. Only the Filipino participant consistently responded with the metaphor of power: God as the Almighty, humans as subject to spiritual forces, sin as unfaithful, the solution to sin as deliverance, Christ as a victor, salvation as liberation and blessing, and the image of salvation as redemption from slavery. The other participants responded inconsistently, citing two or more metaphors, which included penal substitution, reconciliation, sacrifice, and power. For example, one may have viewed God as a judge (penal substitution metaphor) while also seeing humans as children (reconciliation metaphor).

Table 8: Soteriological Metaphors

	<i>Penal Substitution</i>	<i>Reconciliation</i>	<i>Sacrifice</i>	<i>Power</i>
Do you see God as:	A judge	A father	Holy, or	The Almighty
Do you see humans as:	Servants	Children	Worshippers, or	Subject to spiritual forces
Do you see sin as:	Breaking the law	Rebellion	Defilement, or	Unfaithful
Do you see the results of sin as:	Punishment	Shame	Destruction, or	A curse
Do you see the solution to sin as:	Payment for the penalty	Appeasing God's wrath	Cleansing, or	Deliverance
Do you see Christ as:	A substitution for your penalty	A mediator between you and God	A sacrifice, or	A victor
Do you see salvation as:	Acquittal	Harmony between you and God	Purification, or	Liberation and blessing
Do you see the image of salvation as:	Courtroom	Adoption	Offerings and baptism, or	Redemption from slavery

Since metaphors can prove confusing and interviewees were either non-Christians or had little understanding of theology, they may have answered inconsistently from a lack of knowledge. Some of the inconsistency may have also resulted from participants' changing cultural frameworks. For example, as an immigrant undergoes major cultural changes, one's current understanding of God and spirituality may also change, depending on one's past. No matter the contributing factors, the gospel communicator in a multicultural setting must remain mindful that a traditionally understood metaphor may not fully communicate the intended message, especially among those unfamiliar with Christianity or undergoing cultural transitions.

Second Faith

Question 6 sought to reveal a second faith by asking participants for a list of top personal values in life. Several consistent themes emerged:

Table 9: Values

	<i>Caucasian</i>	<i>African American</i>	<i>Chinese</i>	<i>Filipino</i>
Integrity	X		X	
Loyalty			X	X
Faithful			X	
Kindness			X	
Love			X	
Honesty	X	X		X
Empathy	X			
Trustworthy	X			
Creative	X			
Open-mindedness	X			
Forgiveness	X			
Easy-going	X			
Non-judgmental	X			
Initiative	X			
Justice		X		
Family				X
Service				X
Faith				X

The participants commonly value honesty, integrity, and loyalty. Further, the African American participant strongly values justice, while the Chinese participants value love and kindness. The Filipino values service to others, and the Caucasians value being easy going. While the participants hold numerous values, the question revealed their top ones.

To a degree, the stated values also reflected known cultural issues and characteristics. For example, African Americans have a long history of experiencing grave injustice, and the African American participant cited justice as priority. Further, the participant serves as a member of the armed services, which some closely associate with justice. Interestingly, the Chinese placed a high value on love rather than family, which would seem to be more consistent with the collective nature of Chinese culture. The Filipino participant highly values family, which likely reflects both the influence of the Chinese and Catholicism on the culture. The Caucasians prioritize creativity and open-mindedness. Though the differences seem striking, the gospel communicator can appeal to the common values in reaching people in the multicultural context.

Thickness or Thinness of Cultural Borders

Recognizing that cultural borders can provide large obstacles to overcome, Question 7 was simple, direct, and open-ended: “What obstacles have you had to overcome as you experience other cultures?” In the case of the African-American participant, I tied the question to the idea that becoming a Christian is like changing cultures—leaving the old man behind and embracing the new man. Notably, the participant immediately drew a contrast between the self and the model Christian, saying, “I would say like obstacles with myself and what like the picture Christian is supposed to look like or what. . . the picture-perfect Christian. . . I don’t look anything like [that]” (#00:27:53-2#). This response may indicate that the obstacle to deeper faith remains only a perception rather than something real.

Types of Culture

The following table summarizes types of culture.

Table 10: Comparison Using the Hofstede Model

	<i>Caucasian</i>	<i>African American</i>	<i>Chinese</i>	<i>Filipino</i>
Power distance	High/it depends	Low	High/it depends	High
Uncertainty avoidance, planner	Mixed	Planner	Mixed	Spontaneous
Individualism	Mixed	Freedom	Mixed	Harmony
Indulgence	Indulgent	Indulgent	Mixed	Indulgent
Masculinity	Masculine	Feminine	Masculine	Equal
Time-orientation	Mixed	Pragmatic	Conventional	Pragmatic

In this project, some overlap occurs between each culture, although no specific combination of cultures remains ideal for narrowing down a specific multicultural approach.

Results of the Project

Upon completion and transcription of the interviews, I used two methods to code the resulting documents. First, I used a grounded theory approach, in which transcripts

were read, and codes were assigned to certain words spoken by the subjects. This enabled me to identify specific commonalities. In addition, the structure of the interview instrument allowed me to pre-design codes that I based on specific open-ended questions as well questionnaire items. I loaded the text of the transcripts and codes into the HyperResearch software, which analyzed the frequency of codes.⁷

Code frequencies remain important to this research because they demonstrate how often a certain word or subject comes up in the interviews. Frequent codes may indicate that one participant was repeatedly using a word, or more than one participant has mentioned the word or topic. Since this project studied four distinct types of participants (Chinese, Caucasian, Filipino, and African American), I did not use any codes with four or fewer frequencies in building a hypothesis. This left seventeen codes out of a total of 292 codes for building a hypothesis. Out of these seventeen codes, seven codes had at least one observation. Notably, the code “Language Barrier” was missing from the Filipino interview while it had a very high frequency in the Chinese group interview and moderate frequency in the other two interviews. Because the Filipino participant was a second-generation immigrant, it remains reasonable to assume first-generation Filipino immigrants sometimes struggle with a language barrier. As a result, I included that code in the hypothesis, resulting in eight codes of interest:

1. Children
2. Loosely prescribed gender roles
3. Maintaining order is important
4. More moral discipline
5. Pragmatic
6. Smiling is normal

⁷ The transcripts appear in the following appendixes: Appendix A, “Interview with Chinese Participants,” Appendix B, “Interview with African American Participant,” Appendix C, “Interview with Caucasian Participants,” and Appendix D, “Interview with Filipino Participant.” The frequency report can be found in Appendix G, “Code Frequency Report,” and the software details can be found in Appendix H, “HyperResearch Software.” See also Appendix I, “Code Book.”

7. Values
8. Language barrier

After compiling these eight codes, I then developed a theory building rubric.⁸

The rubric assumes that contextualization of the gospel will allow people to more readily accept the message. Experiential reasoning provides the missing piece in connecting a person to faith despite a competing philosophical conundrum such as beliefs in atheism or negative experiences. God overcomes negative messaging by providing positive experiences connected to the faithful witness of the gospel. Therefore, contextualization remains critical, the first assumption in developing a hypothesis.

Three more assumptions undergird this primary assumption: First, the Church should not compromise the core message of the gospel. Second, the Church should remain flexible in culturally-specific issues that do not violate biblical principles, and, finally, people take pride in their culture and appreciate being honored. These three assumptions remove the a la carte approach to spirituality often associated with postmodern philosophy, yet they allow research to leverage categorization without disrespecting individuals through stereotyping. Next, with the assumptions in place, I found ways to use each of the eight codes to leverage common features shared between these four cultures for gospel communication.

Eight Codes

Children

The code “children” refers to a portion of the soteriological metaphor of reconciliation that views humans as children in relationship to God. The code comes from

⁸ See Appendix F, “Theory Building Rubric.”

the instrument asking the subject to choose how they see themselves relative to their relationship with God: as servants, children, worshippers, or subject to spiritual forces. Participants most commonly saw themselves as children. However, when speaking of other related theological themes (God, humans, sin, result of sin, solution, Christ, salvation, and image), participants varied widely in their use and mix of metaphors (penal substitution, reconciliation, sacrifice and power). The Filipino participant, however, consistently viewed salvation using the power metaphor. Therefore, although the Scriptures widely deploy metaphors to convey the message and though people often see themselves as children of God, the gospel preacher should carefully use metaphors, as they can prove confusing in a multicultural setting.

Loosely Prescribed Gender Roles

Loosely prescribed gender roles is one code in a group of codes used for determining whether participants see their culture as indulgent or restrained. Loosely prescribed gender roles remain associated with an indulgent society. The Caucasian participants indicated that they highly value the equality of women. The Chinese participants valued equality moderately high while also noting potential differences among Chinese people in China and the United States. The Filipino participant also reported valuing equality, while the African American reported high female dominance. Within a conversation among the Chinese participants, emotions seemed tied to this code:

Speaker 2: We have our own voice. We want to speak out. I mean, not dominated by females, but we want to be equal. I know there is the payment gap between males and females. #01:20:55-8#

Interviewer: Yeah. #01:20:55-3#

Speaker 3: You mean in the US. #01:20:56-3#

Speaker 2: Even in China. #01:20:57-9#

Speaker 3: In China, I don't think so. #01:20:59-9#

Speaker 2: Just you don't know it. #01:21:00-8#

Although debate over gender roles exists in American culture, a progressive approach to gender roles affirms women and likely lifts the multicultural community as this code remains widespread, and the subjects passionately discussed the topic. Although complementarians and egalitarians disagree over gender roles, the Bible provides some evidence that this topic may be culturally driven rather than theologically driven. Therefore, deploying an egalitarian approach to multicultural gospel speech is reasonable.

Maintaining Order Is Important

The participants all generally agreed with the idea that maintaining order remains necessary for the basis of society. In extending this logic to churches, churches should avoid disorderly conduct, questionable manifestations of spirituality, lavish church budgets, and subpar education. While emotions have their place in Christian spirituality, the church should not allow emotions to scare away potential Christ-seekers. Instead, the church should offer a comfortable space for people to grow and change as they accept the culture of Christ.

More Moral Discipline

Each subject quickly affirmed the importance of moral discipline; however, a Caucasian participant noted how moral discipline might be a function of age.

Interviewer: Less moral discipline or more moral discipline? #01:20:04-9#

Speaker 2: As I've gotten older, more. #01:20:08-5#

Interviewer: You are using that pre-frontal cortex a little bit more? #01:20:13-3#

All: laughing. #01:20:15-8#

Speaker 2: I am. I mean seriously, I am. And, just, you know the whole karma. You just think of things, even when you are driving you are more considerate.
#01:20:27-9#

Regardless of how participants may have responded, higher moral discipline remains a point of Christian growth. The participants noted a progressive nature to their relationship with God. The Chinese participants reported growth as a “learning” process while the African American described it terms of “trying.” The Filipino seemed content to be reflective while the Caucasians seemed apathetic toward the value systems of others.

Though these perspectives remain diverse, such diversity indicates that the multicultural setting would clearly benefit from a message with a high moral position. At the same time, the message should clearly emphasize growing one’s relationship with God, so the listeners do not get confused with materialism or a soteriology based in self-righteousness. The message must remain focused on Christ as presented in Scripture. The messenger should be careful not to engage in moralistic preaching, so that listeners do not replace faith with religiosity.

Pragmatic/Conventional

These codes noted the frequency with which the subjects engaged in conversation around the idea of either Western individualism or Asian traditionalism. The code “pragmatic” represents individualism while the code “conventional” represents traditionalism. While results were split between individualism and traditionalism, they skewed more heavily toward individualism. This result likely reflects subjects born in the United States, who tend to share this cultural feature, and immigrants may begin valuing individualism since they have an affinity for the culture. The gospel communicator should consider mixing the approach. Although it might remain possible for someone to

change their cultural values and say they appreciate individualism, a person's original culture often persists within their thinking.

Smiling

This code represents the indulgent culture in the Hofstede model. The indulgent culture remains more carefree and tends to enjoy life without worry for the future. On the other hand, the restrained culture tends to become suspicious when others smile. Therefore, since this multicultural group generally responded as indulgent, gospel communication could address other issues related to an indulgent culture such as sexual norms or saving for the future. Notably, the African American participant noted the possibility of answering differently if he was not in the military. For example, the participant noted that leisure was less important because of the military, which suggests a restrained outlook, though the subject answered the "smiling" code as indulgent. It may be possible for a person to shift in certain areas given one's environment and not perfectly align with a specific categorization.

Values

The values code notes in each case where subjects discussed their various values, which included a wide range of values as might be expected when interviewing several people using an informal methodology. However, culturally diverse participants repeatedly used the words "honesty" and "integrity." As a result, gospel speech should include discussion of values from the perspective of the Christian message. Some values may be both biblically important and culturally important, while others may only be culturally important but not biblical. Gospel speech should remain sensitive to these potentially complex dynamics.

Language Barrier

The language barrier may seem insurmountable at times. One Chinese respondent succinctly characterized the struggle with the language barrier:

Speaker 4: Its, that's the what culture. It just depends my language and my language skill. If I have a strong English skill, I'm not shy. I just go straight I can talk with anyone. I don't care often or not often. I just talk and see, watching and just learn how I do next time. #00:23:32-8#

The gospel communicator should make space for those with lower skills in English.

Communicators can honor them by learning some of their language or providing private space to engage in smaller groups. Any strategy that helps build language confidence can provide enough room for an individual to engage with the Christian message.

The Project's Contribution to Ministry

This project contributes to ministry in areas that experience high rates of ethnic and cultural blending by providing the gospel communicator both a methodology for understanding a target multicultural audience for gospel presentation as well as a practical example of how to apply Kerygmatic Cultural Deconstruction in southeast Renton. Churches tend to remain culturally specific and therefore frequently miss the opportunity to reach a wider audience. Certain ethnic groups continue to be unreached in neighborhoods across the United States, including the group of participants for this project.

I used HyperResearch software and its Theory Builder function to assemble a conclusion directly from the transcripts, which provides my contribution to ministry.⁹

⁹ HyperResearch, "HyperResearch 4.0.2 Released," Researchware Inc., accessed January 25, 2019, <http://www.researchware.com>.

The details from the Theory Builder¹⁰ are in Appendix F and included here. First, I had to make a few assumptions including:

1. Message contextualization is necessary for communication.
2. Culturally-specific issues should be treated with care.
3. People are proud of their culture.

The codes and frequencies found in the Frequency Report¹¹ indicate several suggestions for multicultural kerygmatic speech. When sharing the message of Jesus in a multicultural setting, speakers should practice the following.

1. The message should use a wide variety of soteriological metaphors frequently.
2. The church should eliminate language barriers that prevent clear communication and create feelings of isolation leading to a rejection of the gospel.
3. The message should teach loosely prescribed gender roles and gender equity since this is a wide cultural feature.
4. The church and its message should be careful to maintain order in its organization and style.
5. The message should emphasize a high moral position.
6. The message should maintain a careful mix of Western individualism and Asian face cultures.
7. The message should address issues of surrounding an indulgent society.
8. The message should include values-based teaching.

My contribution to ministry is the above list as a set of best practices for communicating the gospel among multicultural settings in southeast Renton based on the frequency of each topic across the interviews conducted. These best practices should not contextualize the gospel in such a way that the gospel presentation becomes syncretistic, but I assert that Christians must stand on the never changing Word of God (Heb 13:8) and consistently communicate an accurate gospel message. These best practices should only augment the style through which the message is communicated and offer the seeker a

¹⁰ See Appendix F, “Theory Builder.”

¹¹ See Appendix G, “Frequency Report.”

message style that facilitates an undeniable encounter with Jesus Christ. With these perspectives in place, this project has contributed a method for communicating the gospel with multicultural groups.

CHAPTER 5: PROJECT SUMMARY

Introduction

This project explored the factors relevant to multicultural gospel communication providing several outcomes driven by the analysis of the transcripts from interviews conducted across four ethnic groups (Filipino, Chinese, African-American and Caucasian). The instrument used to interview the subjects was driven by a biblical analysis of Pauline speeches in Acts and developed a particular scheme through which the answers to questions in the interviews were scored for frequency across each interview.

The evaluation of the project includes keys to project effectiveness as well as keys to project improvement. In the keys to project effectiveness, the data relies heavily upon interdisciplinary research using models from a variety of disciplines providing the project a broad perspective. However, in the keys to project improvement I note how several additional items could have improved the results including: analyzing linguistic patterns more closely, widely interviewing ethnicities in the city of Renton beyond Filipinos, Chinese, African-Americans and Caucasians, exploring the politics of immigration more closely and finding a way to include minors and illegal immigrants into the study.

In the implications of the project section, I describe how multicultural gospel communication is possible providing several factors including: understanding felt needs, deconstructing elements of culture for better understanding and a personal passion for the multicultural environment on part of the gospel communicator.

Next, in the recommendations for multicultural gospel communicators I offer three items that should enable more successful communication, including a best practices list, skill development and border-crossing.

Finally, future study could include the study of linguistic patterns in interview analysis, deeper study into the interaction between Christian culture in the United States and its interaction with migration, and additional practical strategies that would help facilitate increasingly effect communication in multicultural environments.

Evaluation of the Project

Keys to Project Effectiveness

This project relied heavily upon several elements, which included establishing a biblical foundation for multicultural gospel communication, the quality of evaluative models used to develop the Kerygmic Cultural Deconstruction scheme, and the rich resources provided through the community and participants themselves. Each aspect proved key in developing various aspects of the final conclusions. The biblical foundation grounded the overall approach in the Pauline speeches in Acts, which ultimately provided the elements of the instrument used to interview the subjects. The evaluative models supplied the structure, which drove the analysis of the transcripts, and the participants willingly offered personal details of their life experiences, without which this research would not have been possible.

Three areas stand out as key factors in the success and effectiveness of this project. These include the basis for the project established in the biblical text, the grounding of the project in interdisciplinary research, and the established relationships with participants, who provided in-depth interviews for the research.

The Biblical Text

While the biblical text provides a standard basis for a Doctor of Ministry project, the success of this project rested not on using Scripture as a proof for a concept but more as a testbed for applying an approach. Conventional wisdom tends to discourage communicating the gospel in a culturally blended audience. This project began with the assumption, however, that effective gospel communication remains possible in such a setting.

Through research and the development of a deconstructive scheme, I examined narratives in Scripture to construct a “what-if” scenario. In this way, the Scripture narratives provided a valuable first step toward identifying a way to effectively communicate the gospel to a multicultural audience. The Apostle Paul’s speeches serve as a type of template for multicultural gospel communication. The Scripture narratives suggest that simultaneous multicultural gospel communication might indeed remain possible.

The biblical foundation proved vitally important to this project not only because it established the theology and practice of speech-making in Scripture, but because it also illustrated the application of the Kergymatic Cultural Deconstruction (KCD) scheme to three different speeches in Acts (Psidian Antioch, Lystra, and Athens). In applying the scheme, I was then able to identify common themes among each of the cultures Paul encountered, which may prove useful in ministering to multicultural environments. The KCD scheme included the disquieting experience, amorphous zones, concept of beyondness, phenomenological trigger, soteriological metaphor, second faith, thickness of cultural borders, and Hofstede’s cultural typology.

In applying the scheme to the speeches in Acts, I discovered that each culture demonstrated certain characteristics. In the process of examining each narrative and subsequently creating a theoretical multicultural environment from these three Pauline speeches, novelty emerged as a strong theme. The people to whom Paul ministered reacted to novel experiences or novel information in their processing of gospel communication. For example, the miracle in Lystra constituted a novel experience, something they did not experience regularly.

Unfortunately, in all three speeches, no widely sustained acceptance of Paul's message occurred, although the text reports some receptivity to the gospel. With regard to Hofstede, certain elements of each city's culture seemed to point toward a few common features: power distance seemed high in all cases; uncertainty avoidance appeared moderate to high; masculinity was high, and the speech settings lean toward long-term time orientation. On the other hand, some differences proved prominent. Each speech illustrates distinctly different phenomenological triggers. For example, while the trigger consists of a miracle in Lystra, the trigger in Pisidian Antioch is the connection of the Jesus story to Messianic prophesy. Applying the KCD to the three speeches given in Pisidian Antioch, Lystra, and Athens proved critical to the project as it demonstrated how the Apostle Paul adjusted his communication in culturally different groups.

Additionally, the biblical text reveals the use of four distinct soteriological metaphors: substitution, sacrifice, power, and reconciliation. Each speech illustrates how the cultures substantially differ in response to soteriological metaphors—a key finding that proved highly relevant to the field project. The Athenians responded to a mix of the substitution and power metaphors while the Psidian Antioch Jews responded to the sacrifice metaphor. Each group also possessed differing concepts of second faith. The

Jewish audience saw Jesus as a political messiah while the Lystrans sought favors to manipulate daily life, and the Athenians remained consumed with materialism and social position. Finally, the Hofstede culture types includes one honor culture (the Jews of Pisidian Antioch), one collective culture (the Lystrans), and one individualistic culture (the Athenians) as demonstrated in chapter 2.

The biblical analysis revealed that while many differences existed among Paul's audiences, several common points also appear, which may prove useful in crafting an approach to gospel communication in a multicultural setting. Therefore, the cultural analysis portion also adds to the effectiveness of this project as I observed how the Apostle not only sought to understand his audience but also utilized cultural features to enhance his message. Of course, he carefully remained faithful to the kerygma in the process and did not alter the content of the message. Observing this critical combination of contextualization alongside faithful kerygma proves absolutely crucial to enhancing the value of this project. On the other hand, while the findings may not justify a sustained kerygmatic speech, especially in multicultural environments that feature language barriers, the research certainly provides the questions that the preacher should ask and strive to answer in preparing the gospel message for communication in the multicultural setting.

Interdisciplinary Research

Taking an interdisciplinary approach to the research also proved vital to the effectiveness of this project. I gleaned valuable insights by examining several points of view that would enable me to effectively analyze various cultures and affirm the possibility of multicultural gospel communication. The four areas of research came from the social sciences, the corporate world, the field of psychology, and Scripture.

Research from the social sciences provided key information for understanding cultural analysis. It also yielded relevant definitions of culture and illustrated whether it remains appropriate to compare and contrast cultures. In particular, the discussion in chapter 3 regarding cultural equivalence and stereotyping allowed me to view each interview as consisting of individual cultural perspectives, which provided a basis for comparison without drawing value distinctions of “good” or “bad.” Without this groundwork, one may be tempted to say that one culture is qualitatively superior to another. Instead, it became significant for this research to subject all human culture to the rule of Christ. In fact, at some level, kerygmatic speech would be worthless without the understanding that Christian values surpass human cultural assumptions. Further, research from the corporate world proved as valuable as the works studied from the social sciences. The research of Insead’s Erin Meyer supplied the Meyer Culture Map, providing an additional framework for understanding the outcomes of this project and the intersectionality of cultures as observed in Paul’s speeches.¹

The field of psychology offered some clues as well, especially as it pertains to the stress experienced by immigration families, which quickly surfaced in the interviews. Participants discussed difficulties adapting to the culture, fear of supporting themselves due to the lack of confidence in finding gainful employment, and the struggle with the English language. Their body language and interactions in the group interviews revealed issues of low self-esteem and possible health impacts, which likely remain common among all immigrant groups. This confirmed that the gospel communicator must address

¹ See Appendix J, “Meyer’s Culture Map.” For more information about Insead, see <https://www.insead.edu>. In Appendix J, I briefly analyze Filipino, Chinese, African American, and Caucasian cultures through Meyer’s list of cultural dynamics to help illustrate the similarities and differences between each culture. Although this exercise did not prove or disprove any theory, it did affirm the complex nature of culture and multiculturalism.

these felt-needs in the multicultural setting. Had I not utilized psychological research, I may have missed understanding immigrants' daily stress and identifying what remains important in multicultural communication.

Relationships

The final key to project effectiveness consisted of the prior relationships I had with the participants. These relationships enabled me to interview the participants at length because they already trusted me. Without these prior relationships, it would have been unlikely that I would have had quality interviews that would have yielded such useful information. Few people would have willingly been as transparent about their faith journey without knowing their interviewer.

In selecting participants to interview, I followed the primary demographics of the church that I pastor, which allowed me to more readily understand how to effectively communicate the gospel message in the multicultural setting. It remained important to find participants among the people I know as I wanted to move from concept to application. While I researched and developed a conceptual understanding of a process that makes multicultural communication possible, I desired to also make a real and positive difference in the lives of those whom I studied. Therefore, the results of this project remain directly grounded in the act of real-time gospel communication. This approach was not simply theoretical; it is practical and evident.

Further, having social capital with the participants combined with my aptitude for cultural learning provided a common set of experiences that allowed us to enjoy a level of blended understanding. Because participants felt safe with me, I was able to easily get them to share extensively about their lives. They sensed my authenticity, which provided a depth of conversation that might not have otherwise occurred.

Keys to Project Improvement

Four significant items stand out as areas for project improvement. These include the limited set of ethnic minorities included in the study, the lack of study into specific linguistic patterns, the lack of understanding of how politics impacts perceptions of gospel communicators, and the exclusion of two populations originally intended for study.

Additional Ethnicities

I did not randomly select ethnicities to participate in this project. Instead, as previously noted, I selected them in part for their relationships they already had with me. However, the geographic area in which I live has other large ethnic groups that I did not include such as Vietnamese, Indians, and Hispanics. These groups have a significant presence in southeast Renton, and effective gospel communication must take their cultural characteristics into account. However, including other ethnicities in this project would have made the research and subsequent analysis overly complex. Therefore, I limited the project to four cultural groups since they constitute a majority of the ethnic relationships in which I engage in my personal ministry. That said, reaching the greater southeast Renton community requires additional study of at least three more cultural groups for effective multicultural gospel communication including Vietnamese, Hispanics and Indians (South Asians).

To have a broader survey of additional ethnic groups, the project would have benefited from incorporating a more traditional ethnography, which would include only one in-depth interview per ethnic group. Doing this would have eliminated the dynamic of the focus group and, potentially, additional responses, assuming that no two individuals remain identical in any given ethnic group. However, I could have modified

the research design and selection process to include the missing ethnicities in the target geographic area. By limiting the scope the way I did, though, I achieved more in-depth interviews. Still, adjustments to the rationale as well as some methodology could have yielded additional ethnic groups and improved the project, making the results more widely applicable to ministry in southeast Renton.

Linguistic Patterns

Linguistic patterns differ among cultures. For example, Chinese people sometimes say “yes” when they are thinking “no.” The Chinese typically view saying “yes” as a way of being polite in a confrontation or as a way of avoiding embarrassment. Americans, however, may view this as a form of dishonesty.² Linguistic pattern differences also include how people assign meaning to vocabulary. When a Pentecostal Caucasian uses the word “saved,” the Pentecostal uses the word in a specific way, which not only refers to a person’s relationship with God but also speaks to one’s buy-in of a set of behavioral standards and likely membership in a new cultural community. However, the word “saved” holds none of these meanings for Filipino Catholics. They view “saved” or “born-again” as words with negative connotations, and they avoid groups who use that language to describe their faith. The study of communicating the gospel to the multicultural audience would benefit from understanding the differences and similarities in the use of language among ethnic and cultural groups.

Because I did not include the study of linguistic elements, I may not have fully captured the meanings behind each of the interviews. A study of this may have revealed

² Jeremy Chambers, Robin Aspman-O’Callaghan, and Rob Roughly, “Engaging Students through Building Trust,” (presentation, CityU Spring Faculty Development Conference, City University of Seattle, March 28, 2018).

issues that go deeper than vocabulary, such as participants' misunderstandings of complex and nuanced aspects of culture. Because people speak in linguistic patterns, they learn from others, and people tend to communicate using assumed meaning. For example, when the African American participant described an experience with the police, he both included and excluded certain elements of that experience. The way this participant learned how to express thought and communicate the experience is filtered by memory and experience. Of course, culture also greatly impacts language, which likely affects memories. Ultimately, including a study of linguistics would have likely yielded a greater understanding of the interviewees and their responses.

Politics of Migration

In the current political environment, President Trump has heightened the awareness of issues surrounding immigration. The divisiveness over immigration in the United States is felt by documented and undocumented immigrants alike. Further, undocumented immigrants are currently living with heightened fear about their future. Regardless of one's opinions on this subject, immigrants speak of feeling marginalized and unwelcome when they see gospel communicators endorsing the Trump administration's approach over issues related to immigration. Extreme and harsh political viewpoints communicate a hard and uncaring image of the gospel in the eyes of some immigrants dealing with these conditions. Communicating the gospel in the multicultural context requires studying how political beliefs affect effective gospel communication.

Although I had mentioned how political beliefs impact gospel communication, this project may have benefited from more research on the topic. Several participants had referred to this issue, both within and outside the context of this study. Further, my secondary research revealed that this issue may have tangible impacts on multicultural

gospel communication. However, available literature on this subject appears lacking. Had I performed more research into how immigrants perceive gospel communicators and their politics, I may have yielded some significant results. That said, the space constraints for this project forced me to limit the scope in such a way that I could only provide a brief treatment of this topic.

Excluded Groups

To accommodate the problem I encountered in getting consent from minors and undocumented immigrations, I had to exclude these two groups from my research. Because I have numerous relationships with both documented and undocumented immigrants, which span the entire spectrum of age, this project would have benefited from including them. Including data from their responses would have significantly improved the analysis of these four cultures, resulting in a better understanding of how to provide holistic ministry in southeast Renton, Washington.

Several possibilities exist for addressing the problem of getting their consent. I could have changed my approach and explained the project differently, which may have yielded one or two more participants. I could have also restructured the data gathering methodology into a written questionnaire, which might have been more acceptable to the participants. Another possibility would have been to use a gatekeeper to access these potential subjects. I could have asked a Hispanic pastor or someone else with more social capital to influence the subjects to participate. Though I gathered significant data that provided usable recommendations, including minors and undocumented immigrants might have further enriched the results of this project.

Implications of the Project

The implications of this project grew more profound than I had first anticipated. Initially, I sought to identify points of common interest between ethnic groups that I could use to more effectively communicate the gospel. However, by the end of the project, I realized that effective gospel communication for multicultural audiences requires something much deeper than simple common touch points. The Holy Spirit drives people toward the gospel, and the gospel communicator relies on faith while obeying the Great Commission.

Still, experience reveals that the minister can become more skilled at sharing the gospel, though unique and challenging experiences with God occur within that intimate space between the person and God. In other words, I assume that God draws the person to himself. Therefore, while gospel communicators should desire to give God their best and work hard to develop skills, my conclusions and recommendations make me ultimately realize that I, as a gospel communicator, am not the source of an experience with God—only God is the source of an experience with God.

Nevertheless, this project demonstrates the possibility of improving one's skill in communicating the gospel in the multicultural context. While this project did not generalize the research to outline a useful communication technique for any given context, it did illustrate an approach for understanding the unique characteristics of one's ministry target community. Equipped with the right tools, the communicator may deconstruct elements of a culture to recognize similarities and differences to other cultures and determine the best approach for sharing the gospel message. Through cultural deconstruction, the communicator can identify and leverage key aspects of the culture to fulfill the Great Commission. Further, the communicator who uses a

typological approach for understanding a culture should grow more aware of an audience's perspective of God and the Christian religion, which should decrease miscommunication. Finally, such a deep study of a culture for the sake of the gospel can increase the communicator's admiration and respect for other people groups, which lays the foundation for building genuine relationships with others.

This project also demonstrates that effective multicultural gospel communication requires certain characteristics within the minister. The multicultural communicator must remain a cultural border crosser, someone who demonstrates intellectual curiosity about others and the way they think and live their lives. The cultural border crosser must have a sense of adventure and remain willing to experience relationships that may, at times, take the person out their comfort zone. The cultural border crosser must also be a thought leader and relationship builder, while endeavoring to help others see past their own experiences. Effective multicultural gospel communication needs perceptive and sensitive individuals with experience, people called and anointed for such ministry, those who truly love others to whom God calls them.

Recommendations for Multicultural Gospel Communicators

In view of the whole project, gospel communicators should provide several opportunities to seekers of a relationship with God within in the multicultural environment. First, they should incorporate several best practices into their preparation to communicate including: a clear understanding of proper soteriological metaphors for each culture, eliminating language barriers, teaching loosely prescribed gender roles and gender equity, maintaining order in organization and style, emphasizing a high moral position, maintaining a careful mix of Western individualism and Asian face cultures,

addressing issues surrounding an indulgent society and including values-based teaching. These points of preparation for the gospel communicator are indicated in the transcripts developed from the interviews.

Second, gospel communicators should develop their skills by practicing and continuous learning. Part of this continuous learning should include the recognition that no two people are alike, and that cultural analysis is not a matter of stereotyping. Rather, such analysis provides a wide view to manage one's understanding of a group. Therefore, in order to facilitate a clear gospel message, the communicator must realize every person is unique and different as created by God. Furthermore, the gospel must never be compromised. The goal is to contextualize the message so that the message is clearly heard, however gospel communicators must not change the content of the message to the point where it is inappropriately blended with potentially false beliefs held by a target population. The communicator must be careful to not present a syncretistic gospel message.

Finally, gospel communicators in the multicultural environment must be border-crossers. They must be able and willing to move across cultural boundaries easily and frequently. In fact, they should love other cultures such that they admire many factors in other cultures they find helpful and beautiful. In recognizing culture, we affirm people since culture may be closely held. With these three recommendations for multicultural gospel communicators (best practices, skill development, and border-crossing) made clear, I will offer recommendations for future study and conclude.

Recommendations for Future Study

Further opportunities for study include the research of linguistic patterns as it pertains to gospel communication and the dynamics between memory and the encoding

of memory through the use of language and culture. Such research should examine how a given culture uses vocabulary, assigns meaning, modifies words within certain social interactions, and recalls the significance of life events. Linguistic research also should include a study of the syntax used by different ethnic groups as they engage in English. The researcher would then layer these issues surrounding linguistic patterns inside the field of multicultural gospel communication, which would likely yield valuable insights for future gospel communicators.

In addition, research should also examine how the wider culture interacts with issues related to migration, especially undocumented immigrants. Special attention should be paid to how a gospel communicator's politics influences the multicultural audience's image of the gospel and the Church. Study could also examine how gospel communicators' political views on immigration impact minors and their long-term receptivity to the gospel. A related area of study would examine how political viewpoints affect others' understanding of the Church's role in defending the powerless in society. The intersection of faith, politics, and migration remains a growing field of study in the literature.

Future study could also determine the effectiveness of practical strategies for multicultural gospel communication. Such research would use the best practices mentioned in this project to formulate a group strategy for this type of communication. Research would further expand and refine this list of strategies. Such study could potentially find strategies that could be adapted for other populations.

Conclusion

Multicultural gospel communication remains possible within certain bounds. First, language differences act as a barrier to communication, but they are not completely

insurmountable. Gospel communicators must understand that language, communication style, learning, and memory and a host of other issues create noise in the multicultural communication environment, potentially hindering understanding of the gospel. In addition, the communicator must also understand that personal goals, hopes, and aspirations also influence the reception of the message, as do family, friends, and perceptions of other cultures as well as one's own culture of origin. All these factors may substantially distort the gospel communicator's intended meaning.

The solution to these challenges remains remarkably simple, however. First, just as the Apostle Paul demonstrated, listening to felt-needs provides a basis for contextualizing the message. Second, deconstructing elements of the various cultures in play allows the communicator to establish bridges between cultures. Third, the communicator must have a personal passion for both the message as well as a love for other cultures such that the communicator becomes a border crosser. If gospel communicators can master these three elements, they can drastically increase their ability to effectively present the message of Jesus in a multicultural environment.

