TOWARD AN EDUCATIONAL MODEL FOR LEADERS IN MULTICULTURAL CONGREGATIONS

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Abstract:

Toward an Educational Model
for Leaders in Multicultural Congregations

The author articulates a Christian response to multiculturalism that informs the development of an educational model to enable the growth of congregational leaders in multicultural self-awareness and intercultural dialogue skills. A contrast is indicated between the mono-cultural, homogeneous congregation and the multicultural, heterogeneous congregation. The author draws upon multicultural social theory, biblical studies, theological reflection, leadership studies, a social research project conducted with leaders in multi-ethnic congregations, intercultural communication skills and adult education methodologies. These studies support the development of two analytical tools—a *Multicultural Leader Profile,* and a *Developmental Matrix for Multicultural Leaders*—and suggested an educational model for fostering multicultural self-awareness and intercultural dialogue skills in congregational leaders. The author's conclusion is that leaders in multi-ethnic congregations must move through a process of cognitive and affective redefinition to enable the development of authentic multicultural congregations.

The second and third readers for my thesis were Dr. Donald Posterski and Dr. Charles Fensham. Both asked questions of clarification and challenge that have shaped the final form of this document. I thank them for their time invested in this process.

Leaving the most important to last... My wife Kathy and our two children, Jamila and Jared. We have traveled the world together enjoying different people, places, cultures, languages and foods. We have learned, we have been challenged; we have cried with frustration and laughed with joy at our inter-cultural foibles and triumphs. Without a family commitment to completing this degree and thesis it would not have been possible. I honour my children for the sacrifices they have made that this might be possible. Kathy and I have great conversations about all aspects of our ministry. I appreciate her bringing me down to reality—"what does this mean, how does this work out, in real people's real lives?" I honour Kathy for making the space in our lives for this work.

Dan Sheffield
April 2001, Hamilton, Ontario

When we think of the church we must conjure up a picture not of people like ourselves, but of people of all colours and shapes and ages, women and men speaking different tongues, following different customs, practicing different habits, but all worshipping the same Lord ... that is the church that Jesus sees.
S.D. Gaede

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Introduction

In this thesis it is my intention to explore a Christian response to our multi-ethnic urban environments and more specifically to examine the needs of Christian leaders who develop and serve in multi-ethnic congregations. I will use several terms that are often used interchangeably in popular literature, but which provide a rich understanding when used appropriately. Two root definitions are necessary in understanding terms that are often used in combination with other prefixes. *Ethnicity* is "both a way in which individuals define their personal identity and a type of social stratification that emerges when people form groups based on their real or perceived common origins" (Johnston et al 1994, 172). In this view, members of ethnic groups believe "that their specific ancestry and culture mark them as different from others" (Johnston et al 1994, 172). *Culture* is an integrated system of beliefs, values and customs and includes the institutions which express those beliefs, values and customs that bind a society together and give it a sense of identity, dignity and continuity (Willowbank Report in Rhodes 1998, 111).

Multi-ethnic will be used to refer to groups or settings in which people of diverse ethnic backgrounds are found, where ethnic and cultural difference is a reality. It is a statement of fact about ethnic presence. *Cultural diversity* is an almost synonymous term, but it also identifies broader cultural dimensions of ethnic identity. It is, likewise, a statement of fact about the presence of cultural differences. *Multicultural* will be used in reference to settings that are multi-ethnic in composition and where cultural values are recognized, respected and even embraced, beyond the simple acknowledgement of ethnic/cultural diversity. This is in contrast to *mono-cultural* settings where one

dominant group imposes its values (by intention or by default) despite the presence of persons of diverse ethnic backgrounds. *Multiculturalism* is a socio-political theory that espouses recognition of all cultural communities and the legitimation of their voices in the public arena. An extreme form of multiculturalism seeks *special recognition* of cultural groupings that have been previously, or are presently, disadvantaged, as a means of affirming the identity and self-worth of individuals within that grouping. *Inter-cultural* is often used to describe a communication or dialogue process between cultural groupings.

In this thesis I will assert that monocultural and/or multi-ethnic congregations become multicultural, in part, through the development of authentic intercultural communication. This development process is aided by leaders who are able to articulate, embody and practice multicultural self-awareness.