APPENDIX A: INTERVIEW WITH CHINESE PARTICIPANTS

Speaker 1: The first question is this: tell me about a recent experience that bothered you that you still think about. So it could be any kind. It doesn't have to be religious, academic. It could be just any experience at all that bothered you and you still think about from time to time. #00:00:49-0#

Speaker 5: I have injury from my head. Always headache, so that bothers me. I always take medication. That's why I feel awful. Uncomfortable. #00:01:10-0#

Speaker 1: So do you feel because you have that headache, do you feel angry at the Army? #00:01:14-9#

Speaker 5: No angry at the Army. I think that injury for my head so I always feel some headache so I feel uncomfortable so I take medication. I think in my experience it's everywhere especially on trip. #00:01:49-3# #00:01:50-4#

Speaker 1: It must be frustrating. #00:01:47-6#

Speaker 2: Yes, that's right. Anyway, the medication is the solution for everything. #00:01:56-7#

Speaker 1: How about you ((speaker 4))? Something that bothers you? #00:02:04-5#

Speaker 5: Worry about the green card always. Why wait so long! #00:02:22-8#

Speaker 1: The green card. #00:02:27-0#

Speaker 4: Also, I worry about finding job. Maybe I have no enough confidence. Sometimes when I tell reason why in English I have no confidence. Enough confidence. I think I need to more practice and go outside and have more time talk with someone in English. #00:03:03-1#

Speaker 1: Well, I understand you pretty good. #00:03:08-5#

Speaker 4: Still need practice. #00:03:12-8#

Speaker 1: Okay, okay. How about you ((speaker 2))? #00:03:14-8#

Speaker 2: The one thing I really want to do that I cannot do for now. I really want to go back China to see my mom, visit my family. You know, Asian culture, we always put our family on the first. But for the reason this is tough for consensus right now I cannot go back, so I hope I could go back to visit my family next year. I miss my mom so much. I haven't been go back for three years now. #00:03:42-1#

Speaker 1: Oh, has it been three years? You know, for Mona, the longest we went was for 7 years before we went to the Philippines, so I know how that feels. How about you, ((speaker 3))? What is something that kind of bothers you? #00:03:59-2#

Speaker 3: I think the things bother me is like those vocabulary things for that hardware store so you got tons of so many different products, so you have what is this and what is that and it uses how to compare those things. So it's kind of tough. Because compared to those kids grow up in the US here, we are just international students here in the US and we just learn business course. Not like those local brand or those local things. #00:04:53-0#

Speaker 1: It's true. It's all new. #00:04:55-1#

Speaker 3: Yeah, it's a new area. #00:04:57-4#

Speaker 1: Right, right. Good. So the next question is: Tell me about people from other cultures that you interact with regularly. So who are they? What are some of the interactions? Are you comfortable or uncomfortable with it? Just kind of in general terms, people who you have interaction with regularly that are not Chinese. #00:05:26-0#

#00:05:27-7#

Speaker 2: I think most of my friends are Asians from either Korea or Japan. It was actually, I mean my coworkers were Americans or some Asian Americans or black people. But I feel comfortable when I talk with them, but through some of the cultural stuff I don't really understand. They're talking about like some TV show they watch or there are some things that happen during their childhood, but I don't understand at all. So the student has a cultural barrier. But for the rest of the things about work, yeah, it's okay, it can go well. #00:06:01-3#

Speaker 1: Do you think that inhibits you from being able? Because you have those differences, does that inhibit you from connecting? And then, if you were able to connect a little bit better you would be able to quickly more understand and be more efficient on the job? Or do you think that really makes any difference? #00:06:20-3#

Speaker 2: I don't think that matters, yeah, because work is work and it is different. But there's one thing I learned. Because, you know, in Asian cultures, especially for girls, we like to touch each other. We like to hands by hands. We like shoulders by shoulders. But here, you cannot express this thing too much with your friend. You always have to keep a distance with your friend. #00:06:38-1#

Speaker 1: I need my space! #00:06:40-6#

Speaker 2: Yeah, don't touch me. #00:06:44-5#

Speaker 1: Yeah, personal space is different for sure. I see when I travel in Asia, I am very uncomfortable because of the personal space. #00:06:54-1#

Speaker 5: Yes. #00:06:54-3#

Speaker 2: Oh, yeah. People like to get very close to each other. #00:06:55-6#

Speaker 1: But I know that, so I'll be okay. #00:06:59-1#

Speaker 5: Since a long time stay here and go back to China, some boy, man to man, hold together. Ahh, it's horrible. I feel ... I'm not gay. Just a long time I stay here, so if I just go back home some time, it is like unfit. The time is two week or three week is fine. #00:07:35-8#

Speaker 1: Do you think you have personally changed? #00:07:36-2#

Speaker 5: Yes, it is really obvious. #00:07:41-8#

Speaker 1: Yeah, but you think though you could change quickly. #00:07:46-0#

Speaker 5: But I understand. Yes, about one week, you know, jet lag is past. I would adjust. #00:07:56-9#

Speaker 1: Yeah, that jet lag thing, oh man! How about you, ((speaker 3)), what about other cultures do you interact with regularly? #00:08:17-1#

Speaker 3: Most of them were from Asian countries maybe some from Africa. #00:08:24-6#

Speaker 1: Like at school? #00:08:28-1#

Speaker 3: Yeah, like school. And some native Americans as well. #00:08:35-2#

Speaker 1: I'm curious, I'm always curious about the Africans because they are so different than anybody that's out there. I'm wondering like at the university level. You are educated and sensitive to these kinds of things, do you find it easier there? Even Caucasians at City University, is it easier to understand them than the guy in the store in

Olympia? Even the guys in the store in Olympia is no problem, yeah, no big deal, I get 'em. #00:09:08-7#

Speaker 3: I can understand both level, but for the African guys, sometimes the accent is the biggest problem understand them, when they are talking about that. When their English is not a problem, the educational level is okay for me, I can understand them and their cultures. #00:09:30-9#

Speaker 1: Yeah, how about you, ((speaker 4))? People from other cultures. #00:09:39-7#

Speaker 4: American culture? #00:09:40-1#

Speaker 1: American culture, yeah. #00:09:41-7#

Speaker 4: American culture, I went some American and meet see hello and say hi to me and I also want to say more, but I don't know how to respond. So I just say hello and when someone want talk more with me, I don't know. I am not familiar American culture so I don't know what should I say and we should often or often. So it's all discouraging task. #00:10:19-2#

Speaker 1: Yeah, does that make you feel isolated from other people like it's hard to make friends, I mean, not Chinese friends obviously, that would be easy. Because of that it would be harder to make friends of a different culture. #00:10:36-3#

Speaker 4: Yes, and I think the problem is my listening. Sometimes I don't understand how someone speak fast. I can't catch every word. I'm just ... #00:10:58-3#

Speaker 1: I think you're pretty good, but I could see speaking fast. I could talk to Koreans in Korean, but when they start talking fast, I have a problem too. I could understand that. Asians just like to talk fast! #00:11:18-2#

Speaker 3: Same here. #00:11:20-1#

Speaker 1: Exactly! #00:11:22-9#

Speaker 2: Can I add one more thing because when ((speaker 4)), when we were speaking about, "Hey, how are you?" It's like the first time I say "how are you" I want to say something, "Oh, I'm not really good. I feel something bad." But in American culture you have to say, "Oh, pretty good!" And "Awesome!" Really? I don't buy that. #00:11:43-9#

Speaker 5: Yeah, that is a really different culture. We always say, "Hi, I'm fine." "Fine." But they just lost a lot of money in the stock market And they just turn their face and ((expletive)). You know that mean? Is a hypocrite. #00:12:18-7#

Speaker 1: But in my culture, we are not really asking, "How are you?" It's a greeting. #00:12:29-4#

Speaker 2: Yeah, it's a greeting word. #00:12:33-5#

Speaker 5: But it's just hi. It mean nothing. Just hi. #00:12:38-0#

Speaker 2: But that's the same as ni hao ma? Right? It's the same? #00:12:40-1#

All laughing...

Speaker 3: Just like in China it's like, "Long time no see." #00:12:43-6#

Speaker 5: Just say hi. It mean nothing. ((Expletive)). #00:12:52-6#

Speaker 2: That's true, but in Asian culture, if you ask somebody "how are you" we are going to start a conversation. #00:12:59-5#

Speaker 3: Yeah. #00:12:59-0#

Speaker 2: We're gonna sit down and have a coffee or tea and talk about ourselves and talk about our life, what's going on. There is something struggle. But here, it's hi, hi, hi, okay bye. So superficial. #00:13:12-0#

Speaker 1: Yeah, I think you are right. There is that expectation of superficiality. We don't really want to know. #00:13:21-7#

Speaker 2: Don't bother me. My life is so hard too, so don't bother me. Just give me some positive energy to cheer me up. #00:13:32-2#

Speaker 5: Right, right, positive energy. Give me a good grade even if you didn't like ((expletive)). #00:13:43-6#

All: Laughing #00:13:46-9#

Speaker 1: Alright, so the next one is about how you view or how you adapt to other cultures. So here is a question. Tell me about how you feel when you are surrounded by others, so like your emotions, that kind of stuff, when you are surrounded by people who are not from your own culture. So I have a couple of sub-questions. Do you feel like you understand the people around you, or do you feel like you are around a bunch of other people that you just, I really don't understand what is going on around here! Or I guess to add to that, do you think you could figure it out, so you are not too bothered by it?

#00:14:36-1#

Speaker 3: I think it depends on their topic in which area or which field they are talking about. Are that those knowledge you are familiar with or just they're talking about something you really don't understand or know. #00:14:50-4#

Speaker 1: So then it's more ... would that be more vocabulary base because you don't know the vocabulary, or would it be more the subject? #00:15:01-7#

Speaker 3: Subject, yeah, subject. #00:15:03-9#

Speaker 1: Even if you spoke the language just fine it would just be ... #00:15:06-4#

Speaker 3: Maybe you can follow their topic, yeah, you don't understand. You just smile but you don't really understand that one. #00:15:18-7#

Speaker 1: Okay, that's an interesting point you make, ((speaker 3)), because in American culture we don't nod our head. So if we don't understand we ask, "What are you talking about"? But I've noticed in Chinese culture they just ... ((speaker gestures)) #00:15:34-4#

Speaker 5: Yes, right. #00:15:41-2#

Speaker 1: So as a speaker, you don't know if they understand or not. #00:15:44-2#

Speaker 3: Yeah, because in our education from high school or all those teachers they always want students to understand or follow the teacher what they are saying so you have to nod your head and they are like, okay the student is focused. #00:16:02-1#

Speaker 1: Yeah, but see, in American culture, if we don't understand we will say so. I mean that's a big, not 100% of the time, of course. #00:16:13-7#

Speaker 3: But I mean in a casual like in the diner or something when they are talking to something and you don't understand and you don't want to bother them, and you just don't know. But in class it is okay that you ask a question that they don't know this error can be run. #00:16:32-7#

Speaker 1: Yeah, I think that's a big difference. What do you think, ((speaker 2))? #00:16:42-1#

Speaker 2: Umm, I think it depends on the group because I really sticking along with Asian Americans and Asians. I could find a lot of the commonalities. Like us, Asian Americans we share a lot of things together, so we have a lot of topics to talk about it. But with white people, I don't know. Even there is some food, the kind of different areas.

The topics are different. Their interests are different, and their upbringing are different, so it's kind of hard to catch up. #00:17:13-5#

Speaker 1: Yeah, it's true. Do you feel like from that comment it makes me think like you have to catch up so you are always the one trying to be their friend? Whereas they're not trying to understand you and they are expecting you to come to them rather than for them to come to you. #00:17:31-6#

Speaker 2: Yeah, because I'm here. I am the alien. I am the foreigner. It's supposed to be me to catch up to them and not their ... you know. #00:17:37-6#

Speaker 3: But I mean, in China, we can like try to understand those foreigners from other countries help them understand that it's ... #00:17:47-9#

Speaker 2: Yeah, right, right, right. Because back in China, the Chinese are so willing to help the foreigners adapt to their life in China. But here, we have to adapt ourselves to the culture. #00:17:58-2#

Speaker 3: Yeah, totally opposite. #00:17:57-3#

Speaker 1: So it's the opposite. #00:17:59-4#

Speaker 2: Yeah, it's the opposite. #00:18:02-1#

Speaker 1: Ah, that's interesting. I didn't ever think of that. #00:18:03-2#
#00:18:04-5#

Speaker 2: We're like, "Hey, is there anything we can help? Do you understand what we are saying? But in here, you have to, that's my responsibility. I have to catch up. If I don't understand I have to understand your terminology, your vocabulary, and all the things. I have to catch up. Like something they're like talking about TV shows and I haven't watched it, I have to back to check Netflix and put it on my list because I want to have a conversation with you. Yeah, but most of the time ... #00:18:31-9#

#00:18:33-8#

Speaker 1: So would you agree with this statement: Whether it is true or not, that is your perception. That's your ... so you could have, say somebody like me, I would think I would like to know about you. But I totally get it. There are probably tons of other people; I'm strange, I'm unusual. But whether it's true or not, you are still going to think that way because that's the cultural expectation. Would you say that? #00:19:04-2#

Speaker 2: That's a part of my assumption and also part of the reaction that during the conversation it's oh they just talk about it. I feel like sometimes I'm isolated in some way. Maybe that's just my personal feeling, I don't know. But I talk to Chinese people working in a white people culture. It's kind of hard to fit themselves into having a conversation with them because work is work. #00:19:25-9#

Speaker 1: I see that in the hardware store a lot too because those guys are, at that level, they are totally uneducated, right? And so like Bobby or Aaron or some of those guys, it's like we are trying to do things and we know the right things to do but trying to get them past the cultural barrier and get them to do the right business thing. It's often times more than just a cultural barrier. It is the business, I think. And a cultural barrier is not just being Asian versus Caucasian. There's another cultural barrier and there is a culture in education versus people who are not educated. So there is a whole other. #00:20:09-2#

All: Yeah #00:20:09-9#

Speaker 1: There is more than one thing going on. #00:20:13-4#

Speaker 3: That one, more like the things you are talking about is the area you are familiar with. If you are the expert in this area, they will follow you and do as you say. #00:20:25-9#

Speaker 2: Yep, but I feel like more educated people are more care about the other people's feelings. #00:20:28-5#

Speaker 1: It seems like that to me too. #00:20:30-7#

Speaker 2: Yeah, I think so. #00:20:31-7#

Speaker 1: How about you ((speaker 4))? What do you think? Let me ask a different question though. Do you feel threatened? Say you are in another culture surrounded by a lot of Caucasian people. Do you feel like if you make a mistake they are going to judge you, or if you say something wrong they won't like you anymore? Do you feel threatened? I guess that's the question. #00:21:14-8#

Speaker 4: Yes. #00:21:25-1#

Speaker 1: How do you cope with it? #00:21:28-9#

Speaker 4: Be quiet and watching and listening what they say. I think what I should do, but before I talk, I will listen and see what they will do, what they will say. In this setting, what shall I do? As my personality, I think most of the time I tend to be quiet. #00:22:16-1#

Speaker 1: Yeah, so you are not going to go into a room and lead out in conversation. You are not going to be the first person to speak anyway. #00:22:24-5#

Speaker 4: Yeah. #00:22:25-5#

Speaker 1: Even if you felt like your English was really good and you know American culture, still, you are not going to be the first person to talk. #00:22:32-1#

Speaker 4: No, if my English is very good, no. I just go over there and say hi and ask what you talk about. I want join you. #00:22:44-1#

Speaker 1: So in a group of Chinese? You are like, "HEY ((SPEAKER 2))!! How is it going?" Or are you still reserved? #00:22:52-2#

Speaker 4: It's, that's the what culture. It just depends my language and my language skill. If I have a strong English skill, I'm not shy. I just go straight. I can talk with anyone. I don't care often or not often. I just talk and see, watching and just learn how I do next time. #00:23:32-8#

Speaker 1: So it's still the language barrier. #00:23:37-1#

Speaker 3: Yeah. #00:23:37-9#

Speaker 4: I am an open mind. It's just my personality. I fear some laugh at me, ooh. #00:23:52-5#

Speaker 3: It's just a lack of confidence. #00:23:52-8#

Speaker 2: Yeah, I think it's just lack of confidence. They look down ... #00:23:54-1#

Speaker 1: So the people I interviewed yesterday, they are Caucasian, but they work with a lot of Hispanics, a lot of Mexicans, and a lot of Vietnamese. And so the language barrier is a huge barrier. Yeah, it's really big. Alright, ((speaker 5)), let me ask you, this will be the last question for this section. What about change? What do you feel about change? When the change comes, do you feel worried, threatened, or do you panic? Or change is just no problem? I do change all the time. No big deal. How do you see change? #00:24:45-5#

Speaker 5: I think the change. For example, this trip go around beach and the people there feel nervous like Afghanistan like PTSD. #00:25:10-5#

Speaker 1: Really? #00:25:11-5# #00:25:12-6#

Speaker 5: I feel that is not a safety place. If you want to go, you go. I drive my vehicle back, catch up. But I tell her that is not safety place. I feel very nervous and you know I want to defend myself. That feel. And that feel is Chicago. I still have that one.

Even here we go to see a star and I not go there. I go to Sears Tower to first level and waiting for her. And also I have that feel. I feel that place is not safety, so I just want to try to find to defend myself. #00:26:21-0#

Speaker 1: And you think that comes from your experience in the Army with PTSD? #00:26:26-4#

Speaker 5: Yes, yes. #00:26:26-6#

Speaker 1: Did you go to the Willis Tower, right? Did you go on the one where you stand out on the window? #00:26:38-4#

Speaker 4: No, because I have to stand in a long line and have no enough time stay there. #00:26:44-7#

Speaker 1: ((laughing)) Okay, okay. Me and my son, Timmy, we went to the Sears Tower. At the very, very top, they have this room and it is all glass and you step out and the floor is glass so you look straight down ... yeah! Alright, so I'm going to talk a little bit more about spirituality for a few minutes. So the first question is: tell me about your experience with God. And the sub questions are: Do you believe in God? Why or why not? If not, what would it take for you to believe in God? What would be the thing that you would have to experience or understand or whatever? So just your general comments about your experience with God. Anybody can go first. #00:27:39-1#

Speaker 5: I will go first. I think it is that the trip I think it all way and that is the God near. He is just like I stay in the US 18 years and God is always surround me. You know ((speaker 4)) and I go Colorado and that is almost accident. The cops say just little bit touch another vehicle. And it only it okay, okay fine. And that's just already have that "x" in the door. That rental car have a problem the door. And I touch here. They say, "no problem, I still have that one. You don't worry about that." And that cop come here say this is tiny accident. If you have some question, you call me. Just like nothing happen. But that is really happen but she said nothing happened. So I think it is God. #00:28:59-9#

Speaker 1: Taking care ... #00:29:02-3#

Speaker 5: Yeah, take care of me. And also we go this trip and almost twenty thousand miles and that very long. Everything even wait, fine. Calm the water, the weather, everything we perfect come back. No problem. Everything is perfect. I think it is just like I was a bad time in the US, I was sorrow. I was sick and I lie down on the ground. I find everything he make everything my life. Last night I told ((speaker 4)), since God, I find God. He was always with me. #00:30:11-2#

Speaker 1: How about you, ((speaker 4)), what do you think about God? #00:30:16-3#

Speaker 4: I believe God always be with us because before we go travel, ((speaker 5)) always imposed some opinion on me and I feel not comfortable and I feel some blood pressure on me. And I hope I have some confidence, some freedom, and to do what I want to do, especially I want to go out find job because I am shy. I need to go outside to talk someone. I need to practice in English that ((speaker 5)) disagree some what I want to do. So I pray, say to God, "Please help me change to ((speaker 5)) mind." Then, since come to. #00:31:23-6#

Speaker 1: Really? #00:31:24-4#

Speaker 4: Yeah, yeah, that my feeling because God help me. That is important to me because I'm new here. I need to adopt a new environment and everything, so I think I need some support, me. Whatever, so I think I shades opinion to me. His opinion more important to me. So I hope my husband supports me and believe me and more opposite,

not negative. I like positive. I don't like negative. I like see everything positive side, not negative side, but sometimes say opposite, so. #00:32:36-4#

Speaker 1: Husbands and wives have disagreements sometimes. My wife and I do too. ((Speaker 3)) and ((speaker 2)), they never disagree! ((Laughing)) How about you ((speaker 2)), what do you think about God? #00:33:01-1#

Speaker 2: Ahhhh, it's kind of hard to say because I was born in China. You know, in the south was the town in China, we don't have this Christian environment when I was growing up. Even we don't have the church. The first time I went to church I think it was in 2007 or 2008. So it was in Shanghai and my friends were inviting me, "Hey, it's Christmas, do you want to go to church and see something?" I was like, "Okay, I wanna see." So it was ... #00:33:34-5#

Speaker 1: See what it is all about? #00:33:33-8#

Speaker 2: Yeah, what it's all about. And people were lighting the candles and it was so pretty. That just my initial impression about the church. It was pretty and beautiful. And they give people food, so ... #00:33:42-8#

Speaker 1: Yeah, so it's perfect: food! #00:33:45-8#

Speaker 2: I mean that's it. And I don't have any friends who are Christians in China. Yeah, the most people there is atheist, you know. They're ... there is something there. Yeah, so I don't know. I'm still learning. I'm still the baby. I'm making my baby step. #00:34:02-7#

Speaker 1: Yeah, that's okay. I think that's probably true for a lot of Chinese people because it's not very, it's so different from the way that you were. #00:34:13-6#

Speaker 2: Right, and we don't have this accessibility to the Bibles or to the God, so we don't have this. #00:34:21-8#

Speaker 1: Yeah true. How about you ((speaker 3))? #00:34:23-8#

Speaker 3: The first image of Christian for me was not so good. I mean, the first time I met him. I don't know if he was pastor or just a guy who believe in God who was when I was in my bachelor. And the day there was really heavy rain outside and the guy with a huge umbrella sitting in the rain. And he say, like, "Hey boy, stop." And I just stand in the rain and he with the umbrella. And like, "Do you want to learn from God?" I was like what the ...? #00:35:06-3#

Speaker 1: What is this? #00:35:05-9#

Speaker 3: Yeah, I stand in the heavy rain and he was in umbrella standing in front of me. #00:35:10-7#

Speaker 1: And he didn't ask you to come into the ... ha! #00:35:12-1#

Speaker 3: No, and he stopped me, and he say, "Do you believe in God?" Or something like that. #00:35:17-8#

Speaker 1: Are you serious? #00:35:18-7#

Speaker 3: I was like, "Go away." #00:35:21-3#

Speaker 1: Some people! #00:35:23-2#

Speaker 3: Yeah, that's pretty lame. I always thought for those Chinese guys learn Christian like those few knowledge or they believe in God, probably more than half of them think the God in different way compared to like American churches. #00:35:46-7#

Speaker 2: It's different, yeah. #00:35:45-8#

Speaker 3: Because the first time we went to a Chinese church in Seattle area there's people like, "I believe in God because Jesus was reborn and I want to reborn like God." #00:36:00-5#

Speaker 1: Ahhhh, okay. #00:36:01-7#

Speaker 3: And I was like, “Seriously?” #00:36:02-9#

Speaker 1: Okay, okay. #00:36:07-3#

Speaker 2: I guess they have their personal purpose in believing in God.
#00:36:14-5#

Speaker 3: Yeah, they get something from the God, so they get something from the God. Not just like oh God deeply in my mind I believe in God. So that’s kind of weird for me the first couple of times. #00:36:24-7#

Speaker 2: I think so. I think there are some stress in China maybe from older generation. I guess my parents would say, “Oh, that’s your way to make money.” They try to get you into there to make money for that you have to donate or something because ... #00:36:40-4#

Speaker 1: So there is this skepticism because they think it is corrupt?
#00:36:43-5#

Speaker 2: I guess so. #00:36:43-9#

Speaker 3: Yeah, because Buddhism in China. That I mean not it is maybe 90% of them they put, “Hey, you know ...” we call it “put it in your pocket.” Hey, for example, God give you this. #00:37:05-8#

Speaker 2: You have to give me \$10. #00:37:06-8#

Speaker 3: Yeah, you need to give me \$10. #00:37:09-5#

Speaker 1: So there is a lot of pressure to give. #00:37:13-0#

Speaker 3: Yeah, I mean the fraud or spam stuff in China happens and people always think like they gonna take advantage of me, so I’m not believe those guys.
#00:37:24-2#

Speaker 1: I see. That makes sense. I can see that. #00:37:24-5#

Speaker 2: And also politics. The communist is also the way. #00:37:32-7#

Speaker 3: That the main reasons. #00:37:35-5#

Speaker 1: Yeah, you know, that is unfortunate. There is still, by the way, corruption in the United States. It’s not just in China, but it’s all over. #00:37:42-8#

Speaker 2: Yeah, I guess maybe there is even some of the Chinese. They think if you’re a Christian maybe crazy. One of my coworker I think I don’t know if she is still a Christian, but back at that time 10 years ago she was a Christian. #00:37:56-4#

Speaker 1: In China. #00:37:57-3#

Speaker 2: In China. I mean, she was so lonely. #00:38:00-7#

Speaker 1: Ohhh, because of that she didn’t have any friends. #00:38:03-5#

Speaker 2: Yeah, and also she wants to find her soul mate also Christian.
#00:38:08-6#

Speaker 1: Oh. Yeah, yeah. #00:38:09-7#

Speaker 2: I mean it is so hard to find a Christian in China. I don’t know if she is still single. #00:38:16-4#

Speaker 1: Yeah, right. That’s too sad. Alright, so let me, the Bible communicates through metaphor. Do you know metaphor ((speaker 4))? So I have a question and I have four different metaphors. So just I believe this one, this one, this one, whatever they might be, okay? And I’ll just mark them down as we go. So the first one is: Do you see God as a judge, a father, holy, or the Almighty? ((Repeat)) #00:39:13-2#

Speaker 3: So what’s the last one? #00:39:13-9#

Speaker 1: Almighty means “all-powerful”. #00:39:15-6#

Speaker 2: Yeah, he’s got all the power. #00:39:16-9#

Speaker 5: For me, Father. #00:39:24-0#

Speaker 3: I think for me maybe holy. #00:39:30-5#

Speaker 2: I don't know because I ... probably a judge. #00:39:34-3#

Speaker 1: Judge? Okay, that's okay. #00:39:38-9#

Speaker 3: That's because you studied law. #00:39:39-4#

Speaker 1: Yeah, because you studied law. That's a good point! In Western culture, we typically see God this way. #00:39:49-6#

Speaker 2: Okay. #00:39:51-6#

Speaker 1: I'm trying to find out what you personally believe. It doesn't matter what anybody else believes. And then, do you see humans? Do you see people as servants, children, worshippers, or subject to spiritual forces? #00:40:14-6#

Speaker 5: For what? #00:40:18-0#

Speaker 1: People. #00:40:19-8#

Speaker 5: Worshippers. #00:40:44-0#

Speaker 1: Worshippers? #00:40:46-9#

Speaker 2: Gosh, I'm so debating children and servants. #00:40:54-6#

Speaker 1: They are close right? #00:40:56-5#

Speaker 3: Yeah, I think part of them might be servants and part of them might be children. #00:41:01-7#

Speaker 1: Which one would you lean more? #00:41:06-5#

Speaker 3: I mean at the beginning of the human start of 5,000 years. I mean, maybe the beginning we are servant. And the long history we are probably children. #00:41:21-9#

Speaker 1: How about today? #00:41:23-5#

Speaker 3: Maybe children I think. #00:41:26-4#

Speaker 2: I don't know. It feels like the children is more intimate. They have this intimacy with God. But servants have a hierarchy, but I don't know because I believe that all the humans are equal so I want to do the children. #00:41:38-7#

Speaker 1: That's okay. Do you see sin as breaking the law, rebellion, defilement (so something is holy and then it is not holy anymore), so defilement, or unfaithful. Unfaithfulness. Oh, ((speaker 4)), where were you on this one?

Speaker 4: Children. #00:42:06-6#

Speaker 1: Oh children, okay. #00:42:09-4#

Speaker 5: That next is the ...? #00:42:12-1#

Speaker 1: Sin, as breaking the law, rebellion, defilement or unfaithfulness? #00:42:24-9#

Speaker 5: Break the law, what the law? You know, just like, if people, you know, say they killed different religion the people, it's the follow the law, right? #00:42:58-1#

Speaker 1: Sure, right, that's true. #00:42:58-9#

Speaker 5: So if they didn't have sin, they feel nothing and they go to heaven have some virgin, 72 virgins. #00:43:10-3#

Speaker 1: Yeah, Islam, right? #00:43:12-9#

Speaker 5: Yeah, yeah, yeah. That's a different kind of expression for the law, you know? Yeah, that's a whole totally ridiculous law. That is evil, right? So how can you to think about that break the law? What that means, he didn't, you know. I mean if that law is just like regular, like people, that's a kind of range, I think this break the law is right. You killed the people you to pay the reasons. #00:43:51-7#

Speaker 1: So the Bible uses all of these actually, so it's how you look at it. #00:43:58-3#

Speaker 5: I think the break the law. #00:44:00-4#

Speaker 1: Okay, yep, that's good. #00:44:03-3#

Speaker 5: My experience for this breaking the law. #00:44:10-4#

Speaker 1: What do you think, ((speaker 4))? #00:44:13-3#

Speaker 4: Breaking the law. #00:44:14-7#

Speaker 1: Breaking the law? #00:44:15-7#

Speaker 3: Same here. #00:44:19-3#

Speaker 1: Same? #00:44:19-3#

Speaker 3: Yeah, because I think the law from the God, breaking the law is a thing, so ... #00:44:27-3#

Speaker 2: I think it's the second one because breaking the law is going to get punishment. But then God loves everyone, so I think it's rebellion like, "Hey, you still have some space for improvement." You can still be a good person. #00:44:45-1#

Speaker 1: Yeah, you can get forgiveness. #00:44:45-7#

Speaker 5: Yes, I understand your experience. #00:44:47-3#

Speaker 2: Yeah, you can get forgiveness. #00:44:47-1#

Speaker 1: Okay, so do you see the results of sin as punishment, shame, destruction or curse? #00:44:57-6#

Speaker 2: Oh my God! #00:44:58-7#

Speaker 4: No, no, not curse. #00:45:01-5#

Speaker 1: So the result of sin is ((repeat)) #00:45:13-6#

Speaker 3: I think it is punishment. #00:45:14-3#

Speaker 5: Punishment. I'm sure. #00:45:16-6#

Speaker 4: Punishment. #00:45:18-0#

Speaker 2: Oh my God! Ahhhh. #00:45:20-9#

Speaker 5: You're different, right? #00:45:21-9#

Speaker 1: That's okay. #00:45:26-5#

Speaker 2: Uhhh, shame? #00:45:30-9#

Speaker 1: Sure. #00:45:32-5#

Speaker 5: It's okay. It's those. That is fine. #00:45:37-0#

Speaker 1: It's totally fine. Do you see the solution to sin, the solution, as payment for the penalty, appeasing God's wrath (or anger), cleansing or deliverance? #00:45:56-7#

Speaker 5: Either one the pay ... #00:45:59-6#

Speaker 1: The payment for the penalty? #00:46:01-0#

Speaker 5: Yeah, payment for penalty. #00:46:02-7#

Speaker 2: Could you please be more specific? #00:46:06-0#

Speaker 1: Yeah, so like, sin because it is dirty, sin would make a spot. So the spot is the result and then in order to make it right again you have to wash it so it cleans the ... #00:46:18-0#

Speaker 2: Oh okay. #00:46:19-8#

Speaker 1: So cleansing. #00:46:25-4#

Speaker 4: What mean deliverance? #00:46:27-4#

Speaker 5: Deliverance. #00:46:28-8#

Speaker 1: Deliverance? #00:46:29-4#

Speaker 4: No, no, I ask what it mean. #00:46:32-2#

Speaker 1: Oh, like today I talked about Exodus, so the people were delivered. Well, it's just like you order a pizza. I'll do it this way. You order a pizza right and the

pizza boy delivers a pizza to your house. But instead of pizza, God is delivering you out of the bad situation. #00:46:55-1#

Speaker 4: Okay. #00:46:55-8#

Speaker 1: And he is delivering you to a good situation. #00:46:58-1#

Speaker 3: So means you don't have to do anything just God help you to ...

#00:47:03-6#

Speaker 1: You just, yeah, God is the one who does "it," yeah, correct.

#00:47:08-9#

Speaker 4: Cleaning. #00:47:11-5#

Speaker 1: Okay. #00:47:15-8#

Speaker 3: For me, I think it is payment for the qualifications. #00:47:24-3#

Speaker 1: Alright that's cool. #00:47:26-0#

Speaker 2: That's so harsh. I am debating now. I was debating those two.

#00:47:35-1#

Speaker 1: These two here? #00:47:35-8#

Speaker 2: Yeah. #00:47:36-4#

Speaker 5: Yeah, deliverance is you can explain. Yes, I think that is right if you get the same God will deliver it, some stuff give you. #00:47:51-0#

Speaker 1: But cleansing is not wrong either. It's just how you personally view it. You are not looking for what is right. You're not looking for a right answer. It is what you are viewing it as. #00:47:59-9#

Speaker 2: Okay, because I'm just feeling this is like progress. Like this is step one and this is step two. Just get rid of the things and then deliver you to a good position, good situation. #00:48:07-7#

Speaker 5: Whatever you want think. #00:48:09-4#

Speaker 3: How about a payment. #00:48:11-8#

Speaker 1: How about this ((speaker 2)). I'll like this ... and I'll give you two. Alright, do you see Christ as a substitution for your penalty, so Jesus takes your penalty so you don't have to? A mediator between you and God, so he is the one who brings you and God together. And then a sacrifice and a victor or a champion? Victorious?

#00:48:40-8#

Speaker 3: I'm gonna choose the second one. Mediator. #00:48:50-9#

Speaker 5: Yeah, I think second one. Choose. Shang di. Yesu. ((More Chinese to ((speaker 4)) explaining.)) #00:49:24-5#

Speaker 4: I choose 2, mediator. #00:49:31-2#

Speaker 3: Ah, different one. #00:49:31-5#

Speaker 5: Yeah! Always different! #00:49:35-1#

Speaker 4: Always different. #00:49:34-7#

Speaker 5: I think you can sacrifice. #00:49:41-8#

Speaker 3: Or you can know creative is. #00:49:47-0#

Speaker 2: Because I feel like first one and the third one is like overlapped.