But why should a Christian congregation want to make this movement from mono-cultural to multicultural, in the first place? On the first Pentecost of the Christian era, the Holy Spirit filled all those who were gathered in the name of Christ, and they began to speak in other tongues (i.e., distinct languages). In Act 2:5-6 the Jews who were in Jerusalem from the Dispersion "were bewildered, because each one heard them speaking in his own language." Those who heard and experienced this phenomenon serve as a kind of first fruit of the worldwide significance of this event. While most were of Jewish ancestry these Diaspora Jews and proselytes spoke different languages and in many cases reflected different cultural values than their Judean cousins (cf Acts 6:1-7). New Testament scholar Howard Marshall suggests that this diverse grouping acts as a symbol of the universal need of humanity for the gospel (Marshall 1980, 70).

The Pentecost event is a vital link in the biblical record of God's concern for all nations—all people groups. Genesis, chapters 10-11 record God's recognition of the diverse families of peoples along with the dispersal of those nations and the confusion of their languages. Throughout the Old Testament God continually challenges the nation of Israel to broaden their view of his universal purposes. This is seen in his special concern for foreigners (Lev. 19:33-34), the provision of space in the Temple for foreigners to worship (1 Kings 8:41-43), and the prophetic vision of Messiah as a light to all the families of the earth (Isaiah 49:6). Now, Pentecost ushers in the Body of Christ as a new, multi-linguistic, multicultural faith community. Revelation completes the picture of God's "yet-to-be" heavenly kingdom, occupied by groups from all nations, tribes, peoples and tongues (Rev. 7:9).

Scripture records God's universal concern, the giving of spiritual resources necessary to realize his intention, and finally a picture of how he sees the ultimate realization of his purposes. This is the foundation of God's multicultural kingdom, the challenge is how the Church will facilitate the development of this multicultural vision.

Chapter One of this thesis examines the social theory of multiculturalism in light of a Christian ethical response. Chapter Two begins to focus specifically on the kind of leaders required to serve in multi-ethnic environments. Chapter Three represents a qualitative social research project conducted with leaders who currently serve in multi-ethnic Protestant congregations in the Greater Toronto Area (GTA). The findings that emerge from Chapters Two and Three aid the building of a developmental matrix in Chapter Four that helps define more clearly the stages of growth toward multicultural awareness. Chapter Five then examines adult education models that would be conducive

to developing multicultural self-awareness in multi-ethnic congregational leaders. A brief conclusion highlights the materials developed in this thesis and suggests direction for further study.

A research thesis, by definition, requires interaction with a broad range of literature. In this case I have drawn upon insights from a number of disciplines: social theory, social research methods, biblical studies, Christian social ethics, intercultural communication, leadership studies and education. Several authors who reflect these disciplinary perspectives have emerged as significant in their contributions to my thought processes, in particular: Miroslav Volf, Charles Taylor, Stanley Hauerwas, Eric Law, Charles Foster and Gerald Arbuckle. In addition, Paul Pearce, a D.Min. graduate from McMaster Divinity College, has contributed research on multicultural churches which was of immense practical help in the latter stages of my work.

It is my desire that this work would be of benefit to ministry practitioners. Thus, a connecting thread throughout the thesis is the development of tools and assessment devices that will be useful to multicultural leaders and transferable to congregations that are seeking to develop their multicultural identity. Ultimately the task of the theologian and Christian educator is not the creation of certain social arrangements, such as multiculturalism. Cultural diversity is a state of affairs that we must take into account. It is an accepting and embracing *response* to cultural difference that leads us toward the multicultural congregation. Therefore, we should concentrate "on fostering the kind of social agents capable of envisioning and creating just, truthful, and peaceful societies, and on shaping a cultural climate in which such agents thrive" (Volf 1996, 21). This

thesis will seek to give guidelines for fostering multicultural ministry practitioners and

for shaping environments in which such practitioners may thrive.

Chapter 1
Multiculturalism and the Christian Community
Learning to think and act responsibly as Christians in response to cultural diversity

Multiculturalism and the Christian Community

Introduction

One of the realities of the North American experience is the diversity of peoples who make up the populations of Canada and the United States. Both countries are the result of mass immigration movements over several centuries. Until the turn of the twentieth century, however, most of the immigration to North America was from Europe, which tended to reflect a certain degree of ethnic and cultural homogeneity. The United States has used the metaphor of "the melting pot;" ie., that new peoples must blend in with the predominant values of the culture and assimilate. In contrast, the Canadian context has wrestled with the uniqueness of our two predominant founding cultures—English and French—as well as with the expansive geography of the country, in which distinctive groupings of peoples could settle and still maintain their cultural identities with little disturbance.

In the modern, urban context, however, the diversity of peoples living in close proximity to one another and still desiring to maintain some level of cultural distinctiveness, has been a challenge. This challenge is not only to civil society and its structures of government, but also to the community of the church. One concern of the Christian community in North America is the threat to the unity of local congregations that is posed by the entry of persons of diverse cultural and ethnic backgrounds, even if they are fellow believers.

How, then, should the Christian community think and act in response to cultural diversity? In this chapter I address this question, in part, through introducing the themes of the multiculturalism discourse. The social theory of multiculturalism is discussed as well as several models that Christian congregations have used in response to cultural diversity. I also examine the biblical record in regards to cultural diversity. Does Scripture speak to this issue, or multiculturalism purely a modern concern? A third area of investigation involves identifying the particular issues at stake, in regards to a response to cultural diversity, from a Christian ethical position. Finally I will seek to discern a

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course of responsible action for the Christian community on the basis of the material discussed.

Identifying the Viewpoints:

One of the struggles of the Christian community has been its inability to speak competently to the issues of the day from a Christian worldview that is yet comprehensible and credible to social theorists and philosophers who have little regard for the Christian voice (Hauerwas in Boulton 1994, 132). Multiculturalism is one of those areas of current philosophic discussion that has received little treatment in the Christian community (Gundry-Volf 1997, 9). Yet it is precisely the Christian community that offers a most striking foundation for the development of multicultural micro-societies. If we are to take this opportunity seriously we must first listen to the social philosophers articulating the issues at stake.

Multiculturalism in Social Theory

In countries such as Britain, Australia, Canada and the United States, during the last century, we have seen a progression of several models that have attempted to create societies with people from diverse cultural backgrounds. The American "melting pot" concept, otherwise known as *assimilation*, assumed that new immigrants would be thrown into the mainstream of American life and would together develop a new amalgam, or uniquely "American culture." In fact, new immigrants were forced for the sake of survival to adopt as quickly as possible the existing way of life (Arbuckle 1990, 180).

With the apparent failure of the melting pot, *cultural pluralism* emerged as the favoured option: core values and customs of the dominant culture were to be acquired, but ethnic minorities could preserve values and customs provided these did not interfere with the core values of the dominant society. However, in effect, the long-term aim remained the same: ethnic minorities must adopt all aspects of the dominant way of life (Arbuckle 1990, 180).

In the last quarter of the twentieth century the concept of *multiculturalism* has emerged to express a new and richer dimension in dominant-immigrant culture

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interaction. In the Canadian context this philosophy has come to be articulated through the metaphor of a "mosaic"—many individual pieces which combine to make a pleasing whole. Multiculturalism is a social system that purports to offer freedom of choice to those who want to be culturally different in one or more aspects, such as occupation, religious or political beliefs, sexual orientation or ethnic identity. Multiculturalism is founded upon several assumptions:

1. That the meeting of different cultures can bring a richness of values to all, including the dominant culture. The stress is on fostering a spirit of positive acceptance, or recognition, of cultural differences.
2. A duality of interaction: positive adjustment is necessary, on the part of both immigrant and dominant cultures, through a process of positive, dynamic interaction.
3. That only from a position of cultural strength will ethnic minorities be able to move out to contact other cultures with a sense of identity, self-respect and confidence. (Arbuckle 1990, 181)

In his first assumption, Arbuckle[1] identifies the significance of the recognition of difference. An extreme form of multicultural social theory advocates "special recognition" – where it appears to multiculturalism's detractors that different groups are in fact given preferential treatment. Regarding this notion of special recognition, liberal democrats functioning from a postmodern perspective suggest that the dominant culture needs to shift and give space to diversity within the common vision of civil society, rather than merely letting differences walk alongside the dominant culture.