#00:49:57-2#

Speaker 1: First one and third one? #00:49:55-3#

Speaker 2: They are something like overlapped because you are like substitute but also like sacrifice. #00:50:00-6#

Speaker 1: Correct, but there is some overlap in all of them. #00:50:05-7#

Speaker 2: Right, okay. Sacrifice for what? Can I ask? #00:50:12-4#

Speaker 1: Ahh, a sacrifice is to appease God's wrath. So the sacrifice is like the payment. What is the question here? How do you see Christ? Yeah, so because we violate God's wrath, so that's the payment for the penalty like the fine or the ... #00:50:36-1#

Speaker 2: So it's like the first one? #00:50:37-4#

Speaker 1: Ahh, yes, similarly, but in this case is what we are saying is that this is the image of a courtroom, so now instead of you getting the sentence. #00:50:52-2#

Speaker 2: The penalty. #00:50:52-5#

Speaker 1: Right, instead of it being ((speaker 4)) out, now Christ comes in and says, "Okay, I'll take it now." In this case, it's the idea of just a sacrifice for sin. They are similar. You are right they are very, very similar. #00:51:05-5#

Speaker 3: Just pick one. #00:51:09-7#

Speaker 1: I could go both ways. #00:51:10-9#

Speaker 2: Oh no, oh no, let me think. #00:51:13-4#

Speaker 1: Okay, okay. #00:51:14-5#

Speaker 5: Always close. Always. #00:51:17-9#

Speaker 2: No, no, no because I feel it so unfair because Christ is gonna take it for me so I don't wanna ... #00:51:24-3#

Speaker 1: It is unfair. It is a foregone conclusion that it is unfair. Unfairness is not the question. #00:51:31-5#

Speaker 2: Okay. #00:51:30-5#

Speaker 1: Fairness is not the question. Yeah, it is unfair. #00:51:37-0#

Speaker 2: It is scary. #00:51:37-5#

Speaker 5: Difficult. #00:51:38-1#

Speaker 2: Yeah, it's very difficult. #00:51:41-5#

Speaker 1: But not so much this one and that one? #00:51:43-6#

Speaker 2: Definitely not the last one. #00:51:45-9#

Speaker 1: Not this one. Not so much that one, maybe a little. #00:51:50-1#

Speaker 2: Yeah, maybe a little. #00:51:49-9#

Speaker 1: But more likely these two. #00:51:51-4#

Speaker 2: Yeah, I guess so yeah. #00:51:53-1#

Speaker 1: Okay, that's good enough. That's okay. That's alright. So salvation. Do you see salvation as acquittal? #00:52:01-7#

Speaker 2: What is the mean for that? #00:52:04-1#

Speaker 1: That means that you are pardoned. That you are instead of your punishment the judge goes, "Okay, you don't have to serve your punishment." So that's a legal term, acquittal. Harmony between you and God. Purification. And then liberation and blessing. #00:52:36-0#

Speaker 2: Last one. I choose the last one. #00:52:37-2#

Speaker 1: Okay, alright. #00:52:38-0#

Speaker 4: Me too. #00:52:39-1#

Speaker 1: Okay #00:52:40-9#

Speaker 3: Ah, yeah ... ((all laughing)) #00:52:51-5#

Speaker 5: Try three. That the purification. #00:53:01-2#

Speaker 3: First one. #00:53:02-7#

Speaker 1: Okay, do you see the image of salvation as a courtroom, adoption, offering and baptism and then redemption from slavery, that's what we talked about in my sermon today. #00:53:28-5#

Speaker 5: I think offering. #00:53:40-6#

Speaker 1: Or redemption from slavery? #00:53:47-3#

Speaker 1: ((conversation in Chinese)) #00:54:06-7# Actually ((speaker 3)) is pretty consistent here, just one or two over here, but he is pretty consistent. I'm trying you know, I'm not trying to throw the results off or anything. I'm just noticing that. #00:54:23-4#

Speaker 3: I'm thinking the first one and the last one.

Speaker 1: This one or that one? What about you, ((speaker 4))? What do you think? #00:54:53-4#

Speaker 2: I'm the last one? Probably the cour ... #00:55:11-8#

Speaker 1: The courtroom? #00:55:10-9#

Speaker 2: The courtroom and the. . #00:55:15-3#

Speaker 1: Okay. Which one more? #00:55:20-6#

Speaker 2: I feel like this is step one and this is step two. #00:55:26-0#

Speaker 5: Always two! #00:55:20-2#

Speaker 3: Yeah, maybe step one and step two. #00:55:24-6#

Speaker 2: Why would you follow me? #00:55:26-6#

Speaker 3: No, no, this one. #00:55:28-2#

Speaker 2: I mean you have things. God judged you and he offer you this opportunity. #00:55:35-9#

Speaker 1: Okay, we can go a little faster. So give me two of your highest values in life. What are the two things that are the most important to you: values or morals or ethics. The two most important things. #00:55:54-2#

Speaker 2: Integrity. #00:55:54-5#

Speaker 3: What? #00:55:56-3#

Speaker 1: Integrity? #00:55:54-6#

Speaker 2: Mmmm #00:55:57-5#

Speaker 1: Okay. #00:55:58-9#

Speaker 5: Yeah, I think so. #00:56:02-2#

Speaker 1: Okay. Your top two morals or values. #00:56:14-0#

Speaker 5: And loyalty. #00:56:15-0#

Speaker 1: Loyalty. #00:56:16-0#

Speaker 5: Mmmm #00:56:19-7#

Speaker 3: Go Army. #00:56:18-9#

Speaker 1: Uh huh. #00:56:20-3#

Speaker 5: I got two already, right? #00:56:34-5#

Speaker 1: Yep #00:56:36-2#

Speaker 2: There are so many things in my mind and I am trying to prioritize. #00:56:40-0#

Speaker 3: Food. #00:56:42-2#

Speaker 1: Food? Ha! How about you ((speaker 4))? What's your values? Top two. #00:56:53-2#

Speaker 4: Faithful. ((Discussion in Chinese)) Integrity, the same as the first one. Kindness. #00:57:22-3#

Speaker 1: Mmmmm. How about you ((speaker 3))? #00:57:30-9#

Speaker 4: Kindness. #00:57:57-1#

Speaker 2: Can I say love? #00:57:59-7#

Speaker 1: Yeah. #00:58:01-1#

Speaker 4: Love? #00:58:02-0#

Speaker 2: Yeah, love your family ... #00:58:03-5#

Speaker 5: That's good. That's love. #00:58:08-5#

Speaker 1: Hold on, hold on ... no, I can't remember ((Jeremy writing in Chinese the word, "love")). ((speaker 3)), two. #00:58:29-4#

Speaker 3: Integrity and love. #00:58:30-4#

Speaker 1: Okay #00:58:37-0#

Speaker 2: What did he say? #00:58:34-3#

Speaker 5: Integrity. Same. #00:58:39-4#

Speaker 1: Alright. What obstacles, just name on obstacle that you have had to overcome to experience another culture. #00:58:51-0#

Speaker 2: Hmmmm. Just one? #00:58:56-3#

Speaker 1: Just one. Umm, do you have two? #00:58:58-3#

Speaker 2: Not really, I'm just thinking. #00:59:03-0#

Speaker 5: Age. #00:59:22-7#

Speaker 1: Age? The older you get it is a little harder. That's true. That's true. #00:59:33-9#

Speaker 5: The ???way say you old you have nothing. You young you have everything. Yeah? #00:59:52-7#

Speaker 1: Everything is ahead of you. #00:59:58-8#

Speaker 3: I think probably the knowledge. I mean like in the US the industry is totally different. I mean if you are a farmer, it is kind of hard to live here. #01:00:16-1#

Speaker 1: Yeah true, so like finding the right fit? Like fitting in the right spot. #01:00:26-3#

Speaker 3: Yeah. #01:00:34-7#

Speaker 2: Adequate. You are social adequate? #01:00:49-4#

Speaker 1: Socially adequate? #01:00:56-1#

Speaker 2: Me? #01:01:00-6#

Speaker 5: Nothing. #01:01:07-8#

Speaker 3: Food. #01:01:14-1#

Speaker 5: Superwoman. #01:01:18-9#

Speaker 2: Me. Okay, I'm just gonna say the language barrier. #01:01:18-9#

Speaker 1: Okay, it's a big one. No doubt it's a big one. #01:01:18-9#

Speaker 5: You should say space ... ((Chinese)) #01:01:33-3#

Speaker 2: This is a lot. #01:01:42-6#

Speaker 1: So the last one is eight points that would describe your culture. So this is developed by a PhD guy. The first one is power distance and what they mean is that some people have high power and some people have low power. And so where are decisions made? So in your culture, is it the people with high power are making all the decisions and you maybe don't feel comfortable because it is the people with high power who should make all the decisions. Or in a low power distance culture, you feel fine making a decision even if it is the right thing to do. I can make a decision no problem. #01:02:16-8#

Speaker 2: What's the contest? I mean family situation? #01:02:17-5#

Speaker 1: Actually, it can be any context. They studied it on a wide range of contexts. #01:02:26-6#

Speaker 2: Because it can be different. #01:02:28-0#

Speaker 1: Can it? Like? #01:02:29-9#

Speaker 2: Because my experience can be different because in my family everybody is equal. #01:02:34-9#

Speaker 3: Just follow you. No, no, not equal. Not equal. #01:02:40-3#

Speaker 5: Ah, yes that's right. Because it's just simple. #01:02:43-2#

Speaker 2: Because if we're gonna make decision my mom, my dad and I, we're gonna vote. #01:02:47-7#

Speaker 1: Really? #01:02:48-7#

Speaker 2: Yeah. #01:02:49-1#

Speaker 1: Okay, so home ... #01:02:51-7#

Speaker 3: Your decision means everyone's decision. #01:02:54-4#

Speaker 1: So home is low. What about work? #01:03:00-6#

Speaker 2: High. Yeah, high, from the top. #01:03:02-7#

Speaker 1: Work is high. How about you ((speaker 4))? #01:03:08-1#

Speaker 4: Home. Home is high, work is high. #01:03:12-4#

Speaker 1: Everything is high. The one in charge makes the decision. Okay. #01:03:19-8#

Speaker 5: You wanna power distance, right? For family? #01:03:26-5#

Speaker 1: For whatever. In your experience is it different? Family is different than work?

Speaker 5: I think it is high power to represent #01:03:55-0#

Speaker 1: Everything? That is a military culture too. What about you ((speaker 3))? #01:03:54-2#

Speaker 2: High? Everything high. #01:03:59-2#

Speaker 3: Yes, for my family it is. #01:04:00-5#

Speaker 5: What think of you? You know, military stuff. #01:04:08-1#

Speaker 1: It's true. Okay, so the next one is uncertainty avoidance. So do you find that you have to plan everything or you just go. Hey, let's go have a good time! No plan, you just go. #01:04:21-7#

Speaker 2: Live in the moment. Just go. #01:04:27-2#

Speaker 4: I want to answer question. I just want you repeat two answer question. #01:04:46-7#

Speaker 1: Yeah, so do you find that you have to plan everything carefully? #01:04:51-0#

Speaker 4: Oh, plan everything carefully! #01:04:57-3#

Speaker 1: Okay! Alright! You're a planner! #01:04:59-1#

Speaker 5: Yeah, me too. #01:05:00-6#

Speaker 4: No! I'm planner. No, no, no. #01:05:03-9#

Speaker 3: That's why your family ... #01:05:03-7#

Speaker 1: Oh, you don't agree? #01:05:04-2#

Speaker 4: No, no, no. #01:05:08-2#

Speaker 5: No, no, no, I explain. #01:05:09-9#

Speaker 4: I am planner! #01:05:13-5#

Speaker 5: Hey ((speaker 4)), I ask you this trip, what you lose? Nothing right? #01:05:23-4#

Speaker 1: Maybe, you know what ((speaker 5)), maybe it's in different areas of life? #01:05:27-5#

Speaker 5: I think of everything there. #01:05:30-2#

Speaker 4: No, he always do many things without thinking much. I am ... see.
#01:05:41-6#

Speaker 5: You are totally ... #01:05:44-9#

Speaker 1: How about you ((speaker 3))? #01:05:46-5#

Speaker 3: I mean, most time just go. #01:05:48-4#

Speaker 1: Just go, yeah, okay. #01:05:49-8#

Speaker 2: But I like to make the plan in a high level, like long term goal. What's the one like five years or three years. #01:05:58-0#

Speaker 5: Yeah, I make everything ... She say, "Oh, you have to put ice. We don't have ice. No, I just get them and put them inside, right?" #01:06:15-5#

Speaker 1: Alright, let me ask this one. This is individualism. What's more important to you? Pick one. The opportunity and freedom to do things your own way? Harmony in groups and the team? Or your reputation? #01:06:32-7#

Speaker 2: Oh my God! It's so hard. #01:06:34-1#

Speaker 5: First one. #01:06:35-9#

Speaker 1: First one? #01:06:36-7#

Speaker 5: Yeah, first one. #01:06:37-9#

Speaker 1: ((repeat)) #01:06:47-4#

Speaker 5: That's not first one. That one. Oh, sorry. #01:06:55-3#

Speaker 4: I think you, you are the first one. Yah, yah, yah you're first one. I'm a second one. #01:07:11-1#

Speaker 1: Or your reputation is the third one. #01:07:18-7#

Speaker 2: I like to do something my way but without disrupting others' life. I still care about other peoples' feeling. #01:07:27-3#

Speaker 1: Yeah, that's fair. That's fair. I mean, it's not like you ignore the team, but if I had my preference I'd rather like to do things my way. #01:07:41-4#

Speaker 2: It depends. #01:07:44-7#

Speaker 1: It depends on what it is? #01:07:46-2#

Speaker 2: Yeah. #01:07:46-0#

Speaker 1: So okay, I'll go ((speaker 2)) on the first one and half-((speaker 2)) on the second one. #01:07:51-0#

Speaker 2: ((laughing)) I also care about my reputation. #01:07:55-7#

Speaker 1: And then half ((speaker 2)) on the third one. So we have two ((speaker 2))s, right? #01:08:01-8#

Speaker 5: I think on the second one I need. #01:08:07-8#

Speaker 4: Nooooo! No, you're not. #01:08:10-9#

Speaker 5: Yes, I'm the second one. #01:08:13-2#

Speaker 4: No, you're not. #01:08:12-3#

Speaker 1: Alright ((speaker 3)), which one? #01:08:17-5#

Speaker 2: The first one. #01:08:20-3#

Speaker 3: If I'm fully confident in something, I'd like to do the first one.
#01:08:25-6#

Speaker 2: Yeah, you have the first one. #01:08:27-0#

Speaker 1: Yeah, alright. So we're getting close. We are almost done. So you have to choose. So we are talking about indulgence. So indulgent or restrained. So I'm gonna say both and just pick one: the first thing that comes to your mind. So higher percentage of happy people in society or lower percentage of happy people in society?
#01:08:55-8#

Speaker 5: Lower people. #01:09:00-0#

Speaker 1: ((speaker 2)), ((speaker 5)). So higher? More happy people or less happy people in society. #01:09:09-8#

Speaker 5: I think less. #01:09:12-7#

Speaker 4: Why? #01:09:15-3#

Speaker 1: So does that mean you're more? #01:09:20-8#

Speaker 5: She object my opinion. #01:09:25-3#

Speaker 4: Translate for me. More. #01:09:53-8#

Speaker 1: ((speaker 3))? #01:09:53-8#

Speaker 3: More. #01:09:56-0#

Speaker 1: More? Alright. The perception that you have control in your life or the perception that you have no control over your life. #01:10:04-5#

Speaker 2: Can I do half and half? #01:10:05-4#

Speaker 1: Sure. Sure. That just means you are not sure. #01:10:12-4#

Speaker 2: Yeah, there are so many uncertainties in the future. So I don't know. #01:10:20-0#

Speaker 1: I think because you just said that, that you are on this side. There are so many uncertainties so I can't know. #01:10:29-4#

Speaker 2: But I believe if I do my best at least I can achieve something and make progress. So I don't know. So I'm the same half and half. #01:10:40-1#

Speaker 1: Alright. I'm gonna go like this then. Alright, ((speaker 3)). Control, no control? #01:10:49-9#

Speaker 3: Control. #01:10:53-7#

Speaker 1: Control? #01:10:56-8#

Speaker 4: Me too. #01:10:59-6#

Speaker 5: Control. #01:11:03-0#

Speaker 1: Leisure is highly important, or work is highly important? #01:11:07-6#

Speaker 2: Work. #01:11:11-6#

Speaker 5: Leisure. #01:11:14-9#

((Chinese discussion)) #01:11:17-4#

Speaker 5: Oh, work, work, work. #01:11:25-8#

Speaker 2: Work, I mean it depends you know, I mean I retire. #01:11:41-1#

Speaker 5: Yeah, no work, no money, no money, retire. #01:11:43-8#

Speaker 1: No money, no food. #01:11:49-3#

Speaker 2: Yeah! #01:11:50-9#

Speaker 1: Ahh, having friends is very important or having friends is not as important. There are other things that are more important than having friends? #01:12:01-2#

Speaker 4: Have friends is important. #01:12:05-1#

Speaker 3: Me too. ((Pause)) No friends for you! #01:12:12-1#

Speaker 2: Whaaaaaah! #01:12:12-4#

Speaker 5: Yeah, I second one. #01:12:18-5#

Speaker 4: Friends is not important for you. #01:12:22-6#

Speaker 5: It depends yourself. #01:12:23-9#

Speaker 1: There's maybe more, there are other things that are more important. #01:12:27-8#

Speaker 5: Yeah. #01:12:27-6#

Speaker 2: I think family is more important for me. #01:12:29-7#

Speaker 5: That's it the family. #01:12:31-9#
 Speaker 3: That's not the question. #01:12:33-1#
 Speaker 2: I already have the prioritize family is more important than friends I think. #01:12:37-6#
 Speaker 1: Okay, okay. I'm glad we're family then. #01:12:41-0#
 Speaker 2: Yeah, I know. #01:12:44-5#
 Speaker 1: Okay, saving is very important or spending? #01:12:49-0#
 Speaker 2: Spending!! #01:12:50-6#
 #01:12:52-6#
 ((all laughing))
 Speaker 4: Me too, spending. #01:12:53-4#
 Speaker 1: Okay. #01:12:57-0#
 Speaker 4: Spending. #01:13:05-8#
 Speaker 5: Saving. #01:13:08-3#
 Speaker 1: ((speaker 3))? #01:13:08-7#
 Speaker 3: Saving. #01:13:13-8#
 Speaker 5: Saving means you have money. Spending you don't have it.
 #01:13:17-4#
 Speaker 3: Spending. #01:13:17-0#
 Speaker 2: No! Spending you already have money so you want to spend money.
 #01:13:20-2#
 Speaker 5: Depend you have saving. #01:13:21-5#
 Speaker 1: Alright. More moral discipline or less moral discipline. Like you just like to party #01:13:29-2#
 Speaker 5: Half and half. #01:13:41-5#
 Speaker 2: Yeah, I agree. Half and half. #01:13:45-4#
 Speaker 4: More or less. #01:13:58-2#
 Speaker 2: Less is more! #01:14:01-1#
 Speaker 5: Go with half half. #01:14:03-8#
 Speaker 4: More. #01:14:06-5#
 Speaker 1: More? #01:14:07-9#
 Speaker 3: Yeah, maybe more. #01:14:11-0#
 Speaker 1: Equal sharing of household tasks between husband and wife or unequal sharing? #01:14:19-0#
 Speaker 4: Unequal. #01:14:24-0#
 Speaker 5: Equal. #01:14:26-9#
 Speaker 4: The whole make money. Who make much? #01:14:42-9#
 Speaker 1: The one that's not working does all the household? #01:14:38-7#
 Speaker 5: She mean just if I make money she not make money she'll do everything. #01:14:47-7#
 Speaker 1: She'll volunteer? #01:14:48-4#
 Speaker 5: Yeah, she did everything. #01:14:50-1#
 Speaker 1: Okay. #01:14:50-3#
 Speaker 3: Never equal. #01:14:53-7#
 Speaker 1: ((speaker 3)) is never equal, okay. So gender. Gender roles. Loosely prescribed gender roles or strict gender roles. #01:15:09-0#
 Speaker 2: Loosely. #01:15:12-3#
 Speaker 4: Gender role? #01:15:16-6#

Speaker 1: Like the man does this and the women does that. #01:15:21-7#

Speaker 5: I think strict. #01:15:35-3#

Speaker 1: This is not sexuality though. This is just what the, the man works the wife stays at home for example. #01:15:53-7#

((Chinese discussion)) #01:16:01-7#

Speaker 4: Loose gender. #01:15:55-9#

Speaker 1: Okay, so less strict sexual norms or more strict sexual norms. #01:16:10-1#

Speaker 5: What that mean? #01:16:15-5#

Speaker 1: Less strict would be homosexual, transgender. More strict would be just heterosexual. #01:16:19-8#

Speaker 5: More, more, more. More #01:16:25-0#

Speaker 4: Less #01:16:24-3#

Speaker 3: More. #01:16:33-9#

Speaker 2: I'm watching you! #01:16:36-4#

Speaker 1: More? Maybe it's like if you don't care if someone else is homosexual and you don't care, it's there business. Then, that would be less. More would be like if it bothers you. #01:16:53-9#

Speaker 4: More strict. #01:16:57-0#

Speaker 1: More strict? Alright, okay. Here is a good one. That's okay. So smiling is a norm, or if somebody smile you're like, "What's the matter with you?" Smiling is like, "Hey, everybody smiling, hey, how are you doing?" Or if everyone is smiling you're like, "Hey, why are you smiling?" #01:17:19-8#

Speaker 5: What that mean? #01:17:24-1#

Speaker 1: So if somebody is smiling you suspect they are up to something. Or you suspect like, oh, maybe they're, are they talking about me, or ... #01:17:35-3#

Speaker 5: I think it's a social. #01:17:37-0#

Speaker 1: Oh yeah, I do too, but not everybody does. #01:17:40-4#

Speaker 5: That mean just social. #01:17:44-2#

Speaker 4: Smiling is good. #01:17:50-4#

Speaker 1: Alright, we are all in agreement on that one. Freedom of speech is important or freedom of speech is still important but maybe secondary to other things? #01:18:02-9#

Speaker 5: Important, speech important. #01:18:08-0#

Speaker 1: Important? Okay. Freedom of speech is the most important thing versus maybe it's secondary to security and protection or to prosperity or we'd sacrifice freedom of speech for prosperity or something else. #01:18:35-1#

Speaker 2: Ay! Maybe less important I think. Yeah, the second one. #01:18:44-5#

Speaker 4: Second one. #01:18:47-9#

Speaker 3: Second one. #01:18:50-7#

Speaker 1: Alright, last one in this section and we are almost done. Maintaining order is unimportant or maintaining order is very important. #01:19:01-8#

Speaker 2: Um, important. #01:19:04-6#

Speaker 1: Like in the nation, in the country. #01:19:08-3#

Speaker 5: Maintaining, what that? #01:19:15-5#

Speaker 1: Maintaining order in the nation is either very, very important or maintaining order in the nation is not so important. #01:19:17-6#

- Speaker 5: Important. #01:19:21-7#
- Speaker 4: Very important. #01:19:25-5#
- Speaker 2: Ugh ... not that important. #01:19:32-3#
- Speaker 3: Important. #01:19:37-1#
- Speaker 5: Order is very important. #01:19:41-6#
- Speaker 1: Okay, I have masculinity and time, the last two. Is your culture dominated by males or is it gender equal? #01:19:56-3#
- Speaker 2: Dominated by males ... #01:20:01-0#
- Speaker 4: Same. #01:20:09-3#
- Speaker 5: Same. #01:20:12-0#
- Speaker 1: Good or bad? Is it good or bad? Why? #01:20:11-9#
- Speaker 2: Bad. #01:20:12-4#
- Speaker 1: Why? #01:20:13-6#
- Speaker 3: Good. #01:20:15-8#
- Speaker 5: Good. #01:20:18-1#
- Speaker 3: Because women are so emotional sometimes. #01:20:23-6#
- Speaker 5: Yeah, right. #01:20:27-0#
- Speaker 2: Ahhh! #01:20:21-4#
- Speaker 4: I think now not good. Not bad. #01:20:27-2#
- Speaker 1: Okay it's just the way it is. There's not good and not bad about it. Okay, why? #01:20:38-9#
- Speaker 2: We have our own voice. We want to speak out. I mean, not dominated by females, but we want to be equal. I know there is the payment gap between males and females. #01:20:55-8#
- Speaker 1: Yeah. #01:20:55-3#
- Speaker 3: You mean in the US. #01:20:56-3#
- Speaker 2: Even in China. #01:20:57-9#
- Speaker 3: In China I don't think so. #01:20:59-9#
- Speaker 2: Just you don't know it. #01:21:00-8#
- Speaker 1: Okay, alright. #01:21:06-6#
- Speaker 5: That's all our opinion. #01:21:11-7#
- Speaker 1: Yeah, opinion. The last one is time. How would you describe your culture? Pragmatic, perseverance, thrift and status? Or conventional, tradition, face and stability? So pragmatic means logical. This made sense, that kind of thing. We make these decisions. We are being careful. Status is important. Conventional means like what we've always done it this way, so we always do it this way. It's our tradition. Face, saving face, because you don't want to be embarrassed and then stability. #01:21:59-7#
- Speaker 5: What do you mean dictator? #01:22:05-2#
- Speaker 1: Your, what you personally believe. #01:22:09-3#
- Speaker 2: Chinese culture? #01:22:16-4#
- Speaker 5: Our culture is dictator culture. #01:22:24-5#
- Speaker 2: Chinese culture? #01:22:27-2#
- Speaker 5: Chinese culture is dictated culture, yeah. #01:22:35-3#
- Speaker 1: Would you say it is important about being practical, status is important, thrift. #01:22:40-0#
- Speaker 5: Yes, the first one. #01:22:37-3#

Speaker 1: Or tradition, convention, saving face, stability? Stability, right, meaning it doesn't change. It is important for use to keep it the same from generation to generation. We're Chinese, you're Chinese. This is the way you act. #01:22:57-4#

Speaker 5: Okay, the second one. I see the tradition, face and stability. #01:23:03-8#

Speaker 4: Would the first ... #01:23:06-2#

Speaker 1: Pragmatic? That means it's practical meaning that you are going to do things based on logic as opposed to tradition. Tradition is not so important whatever is logical. #01:23:24-2#

Speaker 4: Ah, I choose the second one. #01:23:31-4#

Speaker 1: That's what you personally think? #01:23:34-1#

Speaker 4: Umm hmmm. #01:23:37-9#

Speaker 3: I say the first one is the US and the second one is China. #01:23:45-8#

Speaker 1: What about you? #01:23:50-7#

Speaker 5: The culture is you ask me is my culture, right? #01:23:50-8#

Speaker 1: Your personal culture, you. #01:23:54-6#

Speaker 4: Your personal culture. #01:23:51-6#

Speaker 2: Personal culture? #01:23:53-4#

Speaker 4: Your personal culture. #01:24:00-0#

Speaker 5: My personal culture is the first one. I think the China culture is the second one. My personal culture you know I like the first one like American. #01:24:23-6#

Speaker 1: What about you ((speaker 2))? #01:24:27-2#

Speaker 2: Yeah, I like the first one. #01:24:31-9#

Speaker 1: Thanks guys, you've been so helpful! That's it! #01:24:34-0#

APPENDIX B: INTERVIEW WITH AFRICAN
AMERICAN PARTICIPANT

Speaker 1: So, the first question is: tell me about a recent experience that bothered you that you still think about. Not maybe like constantly, but like time to time. #00:00:18-0#

Speaker 2: Like what is recent? A month's span? #00:00:28-7#

Speaker 1: Sure #00:00:29-5#

Speaker 2: Can it be anything? #00:00:32-4#

Speaker 1: Yeah, it can be profound or something you think is silly. It really doesn't matter. #00:00:37-7#

Speaker 2: I guess this is a silly mistake, but every day, I look at my car. I was off roading and me not thinking too well, I tried to slide around a corner, and I broke my headlight and taillight and dented the left-back panel of my car. #00:00:57-9#

Speaker 1: I see, and why does that bother you? Because it cost you money? Or you just feel stupid for doing it? #00:01:05-4#

Speaker 2: It cost me like \$350. #00:01:08-1#

Speaker 1: Oh, you already got it repaired? #00:01:09-7#

Speaker 2: Yeah, I did it myself, but it took some money. #00:01:14-1#

Speaker 1: I see. #00:01:13-5#

Speaker 2: Yeah, my bank account, it's not too happy, so every time I spend some money I just ... #00:01:17-2#

Speaker 1: Well, \$350 isn't too bad. #00:01:18-5#

Speaker 2: Not when you're making uh ... #00:01:20-2#

Speaker 1: Yeah, but it could be worse. #00:01:21-6#

Speaker 2: Yeah, it could've been worse, a lot worse. It could've broke my windshield. #00:01:24-8#

Speaker 1: True, or what was it? Sliding on the road or was it off-roading. #00:01:30-5#

Speaker 2: I slid on the road, and I lost control. Went off-road and I hit a branch/log type of mix and it just destroyed my car. #00:01:45-4#

Speaker 1: You didn't hit anybody else. #00:01:42-9#

Speaker 2: No, I didn't hit anybody else. #00:01:43-2#

Speaker 1: Cool. What else. One more thing. #00:01:49-7#

Speaker 2: Something I think about every day ... #00:02:00-6#

Speaker 1: Or frequently, anyway. #00:02:03-5#

Speaker 2: Can it be like my life in general? #00:02:19-3#

Speaker 1: Yeah. #00:02:12-1#

Speaker 2: I guess just the route I went down like in my earlier years of high school like freshman and sophomore year. I definitely wasn't hanging around the right crowd. I was trying to impress everyone else rather than trying to figure out who I was,

so and trying to figure out who I was and impressing everyone else I made a lot of bad decisions. I think about literally every day. #00:02:41-5#

Speaker 1: Those choices were that bad? #00:02:44-8#

Speaker 2: Yeah, they were bad. #00:02:46-6#

Speaker 1: Does it actually affect you, though? Or does it “haunt” you, so to speak? Or because of those choices your life is different somehow? #00:02:56-2#

Speaker 2: Yeah, because of the choices I made then, I just kind of take life for granted because I see a lot of my friends die or whatever doing this stuff I was doing. I kind of take life easy and I enjoy life a little more. #00:03:24-4#

Speaker 1: You actually had some of your friends die? #00:03:29-0#

Speaker 2: Some of the things I would rather not talk about. #00:03:25-9#

Speaker 1: As a result of those activities? #00:03:20-8#

Speaker 2: What we were doing, yeah. #00:03:34-7#

Speaker 1: That’s got to be a hard thing especially since you think, “Man, I was doing that too.” Okay, so here is the second one. There is actually eight things. I am calling the “amorphous zones,” meaning it’s not rigid. It moves around. The question is: tell me about people of other cultures you interact with on a regular basis. And the idea here is that between us and somebody else, there is this zone of similar culture and that can move around depending upon. I don’t necessarily mean Chinese food versus American food, I mean more like values although I do mean food to some extent I guess, like language and all those standard kind of things. It’s more like how this person is different than me in what they think, what they feel, how they work, or just a whole variety of topics. And that changes. It could become smaller or different depending on who we interact with or how we accept another person. So the question is (I’ll repeat): tell me about people from other cultures that you interact with regularly. What I’m looking for is who they are, where you interact with them, how different they are, how similar are they, how do you feel about them? That kind of thing in general. #00:05:19-9#

Speaker 2: Okay, I would say probably the Filipino culture versus the African American culture. It’s really the same, but it’s also really different. So like similarities. So when we’re at church ... either here when we have get-togethers, we are both really loud and excited and just happy all the time. And then like ... #00:05:48-7#

Speaker 1: Is that different than another culture that you are comparing them to? #00:05:48-7#

Speaker 2: No, but I would say Filipino culture because I am around them the most. #00:05:51-8#

Speaker 1: Ah, I see. You are just noticing that as a similarity. #00:05:58-9#

Speaker 2: Yeah, and then differences, I would probably say maybe the way we treat each other. At least in my family, African American culture in my family, if you’re not grown you get talked to a little bit disrespectful in front of everyone. #00:06:35-4#

Speaker 1: So the adults talk down to children? #00:06:39-3#

Speaker 2: Yeah, I’d say that. Made fun of. #00:06:43-8#

Speaker 1: Boss you around? #00:06:43-8#

Speaker 2: Yeah. #00:06:45-4#

Speaker 1: But you notice it’s different in Filipino culture? They don’t do that? #00:06:47-5#

Speaker 2: Or they do, but I think they do it maybe behind closed doors or it’s not as public. #00:06:52-5#

Speaker 1: I see. #00:06:54-4#

Speaker 2: African American culture and my family, it doesn't matter where you are at. You could be at the mall, a restaurant, like you can get disciplined anywhere. #00:07:03-2#

Speaker 1: Oh so is it discipline, or is it more like would you say it is harmful or they do it in a way that is positive that shapes the child? #00:07:16-1#

Speaker 2: I'd say both. It could be harmful. I don't want to say borderline mental abuse, but it can get that bad. #00:07:28-5#

Speaker 1: Depending on who maybe? #00:07:29-4#

Speaker 2: Yeah, depending on the mental status of the person, but I feel like it does form you and yeah, just forms the character and who you become and the way you take people's comments, I guess. That mentally hardens you a little bit. #00:07:56-0#

Speaker 1: Do you feel like that happened to you? #00:07:58-1#

Speaker 2: Oh yeah, whether it was from my mom, my dad, my sister, my brother, I was just always just getting like, I don't want to say hazed, but almost to that point. And I feel like with Filipino culture it's a little bit more. I can say because I can't see, but if I would guess that if it happened maybe it would be not as public as African Americans. #00:08:33-4#

Speaker 1: Why do you think they do it? #00:08:37-5#

Speaker 2: Who, African Americans? #00:08:36-3#

Speaker 1: Yeah. #00:08:36-3#

Speaker 2: I don't know. That is a question ... #00:08:40-2#

Speaker 1: You see it in other African Americans too? #00:08:41-6#

Speaker 2: Yeah, I see it a lot. I don't know why we do it. And I say "we" because I do it also. I don't know. Maybe ... #00:08:54-5#

Speaker 1: I wonder if it is because African Americans have a tendency to be kind of ... we have a phrase, "you wear your heart on your sleeve," where your emotions are out there for everybody to see. So I wonder if ... actually in my interactions with African Americans, especially with pastors, I have a few friends that are pastors, they tend to be more ready to show their emotions whereas Caucasian pastors, especially Northern European especially of English or German descent, tend to be very much more reserved. And that's evident even in the church service. #00:09:34-6#

Speaker 2: Yeah, I've seen that. African American versus Northern European, they are like ... a lot more emotional when preaching sermons. #00:09:57-7#

Speaker 1: So I wonder if that comes from the same culture facet where the emotions are just "out there" and that's just part of it. You go to Africa, and whew! Holy smokes! I see where it comes from. It's just amazing and it's ten times over in Africa. It's really something. So the next one is "beyondness." This is the idea that you are able to accept somebody else's culture. You are flexible. You don't get overly emotional and you are able to change if you see something and you think about it and it is a good thing. Some people are able to and some people are not able to. So the question I have developed from that is: Tell me how you feel when surrounded by others. So kind of the emotional part of it ... from others who are not part of your own culture. Do you feel anxious? Oh, wow, this is really interesting ... or hey, no problem. What are some of those emotions that you experience when you are in other cultural settings? #00:11:16-9#

Speaker 2: I'd say nervous at first and then I kind of just naturally just adapt to the environment and the vibe of the area. I don't know. Being around you guys' family, I don't know. I don't know. And then, maybe an hour or two later, I am just right there with you guys. I'd just say nervous at first, honestly. #00:11:42-7#

Speaker 1: It is probably different, I suppose. My culture is even different than Mona's culture in many ways. #00:11:49-4#

Speaker 2: Yeah, I'd say nervous. #00:11:55-2#

Speaker 1: My culture has that "suck it up and drive on" culture. But do you still feel that way now, because by now you've been around for a while. #00:12:12-1#

Speaker 2: Yeah, I'm just like another one of the family. I guess. I forget what party we went to. It was Mona's family's house. It was just Filipinos everywhere. I was just like, oh man. They were all just speaking Filipino. #00:12:27-7#

Speaker 1: Oh, you probably mean ((friend))'s house. Was it down in Kent? #00:12:30-4#

Speaker 2: Yeah, so I was like, oh man, I don't know anybody here. Everybody is speaking different languages. I was on tiptoes. I don't really know what is going on. And then like, their cousins started talking to me and now I feel a little bit more relaxed. #00:12:47-3#

Speaker 1: It is a little different. It can be different when they are speaking a different language, for sure. That can throw you off. It throws me off sometimes too, but you would say you adapt quickly, it sounds like? #00:13:01-6#

Speaker 2: Oh yeah, I think just from military experience you have to adapt and overcome. Just adapting is second nature for me. #00:13:16-5#

Speaker 1: So switching to faith, part of understanding how the gospel is communicated in across cultural barriers that we usually have this event in our life that we experience something. And it could be a series of events or it could be a long, drawn-out event, but an event nonetheless where we say, "ok" and we turn to God. Because of this then I'm gonna have this experience with God. So just in general terms, tell me about your experience with God and what do you think was the key event that convinced you to believe in God. #00:13:57-1#

Speaker 2: What do you mean about my experience with God? #00:13:59-1#

Speaker 1: Did God speak to you? Do you feel like maybe God is distant or is He close to you? What event caused you to realize you really need God? Did somebody talk to you specifically? Or did nobody talk to you specifically and you've had this developing relationship with God the whole time? How does it all work? #00:14:27-3#