Arbuckle's point can be explained in greater detail by examining the perspective of Charles Taylor.[2] In his essay "The Politics of Recognition," Taylor indicates that

what we are asked to recognize is the unique identity of this individual or group, their distinctiveness from everyone else. The idea is that it is precisely this distinctness that has been ignored, glossed over, assimilated to a dominant or majority identity. And this assimilation is the cardinal sin against the ideal of authenticity. (Taylor 1994, 38)

Authenticity, or the individual's ability to be true to their full identity, then, becomes a challenge to the notion of universal equality. The principle of universal equality, valued by liberal democracy, suggests that no one should be discriminated against because all have equal rights before the law. In essence, society should be blind to

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[1] Gerald Arbuckle, a Marist priest from New Zealand, is a leading theologian and anthropologist with extensive experience in Southeast Asia and Australia. His book *Earthing the Gospel* (1990) is particularly valuable for ministry practitioners.

differences between people; each person has individual worth and dignity. Taylor identifies what he refers to as the "politics of difference" by suggesting that this approach "often redefines nondiscrimination as requiring that we make these distinctions the basis of differential treatment" (Taylor 1994, 39). The principle of difference requires that we recognize and even foster particularity. Recognizing particular differences allows individuals to strengthen their identity within the context of their own grouping. Universal equality, it is said, negates identity by forcing people into a homogeneous mold that is untrue to them. Particularity, on the other hand, appears to violate the principle of nondiscrimination (Taylor 1994, 43).

If we accept the particularity premise of multiculturalism, then what is it that holds a civil society together? How is social cohesion possible if society legitimizes equal recognition of all cultural groupings, thus moving beyond the equal worth and dignity of the individual? On the other hand, if individuals actualize their humanity and express their unique personalities within the context of differing cultural forms, should not those forms be regarded with equal value as well, not just the individual? In the multiculturalism model, society is challenged to move beyond blindness to difference to, in fact, seeing or recognizing difference.

Professor of religion Steven Rockefeller, when critiquing Taylor's essay on "The Politics of Recognition," states the traditional liberal democratic problem with multiculturalism when he asserts that:

> The democratic way conflicts with any rigid idea of, or absolute right to, cultural survival. The democratic way means respect for and openness to all cultures, but it also challenges all cultures to abandon those intellectual and moral values that are inconsistent with the ideals of freedom, equality, and the ongoing cooperative experimental search for truth and well-being. (Rockefeller 1994, 92)

At this point Taylor affirms that "liberalism is not a possible meeting ground for all cultures, but is the political expression of one range of cultures, and quite incompatible with other ranges" (Taylor 1994, 62). In essence, these writers are suggesting that traditional liberal societies must look for a wider understanding of how to incorporate various worldviews and cultural frameworks within civil society. Multiculturalism is

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[2] Charles Taylor is Professor of Philosophy and Political Science at McGill University in Montreal.

essentially a "commitment to the existence of different legitimate cultural groups as legally sanctioned entities which maintain some separate structures and some structures held in common with all groups in society" (Lynch 1986, 15). In many instances, then, multiculturalism comes into conflict with a traditional liberal democratic view of civil society which tends to support assimilation or limited cultural pluralism.

If individual identity and worth is not legitimated within the parameters of the cultural community that has forged that personality, then individuals will feel marginalized and excluded from the dominant culture. In reaction, marginalized groups will feel the need to assert their identity in a manner commensurate to the level of power used in the exclusion process. This struggle for identity suggests that in a multicultural society difference must be admitted and recognized so that people do not have to strive to make themselves heard, to the detriment of others around them. British educator James Lynch suggests that it is the "the paradox of culturally pluralist societies which wish to pursue democracy, that they must foster cultural diversity to maintain and legitimate social cohesion" (Lynch 1986, 6). The question of how cultural diversity can be fostered in a positive manner will be discussed in later chapters.

Multiculturalism and the Church

In recent decades, several ways of responding to ethnic diversity have emerged in North American evangelical churches. One method, with a wide number of advocates and practitioners, has been that of the homogeneous, or mono-cultural congregation. The homogeneous congregation emphasizes the development of a particular ethnic, or sub-cultural consciousness as the focus of their outreach vision (McGavran, 1970). Thus a Khmer-language, Cambodian congregation develops as a response to Cambodian immigrants locating in a particular community. This is seen to be the most effective means of reaching this people group for Christian evangelistic purposes. This homogeneous approach would appear to be the dominant model in the church growth movement and carries a lot of weight among church leaders and ministry practitioners. This ministry model responds not only to ethnically diverse communities, but also to sub-groupings within the dominant culture, such as "Boomers," "GenXers," etc. These groups are all to be treated as mono-cultural targets for effective church ministry development.