Speaker 2: So I will start off with at probably freshman or eighth grade, I didn't see eye to eye with God. I was just doing my own thing and my mom was trying to warn me that I need to check myself, "You're going to end up like your father." My father was out of prison at the time and I was living with him. So I was seeing everything he was doing, and I was thinking I want to do just like that. I want to get all this money and I want to deal drugs, whatever it was. And so senior year I want to say November 3rd, no freshman year, I'm going to Kentridge, and it's an early Saturday morning probably like 4:00 in the morning and I hear a loud: boom, boom, boom, "FBI, open the door." And my little sister is sleeping on the couch. And I get up ... #00:15:21-9#

Speaker 1: Was that you're dad's house? #00:15:24-1#

Speaker 2: Yeah, it's my dad's house in Kent. And I get up and I'm like, "Dad, the FBI is at the door." And he like sprints to some closet then runs to the bathroom and closes the door. I don't know what happened. Only your imagination can take you so far. But I'm going to open the door. They bust open the door. They throw a flash-bang in there. And by the time they throw the flash-bang, my dad is already in the living room and the flash-bang hit's my dad. He's leaking blood. I jump onto my little sister and they

throw me off my little sister onto the glass table and it breaks. And then, they hand cuff me. #00:16:00-0#

Speaker 1: This was ((sister))? #00:16:00-4#

Speaker 2: Yeah, that was ((sister)). And they handcuff me and they ask me all these questions like ... #00:16:05-3#

Speaker 1: And you're what, 13 or 14? #00:16:06-7#

Speaker 2: I am like, I think I'm 14 or 15. Yeah. And they ask me questions like: How old are you? Who are you? They didn't know I was my father's son. They thought I was just ... I'm a big guy ... so they thought I was an older man. But I'm like 14 or 15. "What are you guys doin'?" And they're like, "Do you know what your father's done?" And I'm like, "No." And I feel like that was an eye-opener because my mom was warning me, "You don't want to end up like your father." But I didn't see the negative side just yet. And then that happened. #00:16:41-4#

Speaker 1: Even at that time? Or was that like the ...? #00:16:42-6#

Speaker 2: That was the experience that made me turn to Christ. So I saw that happen and I was just like, "Man, this is bad. I don't want this to happen, ever. I don't want to be away from my family. I don't want my family to experience this." So that's when I started going to church a lot. And I think I rebaptized at 14. And I turned to Christ. For a little bit, things were going good, but then I started messing up and started getting into the wrong crowds again. That's when I went to military school. Me and Christ started seeing eye to eye again in military school, and then it kind of dropped off; I fell off and then ... I'm going to skip some of the years and I feel like I'm getting back on track to where Christ wants me to be at slowly, but I feel like I'm progressing. #00:17:42-3#

Speaker 1: Do you feel like though as you get older you, things kind of calm down a little? You're not as ... you feel like your life is more stable now because it seems like with your dad and all it seems unstable. #00:17:57-7#

Speaker 2: Yeah, I was definitely living in an unstable lifestyle, not living at home on and off, trying to figure out where I'm going to stay next. I was like stealing from Safeway getting food like ... it was a really bad situation. But now I can use the past experiences and use them now. That's what I don't want to do. I like the stable lifestyle and I just want to keep it there. #00:18:27-8#

Speaker 1: Yeah, sure, everybody does. You don't want to live in an unstable situation. I can imagine that can be a big thing and it's also really important to see ... It's important, but it's difficult to maintain that and move forward unless you have that anchor in your life. You don't know why. "Okay, where do I go next?" Or that kind of thing. Or to have someone in your life that would be willing to discipline you. Okay, that's exactly the answer. So the next one is metaphor. So the Bible gives four major metaphors about salvation and your experience with Christ. So I have a question for each one and then I'll read the four choices and then you choose one of the four things. The first one is "Do you see God as a judge, a father, holy or the Almighty?" #00:19:37-6#

Speaker 2: And it cannot be all four? #00:19:39-5#

Speaker 1: It can't be all four. It has to be one. I'm looking for a main theme. #00:19:43-2#

Speaker 2: Definitely, I say a father. #00:19:48-2#

Speaker 1: And then do you see humans as servants, children, worshippers, or subject to spiritual forces? #00:19:56-4#

Speaker 2: Children. #00:19:58-4#

Speaker 1: Do you see sin as breaking the law, rebellion, defilement, or unfaithfulness? #00:20:09-3#

Speaker 2: I'd say unfaithfulness. #00:20:12-3#

Speaker 1: And do you see the result of sin as punishment, shame, destruction, or a curse? #00:20:21-0#

Speaker 2: I'd probably say punishment. #00:20:32-4#

Speaker 1: And do you see the solution to sin as payment for the penalty, appeasing God's wrath, cleansing, or deliverance? #00:20:45-1#

Speaker 2: Cleansing. #00:20:46-3#

Speaker 1: And do you see Christ as a substitution for your penalty, a mediator between you and God, a sacrifice, or a victor (or a champion)? #00:21:01-0#

Speaker 2: Hmmmm, I wanna say a victor or a champion, but I'm going to go with sacrifice. #00:21:08-9#

Speaker 1: Okay. Do you see salvation as acquittal, harmony between you and God, purification, or liberation and blessing? #00:21:21-9#

Speaker 2: Liberation and blessing. #00:21:25-9#

Speaker 1: And do you see the image of salvation as a courtroom, adoption, offerings and baptism, or redemption from slavery? #00:21:37-0#

Speaker 2: Adoption. Yeah, that was a good one. #00:21:41-5#

Speaker 1: Adoption. Alright. Cool, you're pretty wide-spread. I would say, maybe just because you answered those ... these are the four metaphors anyway: courtroom, adoption, offering and baptism, or redemption and slavery. And the adoption part is you know ... I'd say maybe these three, but maybe not this one so much. Okay, and then the next one is what I call second faith. A lot of times people come to Christ not because they have considered the claims of Christ and made this intellectual decision or something like that, or even if some mystical spiritual experience. A lot of times people come to Christ because of some family relationship. Sometimes they think it's a good thing to do. There is some other thing other than the claims of the gospel. Maybe they are born into a family that is Christian; therefore they become Christian. So the question to get at that is: "What are the four or five principles or values that guide your life?" #00:23:10-7#

Speaker 2: It can be anything? #00:23:14-3#

Speaker 1: Yeah, absolutely anything. #00:23:17-6#

Speaker 2: I definitely want to say probably honesty. That is definitely a big one. I don't like being lied to, but I also don't like lying. And then, you said principles that guide my life? #00:23:41-5#

Speaker 1: Yeah. #00:23:42-4#

Speaker 2: If initiative would count as one, I would say initiative. That would probably sound bad, but don't harm innocent people. That's one thing like a guy ... #00:24:02-7#

Speaker 1: Do not harm. #00:24:04-7#

Speaker 2: To innocent people. #00:24:07-2#

Speaker 1: Oh, okay. But give those jerks what they deserve? #00:24:17-2#

Speaker 2: Yeah, then protect the innocent too, so ... #00:24:24-5#

Speaker 1: Is that kind of like justice? Is that a justice value? #00:24:28-0#

Speaker 2: Yeah! Okay, we could say justice, yep. #00:24:29-8#

Speaker 1: Because justice could go both ways, right? #00:24:31-4#

Speaker 2: Yep. And then, like, trying not to be judgmental. And I don't know. There's really like the four I go by. #00:25:00-2#

Speaker 1: Okay, okay. That's cool. And then, the next one, thickness and thinness of cultural barrier. Sometimes other cultures are just really different. Other times cultures can be really close. So what obstacles have you had to overcome in your experiences with other cultures? #00:25:25-4#

Speaker 2: Okay, I guess. Obstacles. That's a good question. I don't know. I'm trying to find the words. #00:26:03-3#

Speaker 1: I could rephrase it. Has there been a major thing that in another culture that you have experienced that you have had a difficult time getting past that almost blocked a relationship? #00:26:24-3#

Speaker 2: Honestly, I would probably have to say no. #00:26:31-0#

Speaker 1: You don't really see too many obstacles with other cultures? #00:26:36-0#

Speaker 2: No. I always think there is a way around it. There might be some cultural divides, but if you care about the person or the relationship, it shouldn't stand in the way. #00:26:50-4#

Speaker 1: So you really kind of like as long as I prioritize the other person ... #00:26:53-1#

Speaker 2: Yeah, I don't see there would be a problem. #00:27:00-5#

Speaker 1: So there is an argument out there that says Christianity is a different culture than the world culture. Christians do things different. We talk different. We value different things, so in becoming a Christian, you essentially change cultures. This is not 100 percent because there is still ethnic culture, but what obstacles in becoming a Christian in adopting Christian culture have you seen? #00:27:31-9#

Speaker 2: I would say like obstacles with myself and what like the picture Christian is supposed to look like or what ... the picture-perfect Christian ... I don't look anything like. #00:27:53-2#

Speaker 1: Oh, I see, so you are comparing yourself. #00:27:55-5#

Speaker 2: Yeah. #00:27:56-4#

Speaker 1: Ah, okay. #00:27:56-9#

Speaker 2: I don't live like the ideal Christian lifestyle at all. For one, I'm in the military and I probably drink too much, which is definitely probably one of them. #00:28:13-8#

Speaker 1: I thought you didn't drink at all. #00:28:16-0#

Speaker 2: I do drink. #00:28:16-6#

Speaker 1: You told me you didn't drink at all. #00:28:18-7#

Speaker 2: When? #00:28:19-9#

Speaker 1: A while ago. #00:28:20-5#

Speaker 2: Not when I was 21. #00:28:21-6#

Speaker 1: I see. #00:28:22-4#

Speaker 2: And I cuss a lot more than what the average Christian is allotted. I don't know ... #00:28:33-0#

Speaker 1: I see. #00:28:33-7#

Speaker 2: I listen to different music: more secular. But I also listen to Christian music. I don't know. I feel like God made me this way. Or He didn't make me this way, but I chose the decisions I chose, and it has kind of made me be able to get people who aren't Christians maybe and bring them to God because they see me and they say, "That's

not what a typical Christian looks like. What is this?" I think that maybe there is not a typical Christian. I'm contradicting myself. #00:29:16-2#

Speaker 1: But you do see then that as a potentially, as a barrier to adopting a Christian culture, or a Christian lifestyle would be some of these things that you mentioned. And I don't mean to make little of cursing or whatever, but I used to do it too when I was your age and even older. But what I wonder is those things aren't good, but at the same time you are not murdering anyone. So there are some sins that have greater consequences than other ones. But I wonder if that is just to explore the question a little, that is not what is holding you back, those things. It's the, would you say, and you would have to explain it a little bit, it is more of a lack of self-confidence. Self-confidence is not quite the right word. A lack of, because it again is a comparison. We're trying to get the comparison thing that there is this: you have this image in your mind that it should look this way. Whether that is true or not you still have this image in your mind because you are disappointed because you are not theoretically not like this image or whatever it is. So it is not really the things themselves. It is more about ... #00:31:05-0#

Speaker 2: Trying to stay in the image. #00:31:06-6#

Speaker 1: Trying to be something that you think you should be. #00:31:12-5#

Speaker 2: Yeah. #00:31:13-1#

Speaker 1: True or not. #00:31:15-3#

Speaker 2: I definitely probably say that is extremely accurate. Maybe the obstacle is myself and me trying to stay on track, so just the obstacle is life choices or self-control. #00:31:42-1#

Speaker 1: So this is a little off the script, but I think it is relevant. Do you think to be a Christian you have to live up to a bunch of standards like it is all about a bunch of rules and you are trying to do that? #00:32:01-4#

Speaker 2: Biblically no, but I definitely don't live up. #00:32:08-3#

Speaker 1: We're not talking about biblically here. #00:32:08-3#

Speaker 2: Okay then, no, I feel like I don't live up to a lot of the standards then that maybe a Christian is supposed to live up to at all. Like I'm far from. #00:32:20-3#

Speaker 1: But you're trying to. #00:32:20-1#

Speaker 2: I try. I promise I do! #00:32:22-6#

Speaker 1: Yeah, so there's a culture there somewhere that's telling you that you gotta do these things or you're not good. #00:32:36-0#

Speaker 2: Yeah. I'd say I probably compare myself to like the church culture and like people and how they act in the church. I don't act anything like them, so ... #00:32:58-9#

Speaker 1: Yeah, well, a lot of people in our church, it's small so it's easy to see them. But a lot of people in that church got a lot of problems. And I will be honest with you. I will say you can look at somebody and you would think that they are so great and successful. You think they are so wonderful, and in reality, if you were to sit down and they were to be honest with you, they would be able to list a bunch of things that would just shock you. #00:33:37-7#

Speaker 2: Yeah. #00:33:42-0#

Speaker 1: So that's interesting comments about the Christian culture part because I wonder if since you mentioned that in African American culture they publicly speak down to children, so you are automatically set up in life to think, "I'm not good." #00:34:03-3#

Speaker 2: Yeah. #00:34:03-8#

Speaker 1: And then, you have a series of experiences that are negative, right?
#00:34:10-2#

Speaker 2: Uh huh. #00:34:11-6#

Speaker 1: Police or whatever else. And then you do some things that aren't good. #00:34:17-4#

Speaker 2: Yeah. #00:34:18-0#

Speaker 1: Then you re-affirm what other people have said about you yourself because those are the choices that are resulting from that mindset and then you get a little bit older and you're like ... I'm just, I'll never be good enough. But then your brain is stuck in this cycle of "I'm not good" when in fact that is not true because Christ is in you. God has created us, and He said we are good. And then when we mess it up, Christ came and said, "Okay, remember you're still good because I died for you, not because of what you've done." So I think, I'm guessing, that there is this African American culture that is probably harmful. It's not all harmful right? But in any culture there are some harmful things. I wonder if there is this part of that culture that is harming young people and telling them they are not good so therefore they respond in that way? #00:35:32-5#

Speaker 2: That's crazy. Yeah. I never thought about like that. Yeah, that very could well be the case. #00:35:45-9#

Speaker 1: Now, again, it's not a bad culture. It's not a bad people. It's not a bad ... It's just we live in a broken world and the enemy tries to get whatever he can.
#00:35:57-7#

Speaker 2: Yeah, #00:35:58-4#

Speaker 1: And when we let him, it is not good, right? That is what it is.
#00:36:02-9#

Speaker 2: Crazy. #00:36:04-9#

Speaker 1: Alright, so my last one is there is a Dutch researcher named Geert Hofstede and he has this list of things that describe cultures. So I'll just ask you one at a time, and they're just really simple, quick questions. So the first one is power distance, and that is when if you're doing something and you always feel like you have to get permission from the higher ups to do it and you don't take initiative, then we call that high power distance. Or if you feel like, okay, I know what I need to do and the boss trusts me, I just do what I gotta do. That's what we call low power distance. So would you say that you always have to get permission before you ever do anything or do you feel like you can just do what you gotta do and the boss has got your back? #00:36:57-6#

Speaker 2: Yeah, low power distance, like I said earlier initiative is one of my
#00:37:07-1#

Speaker 1: Yeah, okay. #00:37:07-9#

Speaker 2: Like key ... I guess like pillars in life. #00:37:10-8#

Speaker 1: You just go for it. #00:37:12-2#

Speaker 2: Yeah. #00:37:12-9#

Speaker 1: Yeah, actually, that's very Pacific Northwest. Down in Texas or the south, there is much higher power distance. And Asians. #00:37:22-9#

Speaker 2: Really? #00:37:24-0#

Speaker 1: High power distance, yeah, they always got to get permission. But anyway, uncertainty avoidance, do you feel like you have to meticulously plan everything to try to avoid potential risk? Or can you just be spontaneous and go for it? #00:37:42-5#

Speaker 2: I definitely have to plan everything. #00:37:46-9#

Speaker 1: You are a meticulous planner? #00:37:48-9#

Speaker 2: Yeah, but that's, I'd say that before the military, I'd be just spontaneous. But now like everything is about planning, planning, and planning. #00:38:00-6#

Speaker 1: So because of the military, you are thinking that way. #00:38:04-0#

Speaker 2: I'm definitely very meticulous. #00:38:04-3#

Speaker 1: That's true. It's been such a long time for me, but I'm sure the military has influenced my thinking too. #00:38:11-9#

Speaker 2: Yes. #00:38:13-6#

Speaker 1: So pick one of these three. The opportunity and freedom to do things your own way. Harmony in groups and team dynamics. Or your reputation. What's the most important thing? #00:38:31-1#

Speaker 2: I don't really care about my reputation, so I'd probably say the freedom to do your own things. #00:38:38-2#

Speaker 1: Okay. Then, indulgence. An indulgent society or a restrained society? So this is your culture from your perspective. That in your culture there is a higher percentage of happy people or a lower percentage of happy people? #00:39:01-1#

Speaker 2: I probably, hmmm, family dependent and like in financial environment dependent, I'd probably say happier. #00:39:20-7#

Speaker 1: Happier? More like a percentage higher? #00:39:24-5#

Speaker 2: Yeah. #00:39:25-5#

Speaker 1: Perception of life control. Or perception of helplessness. #00:39:32-0#

Speaker 2: Perception of life control. #00:39:34-3#

Speaker 1: Control? Ah, high importance on leisure or low importance on leisure. #00:39:41-6#

Speaker 2: What do you mean by leisure? #00:39:43-6#

Speaker 1: The ability to just sleep in on a Saturday. I really like doing that. Or maybe not that I like doing that but it's important for people in my culture to just relax or just go on vacation. #00:39:55-6#

Speaker 2: It's important to leisure, but I'd probably say different if I wasn't in the military. #00:40:01-2#

Speaker 1: Okay. High importance on having friends or low importance. In other words, there are other things that are actually more important than having friends. #00:40:12-4#

Speaker 2: Low importance on having friends. #00:40:15-3#

Speaker 1: Saving is not very important or saving is very important. #00:40:19-1#

Speaker 2: (laughing) You know, I'd probably say saving is important but my life decisions probably ... #00:40:25-9#

Speaker 1: Reflect that it is ... #00:40:27-9#

Speaker 2: Not important. #00:40:29-0#

Speaker 1: Alright, okay ... I guess the true values are the things we actually do as opposed to what we say. So less moral discipline or more moral discipline? #00:40:39-4#

Speaker 2: More moral discipline. #00:40:40-7#

Speaker 1: Equal sharing of household tasks between husbands and wives or unequal sharing of household tasks. #00:40:49-5#

Speaker 2: Equal sharing. #00:40:50-8#

Speaker 1: Equal. Loosely prescribed gender roles or strictly prescribed gender rules? #00:40:57-6#

Speaker 2: Loosely prescribed. #00:40:59-2#

Speaker 1: Right. Less strict sexual norms or more strict sexual norms? #00:41:05-5#

Speaker 2: Like what do you mean? #00:41:07-5#

Speaker 1: Like for example, maybe homosexuality is okay or not okay. Or ... #00:41:15-4#

Speaker 2: Not okay with me. I mean, yeah. #00:41:17-6#

Speaker 1: Okay, so you would be more strict sexual norms? #00:41:21-8#

Speaker 2: Yeah, okay. #00:41:22-8#

Speaker 1: Smiling is a norm, or if somebody smiles you're like what's the matter with you? #00:41:31-4#

Speaker 2: I love to smile. #00:41:32-4#

Speaker 1: Alright. Freedom of speech is important, or freedom of speech is not the primary thing. #00:41:41-9#

Speaker 2: Freedom of speech. #00:41:45-3#

Speaker 1: And maintaining order in a nation is unimportant or not unimportant, but it's much less than other things possibly. Or maintaining order in a nation is the most important thing. #00:41:55-8#

Speaker 2: The most important thing.

#00:41:59-7#

Speaker 1: Alright, so you see life from a more indulgent perspective ... not 100% though, because there is plenty on the other side. Alright, just a couple more. Masculinity. Would you say your culture is male dominated, or is it more equal, or does it ... there are very few but there are a few ... that are female dominated? #00:42:25-5#

Speaker 2: Well, I can only speak from my family where a lot of the males are in prison and whatever. So I definitely say female, but with me I'm a little more headstrong, so ... #00:42:45-4#

Speaker 1: Okay, yeah, actually that makes sense, huh? By definition it would be because the males have been removed. #00:42:52-8#

Speaker 2: Yeah, so. #00:42:53-5#

Speaker 1: Okay. So would you say, I mean the prison issue aside, but would you say from the perspective of more female dominance, would you say that is a good thing or would you say that is a bad thing? #00:43:09-9#

Speaker 2: Um, I'd say it is a good thing, but with me, like, I'd say like I'm more dominant than like the females in my family. #00:43:26-3#

Speaker 1: Oh more dominant than like your mom? #00:43:29-2#

Speaker 2: Yeah. #00:43:29-8#

Speaker 1: When you walk in a room your mom listens to you? #00:43:33-9#

Speaker 2: Yeah, I'd definitely say that or maybe we are equal. Me and mom are equal. #00:43:40-1#

Speaker 1: That's funny because whenever my mom goes to make a decision, she calls me. She doesn't call my brothers and she typically doesn't talk to my dad, she calls me. I tend to be the patriarch of my extended family. #00:43:55-4#

Speaker 2: I think that me and my mom, whatever the alpha female would be. I am definitely the alpha male of my family. #00:44:03-9#

Speaker 1: When you are around your extended family, is it your mom that often is the one who calls the shots or? #00:44:10-2#

Speaker 2: Yeah. #00:44:10-8#

Speaker 1: Or is there somebody else. #00:44:12-7#

Speaker 2: That or her brother. #00:44:14-6#

Speaker 1: Ah, okay. #00:44:15-5#

Speaker 2: They are like the two dominant with my grandma's or my mom's side, and then my dad will be a dominant and then everybody else is kind of like submissive. #00:44:29-7#

Speaker 1: Oh, your dad in his family. #00:44:32-0#

Speaker 2: In his family. My dad is definitely the head of the tree or whatever. #00:44:37-5#

Speaker 1: Alright. Last one. I'm gonna read four things and then you have to choose between this list and that list. So pragmatic, perseverance, thrift, and status. Or conventional, traditional, face, and stability. #00:45:02-0#

Speaker 2: So what does pragmatic mean? #00:45:04-1#

Speaker 1: Like you are going to make decisions on whatever is the most practical thing. #00:45:08-2#

Speaker 2: Oh yeah, the first list. #00:45:10-8#

Speaker 1: Versus conventional, which means even if it's not the most practical thing, this is the way we've always done things around here. That's the way we are still going to do it. #00:45:23-7#

Speaker 2: No, I'm going with the first one. #00:45:26-1#

Speaker 1: There we go. That's it right there: done.

APPENDIX C: INTERVIEW WITH CAUCASIAN PARTICIPANTS

Speaker 1: So, the first one I have, tell me about a recent experience that bothered you and you still think about. #00:02:24-9#

Speaker 2: In terms of cultural ... #00:02:26-4#

Speaker 1: Yeah, it's meant to be wide open, so just getting at the idea of how do you process things and your thinking. #00:02:34-9#

Speaker 2: For me, it bothers me very much some of the things I see posted on social media that seem either just untrue or when they take something, and for lack of a better word, just bastardize it into something else. And I find that very frustrating, or when they take something and you know in any religion or any culture you are going to have people that are not the best people in the world and they are showing that, and sometimes when they take that and use that as an example for everyone. And I find that frustrating. #00:03:28-1# #00:03:36-0#

Speaker 1: Is that particular areas of life ((speaker 2))? Would it be like, you know, the area of religion and faith, or politics, or finance ... or just anything. #00:03:34-3#

Speaker 2: Mainly the ones that upset me are mainly the religion, the politics, and also the gender equality. #00:03:42-6#

Speaker 1: Okay, okay, yeah. How about you, ((speaker 3))? What is something that bothers you lately? #00:03:49-1#

Speaker 3: Politics. The way people talk about politics in public settings. It's just very, you know, it's just not right to talk about that at work or you know ... #00:04:07-5#

Speaker 1: Is it not right to talk about it or is it the way they talk about it? #00:04:14-1#

Speaker 3: Both, both, yeah. I think people have very strong opinions. You know, there's a time and place for that. It should never be at work. #00:04:19-0#

Speaker 1: It should never be at work. #00:04:21-4#

Speaker 2: Yeah, people assume you must think the same way you do. #00:04:26-2#

Speaker 3: Even family. #00:04:29-5#

Speaker 2: Are you serious! Even family does it. #00:04:33-6#

Speaker 3: Even family. It just really shouldn't even be talked about, I think. That's just the most ... #00:04:48-4#

Speaker 2: Yeah, it's frustrating. #00:04:50-0#

Speaker 1: Sometimes it can drive a wedge between people and their relationships. #00:04:51-3#

Speaker 3: Yeah, even with family. #00:04:56-9#

Speaker 2: On that note, I also with the Facebook thing, I just keep thinking to myself that, you know what people, anything you post on Facebook, I don't care what you're saying. You're really not going to change my mind about who I'm going to vote for. #00:05:13-7#

Speaker 1: So it's almost pointless is what you're saying. #00:05:21-2#

Speaker 2: Yeah. #00:05:24-8#

Speaker 1: So you've actually already hit most of these questions I have here just talking about it in general. The one in here though is "What answers have you considered?" Would you say that there is a resolution to that or especially in the Facebook thing? I think in work that might be a little different, but in the Facebook thing, ((speaker 2)), is there a resolution to it? #00:05:48-0#

Speaker 2: Well, you know, the resolution that I have is that when I actually make a comment and then it gets turned around and I actually feel like I'm being attacked like, "How in the world could you think this?" #00:06:04-2#

Speaker 3: Or you're adding to it. #00:06:08-3#

Speaker 2: Well, what I've actually written is I have an opinion and that's great. You have an opinion and that's great. #00:06:09-7#

Speaker 3: And that's exactly right. #00:06:10-3#

Speaker 2: I respect your opinion, and I would never think myself above trying to change it. And I hope you would do the same for me. And that's exactly what I've written, and sometimes people are like, "Well, you know thank you, good for you." Other people are like, "Well, you know, you're an idiot. You don't have anything positive to say so you're wrong still." I mean, they have done that: people I know, people from high school. And I was like ... ya know. But that is I try to turn it around and I don't try to keep the argument going. I just say, "Ya know, this is ... you ... please respect my opinion and the way I feel, and I'm gonna respect yours and let's just keep it at that. #00:06:54-1#

Speaker 1: So they can't be civil. They can't even be civil about the whole thing. #00:06:57-5#

Speaker 2: Sometimes, yeah, they cannot. They are bound and determined to either do something to prove you wrong, or to have you admit you are wrong and a lot of times that is just not gonna happen because a person believes what a person believes and it's a lot deeper than a Facebook comment. #00:07:18-7#

Speaker 1: Yeah, maybe that's the big point there that you ... Facebook just doesn't afford you the opportunity to really have a genuine conversation. #00:07:29-0#

Speaker 2: Exactly. #00:07:30-5#

Speaker 1: Even if it could be a polite conversation and you have good people that are loving each other and thinking. #00:07:34-8#

Speaker 2: Yeah, it'd be nice to think that even in conversations with family like ((speaker 3)) has talked about, or even at work, that you could politely say, "You know, I disagree with what you're saying." #00:07:46-1#

Speaker 1: Yeah. #00:07:47-1#

Speaker 2: Uh, and the person could leave it at that and know that you're not calling them an idiot. You're just saying, "Well, ya' know, I just disagree." #00:07:57-4#

Speaker 3: Yeah, it's very difficult and that's why I think it shouldn't be brought up anywhere. You know, there's certain subjects that are just, you just, can't talk about, you know. #00:08:06-7# #00:08:08-2#

Speaker 2: It's going to cause friction.

Speaker 1: Some people just can't handle it. #00:08:10-1#

Speaker 3: Right, right, right. Like, uh, you know, I know many people that, uh, if you disagree with them, you know, that's it's just not good. #00:08:19-1#

Speaker 2: His father is very much so. #00:08:24-4# #00:08:25-1#

Speaker 3: At work too. #00:08:18-3#
#00:08:31-9#

Speaker 1: Ah, is that right?
#00:08:39-3#

Speaker 2: Oh yeah. #00:08:25-3#

Speaker 3: Oh, prejudiced and he'll say things that are so prejudiced it's UN-
REAL. #00:08:34-4#

Speaker 1: That's really too bad. #00:08:40-1#

Speaker 3: And you know, it's my dad so you can't really say, you know, "I'm
not gonna come over here anymore if you keep talking like that." #00:08:40-0#

Speaker 1: Yeah, you don't want to. #00:08:42-6#

Unintelligible #00:08:48-9#

Speaker 2: You know, when my sisters, my father has said a lot of racist things in
the past because he was raised that way. And I think in a lot of ways he didn't know
differently coming up in, you know, where he was at. It was very isolated. But when my
sisters started having kids, they said to him, "You say stuff like that and you won't see
your grandkids." #00:09:11-8#

Speaker 3: Yeah, you have to say something. #00:09:10-6#

Speaker 2: So and he's gotten better, and we point things out like, "Dad, I knew
you think that's a joke, but actually it's offensive." #00:09:23-2#

Speaker 3: And it is a cultural thing. I don't think we're alone here. I think it's, it
hits all of culture. And not only Americans. I think it happens with the age gap
everywhere. #00:09:38-0#

Speaker 2: Oh yeah. #00:09:40-3#

Speaker 1: Do you think, uh, I don't know ... I'm starting to think this way. I
don't know what you think. Do you think that older generations like say the boomers,
you know, the 60-year-olds and the 70-year-olds right now tend to be more, um, racist,
whatever that means exactly? #00:10:03-8#

Speaker 3: Prejudiced #00:10:07-4#

Speaker 1: Prejudiced for sure. Ah, then say our generation or the generation
behind us? #00:10:08-4#

Speaker 2: Oh yeah, and I can give you a great example of that. Growing up there
were little um, like you know, when you did "one potata, two potato," right? #00:10:19-
1#

Speaker 1: Oh yeah. #00:10:20-5#

Speaker 2: There is one that we did that had a huge ole racial slur in it.
#00:10:27-0#

Speaker 1: Oh really? #00:10:28-4#

Speaker 2: I did not even fathom it until I was in my twenties in this other, as
baby, we're watching this little kid and he was doing it and he was using a different word
and then, it's like boom! My brain went off and went, "Oh Lord, you've been saying that
the whole time you were a child and never knew it." #00:10:44-2#

Speaker 3: (Laughing) And it was okay, you said it in school even when you
were, you know, and it was okay. #00:10:50-6#

Speaker 2: Ya I mean everybody. It never even crossed my mind that that was
being said. #00:10:56-1#

Speaker 1: Wow! Yeah. #00:10:55-8#

Speaker 2: Wow, I am just amazed at myself. #00:10:56-8#

Speaker 3: You know, when you think about it, that kind of thing could only happen in America. #00:11:01-1#

Speaker 2: Well, I don't know, but #00:11:04-6#

Speaker 1: Well, you know, I joke with people that when I go to the Philippines, you know the type of people I see over there? Filipinos. #00:11:14-3#

Speaker 2: (Laughing) #00:11:15-5#

Speaker 1: And 'cause it's a very racially homogenous society as opposed to the United States. #00:11:19-0#

Speaker 3: It is. I'll bet. #00:11:22-4#

Speaker 1: Cool. Let me ask the next question. #00:11:22-8#

Speaker 2: Okay. #00:11:24-0#

Speaker 1: Uh, so this is the kind of "Amorphous Zones." So I appreciate the candor because that really helps me to kind of unpack those questions, so this is perfect. So uh, alright, the next one. Tell me about people from other cultures that you interact with regularly. #00:11:39-8#

Speaker 2: Um, do you mean religion or um ... #00:11:47-0#

Speaker 1: Specifically, ethnicity. #00:11:50-4#

Speaker 2: Okay, ah, I can say that in, at in my job, where in my little area called, "bindery" we have ... #00:12:04-3#

Speaker 3: It's very diverse at our work. #00:12:04-7#

Speaker 2: Two African Americans, one Hispanic and me and Jason would be the two Caucasians, so. #00:12:20-6#

Speaker 1: So it's mainly, would you say, it's mainly at work? #00:12:18-8#

Speaker 3: It is for me it is. #00:12:19-5#

Speaker 2: Yeah, mainly at work because we ... #00:12:25-7#

Speaker 3: Ah, on a daily basis you know, going to the stores and stuff. I mean, do you consider that as ... #00:12:30-1#

Speaker 1: Yeah. #00:12:30-1#

Speaker 2: We are not big socializers. That's why going out yesterday was a big deal. Yeah, we're not big socializers for the most part. #00:12:36-6#

Speaker 3: At work I think I'm pretty social. #00:12:44-2#

Speaker 2: Yeah, yeah, and we have a nice, very broad, mix at work. And all kinds of nationalities. #00:12:49-0#

Speaker 1: So just for the record, where do you work ((speaker 2))? #00:12:57-8#

Speaker 2: At Wright Business Graphics in Kent, Washington. #00:12:57-8#

Speaker 1: And where do you work ((speaker 3))? #00:12:58-2#

Speaker 3: Wright Business Graphics in Kent. #00:12:59-1#

Speaker 1: So they work at the same place. Cool! So when do you interact with them at work? Who's included? You mentioned that. Where do you see them? #00:13:13-5#

Speaker 3: Where's Lee? Lee is from the Philippines? I think he is from the Philippines. #00:13:14-5#

Speaker 2: Yeah, but Lee works over on the press. #00:13:10-6#

Speaker 3: Yeah, well I interact with maybe more people than you do. #00:13:21-3#

Speaker 2: Oh yeah. #00:13:23-9#

Speaker 3: I think Lee's from the Philippines, and um ... #00:13:29-2#

Speaker 2: Yeah, we have people from Vietnam, the Philippines. #00:13:33-0#

Speaker 3: There's 3 or 4 African American. #00:13:35-8#

Speaker 2: African Americans. #00:13:35-2#

Speaker 3: There's few Indian people. #00:13:39-8#

Speaker 1: So how would you describe them as being different than you. You know, I mean, if you don't remember. We're kind of talking about ethnicity and culture. So I mean, there's food items, there's some language items. Those are kind of the obvious ones. But are there like mannerisms and customs or beliefs that you've run across that seem to be different. #00:13:57-2#

Speaker 2: The food, yeah. I notice that they seem to gravitate towards each other, but I think that's more of a comfort, a homesickness kind of thing. #00:14:10-5#

Speaker 1: Do they tend to like, the Hispanics hang out together and the Black guys hang out together, or do the brown people in general hang out together as opposed to hanging out with the white people? #00:14:21-6#

Speaker 2: Well, I know that we had a group that would be Asian, and when I say that, Philippines, Vietnam, and whether they are all from the same country, I'm not sure. #00:14:34-4#

Speaker 1: Okay. #00:14:35-9#

Speaker 2: But yeah, they would hang out every day together. And I think part of it was the language. They got to speak their own language. #00:14:47-8#

Speaker 1: There is a comfort. #00:14:42-3#

Speaker 2: Yeah, there is a comfort. #00:14:47-0#

Speaker 1: Zone, yeah a comfort zone in that. #00:14:51-9#

Speaker 2: But other than that, I, well when the young woman that I work with that is Hispanic. Here English is not terrific. So when we've had temps come in that speak Spanish, she will latch onto them. So she can speak Spanish and think she just finds it refreshing and she can be understood completely without having the hesitation of the English language, but other than that she interacts with, you know, interacts with us together. #00:15:21-1#

Speaker 1: Yeah, there is certainly the comfort level in language. That's the struggle, you know, in multiculturalism is that can be a really, really big barrier to making something like that even possible. #00:15:31-5#

Speaker 2: It's stressful if you can't speak the language and you can't be understood. #00:15:36-2#

Speaker 1: Yeah, so ignoring the differences for a second, what are some of the similarities? #00:15:43-8#

Speaker 3: I've noticed there are two individuals from Vietnam, I'm not sure where. Their work ethic is incredible. They're both the same way. They just cannot tolerate dishonesty and laziness. And they both have these beliefs and they are very strong about them. #00:16:07-6#

Speaker 1: That's something you appreciate about them, I'm sure. #00:16:10-7#

Speaker 3: We have temps that may be African Americans, Hispanics, that they will just not tolerate the laziness of the helpers that we bring in as temps. And I've seen it many times. They just will not tolerate it. And it's not just one of them, it's two people. #00:16:34-4#

Speaker 1: Do you think that the laziness is due to the fact that they're temps and they don't feel like, or do you think they are just generally in life lazy? #00:16:41-3#

Speaker 3: I think these individuals that are from Vietnam have just a different work ethic than maybe say us Americans? And they just won't tolerate it. #00:16:51-1#

Speaker 2: But I think, for like the temps that are coming in, I would never say it's because it's a Black thing or a Hispanic thing. I think it's really the person they were raised to be, and what they, maybe their sense of entitlement in this world, or yeah.
#00:17:13-5#

Speaker 1: Do think it's because their, I guess I'm wondering if you have a full time job that automatically assumes you have some level of responsibility in life, right? But if you are doing a temp job, I'm not saying it would be true for everybody, but there is a good chance that maybe you don't have that same work ethic because you can't get a regular job. #00:17:28-4#

Speaker 3: Yeah, that's possible. That's why you're a temp. #00:17:36-9#

Speaker 1: That's why you're a temp. #00:17:36-0#

Speaker 2: And I think that there are definitely people like that who are just like, you know, why should I care so hard. #00:17:45-2#

Speaker 1: Right. #00:17:48-3#

Speaker 2: But at the same time, I think there are people that it doesn't matter if it's a temp job or it's a regular job. They couldn't even fathom not working hard. Or maybe and on the same point, that having to work hard at all: it doesn't matter what position they would be in. #00:18:07-1#

Speaker 1: Right, yeah. #00:18:11-4#

Speaker 3: I mean, they just get rid of 'em ... these guys. They are press operators. It doesn't seem fair to me that after only a couple of days they'll have management just get rid of them. #00:18:19-4#

Speaker 2: He's talking about the press operators are from Vietnam, and ...
#00:18:26-7#

Speaker 3: I mean it's that quick. It's almost. I hate to say that these operators may be prejudiced, almost. #00:18:34-1#

Speaker 2: I don't know if it's so much prejudiced. It's as patience. They will not tolerate somebody who is not getting it going past to match them. #00:18:51-3#

Speaker 1: Do you think that is because of the language barrier? #00:18:56-3#

Speaker 2: I think sometimes the language barrier does play a big part because I know that one of the press operators he's speaking with, he's hard to understand. He just is. #00:19:05-6#

Speaker 1: He could be skilled. He could learn things quickly in another setting where he was using his own language maybe? #00:19:14-2#

Speaker 2: And he can be such an ass sometimes. #00:19:13-7#

Speaker 1: (Laughing) Yeah, well, some people can. That is so true! #00:19:20-6#

Speaker 2: Yeah, this guy can be, I mean, really can be just a jerk. #00:19:20-4#

Speaker 1: Really? #00:19:22-1#

Speaker 2: Oh yeah. #00:19:24-4#

Speaker 1: Are you talking about the supervisor or are you talking about the trainee? #00:19:30-4#

Speaker 2: I'm talking about the press operator: the guy from Vietnam. He can be such a jerk. #00:19:35-3#

Speaker 1: Is that right? #00:19:31-5#

Speaker 3: But there are two individuals that can be ... #00:19:37-8#

Speaker 2: Who is the other one? Long? #00:19:44-1#

Speaker 3: Ah, no, what's his name? I forget his name. He runs the other WEB.
#00:19:41-4#

Speaker 2: Oh, okay #00:19:37-2#

Speaker 3: But he's the same way. And it's funny too because these two individuals don't talk to each other. They are both from Vietnam and I don't know if it means anything for this but ... #00:19:54-6#

Speaker 1: And they don't talk to each other? I guess that just speaks to the whole personality influence. Personalities are personalities in any culture maybe. Cool. Let's look through the next one. "Beyondness" is what I'm calling it for my paper, but the question is: Tell me about how you feel when surrounded by people who are not of your own culture. And the idea here is do you feel like you understand them or not? Do you feel like they are talking their language and leaving you out? Do you feel like, no, that's no big deal, I like being around that. I like being adventurous in other cultures. I'm trying to get to that idea of comfort level, you know, that kind of thing. How do you feel about that? #00:20:44-9#

Speaker 3: I feel comfortable around anybody from any country. I love to learn new things. #00:20:52-2#

Speaker 2: Yeah, but at the same time, if they are so into standing around speaking another language that they are ignoring you completely. Okay here's the perfect example. Have you ever been into a nail salon? #00:21:08-8#

Speaker 1: No, I have not. Have you ((speaker 3))? #00:21:13-5#

Speaker 3: No. #00:21:19-0#

Speaker 2: This may sound like a stereotype, but it seems that when you go to a nail salon that they are run by ... #00:21:40-1#

#00:21:24-0#

Speaker 1: Vietnamese women. #00:21:21-1#

Speaker 2: Yeah. #00:21:25-2#

Speaker 1: Oh, they are speaking to each other all the time. #00:21:30-9#

Speaker 2: I swear that you can't help but wonder if they are just talking about you. I mean, it makes ya ... #00:21:38-5#

Speaker 3: Self-conscious. #00:21:37-7#

Speaker 2: Self-conscious, yeah. #00:21:38-7#

Speaker 1: Sure. #00:21:41-8#

Speaker 2: I don't want to say paranoid, but you do feel self-conscious because maybe your nails are horrible looking cause you don't go and have it done. You know? #00:21:52-2#

Speaker 3: That's when you really wish you spoke that language. #00:21:59-9#

Speaker 2: Yeah, something like that. You just feel uneasy and it's something that sometimes is supposed to be like a special treat. It takes away from it because you're like, "Are you 'dissin' me"? I know I need my eyebrows waxed. I get it. Because they'll say, "You want your eyebrows waxed?" And then they'll turn to their friend and say something in Vietnamese and you're like "Are you 'dissin' me or making fun of me?" I can't tell. But at work ... #00:22:25-1#

Speaker 3: It does happen in? There's speech patterns. #00:22:33-6#

Speaker 2: Not that much. Usually, that's just Norma latching on to her person because that makes her more comfortable. #00:22:39-6#

Speaker 3: I have to say that when it happens, I do not feel right. #00:22:42-9#

Speaker 1: Sometimes, yeah? #00:22:43-0#

Speaker 3: And even when I go to the ATM machine, it annoys me that I'm asked if I speak English or Spanish. #00:22:52-0#

Speaker 1: Oh yeah, they do ask that, don't they? #00:22:51-3#

Speaker 3: You know, I feel bad that bothers me because it doesn't seem right that it bothers me. If I were to go to another country, I would be happy as a clam if it asked me if I would like English. And so I'm kind of prejudiced. I think I'm prejudiced. #00:23:11-1#

Speaker 2: So you're mad at the inanimate object: the ATM machine. #00:23:18-5#

Speaker 3: Exactly.

Speaker 1: Because it feels like a hassle or is it more than a hassle? Is it a philosophical thing? #00:23:25-9#

Speaker 3: It's a little of both I think. #00:23:27-8#

Speaker 2: I think that is part of your dad shining through. #00:23:31-0#

Speaker 3: I know. I think you're right. It's embarrassing to think that. #00:23:34-7#

Speaker 1: There is a history behind every one of us though. To be honest, my family has similar things like that. So you are not alone on that one. #00:23:44-0#

Speaker 2: You know, your family and the generations (our parents and especially our grandparents), what they considered right back in the '50s and '60s and how they treated minorities, how they treated women, is just like wow! #00:24:04-1#

Speaker 1: It's very different than what we think now today. #00:24:07-0#

Speaker 2: Yeah, and so we ended up learning some of that. Sometimes we take it with us because we are discarding a lot of it as we go. But sometimes there is a piece there we didn't even realize we had. We didn't even realize it was part of us. And then when we do realize it there is a lot of shame or anger. That's one of the reasons why I got the heck out of where I lived was because it was so no culture, no nothing. And the one other culture they had around them, the Hispanics, they just had no tolerance for. #00:24:54-6#

Speaker 1: They just treated them horribly, yeah. #00:24:56-1#

Speaker 2: Oh, my goodness. Just a lot of them were migrant workers and such. Yeah, I mean, I remember in high school my history teacher talking about how homosexuals would go to hell and I mean just, you didn't say, "homosexuals." #00:25:17-7#

Speaker 1: Yeah, you used euphemisms. #00:25:20-1#

Speaker 2: Oh yeah, you know that movie Tootsie with Dustin Hoffman? He thought that was just a friggin disgrace. I'm just like, really? C'mon! #00:25:28-6#

Speaker 3: Who was that? Your dad?

Speaker 2: No, my history teacher, Mr. Boudon. #00:25:33-4#

Speaker 1: It is amazing how we can project onto other people our feelings like that. It's so true. Let me look at this just for a second. How do foreign accents make you feel? #00:25:59-8#

Speaker 3: I like listening to accents.

Speaker 1: Yeah, it's kind of interesting? #00:26:12-1#

Speaker 3: That's doesn't bother me at all. It's pretty cool. I like to try to figure out where they are from. Even the English accents, you can know somebody might be from. Each language or accent has regional like us Americans. You can tell where somebody lives, especially on the East Coast. Because I was raised in Michigan and when I moved out here, people thought I had an accent. #00:26:44-9#

Speaker 1: My cousins are in Michigan. #00:26:41-5#

Speaker 3: I know, and from there I moved to California. And I thought everybody in California had a weird accent. So just here in the US, it's amazing. Like people from Georgia sound different than they do in New York. #00:27:02-9#

Speaker 2: I think with the accents, the only time it is frustrating is I feel bad when I don't understand what they're saying, and I have to ask them to repeat it more than once. I feel embarrassed for myself and I feel embarrassed for them because it's like, "Hey, you know what, you're not talking clearly." I feel bad for both of us. #00:27:29-6#

Speaker 1: I can be for some people be potentially frustrating at work in particular: what did you say? If you have someone who has an accent that is difficult to understand and they are representing your company in some way. #00:27:48-6#

Speaker 2: Or they are trying to teach you. And you're like, yeah, that can be frustrating. And that's not just to warp it. I was at a store the other day and the woman asked me and I had to ask her twice and she got annoyed. I actually made a comment to her, "At work, our work in bindery, they were running the folder. I can't hear today because the noise." I tried to make an excuse so I'm not trying to make you feel bad about your language and my not understanding because obviously it's annoying you. #00:28:32-2#

Speaker 3: I have empathy for a few people at work that, even though they've lived here their whole lives, still speak Vietnamese at home when they go home at night. So they never really get the English language down and they are insecure about that. So the way and the volume that they speak English is softly, and I feel bad for them that they feel so self-conscious. So it makes it even worse that they're not speaking loud enough and that makes it hard on top of their accent to understand what they are saying. #00:29:22-6#

Speaker 2: And sometimes I use humor like with the woman who that English is not her first language in Bindery, and I'll say like, "bonus nachos", and she just thinks that's hilarious! #00:29:42-0#

Speaker 1: Sometimes humor helps. It lightens up the mood a little bit and even if it's something silly, it kind of just ... #00:29:48-4#

Speaker 2: Do you speak this language and stuff? Like do you use words from the Mexican restaurant, but other than that? Sorry! And they are fine with it that they know that I just don't. #00:30:03-5#

Speaker 1: Let me ask you this and this is a tough question. A lot of people have a people with change. So how does change make you feel just in general? #00:30:19-7#

Speaker 2: Well, they are changing things around the equipment at work and I don't like that. Sometimes I have a real problem with change and noticed that since I have gotten older that I don't want to have to relearn something or do something. Why do you have to change it when I just learned how to do it? #00:30:38-1#

Speaker 3: It seems like the older we get the harder it is to make change and learn new stuff. And if it's not your choice to make the change, then that is much more difficult. #00:30:54-1#

Speaker 2: And even me, we held onto that Blazer. I held onto it because I'm just hard to let go of something like that. That thing was just on its last legs. I kept having people give me a jump because it would not start. There were so many things broken in this and that, but when it came to getting something new and different, it was like "I

don't know if I can handle this." How sad is that? As something as wonderful like, I like my new vehicle. #00:31:34-1#

Speaker 1: And now that you've switched? #00:31:30-4#

Speaker 2: Yeah, now I'm happy. And I've found that's true for a lot of things. Either I'm afraid of it, or I actually, when it comes to things like work, I'm afraid of failing because there is new technology. There is always the computer aspect to things that the younger generations or even people in our generation that have dealt with it more that they got it and they just assume that you got it. And if you're not one of those people who is computer savvy, it really makes it hard and frustrating. #00:32:15-5#

Speaker 3: Sometimes it scares me. I wonder how these people can just move like to another country and not even speak that language. You talk about change? That would be huge. I move from California up to here and that was a pretty big change. #00:32:40-4#

Speaker 1: There are some pretty big cultural differences between us and California. #00:32:49-1#

Speaker 2: I think part of what I miss is that when you were younger and the prefrontal cortex of your brain was not fully developed, you did things without thinking and without fear. #00:32:56-6#

Speaker 1: Wasn't that so nice? That was so good! Just take your prefrontal cortex out and just not even use them anymore. #00:33:04-4#

Speaker 2: You didn't think of consequences. My nickname in college was "Fearless," and now it's like I'm just a pathetic part of what that person used to be in those terms. And I do miss that: the ability when instead of like "Let's go this do this." Instead, I'm "How bad am I going to hurt the next day?" and "Can I physically even do this?" and "Am I going to look stupid doing this?" And it really does prevent you from sometimes even attempting to try new things. #00:33:42-9#

Speaker 1: Yeah, I used to be an adrenaline junky, but now I probably need more testosterone.

Speaker 3: Oh, I can't even go up on the roof anymore. #00:33:53-7#

Speaker 1: Yeah, my knees, yeah, I've been having a hard time with my knees and I'd have a hard time going up on the roof. #00:34:07-7#

Speaker 3: I used to just ski jump and all kinds of stuff, but not anymore. #00:34:09-7#

Speaker 2: But I do have a lot of when parents turn to their kinds and go "What were you thinking?" I just wanna say their little brains are not developed, so they aren't thinking. And by the way, I knew you when you were that age and you were so much worse. #00:34:26-6#

Speaker 1: Another question: on the phenomenological trigger question, tell me about your experience with God. What is your personal experience with God? Big or small it doesn't matter. There's no right or wrong to it. #00:36:18-2#

Speaker 2: Well, sometimes there has been moments it has been pretty big. And when I look back I'm like okay how I survived that, how I was not killed. People will say, "You had the hand of God on you." And I'm like, "Yeah, maybe." #00:36:46-0#

Speaker 1: Kind-of like "come to Jesus" moments as some people might phrase it. #00:36:50-1#

Speaker 2: Yeah. #00:36:47-4#

Speaker 3: That's interesting because that is about all I can think of also is how did I live through that? It could only be God. #00:37:06-7#

Speaker 2: Here is a good example. Before I was an exchange student and I was leaving, and I was going to be on a plane for the first time and going half way across the world. I was having, and I don't know how else to describe it, but I was obviously going through some things, and I was helping at my best friend's family's church and I knew the minister and such. And I found myself hanging out there more to help with the nursery and such. I ended up talking with, I forget his first name, but he was really cool, as a pastor he was young, he was very cool. He recognized it. So I recommitted myself to God before I left on my trip and it gave me a good sense of peace. And I was involved with the Christian groups when I was over there. I liked it. It made me feel good. I think it also gave me a sense of community and also a sense of comfort. #00:38:18-8#

Speaker 1: Did that stick with you or did you feel like it drifted off, or how did it go? #00:38:20-4#

Speaker 2: Well, it did stick with me for a long time. I found that when I went off to college and I started to not question God so much, I started to question organized religion and some of the rules attached to it. I was also opening up my eyes to other people's experiences, their views, other people's religions and kind of just absorbing all that and maybe making more personal decision on what I believe. #00:39:01-7#

Speaker 1: Would you say that helped clarify or was it confusing? #00:39:07-1#

Speaker 2: It was more confusing, I think. It was both and both. There were some moments where I went to different churches and such. And I did this after I got back from Australia, in my home town, I went to different churches. So it was not confusing at all when they got up and said dancing was bad. It was like "Footloose." I was like, yeah, okay, this is not for me. That was crystal clear. #00:39:44-1#

Speaker 3: What? #00:39:42-2#

Speaker 2: Yeah, literally, a church that said dancing was bad. #00:39:44-7#

Speaker 1: I grew up in one like that. In the church that I grew up, it was wrong to even go to movies and stuff. I mean, I don't believe that today, but that was the church I was raised in. #00:39:56-3#

Speaker 2: Right, and I guess I started to make my own opinions and be okay with them with certain things like homosexuality and women's rights. Things that some churches ... I say organized religion. I still believe in the core faith that God's message to me is one of love and not one of judgment. It was the judgment of man's and their own interpretation that was frustrating and off-putting. #00:40:45-0#

Speaker 1: That's true for a lot of people for sure. #00:40:44-3#

Speaker 2: Yeah, but I was okay with some of the thing what people believe and I'm like, "Yeah, that's cool, you believe that and that's awesome." I don't, but please don't judge me and that was one of the big things that always ... 'he without sin cast the first stone.'" And that was the first thing they were doing was judging these people. That I find very off-putting and frustrating. But yeah, for me it is still a journey. It is still a search and a thing. I have some big key moments with God where I will have a conversation with God. If you want to call it prayer, because He is obviously not talking back where I will be driving, and it will be a 3-hour drive and I will be talking with God the whole time because I have something on my mind and I have something to say.

Speaker 1: You are not alone there. I do that too because there is so much traffic out there these days. #00:42:13-6#

Speaker 2: Or where, but the moments when I am like down on my knees earnestly asking God for something. That doesn't happen very often, and when it does it is pretty important. #00:42:24-2#

Speaker 1: Yeah, yeah, that's probably a pretty common experience for a lot of people. What about you? #00:42:39-5#

Speaker 3: Everything she just said. Just write "ditto." My experience with God is just not there, I think. I went to church until about age 10, Presbyterian. And then, I went a few times with Paul and Laura, and it just hasn't been. I haven't had experience. #00:43:19-6#

Speaker 2: In talking with ((speaker 3)) I thought that some of the stuff that was making him uncomfortable was that I think he thought that these people expected more of him, or that's not what I meant. How do I put this? It was like you were going to a church service and that you felt uncomfortable because you had not gone to Sunday school and you had not done this and not done that. #00:43:47-6#

Speaker 3: Yeah, I had not read the Bible. #00:43:49-1#

Speaker 1: So it is just unfamiliarity with whatever is going on in the service at the time. #00:43:58-5#

Speaker 3: Right. I skipped out of Sunday school. My mom took us, and I was absent. I would literally go back into the building when they were coming out. #00:44:18-9#

Speaker 1: The church that I grew up in had a bowling alley across the street and we would go over there and play Atari and stuff and eat cheese nachos! Hahaha! #00:44:33-0#

Speaker 2: See, and I sang in the church choir for years. #00:44:36-9#

Speaker 3: And that's basically what I did, and I feel bad about that now. And my mom was doing it just for us too. Just us, my brothers, because she never went after that after we grew up. #00:44:55-6#

Speaker 1: She didn't go back? #00:44:56-4#

Speaker 2: I went to church a lot more than my parents did. Part of that was my best friend at the time, her family was very much church going into God and this. And they had me read Revelations and it scared the crap out of me. I'm literally it scared me to death. Why would you do that? #00:45:26-1#

Speaker 1: I think if you read the Bible correctly you have to, in order to understand Revelation, you have to understand all this other stuff, and I think if you read it correctly it is a very beautiful book in many ways. But you have to understand what is going on. #00:45:37-3#

Speaker 2: That would have been helpful! Yeah, to just like this "Hey, read this this" will scare you straight! #00:45:41-8#

Speaker 3: So like any other book, you start in the beginning? Maybe that's why I never read it because it didn't seem that way in Sunday school. #00:46:01-6#

Speaker 2: Well, it was easy for me because my grandmother got me this book that was a children's Bible, so it wasn't so much verses. It told the stories as they went along, and they had Bible verses mixed in there as it went along. So you got the gist of the history from Adam and Eve and Noah and the Tower of Babel and this and that. So when you went back to the Bible, which sometimes can be difficult to understand with all the thee's and thou's and thu's. You at least had like the Cliff Notes version as a kid. #00:46:51-1#

Speaker 1: Yeah, you have a basic understanding as you go into it. I'm really glad to hear your feedback because both of you have very different experiences in many ways and that's really interesting. But they are both very valid. God's reaching out to us just in different ways. #00:47:06-9#

Speaker 2: Oh yeah. #00:47:11-1#

Speaker 3: I think so yeah. #00:47:10-5#

Speaker 1: Okay, so let me switch gears here to metaphor. I've got these in my dissertation. I have these four different categories of metaphor the way we've interpreted what the Bible is saying. I've got it down to one word. I want you to choose one word that you think best identifies what you think about these different topics. #00:47:45-8#

Speaker 2: So you're going to say the metaphor and then you're going to say the choices? #00:47:43-4#

Speaker 1: Yes, then I'll probably put and XX and an XX and then ... okay, do you see God as a judge, a father, holy, or the Almighty? #00:47:47-6#

Speaker 3: Holy #00:47:58-5#

Speaker 2: Almighty #00:48:04-4#

Speaker 1: And then, do you see humans as servants, children, worshippers, or subject to spiritual forces? #00:48:17-4#

Speaker 3: Children #00:48:21-4#

Speaker 2: I'm torn between children and subject. #00:48:34-5#

Speaker 1: Yeah, they are similar. #00:48:40-8#

Speaker 2: I'm going to say children. It's a learning thing. #00:48:45-8#

Speaker 1: Do you see sin as breaking the law, rebellion, defilement, or unfaithfulness? #00:48:54-4#

Speaker 3: How do you define defilement? #00:48:59-4#

Speaker 1: Well, it would be the opposite of holy. Like this is holy and that is not holy. Defilement would be the act of taking something that is holy and ruining it, so it is not holy anymore. #00:49:16-6#

Speaker 2: Think of people who graffiti on church. #00:49:18-3#

Speaker 3: I'll go with that. I'll go with defilement. I get it, defilement. #00:49:24-6#

Speaker 2: Can I have the choices again? #00:49:25-0#

Speaker 1: Yeah, breaking the law, rebellion, defilement, or unfaithfulness. #00:49:30-4#

Speaker 3: It is interesting options. They are religious and non-religious. #00:49:40-1#

Speaker 2: Well, I guess because I think of sin being ... there's the big sins and the everyday sins that you don't mean to, and I think the closest word I have to that ... #00:50:02-5#

Speaker 3: You can't take it too literal though. #00:50:00-6#

Speaker 2: It would be rebellion, but in my mind I'm quantifying it. #00:50:04-4#

Speaker 1: That's okay. However, you could go with your gut reaction. #00:50:09-7#

Speaker 3: I'm going with the first one that comes to mind. You don't want to overthink it. #00:50:13-8#

Speaker 1: Yep. So do you see the results of sin as punishment, shame, destruction, or a curse? #00:50:23-3#

Speaker 3: I do think of it as a curse, like Karma. #00:50:28-5#

Speaker 1: Okay, yeah. Punishment, shame, destruction, or a curse? #00:50:37-2#

Speaker 2: I think more shame. #00:50:44-7#

Speaker 1: And then do you see the solution to sin as the payment for the penalty, appeasing the wrath of God, cleansing, or deliverance? #00:50:54-8#

Speaker 2: Deliverance. #00:50:54-8#

Speaker 3: Deliverance, yeah. #00:50:58-6#

Speaker 1: Do you see Christ as a substitution for the penalty, a mediator between you and God, a sacrifice, or a victor or champion? Victor and champion are sort-of the same thing. #00:51:13-6#

Speaker 3: Mediator #00:51:18-2#

Speaker 1: Substitution for a penalty, mediator between you and God, sacrifice, or a victor? #00:51:25-5#

Speaker 2: Wow, I'm going to go with sacrifice because I'm going with what my Sunday school told me. #00:51:33-5#

Speaker 1: Okay, alright. Do you see salvation as acquittal, harmony between you and God, purification, or liberation and blessing? #00:51:47-2#

Speaker 3: Harmony. #00:51:48-8#

Speaker 2: Harmony, definitely. #00:51:50-2#

Speaker 1: Okay. And then, do you see the image of salvation as a courtroom, adoption, offering and baptism, or redemption from slavery? #00:52:05-7#

Speaker 3: Baptism. #00:52:06-6#

Speaker 2: Same again. Say the question again please? #00:52:10-8#

Speaker 1: Do you see the image of salvation as a courtroom, adoption, offering and baptism, or redemption from slavery? #00:52:19-6#

Speaker 2: What did you say? #00:52:25-5#

Speaker 3: Baptism

Speaker 2: Could you quantify your question? #00:52:34-1#

Speaker 1: Yeah. The metaphor for example, in the courtroom, we call that "penal substitution, so the idea is that Jesus sacrificed himself on the Cross. Instead of us receiving our penalty for sin, He receives it for us. So He is literally a substitute for us. It is an image of a courtroom as opposed to say "adoption." That is an image or metaphor of a family. All of these metaphors are true, by the way. There is not a right one. The Bible uses all of them. I'm just trying to find out which one you primarily see in your relationship with God. #00:53:14-8#

Speaker 2: When you say the "image" of salvation, do you mean the image of Jesus on the Cross and Resurrection? #00:53:35-3#

Speaker 1: More like the whole process. The process is more like a courtroom setting where God is judging sin. You have sin and Jesus is the substitute. #00:53:45-1#

Speaker 2: So is it more like personal to me? #00:53:49-4#

Speaker 1: Personal to you. Or God is adopting you into His family. Or that you're offering and being baptized, you are committing. It's more of a commitment question or being freed. #00:53:59-4#

Speaker 2: Okay then, I think it would be more redemption for me. #00:54:14-2#

Speaker 1: Okay, cool. Redemption from slavery then. Next, what are the top four or five principles that guide your life? I mean, if there are just one or two that would be just fine too. #00:54:28-8#

Speaker 3: Honesty, integrity, empathy. #00:54:44-1#

Speaker 1: Meaning feeling for others? #00:54:48-4#

Speaker 3: Yes. Trustworthy. Loyal. #00:55:09-2#

Speaker 1: How about you ((speaker 2))? #00:55:14-8#

Speaker 2: In terms of religion and in terms of my life, I would like to think that open-mindedness, creativity actually is important to me, but I don't know if that is one of them. #00:55:33-8#

Speaker 1: Sure. #00:55:34-7#

Speaker 2: Forgiveness. #00:55:37-2#

Speaker 3: That is a good one. That is. #00:55:37-0#

Speaker 2: Forgiveness is important to me. And I don't know how I would say it in one word, but learning from your mistakes, from your past, whatever you want to call that. #00:55:50-7#

Speaker 1: I call that learning from mistakes and the past! #00:55:55-5#

Speaker 2: There you go! These things are important to me and how I put them into words. Being able to, being relaxed enough to laugh at yourself. No, that's not how I want to put it. It's where ... #00:56:28-5#

Speaker 1: You're not uptight about life all the time. #00:56:29-9#

Speaker 2: Right! Somebody says something you're not going to take offense to it right off the bat. You're gonna go, you know. #00:56:36-2#

Speaker 3: Open-minded. #00:56:36-8#

Speaker 1: Easy going. #00:56:38-1#

Speaker 2: Easy going. There you go. You know, if everybody got upset about every little joke I made when I just meant it in good fun and was it really a bad joke. #00:56:49-4#

Speaker 1: There is something wrong with that. #00:56:50-4#

Speaker 2: Exactly. Like when I told you God's first name was Harold because "Harold be thy name." Or the little thing I gave you. #00:56:59-7#

Speaker 3: They used to call that "mellow" I think, no? #00:57:03-4#

Speaker 2: Yeah, we know why people back then were mellow. #00:57:07-9#

Speaker 3: Yeah! #00:57:08-3#

Speaker 2: And then, empathy is big, yeah, empathy is very big. And just, what do you want to call it when you are accepting of the differences of the world? #00:57:33-2#

Speaker 1: Yeah, accepting of differences is yeah ... #00:57:39-2#

Speaker 2: Non-judgmental. #00:57:43-2#

Speaker 3: Yes, non-judgmental. #00:57:47-9#

Speaker 1: Alright. What obstacles have you overcome as you experience other cultures? And then, what difficulty? Let me just stick with that one first. What obstacles have you overcome as you experience other cultures? #00:58:08-2#

Speaker 2: For me, as I've worked at different places, I have had a gentlemen from Middle Eastern countries who have some very set views of women. #00:58:30-7#

Speaker 1: Ahhh. #00:58:32-6#

Speaker 2: They are in America, and I try to be respectful of that to a point where I will not be belittled myself, and I will not be made to feel bad. I will be respectful of it to a point. #00:58:51-1#

Speaker 1: Yeah. #00:58:52-0#

Speaker 2: And that's something I had to learn and had to find out more about what is going on. I mean, if it really, really, really makes them uncomfortable to look them in the eye, I won't if that helps. #00:59:06-6#

Speaker 1: So maybe it's some cultures. The overlap is enough with our own culture that it is not quite so bad. But in certain areas the cultural difference is so wide that it makes it pretty tough. #00:59:18-9#

Speaker 2: Yeah, and they would make it tough. They try to walk into a situation where they are going to spend maybe 10 minutes with me and they felt it necessary for me to change and I found that frustrating and a little condescending. #00:59:34-1#

Speaker 1: Huh? #00:59:37-6#

Speaker 3: That's bizarre. #00:59:37-9#

Speaker 2: Yeah, they were used to having women not look at them and being dressed a certain way doing things, and they really just did not like it and tried to by talking down to me. They wanted me to change. #00:59:57-6#

Speaker 1: Yeah, that culture is a very different one especially when it comes to women in particular. #01:00:03-1#

Speaker 2: And this was back in the early 90s. It's not going on now. There was some things to change. #01:00:14-6#

Speaker 1: How about you ((speaker 3))? Have you had some difficult experiences? #01:00:16-9#

Speaker 3: I did once. It was more just strange. I went to moonlight for a friend. He was a press operator and I went. He asked me to cover for him when he went on vacation, and I went to where he worked and they were of ... well, they handed me the Qur'an when I walked in and they asked me to read it. #01:00:44-4#

Speaker 1: What? Really? #01:00:46-0#

Speaker 3: Yes, yes. #01:00:46-3#

Speaker 2: Oh yeah, is this XYZ? #01:00:48-0#

Speaker 3: Not XYZ, it was ABC printing in Bellevue. #01:00:54-7#

Speaker 2: Yeah, I've interviewed with them on the phone and that was bizarre. They wanted more about my ... #01:01:05-3#

Speaker 3: I took and said, "Thank you." And the next day they asked, "Did you read it?" And I said, "No." And the next day, "Why haven't you read it?" It was just the weirdest thing. #01:01:21-0#

Speaker 1: They were really pushing. #01:01:20-8#

Speaker 3: Yeah, and I hadn't even really talked to him yet, and it was one of the first things they did and it was hand me this. #01:01:27-9#

Speaker 2: Yeah, these people are really well-known in our printing industry for ... #01:01:35-5#

Speaker 1: For that? #01:01:33-5#

Speaker 2: Yeah, like I said, I had a phone interview with them, and they asked me some philosophical question that would've been in reference to how I answered was how the Qur'an would have said for me to answer. But you know, the same thing when you go to places like Boise where you have a strong Mormon faith. The law says they can't ask you about your religion. They found ways around that, and you knew it and you knew because you weren't gonna be ... yeah, it happened. #01:01:37-7#

Speaker 3: I don't know if it's even relevant to the question. #01:01:45-7#

Speaker 1: Yeah, that's strange ((speaker 2)). That is really strange. #01:02:22-6#

Speaker 3: Well, you know what's even more weird about that, but it's not relevant to the question? We do work. Where we work is a trade shop, and we do work for other printers, and he's just rude. We do work for him now where I work, and I even answered the phone the other day and he was calling. #01:02:53-6#

Speaker 1: So he knows you because of that experience? #01:02:55-4#

Speaker 2: No, I don't think so. #01:02:55-8#

Speaker 3: No, he didn't know that I know him when I answered the phone. He probably didn't even recognize my name, but he was really rude to me on the phone. He didn't know if it was me. #01:03:05-3#

Speaker 2: And he has a reputation for that. #01:03:07-1#

Speaker 3: And not only me, he is rude to everybody. It's just weird. #01:03:14-1#

Speaker 2: It's very judgmental. It's like, "I know the Qur'an. I know I'm right. The rest of y'all are all wrong, so you're just the kind of beneath me." It really comes across that way in generalized terms. #01:03:29-4#

Speaker 1: Hey dude, just send me your printing order, okay? #01:03:28-9#

Speaker 3: You know, I was rude back because I knew because he told me who it was. I'm sorry you're from (abc), and so he wanted me to give him a quote over the phone which we don't do. You gotta email the specs in so we know what it is. You don't just do it over the phone. #01:03:47-5#

Speaker 1: I'll bet that gets you tense. It would get me tense. There is also a difference in business culture too. It's not just faith culture, but in business culture too. #01:04:07-2#

Speaker 2: In the printing industry, those guys are just weird. #01:04:12-4#

Speaker 1: Yeah, right! So I argue in my paper that becoming a Christian is also a cultural change and people can face obstacles in becoming a Christian because it's all the sudden. And you talked about it already ((speaker 3)) with like you are uncomfortable with the service and all that kind of stuff because you just felt this general unfamiliarity with it. How would you see yourself overcoming that, I mean other than just "gutting it out" and going to Sunday school or doing this stuff? Other than that part of it, what would be a way that you think would be able to have what you might consider a solid faith and be able to overcome that hesitance with the culture because that is a common thing with a lot of people? What you mentioned, actually. #01:05:06-6#

Speaker 3: You know, I'm not sure. I think just doing it would just be natural, if I just did it. I mean, there is nothing really that makes me uncomfortable. And I'd like to, actually. #01:05:30-1#

Speaker 2: Yeah, I think in the past when we've talked I think that I've tried to tell him that sometimes you're being a Christian in your spirituality can come from a personal place, and finding like-minded people that you feel comfortable with, as opposed to going to the church that maybe your parents went to or maybe say you're married to somebody and just not really feeling comfortable with some of their. #01:06:06-8#

Speaker 1: Or just some random church on the street corner. #01:06:13-4#

Speaker 2: Right, and just not feeling comfortable with everything. You know, you go, and you listen to a sermon and you walk away going "Wow, I just did not really. I wasn't feeling that." #01:06:25-6#

Speaker 3: How are you supposed to feel? #01:06:35-3#

Speaker 2: I think the way I see it is when you walk out of the church and you hear a sermon, you feel good. You should feel inspired. #01:06:42-4#

Speaker 1: A little challenged? #01:06:44-8#

Speaker 2: Yeah, a little challenged, but you should not walk out going, "What the heck? He was basically calling me a whore! Or something wrong with me because I like to dance. Or because I think that gays are okay." #01:07:04-0#

Speaker 3: I did go with ((so-and-so)) a couple of times and I did feel a little weirded out with the arm raising and all of that. It was just a little shocking. #01:07:15-1#

Speaker 1: Ah, okay. #01:07:14-5#

Speaker 2: ((laughing)) The first time you go to one of those is just weird. #01:07:17-8#

Speaker 1: And that's a cultural difference. #01:07:20-1#

Speaker 3: It was. #01:07:20-6#

Speaker 2: It was awesome. I loved it. I loved going, "Testify!" People were just like shouting. It was awesome! #01:07:27-4#

Speaker 3: Honestly, I did not feel good when I walked out. It didn't work for me. #01:07:35-3#

Speaker 1: Well, they don't do that in Presbyterian churches. #01:07:40-2#

Speaker 3: They don't, and it was a little frightening. Not frightening, it just was strange. #01:07:44-3#

Speaker 1: A little off-putting? #01:07:45-5#

Speaker 2: Going to the Church of England when I was in Australia—Whoa! #01:07:51-1#

Speaker 1: Big difference. #01:07:53-5#

Speaker 2: Oh, it's the Church of England. You can imagine the whole pageantry, the whole respect, the whole thing. "We are here to worship G-O-D." That is how they opened it. I'm like, okay, I'm scared. #01:08:09-1#

Speaker 1: The proclamation. #01:08:12-4#

Speaker 2: I'm like "Wow!" I just feel bad. #01:08:17-1#

Speaker 3: You'll have to tell me about that. #01:08:17-1#

Speaker 2: Yeah, it was the Church of England, so it was a Protestant church in Australia. #01:08:23-1#

Speaker 3: Protestant. See, I don't know what the differences are. #01:08:25-6#

Speaker 1: It would be very similar actually to a Presbyterian stylistically. #01:08:32-4#

Speaker 2: Well, the Church of England, we used to be Catholic but Henry VIII wanted to marry someone else, so they kept a lot of the same things but changed that so they don't believe in the Pope and they don't do confession. #01:08:47-5#

Speaker 1: Yeah, the only difference is that they don't report to the Pope anymore. That's pretty much the difference. #01:08:51-8#

Speaker 2: Yeah, that's pretty much it. And my best friend is Catholic. I know how to fake my way through those rituals. And some of my family is Catholic. My dad used to be Catholic, but he is not any longer. I have an aunt and an uncle who are atheists and my uncle, his son is a minister. So I'm like going, you know, when you die that's going to be an interesting service. #01:09:19-6#

Speaker 1: Yeah, unfortunately, this last couple of years I've conducted quite a few funerals. I just don't like doing them. I mean, I'll do them, it's part of the thing. And actually, it's a good time to minister to people just giving them comfort and stuff like that, but as a minister they drain you. A funeral just emotionally just drains it all out of you. #01:09:44-1#

Speaker 2: And I remember at one time I asked you and you said you had never done them, so this is something new. #01:09:47-8#

Speaker 1: Yeah, there had been several years where I had never done a funeral, but these last three or four years in particular I have just done so many. #01:09:55-7#

Speaker 2: You know what that means? You are good at it. #01:09:57-5#

Speaker 1: Well, yeah, or I'm a sucker. One or the other. ((Laughing)) #01:10:00-8#

Speaker 2: If you know the person, try doing a eulogy for someone who committed suicide. That's not fun or easy. #01:10:12-5# #01:10:06-7#

Speaker 1: Yeah, if you know them.