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A second pattern, that is not so much a model or conscious way of doing things, is that of the mono-cultural, multi-ethnic congregation. In some ways this is the transitional congregation: the church that has been mono-cultural for much of its history and now finds itself in a community undergoing social/cultural transition (Foster, 1997, 24). This congregation is still maintaining its traditional cultural values, its familiar ways of worship, and "in-group" power sharing. People of diverse backgrounds are essentially expected to assimilate to the existing way of doing things. For those leaders who have developed some conceptual framework for this pattern, it is seen to promote the unity of the faith and the community, rather than breaking the congregation down into special interest groups.

A third model that has emerged more slowly has been that of the heterogeneous, or multicultural, congregation. The heterogeneous congregation emphasizes the enriching aspect of culturally diverse peoples worshipping and interacting together (Foster, 1997, 26). Thus peoples of Anglo, European, Asian, Caribbean and African backgrounds seek to find ways that affirm, rather than sublimate, their cultural identity in the context of the church which is a community of solidarity—sharing similar beliefs and religious heritage. This is seen to be an affirmation of the gospel message of reconciliation and the concern to break down barriers of separation. Foster indicates that there are several social developments that have contributed to the emergence of the multicultural model of church. The recovery of the experiential in the religious life, the democratization of the sense of self, as well as a tendency to view institutions as serving the individual rather than vice versa, are all factors that influence the life of the multicultural church (Foster, 1997, 25). In general, multicultural churches tend to have a more holistic view of the connection between the individual and the community of faith—rather than merely as strategic goals, as typified by the church-growth model.

In this chapter, therefore, we want to discern a way forward in the dialogue around multiculturalism. Is one of these models more faithful to the biblical record and the fundamental themes of a Christian ethical response? In the next section I will examine a number of key biblical passages that reflect God's concern for the inclusion of all peoples, including their cultural identities.

Biblical Reflection on Cultural Diversity

As we come to Scripture to gain insight, it is appropriate to clarify the authority that we will give to it. Stanley Hauerwas asserts that "the Bible is not just a collection of texts but Scripture that makes normative claims on a community" (in Boulton et al 1994, 36). Richard Mouw suggests that alongside the divine commandments in Scripture we place the narratives, the songs, and the eschatological visions:

> From this diversity of materials we learn what God's creating and redeeming purposes are, what sorts of persons and actions the Lord approves of, and so on. Divine commands must be evaluated and interpreted in this larger context. (in Boulton, et al 1994, 32).

If we understand ethics as referring to the way we treat other people then the Christian ethical task "will be one of finding correlations between biblical revelation and moral issues at many different points" (Mouw in Boulton, et al 1994, 32). How, then, does Scripture treat cultural diversity?

God is concerned with ethnicity, language and cultural differentiation and that concern is evident from Genesis to Revelation. The progressive revelation of God's activity amongst the human race records the interplay between God's judgement upon the nations and his grace that continually points a new way forward to reconciliation. An overview of a selection of biblical passages and themes can introduce some important concepts into this discussion.

The Despair and Hope of Babel

The "Table of Nations" in Genesis 10 records the genealogies of Noah's descendants. Already at this point these "families" are identified as distinct "nations," or ethnic people groups, although we are led to understand that there was still one common language, that was not highly developed (10:32-11:1). As the story ensues, humanity begins to move toward independence from God: "let us build ourselves a city and a tower with its top in the heavens, and let us make a name of ourselves, lest we be scattered abroad upon the face of the whole earth"(11:4).

In God's reaction to this declaration he identifies humanity's attempt to seize control, as was attempted by Adam and Eve in the eating of the forbidden fruit. As Blocher points out, "having become a collective enterprise, the sinful project takes on the

face of totalitarianism, with technology and ideology as its means of realization" (Blocher 1984, 203). The judgement meted out to this humanitarian experiment is the confusion of languages, "so that they may not understand one another's speech" (11:7). The essence of this judgement is the loss of communication, the breakdown of meaningful relationship because of an inability to communicate. So ethnic and linguistic differentiation, then, is not the result of a normative judgement or curse, nor a divinely orchestrated attempt to keep races and peoples separate. Hauerwas, commenting on this passage, states: "God's confusing the people's languages as well as his scattering of them was meant as a gift. For by being so divided, by having to face the otherness created by separateness of language and place, people were given the resources necessary to recognize their status as creatures" (in Rhodes 1998, 27). Ethnic diversity was already present prior to this judgement; linguistic diversity is meted out as a response to the self-centered desire behind this collective action.