Speaker 3: Oh my God! #01:10:13-8#

Speaker 2: And I had to do that. #01:10:14-9#

Speaker 1: I've not done that yet actually. #01:10:19-2#

Speaker 2: Yeah, I'm not a minister. I don't do the whole part you do. I just have to get up there and speak about the person, but it's still difficult. #01:10:31-1#

Speaker 1: Yeah, for sure. #01:10:32-3#

Speaker 2: Doing the one for my mom. That was the easiest thing in the world only because a eulogy is Greek for "the good word." So finding good things to say about her was very easy, and I wrote everything down. Thank goodness when I got up there, I couldn't remember my sisters' names and I had to read them. #01:10:54-9#

Speaker 1: I always tell people to do that actually, especially if you have a few you plan on having do the eulogy and there's gonna be a few that just want to talk. Those few that you plan on having do a eulogy, I always tell them, "Do not get in that pulpit without a piece of paper in front of you." #01:11:14-9#

Speaker 2: Not only did I have it written down, but I had my backup in case I couldn't finish and he was there to come in and take over. #01:11:27-0#

Speaker 1: Yeah, those are no fun. The last one is culture description, and there are eight quick points, and I don't think they'll take too long. But it's actually a rubric that was established by a guy about 20 years ago or something like that. The first one is power distance. Here's the question. On the job, do you feel like you need to always get permission from the boss to do anything, or do you feel like you can just go for it if you think something is appropriate? #01:12:00-1#

Speaker 3: I just go for it. #01:12:01-3#

Speaker 2: I'm in a certain special situation where I need to pretty much need to ask anything. #01:12:09-9#

Speaker 3: Well, it's pretty clear, right and wrong. Yeah, I just go for it. #01:12:19-7#

Speaker 1: Cause it's a technical field. #01:12:21-1#

Speaker 3: Yeah. #01:12:25-5#

Speaker 1: The next one is uncertainty avoidance. So do you find it necessary to plan meticulously, or are you able to take life as it comes and adjust spontaneously? #01:12:44-4#

Speaker 3: I think I'm more of a planner than spontaneous. #01:12:53-3#

Speaker 2: He's the planner, and I'm the spontaneous. #01:12:53-7#

Speaker 1: Well, opposites attract. #01:13:02-4#

Speaker 2: Yeah, that is very much true. You have the checkbook and everything. I lost mine over a year ago, and I still don't know where it is. #01:13:10-1#

Speaker 1: I have to tell you something. If it wasn't for Mona (my wife), we would never balance our checkbook. #01:13:15-8#

Speaker 3: I know. There's always one in every couple. I think that's why it works because if you both do it, then it doesn't work. #01:13:28-7#

Speaker 1: Can you imagine if you had two spontaneous people? You would never get anything done. #01:13:31-8#

Speaker 2: Oh Lord, and if those people had kids, they'd go to school in pajamas and they'd have \$100 bill for their lunch money and ask for change. I would be horrible. #01:13:42-1#

Speaker 1: Okay, that's funny! Individualism is the next one. What's more important to you? The opportunity and freedom to do things your way, harmony in groups and the team dynamic, or your reputation? What's most important to you? #01:14:00-8#

Speaker 3: I think team dynamic. You can't do anything without a team. #01:14:06-2#

Speaker 2: No, my. Me, the first one. #01:14:11-1#

Speaker 1: About doing things your way? #01:14:10-2#

Speaker 2: Yep. I like my little slice of pie and I like to do my things my way and I get it done. #01:14:18-5#

Speaker 1: I did it my way ... ((singing)). Actually, I'm with you ((speaker 2)) on that one, but Mona is more like ((speaker 3)). #01:14:29-4#

Speaker 3: Well, I think of work. #01:14:31-9#

Speaker 1: Yeah, right, and that's so true. Again, there's truth in all of these. #01:14:39-4#

Speaker 3: There's no wrong answer. #01:14:40-3#

Speaker 2: I like to find my way of doing things. When I say individually, that makes me comfortable and productive and all those things, then do it. I don't like it when somebody says, "Well, you should be doing it this way." And I'm like going, "I've got 20 years' experience on you so I think I've got this down more than you do, you little 'piss ant'" #01:15:05-9#

Speaker 3: Or "you 'temp.'" (laughing) #01:15:21-2#

Speaker 1: Alright, so the next one is indulgence. There's three left. So I'll just ask and you have to choose between this one and that one. This is about an indulgent society or a restrained society. So how do you see yourself? A higher percentage of happy people or a lower percentage of happy people in society? #01:15:41-9#

Speaker 2: So you're asking me if I think there are more happy people in society? #01:15:46-1#

Speaker 1: Yeah, I guess when I use the word society, I mean in your circle of friends or work or just kind of in general people you know. Would you say that society is happier or less happy? #01:16:01-3#

Speaker 3: I kind of go with happier. #01:16:06-3#

Speaker 2: I am going to say that too because they strive to be that way I think. #01:16:14-6#

Speaker 1: They are trying? #01:16:15-0#

Speaker 2: They are trying to find joy. #01:16:16-6#

Speaker 3: It's pretty sad that we had to think about that for a second. #01:16:20-8#

Speaker 2: It's pretty sad that we have to search so hard at work to find any. But you know what? Given some of the things at work that are happening, the fact that people still try to find joy and pride in their work, I think is a good thing. #01:16:39-2#

Speaker 3: Without it, what is there? If you're not happy ... #01:16:41-4#

Speaker 1: Yeah, do something else. #01:16:42-7#

Speaker 2: There are people who are happy to be bitching all the time. #01:16:47-0#

Speaker 1: And they thrive on that. Here's another one: perception of personal life control or perception of helplessness? #01:17:00-8#

Speaker 2: I am very much a control person where I feel I have to be in control of things, or I do not feel comfortable. #01:17:20-1#

Speaker 3: Same here, but I may not be though ... the reality of it. #01:17:28-4#

Speaker 1: ((speaker 3))'s hedging his bets over here. #01:17:34-0#

Speaker 3: I like to be in control, but I'm really not. #01:17:36-7#

Speaker 2: You let me be in control of things. #01:17:40-3#

Speaker 1: But that provides a certain amount of control. #01:17:43-5#

Speaker 2: But I wish I could let go a lot more. I am my mother now, and I saw how that, for her, took away a lot of things she could have enjoyed. She didn't, and the same with me, because I have to make sure I am in control of the situation. #01:18:10-2#

Speaker 1: I see. Alright, high importance on leisure or low importance on leisure? #01:18:17-9#

Speaker 2 & 3: High. #01:18:23-6#

Speaker 1: And high importance on having friends or low importance on having friends? #01:18:29-0#

Speaker 3: I've gotta go with low. #01:18:34-3#

Speaker 2: And I have to go with high. I don't have a lot everyday around here, but I have lifelong friends that are important. #01:18:45-2#

Speaker 1: And they are important to you. Whether you have a lot is one question, but that they are important to you is ... #01:18:50-0#

Speaker 2: I think for ((speaker 3)), when he lost his cousin Paul, who was his best friend, it was a big deal for him. And maybe I'm wrong, but I think that for the longest time even the thought of having someone else that he could call his best friend almost felt he was being dishonorable to his memory. And maybe I'm wrong; I know you miss him. #01:19:19-9#

Speaker 1: That would be reasonable for anybody, right? Okay, saving is not important versus saving is very important? #01:19:41-0#

Speaker 3: Saving is very important. #01:19:44-0#

Speaker 2: It is important. It is more important now that I'm getting older. I don't want to say "very." I just want to say that it is important. #01:19:57-5#

Speaker 1: Less moral discipline or more moral discipline? #01:20:04-9#

Speaker 2: As I've gotten older, more. #01:20:08-5#

Speaker 1: You are using that pre-frontal cortex a little bit more? #01:20:13-3#

All: (laughing) #01:20:15-8#

Speaker 2: I am. I mean seriously, I am. And just, you know the whole karma. You just think of things even when you are driving you are more considerate. #01:20:27-9#

Speaker 1: How about you ((speaker 3))? #01:20:31-5#

Speaker 3: More, yeah, it's just natural. I think it's an age thing. #01:20:36-1#

Speaker 2: I miss my random pre-frontal cortex. #01:20:38-7#

Speaker 1: Alright, equal sharing of household tasks or unequal sharing of household tasks between partners? #01:20:47-1#

Speaker 2: Really? #01:20:52-0#

Speaker 3: I vacuumed downstairs. #01:20:54-6#

Speaker 2: Once in how long? #01:20:57-9#

Speaker 3: Did you notice I ((undecipherable)) #01:21:00-4#

Speaker 2: I asked you to do that six months ago. #01:21:07-9#

Speaker 3: So you don't think we're equal? #01:21:09-0#

Speaker 2: No, not at all. #01:21:10-3#

Speaker 1: So ((speaker 3)) would be equal and ((speaker 2)) would be unequal?
#01:21:13-4#

Speaker 2: ((speaker 2)) is unequivocally one-sided, unequal. #01:21:17-9#

Speaker 1: I wonder as I continue my interviews if that will be the pattern that comes out all the time. #01:21:25-0#

Speaker 3: I think so! But you won't be doing couples very much though.
#01:21:28-4#

Speaker 1: I'm trying to actually. Yeah, I'm trying to get couples. #01:21:31-3#

Speaker 3: That's good. We have different stuff that we do. We both do stuff outside. #01:21:48-4#

Speaker 2: And housework, I do that. I do everything. #01:21:53-4#

Speaker 3: Really? Okay. I'll just agree to disagree. #01:21:58-6#

Speaker 2: No, please tell me one thing you do in terms of the housework. Just tell me one thing. #01:22:06-6#

Speaker 3: Dishes. #01:22:11-1#

Speaker 2: Okay, you do the dishes. Yeah. #01:22:13-7#

Speaker 3: And I cook on Sunday night. #01:22:18-2#

Speaker 1: You make salsa? #01:22:21-4#

Speaker 3: Yeah. #01:22:22-0#

Speaker 2: Well, actually, most of the time I did it. I do the laundry. I do the vacuuming. I clean the bathrooms. I do the dusting. Yeah. #01:22:34-8#

Speaker 3: Okay. #01:22:39-1#

Speaker 1: Let me ask the next question. Loosely prescribed gender roles or strictly prescribed gender roles? Or you can rephrase this question: traditional gender roles. So do you see, not necessarily in the marriage relationship or it could be. Do you see or do you adhere to personally, you talked earlier about friends that were homosexual, that I think we could term as non-traditional gender roles. So do you see loosely prescribed or strictly, or more traditional? #01:23:27-6#

Speaker 2: I think it is more loosely in that we are both comfortable doing things that have been "this is what the man is supposed to do." You see, for example, the cooking. For me, mowing the lawn or working in the garden. I bought the chainsaw. We went over to his dad's and his dad wouldn't even let me use my own chainsaw. I'm like, "What the heck?" It's mine, and he wouldn't even acknowledge it was mine. #01:24:18-5#

Speaker 3: I would say it is loosely traditional. #01:24:23-7#

Speaker 1: In wealthy countries, less strict sexual norms and in wealthy countries more strict sexual norms. So I would consider the United States a more wealthy country as opposed to say Mexico or something like that. So would you say in general sexual norms are less strict or more strict? #01:24:45-3#

Speaker 2: If it was America, I would think they are less strict, but I think of other countries like Bahrain where they are very more strict. #01:25:06-2#

Speaker 3: Yeah, in the US less strict for sure. #01:25:13-2#

Speaker 2: And I think that is true for a lot of other countries that have adopted gay marriage and such, and we consider those first-world countries, so I would say less strict. #01:25:28-4#

Speaker 1: Smiling as a norm or smiling as suspect? When someone smiles what are they smiling at? #01:25:37-2#

Speaker 2: I think it is a norm. I like to think so. #01:25:42-8#

Speaker 3: Absolutely. #01:25:43-9#

Speaker 1: Freedom of speech is important. #01:25:48-2#

Speaker 2: Hell yeah! Very, VERY important. #01:25:54-0#

Speaker 3: Yeah, same. #01:25:57-3#

Speaker 1: Maintaining order is important or not important? Maintaining order in society. #01:26:06-0#

Speaker 3: Very important. #01:26:06-7#

Speaker 2: Yeah, I think it is important. What that order is? #01:26:12-4#

Speaker 3: Order as opposed to chaos. #01:26:15-6#

Speaker 2: Order yes. Agenda no. #01:26:18-0#

Speaker 1: I think as opposed to corruption. #01:26:23-3#

Speaker 2: Oh yeah, lawlessness, martial law, that kind of thing? #01:26:28-0#

Speaker 1: Yeah, or you just being able to do whatever the heck you want. #01:26:36-2#

Speaker 3: There has to be law and order. #01:26:34-3#

Speaker 2: The purge? That's not cool. As long as there is not a political agenda. #01:26:42-7#

Speaker 3: Or communist. #01:26:44-6#

Speaker 1: Right, yeah. I think agenda is an important one. Okay, two left: masculinity. Would you say that your culture, the people that you hang out with at work or whatever, is dominated by males, is equal or is dominated by females? #01:27:05-2#

Speaker 2: Where we work it is dominated by males. Except, it's funny because where he works, now he's working in the office, there are more females than males. #01:27:18-2#

Speaker 1: But what I'm thinking here in particular are more the gender stereotypes and the glass ceiling, or men make the decisions. Higher pay for males. #01:27:39-7#

Speaker 2: Oh yeah, it's definitely a boy's club. They stand around. #01:27:31-6#

Speaker 3: I'm afraid so, and so is the whole industry. #01:27:50-5#

Speaker 2: Yeah, they stand around talking and I call them the lightbulb club. #01:27:52-9#

Speaker 1: I get the impression that is not a good thing and it should change? #01:27:59-4#

Speaker 2: Yeah. #01:28:00-3#

Speaker 3: And I agree with that. #01:28:03-2#

Speaker 2: It's like when they think about picking a supervisor. Now, mind you, there's not as many women in there, but I do not even think it would cross their minds. #01:28:17-5#

Speaker 3: Pam is #2 in there, but if anything happened to Russ. #01:28:25-0#

Speaker 2: But the rest of the leads? But again, they didn't have that many choices when it came to women for choosing leads because there weren't that many in there. #01:28:35-9#

Speaker 1: Women subject themselves to that because they are taught that, so they don't see themselves as potentially having that opportunity so they exclude themselves because society has oppressed them enough to say, "I'm not good enough." Or "It's not my place." #01:28:50-4#

Speaker 2: I had a manager who, this is at Kinko's, and he had a degree in theology, and he was religious. He felt he needed to press some of his morals, let's just say that honestly. So one day we came in, and he said he thought all the women working there should wear dresses, skirts, and such. So mind you, I'm running the copiers and whatever. So I'm like, okay! I put on a short skirt and I'm doing my work, and I have to bend over and do all that stuff. He rescinded that rule. You know what? Trying to explain it to you was not going to work, so I'll just show ya. He was like, okay, I get it. But you know he ended up having a sense of humor about things and he was fine. #01:29:54-2#

Speaker 1: He kind of loosened up a little. That's good! #01:29:56-7#

Speaker 2: But sometimes with people, you just like, trying to talk your point of view and common sense you know it is just going to be a long battle. Just show them and it will go faster. #01:30:10-0#

Speaker 1: Sometimes the battle can get old after a while. #01:30:12-6#

Speaker 2: It's like, "I can't do this job in a skirt dude. It's just not going to happen." #01:30:17-1#

Speaker 1: Alright, very last one. How would you describe your culture? So this is time orientation. Pragmatic, perseverance, thrift and status, or conventional, traditional, conventional, saving face and stability? #01:30:39-1#

Speaker 3: Yeah, conventional. I think conventional. #01:30:44-7#

Speaker 2: Tell me again what pragmatic would be. #01:30:44-7#

Speaker 1: Pragmatic means that you are making steps because they are logical and the right thing to do versus this is the way we've always done it, so this why we are doing it. #01:30:55-4#

Speaker 2: I think more pragmatic. #01:31:01-2#

Speaker 1: You would say more pragmatic too, ((speaker 3))? #01:31:03-8#

Speaker 3: Conventional, logical. #01:31:07-8#

Speaker 1: That's it!

APPENDIX D: INTERVIEW WITH
FILIPINO PARTICIPANT

Speaker 1: I have an 8-point rubric that I go through, and the first one is what I call disquieting experiences. So, when someone feels like they have a close relationship with God or something like that, there is some kind of experience they have that often triggers that. So that's what I mean by a disquieting experience. So the first question is: tell me about an experience that has bothered you and you still think about. #00:01:02-7#

Speaker 2: Big or small? #00:01:10-0#

Speaker 1: It pretty wide open. #00:01:17-9#

Speaker 2: Trying to narrow it down to one thing. #00:01:27-9#

Speaker 1: If there is a few, that's okay too. Remember, it's wide open.
#00:01:33-7#

Speaker 2: One experience that has bothered me and still bothers me. The first thing that comes to mind now that I think about it and not a huge thing—when somebody plays a song and then decides to repeat it, again. #00:02:07-4#

Speaker 1: You mean like? #00:02:07-7#

Speaker 2: Like we're listening to a song, and then, okay, I'm going to play it again. That has always bothered me, and it still bothers me to this day. #00:02:17-4#

Speaker 1: Alright, why? Why do you think that's true? #00:02:19-2#

Speaker 2: When people ask me why that is such a pet peeve to me. I think it's because there are just so many billions of songs out in the world, why don't we appreciate all the other songs out there? Even if I really like the song, why don't we play a couple of other songs before we repeat it again? #00:02:45-2#

Speaker 1: Do you think maybe that is because you feel, and I say this just to elicit some more thought around that because that's interesting. Do you think that is because you feel limited by that? That like, "Oh, I don't want to be hemmed in by just this one thing. I want to have a wider appreciate of culture or whatever." Maybe it's not even culture. Maybe it's just something? #00:03:11-1#

Speaker 2: Yeah, I think just an appreciation. You know there is so much out there. Why am I limiting myself to just this one thing? #00:03:19-9#

Speaker 1: That's very interesting. Cool. Well, if there is many, what's one more? #00:03:25-9#

Speaker 2: So I guess that's more of a funny one, but ... #00:03:32-7#

Speaker 1: Sure, but at the same time it reveals a little something about personality. #00:03:37-2#

Speaker 2: About myself, yeah. Something that bothers me, and bothered me, and still bothers me? I'd say that when people aren't honest. You know, when you, if you catch someone in a lie or something. Or you, I guess now that I'm older I don't really see to much of that, or I guess, perhaps, now that I'm older, I kind of pick and choose.
#00:04:37-7#

Speaker 1: Who you feel safe with. #00:04:40-7#

Speaker 2: Right, right. I guess that's a thing. #00:04:45-3#

Speaker 1: Yeah, yeah, that is something actually. And I think maybe just kind of reflecting on the other interviews for a second, a lot of other people have said that. That has been a common one: honesty, integrity, that kind of stuff. That's cool. So the second thing is called amorphous zones. There is a certain sense that culture overlaps, and then some of those overlaps we recognize things in other people and so we then take on the culture of someone else. And you see that in immigrants a lot, where they kind of change a little bit slowly over the years. And so the boundaries of what we call culture kind of shifts. Those overlaps are moving a little bit. So with the thought of other cultures that you experience around you, what are some other people that you experience that you are either comfortable with or maybe you are uncomfortable with in regard to the differences in culture? #00:06:15-9#

Speaker 2: I would say I am comfortable with ... would be maybe with people who have similar, different cultures, but similar values. So like, other Asian cultures for example who were other. I'm just thinking being around families of my friends of Chinese descent or other Asian cultures where ... #00:07:04-0#

Speaker 1: There is some similarity there. #00:07:05-7#

Speaker 2: There is some similarity but still very different culturally from my own. From a Filipino background. #00:07:13-0#

Speaker 1: Well, one thing that is important to Filipinos is the sense of family. And being a pseudo-Hispanic culture, even Mexicans being a Hispanic culture, there is this strong sense of family there too. Do you feel as a Filipino like you have some kind of commonality or sisterhood with a Mexican woman or something like that? Or do you even have any Mexicans that are friends? Or is there some other culture like that? #00:07:49-7#

Speaker 2: Not in my current. I mean, now, not as much. In high school, I had a good friend who was Mexican. I saw the similarities, but what was your question again? #00:08:15-4#

Speaker 1: It was more, so there is. I could see the connection in Asian cultures because there is still a lot of Confucian values in Filipino society for sure, but I am also wondering about the Spanish influence. So I am thinking you might see some similarities with a Latino culture. And if you did, what were some of those things? #00:08:39-8#

Speaker 2: Right, I would say being in the Catholic faith. #00:08:45-5#

Speaker 1: True, yes true. That would be one. #00:08:46-6#

Speaker 2: But other than that, I honestly am not really at least in my circle of friends and family. I don't have as much exposure as I did when I was younger. #00:09:03-5#

Speaker 1: As you have gotten older, has your circle of friends shrunk or has it gotten bigger? #00:09:08-5#

Speaker 2: Shrunk. #00:09:09-6#

Speaker 1: And is it more Filipinos? #00:09:14-4#

Speaker 2: Ummm, I would say yes. #00:09:24-1#

Speaker 1: Do you still kind of hang out with your barkada from high school? #00:09:26-8#

Speaker 2: Not so much. I'll get together with some friends, like very minimally, but we'll get together every once in a while but not regularly. I've got, maybe I wanna say, two friends from high school that I see more regularly than others. But with social network and what not. #00:09:56-0#

Speaker 1: We substitute live ... #00:09:55-7#

Speaker 2: Right? Right? There is still some connection to some of my old friends, but not as far as like person to person contact. There are only a couple that I can think of that I see regularly. And I went to an all-girls high school. #00:10:13-4#

Speaker 1: Yeah, you went to Holy Names, right? #00:10:14-6#

Speaker 2: Yeah, so it's even smaller. #00:10:17-1#

Speaker 1: I went to Cleveland High School, and we used to hate Kennedy and O'Dea because they always beat us in soccer, and I played soccer. We always hate those guys, but we hated anybody that didn't go to Cleveland. We hated Rainier Beach for that matter. #00:10:31-4#

Speaker 2: Right! #00:10:36-1#

Speaker 1: Very good. I'm just curious. I don't know Saint Anthony's very well, but is there a lot of Filipinos there, but are there also some Mexicans there? #00:10:46-7#

Speaker 2: There used to be, but what I've heard is that the Mexican community is much larger today than it was when I was at St. Anthony's 20 years ago. #00:11:01-3#

Speaker 1: So do you go to St. Anthony's, or do you go somewhere else? #00:11:02-9#

Speaker 2: Yeah, well, I'm not a parishioner there, but I came from there and just before I got here. I kind of go to different churches. #00:11:13-5#

Speaker 1: Kind of depending on where you are at? #00:11:14-7#

Speaker 2: Yeah, depending on I'll ask my parents, "Hey where are you going today?" They go between St. Anthony and St. Stephens, but I'm a parishioner at St. Madeline Sophie where ((son)) goes to school, which is in Factoria. #00:11:30-5#

Speaker 1: Yep, yep, that's interesting because I knew your parents went down to St. Anthony's. I didn't know they went to St. Stephens. St. Stephens is kind of a trendy place. I met the priest there once a while ago. He was really a neat guy, actually. I don't have many priest friends and he is one of them. He is kind of a neat guy actually. So the next one is the sense of beyondness. So if you do have friends in another culture, that means you are able to conceive of what we call "otherness," and in order to do that, you have to be flexible, meaning you have to be able to appreciate other cultures. You have to have some level of plasticity, meaning your emotions can't get caught up in "Oh, no, they are different than me" and be worried too much about that. And then you have to be malleable, meaning you have to be willing to change and experience and that kind of thing. This one author called that "beyondness," this ability to have a non-affective response in many ways. So the question I have formed around that is this: tell me how you feel when you are surrounded by others not of your own culture. And so I have some sub questions and I'll just list them. Just talk in general terms. Do you feel like you understand them? Do they understand you? Do you like being with them? Do you feel threatened? Do foreign accents frustrate you, because some people they do? Are you open to new lifestyles? And I'm mainly focusing on ethnicity, but there are other types of lifestyles. That's kind of a whole hodgepodge of things. Could you just generally reflect on how do you cope with other cultures from a psycho-social affective way? #00:13:42-1#

Speaker 2: Gosh, I just think about from when I was a kid. I was always so interested in basically people who were different from my own experience. I was an only child for 10 years before my sister was born. #00:13:57-7#

Speaker 1: Oh, yeah, true. #00:13:57-7#

Speaker 2: And my best friend in elementary school, she came from an Irish Catholic family with five brothers and sisters, and I was so intrigued by going over to

their house and seeing this huge family and being around them and they would just embrace me as a part of their big, huge family. I just always, I think I've always had that sense of intrigue and interest especially with food. When I think about my friends who have Vietnamese families, I am always excited to go to their family parties where they have Vietnamese food. The homemade food is always a little better. Even with Filipino food, it's always a little bit better than going to a restaurant. I think just embracing the differences is how I approached it. I can't think of a time where I felt threatened.

#00:15:15-5#

Speaker 1: Or have you ever felt rejected because you were Filipina? #00:15:19-6#

Speaker 2: I'm thinking particularly when we went to Vietnam. #00:15:25-4#

Speaker 1: Okay, you and ((husband)) on a Vacation? #00:15:28-7#

Speaker 2: No, just this year, our family went on a cruise, and we went to, we were supposed to go to Hanoi as one of the excursions, but the schedule didn't work out or something. There was miscommunication about it, and we ended up staying at that port. And being toward that area of Vietnam, and it wasn't as much of a touristy area as Hanoi or other places. So when we were there, we were a big group of Filipino families, and there were two of our family friends who are Vietnamese and understand the language. So when we were walking through the markets, you could kind of ... that's probably a time when I felt a little uncomfortable just because of the looks we were getting. And our friends were telling us they were not happy about this big group of Filipino people walking through here. #00:16:32-4#

Speaker 1: Really? Wow. That is surprising actually. You know, I've been to the Philippines so many times and I'm just so used to people looking at me. But I've been to places where they probably have never seen white people. And you would think that would not be true in the Philippines, but it is actually true. I've been to those places because of Mona's family. But I can't imagine Filipinos sticking out that much in Vietnam. So that's really a little bit shocking. #00:16:59-1#

Speaker 2: And it might have been the area that we were in. And when we went to Ho Chi Minh, it was not as big of a deal. I did not feel it at all, but when we went to this smaller, not very touristy port, and just kind of walking through and there were not a lot of people there. It was a different feel there for sure. An older generation of people in the market, and they have a different perspective if they are from that area versus kind-of the younger generation at Ho Chi Minh, who would have more exposure to different things. #00:17:43-2#

Speaker 1: Yeah, but you didn't feel, I mean maybe that's a vacation and it's kind of an interesting fact intellectually to consider, but from an emotional point of view, that doesn't sound to me because you are talking about it pretty calmly. It doesn't sound thought that you've ever been discriminated against where you couldn't get a job or couldn't get a scholarship or somebody looked at you funny where you were at the grocery store. There's not those kinds of emotions or has there been? #00:18:18-8#

Speaker 2: To be honest, and I've thought about this before, especially going into the program I was in for my doctorate, we talked about a lot of diversity issues and under-represented cultures, and honestly didn't have a sense of that and wondered why. And part of it is maybe my upbringing and the people I've been surrounded with. #00:19:01-7#

Speaker 1: Maybe growing up Filipino in Seattle is kind of a common thing these days? #00:19:07-8#

Speaker 2: Perhaps, perhaps! And I even wonder about that with my business. I work with pretty niche communities, but I work primarily kids with autism spectrum. The families I work with I think have maybe more access to resources. So sometimes I wonder about that; I wonder if there is any question in their mind, but again, people are coming back to see me. #00:19:46-1#

Speaker 1: So you haven't experienced it really. Interesting. I wonder if there are some of them that because they are not wealthy, they just have to deal with it on their own. I'm just curious about that. You can have care for your child if you can afford it. Have you had that sense? #00:20:07-5#

Speaker 2: I mean, I've read a lot of articles about that, just the access and that. Just people being knowledgeable about what's out there. The priorities are different, so sometimes people are ... I don't know. #00:20:30-6#

Speaker 1: True, priorities could be different. We have to do this, or this is what we have so we just make life happen. I could totally see that. Your study is very interesting actually. Okay, so the next one is phenomenological trigger. Again, there is usually that environment or that disquieting experience and then you have the straw that breaks the proverbial camel's back. That is what this one gets after. So I want to take this one and kind of dig into faith for a moment. Could you tell me about your experience with God and what you would consider ... and however it shapes. It's your faith. It's your experience. That's what I am interested in. But what would you say is kind of a quality, whatever that word means exactly to you. What is the quality of your relationship with God? #00:21:27-3#

Speaker 2: Umm, that's a big question. I would say "constant" is the first word that comes to mind. I feel like no matter what happens or is happening around me, all these things that are not in my control, or even some of the things that are in my control. I feel like I do feel the sense the constant, God is always there. I mean I think that is putting it in simple terms in kind of a complicated question but in simple terms, constant. #00:22:18-3#

Speaker 1: And I always think about you too, ((speaker 2)), because you have been through so much especially in the last few years. And that is why I wanted to interview you. You know, there is this cultural part of it, and we all go through junk and we all go through difficult life things. It is kind of that great leveler of the human condition, right? It's where you are one thing or another. We all have to deal with life. #00:22:50-1#

Speaker 2: Yeah, right. #00:22:53-2#

Speaker 1: That is the bottom line. I totally know what you mean, this constant presence of God. People come and go. Events happen, whatever. You can't rely on your parents forever because we all are mortal at some point. And you love while you have them. I don't know what to add to that because it was such a good response! That's a good one. So part of this the Bible communicates who Jesus is what an experience with God is through metaphor. There is a lot of metaphor in the Bible. I have four metaphors, and these are universally understood by both Catholics and Protestants the same way, by the way. And I want to ask you, all of them of course are true, they are just different perspective on who God is essentially. So let me ask you a question and I'll have you choose between these four. Do you see God as a judge, a father, holy, or the Almighty? #00:24:20-4#

Speaker 2: The Almighty. #00:24:23-9#

Speaker 1: And do you see humans as servants, children, worshippers, or subject to spiritual forces? #00:24:32-0#

Speaker 2: Hmm, ((pause)) children. #00:24:54-7#

Speaker 1: Do you see sin as breaking the law, rebellion, defilement, or unfaithfulness? #00:25:07-3#

Speaker 2: Can you repeat the options again? #00:25:13-8#

Speaker 1: ((repeat)) #00:25:18-7#

Speaker 2: What is the definition of defilement? #00:25:33-4#

Speaker 1: That would be making something that is holy not holy anymore, making something that is clean, dirty. #00:25:37-4#

Speaker 2: Hmm, okay. Unfaithfulness. #00:25:46-1#

Speaker 1: Okay, do you see the results of sin as punishment, shame, destruction, or a curse? #00:25:58-6#

Speaker 2: Shame. #00:26:00-8#

Speaker 1: Do you see the solution to sin as payment for the penalty, appeasing God's wrath, cleansing, or deliverance? #00:26:13-9#

Speaker 2: Deliverance. #00:26:16-3#

Speaker 1: Do you see Christ as a substitution for your penalty, a mediator between you and God, a sacrifice, or a champion? #00:26:29-4#

Speaker 2: A Champion. #00:26:32-7#

Speaker 1: Do you see salvation as acquittal, harmony between you and God, purification, or liberation and blessing? #00:26:45-3#

Speaker 2: Liberation and blessing. #00:26:48-8#

Speaker 1: Do you see the image of salvation as a courtroom, adoption, offerings and baptism, or redemption from slavery? #00:27:00-9#

Speaker 2: Redemption from slavery. #00:27:04-9#

Speaker 1: Wow! You answered interestingly. #00:27:06-3#

Speaker 2: Oh okay! What does that mean? ((Laughing)) #00:27:10-4#

Speaker 1: Most Americans answer here, which we call penal substitution, while most Catholics answer right there. This is the redemption from slavery which is the redemption metaphor, which really centers on Christ as being a victor or a champion. So I had an interview with four Chinese last week and they mostly answered here, which is the sacrifice metaphor. Anyway, this is the most common one in the Bible because that's how their culture is in the Bible way. It is very interesting though. When I took this test myself, I answered all almost here, I think, because that is what culture has taught me. Okay, the next one is second faith, and then we just have a couple more. This is the idea that we usually have a relationship with God not because someone convinced us but because of other reasons around, so that could be culture, family relationships, we were born into it, whatever. It's not because we have considered the Bible and claims of Christ and made an intellectual decision. So I'm calling that second layer, "second faith." So and it speaks to a person's world view, so let me ask you: What are the top four or five life principles or values you think guide you as a person in this life? #00:28:56-7#

Speaker 2: Oh! Top five values that guide me as a person in this life. Hmm, okay, honesty, loyalty, family, service, faith. #00:29:10-2#