But God does not leave the human community in this isolated position. Even in the Eden judgement, where Adam and Eve learn to deal with the consequences of their disobedience, God's grace provides a way forward toward renewed relationship. So too in the Babel judgement; God does not finish the story with the despair of human separation and alienation. The narrative immediately picks up with the next chapter of God's revelation, the call and blessing of Abraham (Genesis 12:1-3). The promise of hope and future that is given to Abraham and his family, is also a promise to all "the families of the earth" (12:3). There is a God, outside of, and therefore not beholding to, any nation, who calls upon one family, one nation, so that he may bless all peoples through his involvement with that one family. The key to attaining this blessing is not through a common human project which requires human effort and communication, but through human-divine communication. As each people, or family, comes into relationship with God, they meet other peoples already there in conversation with him.

The New Community

Ephesians 2:11-22 assures us that God is at work breaking down hostility between himself and humanity, and between human beings. He is seeking to restore and reclaim his original intention of a human community living in peace, harmony and inter-

dependence. This passage is set against the backdrop of the division between Gentiles and God and Gentiles and the Jewish community, as typified by the architecture of the Jerusalem temple. In verse 14 Paul refers to "the dividing wall of hostility." In the first-century temple constructed by Herod the Great, the temple structure itself, the Court of the Priests and the Court of Israel were all on the same raised level. Descending about 20 steps there was a wall, a stone barricade 1.5 metres tall. Beyond this wall was the Court of the Gentiles, a spacious courtyard from which Gentiles could look up at the temple, but they would not be allowed to approach it. Posted around this wall were signs, which stated: "No foreigner may enter within the barrier and enclosure around the temple. Anyone caught doing so will have himself to blame for his ensuing death" (in Stott 1979, 92). Paul himself had felt the force of this exclusionary prohibition when he was almost lynched by an angry Jewish mob who thought he had taken a Gentile inside the temple (Acts 21:27-31).

Paul portrays the Gentiles, or all non-Jewish people groups, as "separated from Christ," "alienated from the commonwealth of Israel," "strangers to the covenants of promise," "having no hope," and "without God in the world" (Ephesians 2:12). This situation leaves the Gentiles—the nations—in complete alienation from God and the Jewish community of faith. But now, those "who were once far off have been brought near" – both to Christ and to the community of faith. The Gentiles are brought near by the work of Christ in his intentional, sacrificial death, his forgiveness of sin and restoration of relationship. The passage states that Christ "is our peace" and it is that tangible peace found in Christ which "makes us both one." It is this intentional act of peacemaking which "has broken down the dividing wall of hostility." Paul suggests, however, that the breaking down of hostility is only the beginning point, the ultimate goal is Christ's desire to "create *in himself* one new humanity" which is only achievable through each individual's personal union with Christ. This new humanity goes beyond the Jew-Gentile divide.

In verses 18 and 19 Paul conjures up the image of an oriental court; "through him we both have access in one Spirit to the Father." In the picture Paul draws, many subjects, from diverse backgrounds, are found milling around the courtyard waiting for

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access to the king (Stott 1979, 103). But the picture is altered from a traditional view of an earthly court because all subjects have equal status (the work of Christ) and equal access (the work of the Spirit) to a Father (not a capricious oriental king). There is no longer a need for pushing and shoving, for exclusionary practices, because we all have access to a welcoming Father who makes peace possible amongst his family.

In conclusion, Paul uses three images to describe this new humanity. A kingdom in which we are all fellow citizens, a family in which we are all members of the household of God, and a temple in which we are all inter-dependent "materials" necessary to the building of a spiritual dwelling place for God. It is amongst this new society, amongst his redeemed people scattered throughout the inhabited world, that God takes his place, his home on earth.

The Body of Christ

In 1 Corinthians 12, Paul describes the community of Christ-followers as the Body of Christ. Each person in that community is a component in the Body of Christ, a necessary component. The image speaks of each piece of the body having special significance even though it makes a uniquely different contribution. Homogeneity does not work. The body is not made up of similar parts, but of dissimilar ones. Unique components are necessary to the proper functioning of the whole. Precisely because of its diversity of particulars the body as a whole is able to function.