Speaker 1: Would you say that order or just random? #00:29:47-3#

Speaker 2: Those are the first five words that came to mind. #00:29:51-1#

Speaker 1: In there somewhere, okay, so not necessity in order. Cool. Honesty and loyalty are usually up there, I've discovered. Those are common. And then the next

one is thickness or thinness of a cultural barrier. So sometimes there is so much difference between us that we have to build a huge bridge to get over it, and because in many ways, because of the relationship between the US and the Philippines, American and Filipinos tend to get along really well, but there are differences. That border is usually thinner than compared to Chinese, that are a little bit different. With that, I have two questions. What obstacles have you overcome as you experience other cultures? And then we think of Christianity as being a different culture compared to the culture of the world. What difficulty have you had in becoming a Christian? So what obstacles in other cultures in order to have friends and whatever and then taking that same idea to Christ, have there been obstacles in your relationship with Christ? #00:31:10-0#

Speaker 2: Obstacles and culture. I would say, I mean the first thing that comes to mind is just having different values than people would be an obstacle. #00:31:27-2#

Speaker 1: Do you have an example of that? #00:31:30-7#

Speaker 2: So after ((husband)) passed away, people were encouraging me to just utilize resources that are out there for widows, and there was one that came up from different sources, like a support group. There is one really popular one in Seattle, so I thought I'll give it a try. So I tried it, and what I felt, and I don't know if this answers your questions, but this is what comes up for me. If anything, I almost feel because I feel like I have such a good support system. I almost feel, and I think part of it is almost culturally, Filipino culture, big families, lots of family friends that came from our community, from St. Anthony, growing up through that community. So when I went to, I think, three meetings, when I would go to those meetings I felt like the theme that people were kind of talking about, and they always encourage that everybody is going to have their own separate experience, but you know we would talk about what was frustrating about people not understanding. That was kind of what people were talking about. #00:33:02-3#

Speaker 1: And you just didn't have that. #00:33:04-9#

Speaker 2: I didn't feel that, right! So I almost felt like, well, and you want to be honest and share, but I almost felt guilty in my honesty that the things I was sharing and so I don't know if that answers the question. #00:33:26-9#

Speaker 1: No, it totally does, I think. #00:33:28-2#

Speaker 2: Yeah, but in a different way, right? #00:33:30-4#

Speaker 1: In a different way, yeah. #00:33:31-3#

Speaker 2: I have this. I've never felt a lack of support, never felt like people don't understand you know, that kind of thing. And I don't know if that is cultural or if that is personal. #00:33:43-9#

Speaker 1: I think there is definitely. #00:33:47-6#

Speaker 2: Could it be both? #00:33:50-2#

Speaker 1: As a researcher this could be bad for me to say, but this is action research, right? I think because Filipino families are, there is much more, even my family, Mona's family, even though we are here and they are in the Philippines, we are closer with them in many ways than I am with my family here and they live in Maple Valley and Kent, but that is an American culture, right? We are individuals and we do our own thing, and that is kind of our deal, but that is not Filipino culture at all. It is very different. Good? Bad? I don't know. I have a hard time drawing a value judgement on the whole thing. It's just different. #00:34:38-2#

Speaker 2: Yeah, yes. #00:34:35-2#

Speaker 1: No, that is very interesting, ((speaker 2)). Yeah, that answers it very well. So taking it to the faith side, do you feel that because of the closeness of family that you've been handed a faith? And you grew up in St. Anthony, so it's been since you were a child that you were part of Christian faith, so do you feel like you went through a process that you feel like God saved you from something? Or do you feel like you have had, that you have been trained in faith as opposed to the image of salvation more of an image of family like you were talking about Christ being a victor or champion, that kind of thing? Can you unpack that? How does that perspective of what is faith for me, a lot of people who would go to a support group or something like that was Christian based would say, "Yeah, I was at my lowest point as an alcoholic and God saved me one day, now I'm not an alcoholic anymore so I'm a Christian." There is that testimony. What is your testimony in that kind of sense? It's gotta partly be culturally driven. #00:36:01-9#

Speaker 2: Yeah, yeah, I think because it's been a part of my growing up it could be a part of just the wiring going that way, right? And yeah, so I think a lot of my perspective comes just from my experience and my ... and I think a big part of it now that I am an adult. You know, as a psychologist I think about, everybody has a different brain and everybody has different backgrounds and everybody has a different upbringing. So the big question is okay, "Is what you are doing, are you, do you feel good about what's going on in your life and is that what's making you feel good? Is it keeping you? Are you safe and are other people safe? So is it detrimental to you or others? Whatever it is?" #00:37:11-4#

Speaker 1: Is it bringing you health or not? #00:37:15-0#

Speaker 2: Right, right, so I think those are the kind of questions that come to mind, and I think about my own faith. I think about where that comes from. I would say I feel good. I feel happy about my own faith, and I don't see myself being detrimental to others, me harming myself or others based on my own individual faith. #00:37:51-7#

Speaker 1: I would wonder the way I perceive you is the opposite of that. Actually, you are a giver. You've had some experiences that could be helpful to other people if you were to have the opportunity to share them. #00:38:11-3#

Speaker 2: Right, right. #00:38:11-5#

Speaker 1: They might be inspiring, help somebody process similar life events or difficult ones whether they are similar or not. #00:38:19-1#

Speaker 2: Right, well, and I think, you know, actually, speaking on that, so I've heard about other people around my age who have had spouses that died. Actually, the first one that had happened where I reached out, I didn't know that the gal was friends with one of my friends, and I just remembered that being really helpful for me when somebody had reached out to me that had a spouse pass away. I didn't know him, but he said that his wife was actually diagnosed around the same time that ((husband)) was and had passed away a year before. When he heard about ((husband)), he reached out to me. It was one message, and we messaged back and forth a little bit. That is something that I would want to do. I wouldn't wish that upon anybody, but I would want to do that for somebody else, and I did that. And I ended up meeting this other younger widow, and we would exchange stories and experiences and then just via their, a couple weeks ago, another gal, her husband passed away unexpectedly. She is a friend of, I don't know them, but they are friends of some of our mutual friends. And I was talking to our mutual friend, and I said I was thinking of reaching out, but I don't know. The worst that could happen is she could say no. #00:40:03-8#

Speaker 1: She could say no, and that's okay. #00:40:05-0#

Speaker 2: Right. So I reached out with a quick message, and she responded right away about having lunch. So I think, I guess I do that. #00:40:23-6#

Speaker 1: Yeah, it's like I tell John and Jomar and all the others, there are quite a few other college age leaders now in our church. I always tell them the act of you ministering to somebody else actually has this ministering effect back to you that even as you are doing this that you are doing something good for somebody else. It's not just you pouring out, but as you are pouring out you get some health back and God is pouring into you all at the same time. You experience that. It's not just you doing a favor for somebody else. It's this "Hey! I'm sharing my experience sharing with somebody else. Thank you God for allowing me to have that opportunity." Well, that's good stuff! #00:41:19-8#

Speaker 2: I don't know if that answers your questions. #00:41:21-1#

Speaker 1: Yeah, no it does. I mean the idea behind the research is I'm trying to find out the common factors in multicultural environments to lead someone to Christ. But really with Filipinos, you have this built-in Catholic faith, so whenever you are sharing the gospel, but that doesn't mean that all people are created equal. Some people have a closer relationship with God, whether they are Catholic or something else. Others have a lower relationship with Christ. So some things like that, you're right, they kind of cut across different cultural barriers anyway. So the last one is types of culture. They are like quick questions. There's just a few and they should go pretty fast. I don't know if you've heard of Geert Hofstede, the Dutch researcher? #00:42:20-7#

Speaker 2: No. #00:42:22-2#

Speaker 1: So the first one is power distance. So that's the idea that in high power distance cultures you as a person feel like you have to always get permission or you won't do anything. Low power distance cultures, everybody is pretty equal. It's important that I know my boss has got my back, and I'm just going to go do it. So do you feel either on the job or maybe other environments, do you always have to get permission to do something? Or do you feel like in your culture, whatever that could be family or other places too, do you feel like if it's the right thing to do you just do it? #00:43:06-7#

Speaker 2: I'm definitely more of an asking for permission type of person. #00:43:13-7#

Speaker 1: Okay, okay, alright, yeah. So higher power distance. #00:43:20-2#

Speaker 2: Yes. #00:43:21-7#

Speaker 1: And then, uncertainty avoidance. Do you tend to meticulously plan out so that surprises don't happen, or do you just go for it? #00:43:36-2#

Speaker 2: More spontaneous. #00:43:38-7#

Speaker 1: And individualism. Here are three things. Pick one. The opportunity and freedom to do things your own way. Harmony in groups and the team dynamic. Or your reputation. What's more important? ((Repeat)) #00:44:06-1#

Speaker 2: Harmony in groups. #00:44:11-0#

Speaker 1: Harmony in groups? Alright. Then, I have two axes: indulgent society and restrained society. So again, pick one. In society, there is a higher percentage of happy people or a lower percentage? #00:44:35-6#

Speaker 2: Happy people? So this is my perspective? #00:44:39-8#

Speaker 1: Your perspective. #00:44:40-7#

Speaker 2: Higher percentage of unhappy people. #00:44:45-1#

Speaker 1: Unhappy people. And a perception of personal life control or helplessness? #00:44:51-1#

Speaker 2: Hmm, two extremes. #00:44:54-7#

Speaker 1: Yeah, they're all extremes. #00:44:55-9#

Speaker 2: Oh okay! Yeah, I guess you did say that. Ummm, can you repeat those options? #00:45:06-0#

Speaker 1: Yeah ((repeat)). #00:45:10-9#

Speaker 2: Gosh, I keep thinking there are some things that I have control, but some ... #00:45:22-5#

Speaker 1: That's true. #00:45:24-2#

Speaker 2: I would say there are more in our control. #00:45:28-5#

Speaker 1: Okay, and then high importance of leisure or low importance of leisure. #00:45:33-4#

Speaker 2: High importance of leisure. #00:45:35-5#

Speaker 1: And then high importance of having friends or low importance of having friends? Other things are more important than having friends; or, friends are the main thing that's important to me. #00:45:46-6#

Speaker 2: Ummm, other things important. #00:45:50-6#

Speaker 1: And then, saving is not very important, or saving is the most important thing financially. #00:45:59-1#

Speaker 2: Saving is important. #00:46:01-6#

Speaker 1: Ah, less moral discipline or more moral discipline? #00:46:07-8#

Speaker 2: This is what I think society is? #00:46:16-7#

Speaker 1: Um, yeah, from your perspective, I would say not just society, but even your subculture. #00:46:34-0#

Speaker 2: Okay, what were the descriptors? #00:46:38-0#

Speaker 1: ((repeat)) #00:46:42-0#

Speaker 2: Less. #00:46:43-8#

Speaker 1: Less. Ah, equal sharing of household tasks amongst spouses or partners, or unequal sharing of household tasks? #00:46:57-1#

Speaker 2: Equal. #00:46:59-3#

Speaker 1: Loosely prescribed gender roles or strictly prescribed gender roles? #00:47:06-7#

Speaker 2: So I keep thinking about what are my own values or how do I? #00:47:13-2#

Speaker 1: Yeah, what I'm trying to do is I'm trying to explore Filipino culture and then compare it to other cultures. So I'm looking for your emic perspective. I'm looking for your insider's perspective. So I think it would be from your point of view, but looking at your subculture. #00:47:34-0#

Speaker 2: But I'm also coming from, it's hard, but the other thing to think about is that I was born here. #00:47:42-9#

Speaker 1: Second generation. #00:47:47-0#

Speaker 2: So my experience is different. #00:47:50-9#

Speaker 1: I have other first generation Filipinos too. #00:47:56-3#

Speaker 2: So if I'm thinking about my perspective, I would say loose. Is that okay? #00:48:04-7#

Speaker 1: And then, less strict sexual norms or more strict sexual norms? And this case, you could consider like Bakla or something like that. #00:48:20-7#

Speaker 2: Again, I'm thinking from my experience less. #00:48:28-6#

Speaker 1: Here is a funny one. Smiling is a norm or smiling is suspect? So when somebody smiles, "What are you smiling about?" #00:48:44-2#

Speaker 2: I ask that question of ((son)) a lot. #00:48:50-1#

Speaker 1: Why are you smiling? What did you do? #00:48:54-8#

Speaker 2: Norm. #00:48:56-0#

Speaker 1: Freedom of speech is important, or freedom of speech is not a primary concern? #00:49:03-5#

Speaker 2: Important. #00:49:07-6#

Speaker 1: Then, maintaining order in the nation is unimportant, or maintaining order in the nation is extremely important? #00:49:16-9#

Speaker 2: Extremely important. #00:49:19-8#

Speaker 1: Alright, then masculinity. Would you say your culture is dominated by males, or would you say it is generally equal? #00:49:30-1#

Speaker 2: Umm, I would say generally, I mean again experience equal. #00:49:44-5#

Speaker 1: Equal, yeah. #00:49:46-5#

Speaker 2: In the Philippines, it's maybe different. #00:49:51-5#

Speaker 1: Well, I would say in the Philippines, it is more unequal in public than it is the opposite in private. #00:50:01-9#

Speaker 2: Yeah. #00:50:03-9#

Speaker 1: That's what I would say, and my wife is first generation, so there you go. Yeah, so let me ask this question. Would you say that is good or not good? #00:50:16-0#

Speaker 2: That it is equal? #00:50:15-6#

Speaker 1: That it is in your experience equal. #00:50:17-6#

Speaker 2: I would say it is good. #00:50:20-0#

Speaker 1: Alright. The very last one is time orientation. So I have two sets of adjectives here, and you get to pick between one or the other set. So the first set is pragmatic, perseverance, thrift, and status. Or conventional, traditional, face, and stability. #00:50:59-5#

Speaker 2: Hmm, one or the other? #00:51:03-3#

Speaker 1: One or the other. ((Repeat)) #00:51:18-6#

Speaker 2: Hmm, I've gotta pick and choose! I'm erring toward the first one. #00:51:33-9#

Speaker 1: The first one? #00:51:37-5#

Speaker 2: Yeah. #00:51:38-8#

Speaker 1: So on time orientation, Hofstede says there is long term and short term orientation, so short term orientation is like American culture where the culture itself is very short compared to Chinese culture, which is thousands of years old. We are more interested in doing things quickly. A dollar today is worth more than a dollar tomorrow, whereas the Chinese don't see it that way. It is very different. The Chinese would be more conventional, traditional, saving face, stability of culture, and things are subordinate to that as opposed to Americans are more pragmatic. We just get it done because it will give me an immediate benefit. So you answered more like an American probably because of your upbringing here would be my guess. That's it! #00:52:40-3#

Speaker 2: Alright, good luck!

APPENDIX E: INSTRUMENT

Disquieting Experiences

Tell me about a recent experience that bothered you that you still think about.

1. Who was involved?
2. When did it take place?
3. Where did you experience it?
4. Why did it happen?
5. Why did it bother you?
6. What answers have you considered?
7. What will you do about it?

Amorphous Zones

Tell me about people from other cultures that you interact with regularly.

8. Who is included?
9. When do you typically interact with them?
10. Where do you see them?
11. How are they different from you?
12. How are they similar to you?
13. Why do you feel the difference?
14. What about your personal history makes you different or the same?
15. What about your language makes you feel different or the same?

Beyondness (Flexibility, Plasticity, Malleability)

Tell me about how you feel when surrounded by others not from your own culture.

16. Do you feel you understand them? Why or why not?
17. Do you like being with them? Why or why not?
18. Do their ways threaten you? Why or why not? Provide an example.
19. How do foreign accents make you feel? Do they sound ignorant? Are you embarrassed by them?
20. Are you open to new ideas and new lifestyles? Explain and give an example.
21. How does change make you feel?

22. How willing are you to adopt a new lifestyle based on others around you?

Phenomenological Trigger

Tell me about your experience with God.

23. Do you believe in God? Why or why not?

24. If you are not a believer, what would it take for you to believe in God?

25. If you are a believer, what was the key event that convinced you to believe in God?

Metaphor

Please choose one of the following.

Do you see God as:	A Judge	A Father	Holy	The Almighty
Do you see humans as:	Servants	Children	Worshippers, or	Subject to spiritual forces
Do you see sin as:	Breaking the law	Rebellion	Defilement, or	Unfaithful
Do you see the results of sin as:	Punishment	Shame	Destruction, or	A curse
Do you see the solution to sin as:	Payment for the penalty	Appeasing God's wrath	Cleansing, or	Deliverance
Do you see Christ as:	A substitution for your penalty	A mediator between you and God	A sacrifice, or	A victor
Do you see salvation as:	Acquittal	Harmony between you and God	Purification, or	Liberation and blessing
Do you see the image of salvation as:	Courtroom	Adoption	Offerings and baptism, or	Redemption from slavery

If these metaphors do not resonate with you, then what metaphor would you use to describe your spiritual life?

Second Faith (relative to worldview)

What are the top four or five principles or values that guide your life?

Thickness and Thinness of the Cultural Border

26. What obstacles have you had to overcome as you experience other cultures?

27. What difficulty do you have in becoming a Christian?

Type of Culture

Describe your culture.

Power Distance

On the job, do you feel like you need to always get permission from the boss to do anything, or do you feel like you can just go for it when you think some action is appropriate?

Uncertainty Avoidance

Do you find it necessary to plan meticulously or are you able to take life as it comes and adjust spontaneously?

Individualism

What is most important for you?

- 28. The opportunity and freedom to do things your way?
- 29. Harmony in groups and the team dynamic?
- 30. Your reputation?

Indulgence

Complete the following table and briefly describe your reasons for choosing the answer you have chosen.

<i>Indulgent society</i>	<i>Restrained society</i>
Higher percentage of happy people	Lower percentage of happy people
A perception of personal life control	A perception of helplessness; what happens to me is not my own business.
High importance of leisure	Low importance of leisure
High importance of having friends	Low importance of having friends
Saving is not very important	Saving is important
Less moral discipline	Moral discipline
Equal sharing of household tasks (between partners)	Unequal sharing of household tasks (between partners)
Loosely prescribed gender roles	Strictly prescribed gender roles
In wealthy countries, less strict sexual norms	In wealthy countries, stricter sexual norms
Smiling is the norm.	Smiling is suspect.
Freedom of speech is viewed as important.	Freedom of speech is not a primary concern.
Maintaining order in the nation is unimportant.	Maintaining order in the nation is important.

Masculinity

31. Would you say that your culture is dominated by males? Or would you say it is generally equal?
32. Depending on the answer, would you say this is good or bad? And why?

Time Orientation

How would you describe your culture?

33. Pragmatic, perseverance, thrift and status, or
34. Conventional, tradition, face, stability

Can you provide an example from your life of why you chose one or the other?

APPENDIX F: THEORY BUILDER

Codes are built in both a grounded theory model as well as in a structured approach that include mixed questionnaire, focus group, and depth interview.

1. (Assumption) Contextualization of the message will allow people to more readily listen to the gospel.
2. (Assumption) The church should be flexible in culturally specific issues that do not violate biblical principles.
3. (Assumption) People are proud of their culture and appreciate being honored.

(Hypothesis) How to contextualize:

1. The message should use a wide variety of soteriological metaphors frequently.
2. The church should eliminate language barriers that prevent clear communication and create feelings of isolation, which lead to a rejection of the gospel.
3. The message should teach loosely prescribed gender roles and gender equity since this is a cross cultural aspiration.
4. The church and its message should be careful to maintain order in its organization and style.
5. The message should emphasize a high moral position.
6. The message should maintain a careful mix of Western individualism and Asian saving face cultures.
7. The message should address issues of an indulgent society.

The message should include values-based teaching.

APPENDIX G: CODE FREQUENCY REPORT

High frequency codes are those codes that appeared at least once in each interview for a minimum of four times. The highlighted codes are those code that occur in each of the interview categories (Chinese, Filipino, African American and Caucasian).





Overall Mean 2.05

Overall STDEV 1.51

Over 4 Mean 6.24

High Frequency Codes	Raw Data			
	Chinese	Filipino	African Amer.	Caucasian
Adapting to New Culture	4	0	2	0
Children	4	1	1	2
Happier	2	0	1	2
High Power Distance	5	1	0	1
Language Barrier	6	0	1	3
Loosely Prescr. Gender	2	1	1	2
Maint. order is important	3	1	1	2
Mediator	4	0	0	1
More Moral Discipline	3	1	1	1
Planner	3	0	2	1
Pragmatic	2	1	1	1
Progress Soteriology	4	1	2	0
Saving	3	1	0	2
Smiling is normal	2	1	1	2
Spontaneous	4	1	1	0
Values	1	2	1	1
Work	3	0	0	2

	Adjusted Data			
	Chinese	Filipino	African Amer.	Caucasian
Adapting to New Culture	1	0	2	0
Children	1	1	1	1
Happier	0.5	0	1	1
High Power Distance	1.25	1	0	0.5
Language Barrier	1.5	0	1	1.5
Loosely Prescr. Gender	0.5	1	1	1
Maint. order is important	0.75	1	1	1
Mediator	1	0	0	0.5
More Moral Discipline	0.75	1	1	0.5
Planner	0.75	0	2	0.5
Pragmatic	0.5	1	1	0.5
Progress Soteriology	1	1	2	0
Saving	0.75	1	0	1
Smiling is normal	0.5	1	1	1
Spontaneous	1	1	1	0
Values	0.25	2	1	0.5
Work	0.75	0	0	1

The data was adjusted to reflect the average score. Four Chinese individuals were interviewed as a group. Therefore, I divided the raw score by 4. I interviewed one Filipino and one African American. Two Caucasians comprised another group interview, so I divided the raw score by 2. The highlighted codes appear in each interview. I built the theory upon the highlighted codes with the assumption of communicating as widely as possible within this specific multicultural grouping.

APPENDIX H: HYPERRESEARCH SOFTWARE

System Report

Friday, January 11, 2019, 5:50 PM

Application: HyperRESEARCH

Version: 4.0.2

License: Jeremy Chambers / Northwest University / XXXX

HyperResearch link: <http://www.researchware.com/products/hyperresearch/quick-tour.html>

[HyperRESEARCH](#)

[Print](#)

Qualitative analysis with

HyperRESEARCH

Powerful tools.

HyperRESEARCH gives you complete access and control, with keyword coding, mind-mapping tools, theory building and much more.

[Learn More About HyperRESEARCH's Power](#)

No complications.

At Researchware, we believe studying our qualitative world should be straightforward, and we design our software accordingly. HyperRESEARCH supports *your* needs, instead of trying to squeeze you into someone else's pet methodology.

[Learn More About HyperRESEARCH's Ease of Use](#)

For Mac and Windows.

You and your colleagues live in a cross-platform world, and so should your research tools. HyperRESEARCH delivers with full feature equality and easy integration and file transfer.

[Learn More About HyperRESEARCH's Compatibility](#)

At your desk or to go.

The same license lets you install HyperRESEARCH on every computer you use—Mac or Windows. If you often work elsewhere, carry HyperRESEARCH and your data in your pocket and sit down at any available computer, plug in your USB drive, and start working.

[Learn More About HyperRESEARCH's Flexibility](#)

[Ask Us A Question](#)

[Try It Out](#)

[Purchase Now](#)

Powerful Tools

From coding and retrieval to analysis and reporting, HyperRESEARCH puts you in charge.

APPENDIX I: CODE BOOK

All Codes

- Accents
- Accepting differences
- Acquittal
- Adapting to New Culture
- Adoption
- Age
- Almighty
- Amorphous Zones
- Asian Friends
- At Home
- At work
- Bad Decisions
- Baptism
- Barkada
- Best Friend
- Beyondness
- Big Families
- Big sins and small sins
- Boy's Club
- Breaking the Law
- Catching up and fitting in
- Catholic Faith
- Champion
- Change
- Childhood Church Attendance
- Children
- Children's Bible
- Chinese Dictator Culture
- Choice
- Christ Take it For Me
- Church
- Church Confusion
- Church hopping
- Circle of Friends
- Cleansing
- Close call
- Comfort
- Communists
- Community
- Compare Myself to Others
- Complainers
- Condescending
- Consequences
- Constant Presence of God
- Context Matters
- Control
- Conventional
- Corruption
- Courtroom
- Coworkers
- Creativity
- Cultural Affinity
- Curse
- Dancing is a sin
- Defilement
- Deliverance
- Describe your culture
- Desire to be Good
- Desires Faith
- Different Values
- Dishonest
- Disquieting Experience
- Disrespect
- Do no harm
- Don't live up to the standards
- Easy Going

- Education Level
- Embarrassed
- Empathy
- Equal Male and Female Dominance
- Equal Power Distance
- Equal Sharing of Household Tasks
- Equality of Humans
- Expectations
- Experience with God
- Exploring God
- Extended Family Dominance
- Faith
- Faithful
- Family
- Father Metaphor
- Fatherlessness
- Feel Good
- Feel Good Faith
- Female Dominance
- Female pay gap
- Feminism
- Financial Loss
- Find a job
- First Church Experience
- First Exposure to a Christian
- Food
- Forbidden Topics
- Forgiveness
- Fraud or Spam
- Freedom of Speech
- Freedom of Speech is Important
- Freedom of Speech is less important
- Freedom to do your own thing
- Frightened by Pentecostals
- Friends Less Important
- Friends Very Important
- Frustrating
- Gender Roles
- Genuine Conversation
- Giving Back
- God Helps Me
- God made me this way
- God Protects Me
- Green Card
- Guilty Feelings
- Happier
- Happy Theology
- Harmony
- Harmony in Groups
- Head Nodding
- High Importance of Having Friends
- High Importance of Leisure
- High Power Distance
- Holy
- Homosexuality
- Honesty
- Humor
- I Need Support
- Idealistic
- Importance of Friends
- Individualism
- Indulgence and Restraint
- Influence of Older Generations
- Initiative
- Integrity
- Interesting
- Islam
- Jerk
- Judge
- Judgmental
- Karma
- Kindness
- Lack of Confidence
- Lack of Experience with God
- Lack of promotable females

- Language Barrier
- Latching on
- Learn Something New
- Learning About Jesus
- Learning from Past Mistakes
- Leisure
- Less Happy
- Less Moral Discipline
- Less Strict Sexual Norms
- Liberation and Blessing
- Life is Uncertain
- Like-minded people
- Loosely Prescribed Gender Roles
- Loud
- Loud vs. Soft
- Love
- Love Wins
- Low Importance of Having Friends
- Low Power Distance
- Loyalty
- Maintaining Order
- Maintaining order is important
- Maintaining order is not that important
- Male Dominance
- Male dominance is bad
- Male dominance is good
- Male or Female Dominance
- Materialism
- Mediator
- Medication
- Mental Toughness
- Metaphor Christ
- Metaphor God
- Metaphor Humans
- Metaphor Image of Salvation
- Metaphor Results of Sin
- Metaphor Salvation
- Metaphor Sin
- Metaphor Solution for Sin
- Middle Eastern Men
- Migration
- Military Changed Me
- Military: PTSD
- Miss family
- Moments with God
- Moral Discipline
- More Filipinos
- More in control
- More Moral Discipline
- More strict sexual norms
- Music Repetition
- Nervous
- No Christians
- No control
- No Racism
- Non-judgmental
- Obstacles to Overcome
- Offering
- Open-mindedness
- Organized Religion
- Other Cultures
- Other Religions
- Pastor
- Payment for the Penalty
- Perception of Control
- Perception of Life Control
- Personal Space
- Pet Peeve
- Phenomenological Trigger
- Physical Problem
- Planner
- Politics
- Pop Culture Barrier
- Power Distance
- Pragmatic
- Pre-Frontal Cortex
- Pressure to Give Buddhism

- Pride
- Prison
- Progress Soteriology
- Psychologist
- Public Emotional Display
- Public use of English
- Punishment
- Purification
- Pushy
- Quran
- Racism
- Rebellion
- Redemption from Slavery
- Regret
- Religion
- Reputation
- Reputation vs self perception
- Respect
- Revelation
- Rude
- Rules
- Sacrifice
- Saving
- Scared
- Self Control
- Service
- Sexual Norms
- Shame
- Sharing of Household Tasks
- Shrunk
- Similarities
- Smiles
- Smiling is normal
- Social Media Posts
- Spending
- Spending or Saving
- Spontaneous
- Stable Lifestyle
- Stealing Food
- Strict Gender Roles
- Subject Area Knowledge
- Superficiality of American Culture
- Support
- Support Group
- Team
- Technical Field
- Technology
- Temps
- Tense
- Thin Cultural Barriers
- Threatened by other cultures
- Time Orientation
- Tradition
- Trustworthy
- Uncertainty Avoidance
- Understanding
- Unequal Sharing of Household Tasks
- Unfaithfulness
- Unfamiliarity
- Unhappy people
- United States
- Unsure How to Code
- Values
- Vices
- Vietnam
- Vigilantism
- Violent Childhood
- What bothers you?
- Who cares?
- Widow
- Work
- Work Ethic
- Work or Leisure
- Worshippers

APPENDIX J: MEYER'S CULTURE MAP

Two particular evaluative models proved especially important in deconstructing the various cultures examined in this project, including not only the KCD scheme previously described in detail in chapter 2 but also Meyer's 8-scale Culture Map briefly outlined in chapter 3. The KCD scheme was developed a priori to the interviews while the Meyer map was considered ad hoc after the interviews in order to synthesize a conclusion. The reader will notice an evaluation of each culture along with each Meyer dimension in the table below.

Table 11: Meyer 8-scale Culture Map Results

	<i>Chinese</i>	<i>Filipino</i>	<i>Caucasian</i>	<i>African-American</i>
Communicating	Moderate	Moderate to High	High	High
Evaluating	Indirect	Indirect	Direct	Direct
Persuading	Applications	Applications	Principles	Principles
Leading	Hierarchy	Hierarchy	Egalitarian	Hierarchy
Deciding	Top-down	Top-down	Top-down	Top-down
Trusting	Relationship	Relationship	Task	Relationship
Disagreeing	Non-confrontational	Non-confrontational	Non-confrontational	Confrontational
Scheduling	Flexible	Flexible	Linear	Linear

First, it is important to note that differences existed between each of the subjects in each ethnic grouping. While there were many common answers, no two people answered identically regardless of cultural affiliation. Additionally, the Chinese and Filipinos, while different, tended to provide similar answers. This may be due to the long history of Chinese influence on The Philippines. The same might be said about the interaction between Caucasians and African-Americans: they may influence each other due to their historical connection despite other obvious differences. In general, the participants fell between two broad categories.

Similarities and differences to note between cultures include several factors on the Meyer scale. The Communicating dimension was relatively similar in each case: moderate to high context. Evaluating showed a clear distinction between the Asian cultures (Chinese and Filipino) and the American cultures (Caucasian and African-American) in that the Asian cultures tended toward providing indirect negative feedback, whereas the American cultures tended toward providing direct negative feedback. This could be seen with the American cultures in quick and emphatic responses to issues surrounding what they perceived as moral issues. In contrast, the Asian cultures were less willing to draw distinctive lines and tried to qualify many of their responses in order to avoid a sense of direct confrontation.

Persuading was similar among all but the Caucasian subjects. The Asians and the African American clearly took an application-first approach, which was demonstrated by their response patterns using personal experiences. On the other hand, the Caucasian subjects readily used abstractions. Leading was similar among all the participants except in the case of the Caucasian couple. It was clear from several of their comments how egalitarian perspectives are important to them. However, it was also clear that they operate at work in a hierarchal environment, so the leading dimension is relative to the environment to some extent, although a clear preference for hierarchy could be seen in all the other subjects.

Deciding was completely top-down across all cultures, in contrast to a consensual approach. Trusting was largely relationship-driven, except in the case of the Caucasians, who were observed to be more task-oriented in their approach to trusting. This could be observed in some of their comments about work; although certain things bothered them from time to time, if a person was able to competently get their job done, then other

things were somewhat less important. Disagreeing was an interesting dimension. Similar to trusting and leading, the results were the same except in one case. Except for the African American, all other participants responded that they would rather avoid conflict. The African American found confrontation necessary at times and indicated willingness to use a confrontational style when disagreeing. Scheduling was another dimension that separated into Asian versus American cultural groupings. The Asians responded with flexible time while the American cultures responded with linear time.

In summary, chapter 4 notes several similarities between the cultural representatives interviewed using the Kerygmatic Cultural Deconstruction (KCD) scheme, and the Meyer culture map helped provide an additional layer of high-level observations. From the combination of these two analysis approaches, it seems possible to combine cultures into a single crowd and share the gospel so long as the commonalities and differences are carefully observed, and communication remains carefully planned. In fact, such a setting would likely result in a richer appreciation for the complexity of humans as God's creation and His plan to redeem the world.

APPENDIX K: INFORMED CONSENT

Consent Form for Research with Humans

Doctor of Ministry
Assemblies of God Theological Seminary

Researcher: Jeremy Chambers

You are invited to participate in a study to discover the factors that make it possible to effectively and consistently communicate the gospel simultaneously across multiple cultures in Southeast Renton making widespread revival possible.

You were selected as a potential participant in this study because of your ethnicity/cultural background and your unique perspective on the topic. This study is conducted to fulfill the requirements for a Doctor of Ministry final project for Jeremy Chambers at The Assemblies of God Theological Seminary in Springfield, MO.

If you are a minor, your parent's or guardian's permission will be needed in order to proceed as indicated by signing the bottom of this form. If you decide to participate (whether or not you are a minor), I will set an appointment with you for an interview that will take approximately one hour, and I will record the session to be transcribed later. In the case of a minor, the parent or guardian is welcome to be part of the interview; or the parent or guardian may withdraw from the interview after the interview begins. If the parent or guardian withdraws his or her child from the interview, then the any recordings or transcriptions will be destroyed, and the participant will be withdrawn from the research entirely. These recordings and transcriptions will be kept until the project is finalized, then destroyed. My timeline for completion and destruction of data should be no later than June 2019, pending successful and timely acceptance of the doctoral project by the seminary. Following the initial interview, I may request (at your discretion and with your permission) a second interview, phone call, or email in order to clarify points or further investigate certain topics.

Any information obtained in connection with this study that can be identified with you will remain confidential and will be disclosed only with your permission. In any written reports or publications, no one will be identified or identifiable, and only aggregate data will be presented.

Your decision whether or not to participate will not affect your future relations with Jeremy Chambers, the researcher, The Fairwood Church, The Renton School District, neighbors, any parent-teacher association, Boosters club or AGTS in any way. If you

decide to participate, you are free to discontinue participation at any time without affecting any of these relationships.

This research project has been approved by my research adviser in accordance with AGTS' Levels of Review for Research with Humans. If you have any questions about the research and/or research participants' rights or wish to report a research-related injury, please call Dr. Lois Olena at 417-268-1084 or email lolena@agts.edu.

By completing and returning this document, you are granting consent to participate in this research.

You will be offered a copy of this form to keep.

You are making a decision whether or not to participate. Your signature indicates that you have read the information provided above and have decided to participate. You may withdraw at any time without prejudice after signing this form should you choose to discontinue participation in this study. If you are a minor then parental or guardian consent is required.

Signature of Participant

Date

Signature of Parent or Guardian

Date

Signature of Investigator

Date

APPENDIX L: PROPOSAL FOR RESEARCH
WITH HUMAN SUBJECTS

Submitted by: Jeremy Chambers, DMin cand., AGTS, Springfield, MO

A. Identifying Information

- 1) **Date:** June 20, 2018
- 2) **Principal Investigator:** Jeremy Chambers, DMin cand., AGTS. Home address: 15823 130th Pl SE, Renton, WA. 98058. Cell 206-601-6967. Email: jerchamb@gmail.com.
- 3) **Co-Investigators:** None.
- 4) **Project Title:** “Jesus in an Ethnically Rich Environment: A Multi-cultural Study in the Requirements for Effective, Consistent Gospel Communication in Southeast Renton, WA”
- 5) **Key Words:** Multicultural, *Kerygma*, Gospel, Renton, Washington, Communication, Evangelism
- 6) **Inclusive Dates of Project:** June 25 through December 31, 2018.
- 7) **Research Advisor:** Lois Olena
- 8) **Funding Agency:** N/A
- 9) **Investigational Agents:** N/A

B. Participants

- 1) **Type of Participants:** Adults and High school students (including but not limited to those under 18 years of age), ethnic minorities especially in Southeast Renton, those in attendance at The Fairwood Church, neighbors of Jeremy Chambers, parents with children in the Renton School District and participants in Renton Young Life.
- 2) **Institutional Affiliation:** None. Participants will not officially be recruited through any particular institution; however, the researcher is the pastor at The Fairwood Church, the committee chair at Renton Young Life, and has been very active in PTA and Boosters clubs in the Renton School District. Relationships between Jeremy Chambers and these organizations will be used to recruit participants, although no official relationship with these institutions will be leveraged to convince prospects to participate.
- 3) **Approximate Number of Participants:** 20
- 4) **How Participants are Chosen:** Participants will be chosen due to their emic (the insider’s) perspective as recent converts being discipled by Rev. Jeremy Chambers or others at The Fairwood Church. In addition, some non-Christians will be selected based on their relationship with members of The Fairwood Church. All in all, 10 participants will be recent converts while 10 participants will be non-Christians. Participants will be selected on the basis of race, ethnicity,

age, and gender in order to obtain a variety of perspectives. However, other descriptors such as sexual orientation, marital status, and socio-economic factors will not be considered given the project's focus. Future research layering other descriptors to this population will further enrich the study although such research is not considered in this review at this time.

5) **How Participants are Contacted:** They will be personally approached by Jeremy Chambers face-to-face during the normal course of living in church and the neighborhood together, some will be telephoned and/or emailed when personal contact is not frequent enough to be seen face-to-face. A simple inquiry will be used to invite the participant such as, "I'm finishing up my DMin project and would appreciate it if you would be part of my research into multi-cultural gospel communication." If they are interested, Jeremy will provide more details, offer the informed consent letter and answer any questions. However, he will in no way pressure anyone into participating.

6) **Inducements:** None.

7) **Monetary Charges:** None.

C. **Informed Consent:** See attached.

D. **Abstract and Protocol**

1) **Hypothesis and Research Design:** The purpose of this project is to discover the factors that make it possible to effectively and consistently communicate the gospel simultaneously across multiple cultures in southeast Renton, making widespread revival possible. Jeremy will use qualitative research resembling ethnographic interviewing where a series of interviews provide the researcher a series of questions to discuss with the participant. However, this is not a survey where questions are structured strictly. Instead, the participant is encouraged to speak and explore his or her thoughts. As the interview continues the researcher guides the process to help keep a general track in the conversation simultaneously hoping to uncover new ideas in the looser conversational style. These conversations are recorded, transcribed and coded to search for consistency and common themes between each interview. Hopefully the result will reveal certain themes, or "factors," in the interviews that facilitate simultaneous communication of the gospel between all cultures studied.

2) **Protocol:** Jeremy will recruit people from The Fairwood Church, The Renton School District, neighbors, and Renton Young Life. These people will be required to sign the consent form included here as an attachment; after receiving the signature of the consent form, he will interview each person. Each interview will be recorded and transcribed for research purposes with potential follow-up for clarification purposes. As ethnographic-type emic research, certain milestone questions will be followed during the interview, but the subject will be encouraged to talk freely about the topic. When completed, the results in aggregate of the research will be offered to all participants, concealing all identification of individual participants.

E. **Risks**

1) **Privacy:** Given that some of the potential participants may be illegal immigrants, all data, including personal identification, will be collected using a

special code to identify the participant that only Jeremy will know. All transcriptions will be strictly kept secret. This will enable Jeremy to contact the participant for one follow-up interview as deemed necessary after coding and interpretation of data. Upon completion of the project all primary data will be destroyed including special identification codes or anything else that may in any way reveal the identity of the participant.

The researcher will never disclose documents or other information to the government regarding the status of any individual's immigration status regardless of the consequences to the researcher himself.

In addition, it may be possible that minors will disclose information their parents or guardians may consider inappropriate; therefore, personal identification will be kept secret similarly as it would be otherwise.

Additionally, both the minor's consent as well as the parent's (or guardian's) consent will be required by a signature on the consent form; and this is only required by one parent or guardian since the risk of harm is low, and Jeremy is only asking personal-opinion questions about the participant's perspective on their personal faith and the gospel. The nature of the interview is not otherwise risky. However, if during the course of an interview subjects disclose anything harmful to themselves or others, confidential treatment will be withdrawn, and appropriate action will be taken immediately. This potentially disclosed information for which confidentiality is withdrawn may include but is not limited to certain sexual activity, illegal drug use, possession of weapons, abuse, etc.

If the participant is a minor his or her parent or guardian will be invited to observe the interview. And if the parent or guardian requests to withdraw, then the researcher will graciously accommodate that request, destroy any recordings or transcripts and exclude the participant from the research.

2) **Physical Stimuli:** None.

3) **Deprivation:** None.

4) **Deception:** None.

5) **Sensitive Information:** Participants may consider certain elements of their personal testimony, relationships, addictions, hopes, dreams, and experiences sensitive. The reason for relevance to this project is that these experiences must be significant in their lives such that it led them to Christ. For those in the study who are not recent converts and consider themselves to be non-Christian including but not limited to atheist, Buddhist, Muslim or otherwise disinterested in spirituality, their views may not be acceptable socially to family, friends or other people who are significant in their lives. For example, a Christ-seeking Muslim may not wish his or her family to know he or she is unsure about their familial faith background. Half of the participants will be self-identified non-Christian, and the other half will be recent converts providing a more detailed picture of multicultural gospel communication. Again, their identification will be concealed, the primary data will be destroyed after completion of the project, and the data will be aggregated for reporting purposes.

6) **Offensive Materials:** None.

7) **Physical Exertion:** None.

F. **Confidentiality:** After the recordings are transcribed, they will be coded looking for keywords in order to structure common patterns through ethnic groupings. Only the researcher will have access to this data. It will be kept in a password-protected Dropbox file, which will be deleted after the DMin project is completed and the researcher graduates. Any prints or other media generated during the course of the research will be shredded, burned or otherwise destroyed making it impossible to reconstruct the data from the remains. Again, as mentioned above, data will only be reported in aggregate.

G. **Signatures**

I certify that the information furnished concerning the procedures to be taken for the protection of human participants is correct. I will seek and obtain prior approval for any substantive modification in the proposal and will report promptly any unexpected or otherwise significant adverse effects in the course of this study.

SOURCES CONSULTED

Chapter 1: Introduction

- Chambers, Jeremy. "Combining Incarnation, Ecclesiology, and Culture into an Ethnographic Study in Southeast Renton." Masters Thesis proposal, Northwest University, 2013.
- Easter, John L. and Alan R. Johnson, "Qualitative Data Analysis," in *Missiological Research: Interdisciplinary Foundations, Methods, and Integration*, ed. Marvin Gilbert, Alan R. Johnson, and Paul W. Lewis (Springfield, MO: Assemblies of God Theological Seminary, 2016), 149-152.
- Koeshall, Anita L. "Focus Group Interviews," in *Missiological Research: Interdisciplinary Foundations, Methods, and Integration*, ed. Marvin Gilbert, Alan R. Johnson, and Paul W. Lewis. Springfield, MO: Assemblies of God Theological Seminary, 2016, 144-148.
- Lambert, Veronica, Michele Glacken, and Mary McCarron. "Employing an Ethnographic Approach: Key Characteristics." *Nurse Researcher* 19, no. 1 (2011): 17-23.
- Li, Wei. *Ethnoburb: The New Ethnic Community in Urban America*. Honolulu: University of Hawai'i Press, 2009.
- Mostert, Johan. "Survey Research," in *Missiological Research: Interdisciplinary Foundations, Methods, and Integration*, ed. Marvin Gilbert, Alan R. Johnson, and Paul W. Lewis. Springfield, MO: Assemblies of God Theological Seminary, 2016, 170-174.
- Pew Research Center. "America's Changing Religious Landscape: Christians Decline Sharply as Share of Population; Unaffiliated and Other Faiths Continue to Grow." The Pew Research Center. Accessed June 8, 2016.
<http://www.pewforum.org/2015/05/12/americas-changing-religious-landscape/>.
- Sensing, Tim. *Qualitative Research: A Multi-Methods Approach to Projections for Doctor of Ministry Theses*. Eugene, OR: Wipf & Stock, 2011. Kindle.
- Vyhmeister, Nancy Jean and Terry Robertson. *Quality Research Papers*, 3rd ed. Grand Rapids, MI: Zondervan, 2014.
- Wicks, Allison, and Gail Whiteford. "Conceptual and Practical Issues in Qualitative Research: Reflections on a Life-History Study." *Scandinavian Journal of Occupational Therapy* 13, no. 2 (2006): 94-100.

Biblical-Theological Literature Review

- Aslani, Soroush, Jimena Ramirez-Marin, Jeanne Brett, JingJing Yao, Zhaleh Semnani-Azad, Zhi-Xue Zhang, Catherine Tinsley, Laurie Weingart and Wendi Adair. "Dignity, Face and Honor Cultures: A Study of Negotiation Strategy and Outcomes in Three Cultures." *Journal of Organizational Behavior* 37 (2016): 1178-1201.
- Ataizi, Murat. "Situated Learning." In *Encyclopedia of the Sciences of Learning*, edited by N. M. Seel. Boston: Springer, 2012. Accessed January 31, 2019. https://link.springer.com/referenceworkentry/10.1007%2F978-1-4419-1428-6_878
- Atkins, G. Douglas. *Reading Deconstruction/Deconstructive Reading*. Lexington, KY: The University Press of Kentucky, 2015.
- Bavinck, Herman. *Reformed Dogmatics*. Vol. 1. *Prolegomena*, translated by John Vriend. Grand Rapids, MI: Baker Academic, 2003.
- Berger, Arthur Asa. "Semiotics and Society." *Society* 51, no. 1 (2014): 22-26.
- Besançon, Alain. "What Kind of Religion Is Islam?" *Commentary* 117, no. 5 (2004): 42-48.
- Bock, Darrell. *A Theology of Luke and Acts: God's Promised Program, Realized for All Nations*. Grand Rapids, MI: Zondervan, 2012.
- Boesch, Ernest E. *Symbolic Action Theory and Cultural Psychology*. Berlin: Springer, 1991.
- Bower, Matt. "Husserl's Motivation and Method for Phenomenological Reconstruction." *Continental Philosophy Review* 47, no. 2, (June 2014): 135-152.
- Brahinsky, J. "Cultivating Discontinuity: Pentecostal Pedagogies of Yielding and Control." *Anthropology and Education Quarterly* 44, no 4 (2013): 399-422.
- Bruya, Brian. *Effortless Attention: A New Perspective in the Cognitive Science of Attention and Action*. Cambridge, MA: Bradford, 2010.
- Cartwright, Mark. "Women in Ancient Greece." *Ancient History Encyclopedia*. Accessed July 27, 2016. <https://www.ancient.eu/article/927/women-in-ancient-greece/>.
- Cibangu, Sylvain K. "Oral Communication and Technical Writing: A Reconsideration of Writing in a Multicultural Era." *Journal of Technical Writing & Communication* 39, no. 1 (January 2009): 79-105.
- Coulter, Dale. "'Delivered by the Power of God': Toward a Pentecostal Understanding of Salvation." *International Journal of Systematic Theology* 10, no. 4 (2008): 447-467.

- Cuany, Monique. "Jesus, Barabbas and the People." *Journal for the Study of the New Testament* 39, no.4 (2017), 441-458.
- Danford, John W. "Individualism in Ancient Greece." *Intercollegiate Review*. Intercollegiate Studies Institute. Accessed June 20, 2018. <https://home.isi.org/individualism-ancient-greece>.
- DeCourcy, Simon Kiessling. *Modern America and Ancient Rome: An Essay in Historical Comparison and Analogy*. New York: Algora Publishing, 2016.
- Eriksen, Thomas. *Ethnicity and Nationalism: Anthropological Perspectives*. New York: Macmillan, 2010.
- Farris Joshua, and Mark S. Hamilton. "The Logic of Reparative Substitution: Contemporary Restitution Models of Atonement, Divine Justice, and Somatic Death." *Irish Theological Quarterly* 83, no. 1 (2018): 62-77.
- Field, David. "The Unrealised Ethical Potential of the Methodist Theology of Preventive Grace." *HTS Theologiese Studies/Theological Studies* 71, no. 1 (October 2015): 1-8.
- Fitzmyer, Joseph A. *The Acts of the Apostles: A New Translation with Introduction and Commentary*. Vol. 31 of *Anchor Yale Bible*. New Haven: Yale University Press, 2008.
- Foster, Robert B. "Renaming Abraham's Children: Election, Ethnicity and the Interpretation of Scripture in Romans 9." PhD diss., Marquette University, 2011.
- Franklin, Kirk, and Nelus Niemandt. "Polycentrism in the Missio Dei." *HTS Theologiese Studies* 72, no. 1 (May 2016): 1-9.
- Gallagher, Shaun. *Phenomenology*. London: Palgrave Macmillan Limited, 2016.
- Geertz, Clifford. *The Interpretation of Cultures: Selected Essays*, 3rd ed. New York: Basic Books, 2017.
- Geljon, Albert C. *Violence in Ancient Christianity: Victims and Perpetrators*. Boston: Brill, 2014.
- Gendy, Atef M. "Style, Content and Culture: Distinctive Characteristics in the Missionary Speeches in Acts." *Swedish Missiological Themes* 99, no. 3 (2011): 247-265.
- Green, Joel. *Conversion in Luke-Acts: Divine Action, Human Cognition and the People of God*. Grand Rapids, MI: Baker, 2015.
- Gushiken, Kevin M. "Is a Christian Identity Compatible with an Ethnic Identity? An Exploration of Ethnic Identity Negotiation Influences and Implications for Multiethnic Congregations." *Christian Education Journal*, series 3, vol. 11, no. 3 (2014): 33-51.

- Hendriks, Hans O. "Practical Theology (Re)entering Vernacular Culture? New Frontiers and Challenges in Doing Theology as Life Goes On." *HTS Teologiese Studies* 73, no. 4 (April 2017): 1-10.
- Hiramoto, Mie, and Joseph Sung-Yul Park. "Anxiety, Insecurity, and Border Crossing." *Journal of Asian Pacific Communication* 24, no. 2 (July 2014): 141-151.
- Hofstede, Geert, Gert Jan Hofstede, and Michael Minkov. *Cultures and Organizations: Software of the Mind*. Kindle ed. New York: McGraw Hill, 2010.
- Houlihan, Bob. "Church Planting and Discipleship in a Shame Culture." Paper presented to the Missions and Intercultural Studies Group of the 46th Convention of the Society for Pentecostal Studies, St. Louis MO, 2017.
- Justaert, Kristien. "Liberation Theology: Deleuze and Althaus-Reid." *SubStance* 39, no. 1 (2010): 154-164.
- Keener, Craig. *Acts: An Exegetical Commentary. Volume 2, 3:1-14:28*. Grand Rapids, MI: Baker, 2013.
- . *Acts: An Exegetical Commentary. Volume 3, 15:1-23:35*. Grand Rapids, MI: Baker, 2014.
- King, Jr., Martin Luther. *Strength to Love*, Gift ed. Minneapolis, MN: Fortress Press, 2010.
- Lefkowitz, Lori Hope. *In Scripture: The First Stories of Jewish Sexual Identities*. Lanham, MD: Rowman & Littlefield Publishers, 2010.
- Liddell, Henry George, Robert Scott, Henry Stuart Jones, and Roderick McKenzie. "ἀνῆρ." In *A Greek-English Lexicon*, 138. Oxford: Clarendon Press, 1996.
- Loland Hanne. *Silent or Salient Gender? The Interpretation of Gendered God-Language in the Hebrew Bible, Exemplified in Isaiah 42, 46, and 49*. Tübingen: Mohr Siebeck, 2008.
- Louw, Johannes P., and Eugene Albert Nida. "Acts 17:16." *Greek-English Lexicon of the New Testament: Based on Semantic Domains*. New York: United Bible Societies, 1996.
- Malina, Bruce J., and John J. Pilch. *Social-Science Commentary on the Book of Acts*. Minneapolis: Fortress Press, 2008.
- Marshall, Howard I. *Acts*. Nottingham, UK: IVP Academic, 2008.
- Monkhouse, Lien Le, Bradley R. Barnes, and Thi Song Hanh Pham. "Measuring Confucian Values among East Asian Consumers: A Four Country Study." *Asia Pacific Business Review* 19, no. 3 (2013): 320-336.

- Morris D. A., "Reason and Emotion in the Ethics of Self-Restraint: A Critique of Reinhold Niebuhr." *Journal of Religious Ethics* 42 (2014): 495-515.
- Mowczko, Margaret. "Wealthy Women in the First-Century Roman World and in the Church." *Priscilla Papers* 32, no. 3 (Summer 2018): 3-7.
- Muow, Richard. "Neo-Calvinism, Pluralism, and the Challenge of Islam." *Calvin Theological Journal* 48 (2013): 207-216.
- McGrath, Alister E. "Alister E. McGrath on a Christian Approach to Natural Theology." In *The Christian Theology Reader*, 5th ed., edited by Alister McGrath, 146-150. New York: John Wiley & Sons, 2016.
- Norgate, Jonathan. *Isaak A. Dorner: The Triune God and the Gospel of Salvation*. T&T Clark Studies in Systematic Theology. London: T&T Clark, 2009.
- Oepke, Albrecht. "Ἄνθρωπος, Ἄνδρίζομαι." In *Theological Dictionary of the New Testament: Abridged in One Volume*, ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, 59. Grand Rapids, MI: Eerdmans, 1964.
- Ott, Craig. "The Power of Biblical Metaphors for the Contextualized Communication of the Gospel," *Missiology* 42, no. 4 (2014): 357-374.
- Ott, Craig, Stephen J. Strauss, and Timothy C. Tennent. *Encountering Theology of Mission: Biblical Foundations, Historical Developments, and Contemporary Issues*. Grand Rapids, MI: Baker Academic, 2010.
- Parsons, Mikeal C. *Acts*. Paideia Commentaries on the New Testament. Grand Rapids, MI: Baker Academic, 2008.
- Pawlikowski, John. "Jesus in the Pharisaic Context." In *Variations on the Messianic Theme: A Case Study of Interfaith Dialogue*, edited by Marion Wyse, 82-99. Brighton, MA: Academic Studies Press, 2009.
- Perkins, Pheme. "Agora." In *Harper's Bible Dictionary*, edited by Paul J. Achtemeier, 14-15. San Francisco: Harper & Row, 1985.
- Petersen, Arthur. "Uncertainty and God: A Jamesian Pragmatist Approach to Uncertainty and Ignorance in Science and Religion." *Zygon: Journal of Religion & Science* 49, no. 4 (December 2014): 808-828.
- Podolskiy, Andrey L. "A.I. Functional Context Theory of Learning." In *Encyclopedia of the Sciences of Learning*, edited by N. M. Seel. Springer, 77. Boston, 2012. Accessed January 31, 2019. https://link.springer.com/referenceworkentry/10.1007/978-1-4419-1428-6_1844.
- Punt, Jeremy. "A Cultural Turn in New Testament Studies?" *HTS Teologiese Studies/Theological Studies* 72, no. 4 (June 2016): 1-7.

- Ratcliffe, Peter. *Race, Ethnicity and Difference: Imagining the Inclusive Society*. Maidenhead, UK: McGraw-Hill Education, 2004.
- Richards, E. Randolph and Brandon J. O'Brien. *Misreading Scripture with Western Eyes: Removing Cultural Blinders to Better Understand the Scripture*. Downers Grove IL: InterVarsity Press, 2012.
- Rowe, C. Kavin. "The Grammar of Life: The Areopagus Speech and Pagan Tradition," *New Testament Studies* 57, no. 1 (2010): 31-50.
- Schäfer, Peter. *The Jewish Jesus: How Judaism and Christianity Shaped Each Other*. Princeton, NJ: Princeton University Press, 2012.
- Schnabel, Eckhard J. *Acts*. Vol. 5 of *Zondervan Exegetical Commentary on the New Testament*. Clinton E. Arnold, ed., Kindle ed. Grand Rapids, MI: Zondervan, 2012.
- Shupak, Nili. "Positive and Negative Human Types in the Egyptian Wisdom Literature." In *Homeland and Exile: Biblical and Ancient Near Eastern Studies in Honour of Bustenay Oded*, edited by Markham J. Geller, 245-260. Leiden: Brill, 2009.
- Simão, Livia Mathias. "Culture as a Moving Symbolic Border." *Integrative Psychological Behavior* 50 (2016): 14-28.
- Smith, Efrem. *The Post-Black and Post-White Church: Becoming the Beloved Community in a Multi-Ethnic World*. San Francisco: John Wiley & Sons, 2012.
- Stanglin, Keith D., Mark Bilby, and Mark Howard Mann, eds. *Reconsidering Arminius: Beyond the Reformed and Wesleyan Divide*. Nashville, TN: Abingdon Press, 2014.
- Stewart, Eric. "We'll Make a Man Out of You Yet: The Masculinity of Peter in the Book of Acts." *HTS Theologese Studies* 72, no. 4 (November 2016): 1-7.
- Swanson, James. *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)*. Oak Harbor: Logos Research Systems, 1997.
- Thompson, Richard P. *Acts: A Commentary in the Wesleyan Tradition*. Kansas City: Nazarene Publishing House, 2015.
- Thornhill, A. Chadwick. *The Chosen People: Election, Paul and Second Temple Judaism*. Downers Grove, IL: InterVarsity Press, 2015.
- van Aarde, Andries G. "Reading the Areopagus Speech in Acts 17 from the Perspective of Sacral Manumission of Slaves in Ancient Greece." *Biblical Theology Bulletin* 47, no. 1 (2017): 47-58.
- Volf, Miroslav. *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation*. Nashville, TN: Abingdon Press, 1996.

- Walvoord, John F., and Roy B. Zuck. *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Logos ed. Wheaton, IL: Victor Books, 1985.
- Wilson, B. E. “‘Neither Male nor Female:’ The Ethiopian Eunuch in Acts 8:26-40.” *New Testament Studies* 60, no. 3 (2014): 403-422.
- Wadholm, Robert. “The Stranger in Athens: Echoes of Plato’s Sophist and Statesman in Acts 17.” Paper presented at the 46th Annual Meeting of the Society for Pentecostal Studies, March 9-11, 2017.
- Wiersbe, Warren W. *Wiersbe’s Expository Outlines on the New Testament*. Wheaton, IL: Victor Books, 1992.
- Yong, Amos. *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology*. Grand Rapids, MI: Baker, 2005.
- Zolfagharian, Mohammadali, Roberto Saldivar, and Qin Sun. “Ethnocentrism and Country of Origin Effects among Immigrant Consumers.” *The Journal of Consumer Marketing* 31, no. 1 (2014): 68-84.

General Literature Review

- Agar, Michael. *The Professional Stranger: An Informal Introduction to Ethnography*. Bingley, UK: Emerald Group Publishing, 2008.
- Baldacchino, Jean-Paul, and Josel S. Kahn. “Believing in a Secular Age: Anthropology, Sociology and Religious Experience.” *The Australian Journal of Anthropology* 22, (2011): 1-13.
- Banks, Glenn, Regina Scheyvens, Sharon McLennan, and Anthony Bebbington. “Conceptualizing Corporate Community Development.” *Third World Quarterly* 37, no. 2 (February 2016): 245-263.
- Brague, Rémi *The Kingdom of Man: Genesis and Failure of the Modern Project*. Trans. by Paul Seaton. Notre Dame, IN: University of Notre Dame Press, 2018.
- Brody, Samuel H. *Martin Buber’s Theopolitics*. Indianapolis: Indiana University Press, 2018.
- Chambers, Jeremy. “Combining Incarnation, Ecclesiology, and Culture into an Ethnographic Study in Southeast Renton.” Masters Thesis proposal. Northwest University, Kirkland, WA, 2013.
- Chambers, Jeremy, Robin Aspman-O’Callaghan, and Rob Roughly. “Engaging Students through Building Trust.” Presentation, CityU Spring Faculty Development Conference, City University of Seattle, March 28, 2018.
- Cherry, Stephen. *Faith, Family, and Filipino American Community Life*. New Brunswick, New Jersey: Rutgers University Press, 2014.

- City of Renton. "Inclusion Task Force." Inclusion Task Force, City of Renton. Accessed December 10, 2018.
<https://rentonwa.gov/cms/one.aspx?portalId=7922741&pageId=8967450>.
- Communities in Schools. *Annual Report 2017-2018*. Communities in Schools Renton. Accessed December 10, 2018. <http://renton.ciswa.org/wp-content/uploads/sites/11/2018/08/2017-2018-Annual-Report.pdf>.
- Duchacek, Ivo D. "Antagonistic Cooperation: Territorial and Ethnic Communities." *Publius* 7, no. 4 (1977): 3-29.
- Easter, John L., and Alan R. Johnson. "Techniques in Interviewing." In *Missiological Research: Interdisciplinary Foundations, Methods, and Integration*, edited by Marvin Gilbert, Alan R. Johnson, and Paul W. Lewis. Manuscript. Springfield MO: Assemblies of God Theological Seminary, 2016.
- Elliott, Danielle, and Dara Culhane, eds. *A Different The kind of Ethnography: Imaginative Practices and Creative Methodologies*. Kindle ed. Toronto: University of Toronto Press, 2017.
- Elliot, Esi A., Yazhen Xiao, and Elizabeth Wilson. "A Multicultural Blend: Metaphors, Cognitive Social Capital and Multiculturalism." *International Marketing Review* 32, no. 2 (2015): 200-218.
- Feng, Jessica Chen, Carmen Knudson-Martin, and Timothy Nelson. "Intergenerational Tension, Connectedness, and Separateness in the Lived Experience of First and Second Generation Chinese American Christians." *Contemporary Family Therapy: An International Journal* 37, no. 2 (2015). Accessed December 10, 2018.
https://www.researchgate.net/publication/276487508_Intergenerational_Tension_Connectedness_and_Separateness_in_the_Lived_Experience_of_First_and_Second_Generation_Chinese_American_Christians.
- Greene, Joshua. *Moral Tribes: Emotion, Reason and the Gap between Us and Them*. New York: Penguin Books, 2014.
- Hamlet, Janice D. *Engaging Spirituality and an Authentic Self in the Intercultural Communication Class*. New Directions for Teaching & Learning, Jossey-Bass Higher and Adult Education Series. No. 120. San Francisco: Wiley Periodicals, 2009.
- Han, Huamei. "Accessing English and Networks at an English-Medium Multicultural Church in East Canada: An Ethnography." *Canadian Modern Language Review* 70, no. 2 (May 2014): 220-245.
- Hartford Institute for Religion Research. "Fast Facts about American Religion." Hartford Seminary. Accessed January 31, 2019.
http://hrr.hartsem.edu/research/fastfacts/fast_facts.html#sizecong.

- Hiebert, Paul G. *Anthropological Insights for Missionaries*. Grand Rapids, MI: Baker Academic, 1985.
- Hosokawa, Fumiko. *Building Trust: Doing Research to Understand Ethnic Communities*. New York: Lexington Books, 2010.
- Huang, Xinya, and Clara Shu-Chun Chang. *Aspects of Transnational and Indigenous Cultures*. Newcastle upon Tyne, England: Cambridge Scholars Publishing, 2014.
- Huemer, Michael. "Epistemological Asymmetries between Belief and Experience." *Philosophical Studies* 162, no. 3 (2013): 741-748.
- Jacobs, Pierre. "The Social Gospel Movement Revisited: Consequences for the Church." *HTS Theologiese Studies/Theological Studies* 71, no. 3 (August 2015). Accessed December 10, 2018. <https://hts.org.za/index.php/hts/article/view/3022/6214>.
- Johnson, Alan R., "Ethnography." In *Missiological Research: Interdisciplinary Foundations, Methods, and Integration*, edited by Marvin Gilbert, Alan R. Johnson, and Paul W. Lewis. Manuscript. Springfield, MO: Assemblies of God Theological Seminary, 2016.
- Johnston, Douglas M. "Combating Islamophobia." *Journal of Ecumenical Studies* 51, no. 2 (Spring 2016): 165-173.
- Judd, Ron. "If You Weren't Born in Seattle or the Northwest, You'll Never Be One of Us." *Pacific NW Magazine, The Seattle Times*, November 30, 2016. Accessed December 10, 2018. <https://www.seattletimes.com/pacific-nw-magazine/if-you-werenrsquot-born-in-seattle-or-the-northwest-yoursquoll-never-be-one-of-us/>.
- Jun, He-Jung. "The Role of Municipal-level Factors in Neighborhood Economic Change." *Journal of Urban Affairs* 36, no. 3 (August 2014): 447-464.
- Kid's Count Data Center. "Children in Single-Parent Families by Race." Annie E. Casey Foundation. January 2018. Accessed December 10, 2018. <https://datacenter.kidscount.org/data/tables/107-children-in-single-parent-families-by-race?loc=1&loct=1#detailed/1/any/false/870,573,869,36,868,867,133,38,35,18/10,11,9,12,1,185,13/432,431>.
- Lambert, Veronica, Michele Glacken, and Mary McCarron, "Employing an Ethnographic Approach: Key Characteristics." *Nurse Researcher* 19, no. 1 (2011): 17-24.
- Lange, John. "An Analysis of the Myth of Cultural Equivalence." *Academic Questions* 23, no. 3 (September 2010): 339-347.
- Law, Dennis. "State of the City Address." City of Renton. May 28, 2018. Accessed December 10, 2018. <https://rentonwa.gov/cms/one.aspx?portalId=7922741&pageId=12507136>.

- Li, Wei. *Ethnoburb: The New Ethnic Community in Urban America*. Honolulu: University of Hawaii Press, 2009.
- Li, Yong, and Lynn A. Warner. "Parent-Adolescent Conflict, Family Cohesion, and Self-Esteem among Hispanic Adolescents in Immigrant Families: A Comparative Analysis." *Family Relations* 64, no. 5 (2015): 579-591.
- Livingston, Gretchen. "Among U.S. Cohabiters, 18% Have a Partner of a Different Race or Ethnicity." The Pew Research Center Fact Tank. June 8, 2017. Accessed December 10, 2018. <http://www.pewresearch.org/fact-tank/2017/06/08/among-u-s-cohabiters-18-have-a-partner-of-a-different-race-or-ethnicity/>.
- Marcus, Kenneth H., and Yong Chen. "Inside and Outside Chinatown: Chinese Elites in Exclusion Era California." *Pacific Historical Review* 80, no. 3 (2011): 369-400.
- Maybee, Julie E. "Hegel's Dialectics." *Stanford Encyclopedia of Philosophy*. June 3, 2016. Accessed December 10, 2018. <https://plato.stanford.edu/entries/hegel-dialectics/>.
- Mayrl, Damon. "How Does the State Structure Secularization?" *Archives Européennes De Sociologie* 56, no. 2 (2015): 207-239.
- Meyer, Erin. *The Culture Map: Decoding How People Think, Lead and Get Things Done across Cultures*. New York: Public Affairs, 2014.
- McCalman, Claudia. "Being an Interculturally Competent Instructor in the United States: Issues of Classroom Dynamics and Appropriateness, and Recommendations for International Instructors." *New Directions for Teaching & Learning*, no. 110 (Summer 2007): 65-74.
- McKay, Deirdre. *An Archipelago of Care: Filipino Migrants and Global Networks*. Bloomington, IN: Indiana University Press, 2016.
- Pallares, Amalia. *Family Activism: Immigrant Struggles and the Politics of Noncitizenship*. Latinidad: Transnational Cultures in the United States. New Brunswick, NJ: Rutgers University Press, 2014.
- Pew Research Center. "America's Changing Religious Landscape: Christians Decline Sharply as Share of Population; Unaffiliated and Other Faiths Continue to Grow." The Pew Research Center. Accessed June 8, 2016. <http://www.pewforum.org/2015/05/12/americas-changing-religious-landscape/>.
- . "Democrats Increasingly View Racism and Sexism as Very Big National Problems: Larger Shares in Both Parties Say Drug Addiction Is a Major Problem." The Pew Research Center. Accessed December 10, 2018. http://www.pewresearch.org/fact-tank/2018/10/22/more-in-u-s-see-drug-addiction-college-affordability-and-sexism-as-very-big-national-problems/ft_18-10-22_nationalproblems_democrats-views-racism-sexism/.

- Pike, Kenneth L. *Language in Relation to a Unified Theory of the Structure of Human Behavior*. Janua Linguarum Series Maior. Berlin: De Gruyter Mouton, 2015.
- Renton School District. "English Language Learners." Renton School District. Accessed December 10, 2018. <https://www.rentonschools.us/Page/634>.
- . "Student Demographics." Renton School District. Accessed December 10, 2018. <https://www.rentonschools.us/Page/3126>.
- Resane, K. Thomas. "Leadership for the Church: The Shepherd Model." *HTS Teologiese Studies/Theological Studies* 70, no. 1 (May 2014).
- Rothwell, Jonathan. "Geographic Effects on Intergenerational Income Mobility." *Economic Geography* 91, no. 1 (2014).
- Schiefer, David Schiefer, Anna Mollering, Ella Daniel, Maya Benish-Weisman, Klaus Boehnke. "Cultural Values and Outgroup Negativity: A Cross-Cultural Analysis of Early and Late Adolescents." *European Journal of Social Psychology* 40 (2010): 635-651.
- Scott, Michael. "What I'm Reading: The Anthropology of Ontology (Religious Science?)." *Journal of the Royal Anthropological Institute* 19, no. 4 (2013): 859-872.
- Sensing, Tim. *Qualitative Research: A Multi-Methods Approach to Projections for Doctor of Ministry Theses*. Eugene, OR: Wipf & Stock, 2011. Kindle.
- Simmons, J. Aaron. "Personally Speaking ... Kierkegaardian Postmodernism and the Messiness of Religious Existence." *International Journal of Philosophical Studies* 24, no. 5 (2016): 685-703.
- Smith, James K. A. *How (Not) to be Secular: Reading Charles Taylor*. Grand Rapids, MI: Eerdmans, 2014.
- Snyder, Anne. "Marital Demography: The Immigrant Difference." *Institute for Family Studies* (blog). November 12, 2014. <https://ifstudies.org/blog/marital-demography-the-immigrant-difference>.
- State of Washington. "2018 Population Trends." Office of Financial Management. July 2018. Accessed December 10, 2018. https://www.ofm.wa.gov/sites/default/files/public/dataresearch/pop/april1/ofm_april1_poptrends.pdf.
- Steele, Claude M. *Whistling Vivaldi: How Stereotypes Affect Us and What We Can Do*. New York: W.W. Norton & Company, 2010.
- Stronstad, Roger. *Spirit, Scripture and Theology: A Pentecostal Perspective*. Kindle ed. 2nd ed. Baguio City, Philippines: Asia Pacific Theological Seminary Press, 2018.

Suryadinata, Leo. *Migration, Indigenization and Interaction: Chinese Overseas and Globalization*. Hackensack, NJ: World Scientific, 2011.

Taylor Charles, *A Secular Age*. Cambridge, MA: Bellnap Press 2007.

Vannatta, Seth. "Michael Oakshott's Metaphysics of Experience through the Lens of American Pragmatism." *Transactions of the Charles S. Pierce Society* 50, vol. 4 (2014): 581-604.

Wang, Lu, and Elmer Lara Palacios. "The Social and Spatial Patterning of Life Stress among Immigrants in Canada." *Journal of Immigrant and Minority Health* 19, no. 3 (2017): 665-673.

Weigel, George. "Modernity, Pluralism, and Catholicism." *Society* 53, no. 2 (April 2016): 248-252.

Wicks, Allison and Gail Whiteford. "Conceptual and Practical Issues in Qualitative Research: Reflections on a Life-History Study." *Scandinavian Journal of Occupational Therapy* 13, no. 2 (2006), 94-100.