While we understand Paul to be primarily depicting the different spiritual giftings in this passage, he also widens the discussion:

> For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For by one Spirit we were all baptized into one body – Jews or Greeks, slaves or free – and all were made to drink of one Spirit. (12:12-13)

Thus, as Croatian theologian Miroslav Volf[3] has indicated, participating in the Body of Christ "is not a spiritual refuge from pluralizing corporeality" (Volf 1996, 48). It is not an escape into a universal spiritual space with a homogeneous culture that looks and acts mostly "like I do." It is a space where everyone's unique contribution is

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[3] Miroslav Volf is a European theologian who previously taught at Fuller Theological Seminary and is now at Yale Divinity School , New Haven, Connecticut.

necessary and essential to the proper functioning of the whole – a multicultural community of faith giving witness to an accepting God.

All Peoples around the Throne

Finally, Revelation 7:9 paints a picture of a great multitude "from every nation, from all tribes and peoples and tongues" standing before the throne of God, worshipping the Lamb. This phrase records socio-political difference (nations), as well as cultural (tribe), ethnic (peoples) and linguistic (tongues) diversity. The image pulls together the pieces of God's activity in history: the multitude of tongues at Babel is dispersed because of worship inappropriately placed; all the families of the earth are represented in the promise to Abraham. Peoples who were once strangers and aliens to the covenant gathered in the presence of God as a multicultural community of faith (Eph. 2:11-22). Again this is a heterogeneous picture. This is a God who invites each person, with his or her own personal, cultural, and linguistic identity intact, to come into his presence and take on his character which inevitably discards those aspects of that identity not compatible with a holy God (Rev. 21:22-29).

Thus at the conclusion of God's revelation we have a cumulative picture of his acceptance, and desire for the restoration, of all peoples into his presence. In this brief discussion we have identified a number of specific narratives and didactic passages that address the issue at hand. We should, however, go a bit further in identifying themes within the Christian worldview that also speak to the issue of our ethical response to cultural diversity.

Identifying Christian Ethical Issues:

Normative ethics attempts to identify the characteristics of a life worth living, and to examine and articulate standards to inform and guide the shaping of our actions and character. In Christian ethics the primary questions are "What life is worthy of one who recognizes the authority of Christ? What sort of people should those who confess Jesus as Christ be?"

> Christian ethics is the disciplined attempt to explain what the significance of morality is
> for Christians and to identify those norms that should inform and guide the Christian in
> his or her way of living towards the world. (Boulton, et al 1994, 5)

Another way of looking at this concern is "how do I understand my identity as one who stands in relationship to God and how do I understand and interact with another whose identity is also related to God?" If God has created both the English-speaking Canadian and the Hausa-speaking Nigerian, and accepted them as part of his family, how is it that I am to think and act responsibly about the interaction of these two diverse persons? Further, how is the collective gathering of the Body of Christ—the church—to think and act responsibly about how it conducts its corporate life when encountering cultural diversity?

In Micah 6:8, the prophet asserts that God has shown humanity what is good, acceptable and required: "to act justly and to love mercy and to walk humbly with your God." To merely identify these norms for the Christian life is not enough, however; we need "to elaborate what these norms actually require and how they should be employed in reflection upon the moral lives of Christians" (Boulton, et al 1994, 231). When we look at the issue of cultural diversity and the automatic barriers of difference that are erected, how is it that justice and love can be worked out in the lived experience of the Christian community?

Shalom

Nicholas Wolterstorff suggests that the biblical, visionary concept of *shalom* communicates best the values of justice, love, mercy, peace and relationship. "Shalom is the human being dwelling in peace in all his or her relationships: with God, with self, with fellows, with nature" (in Boulton, et al 1994, 251). Shalom specifically addresses the requirement of right relationships with one's fellow human beings. Shalom is absent when individuals do not make space in their own world for different others. This concern speaks to the issue of justice as well:

> If individuals are not granted what is due them, if their claim on others is not
> acknowledged by those others, if others do not carry out their obligations to them, then
> shalom is wounded. (Wolterstorff in Boulton, et al 1994, 252)

Shalom is not present even if people "do not mind" when their identity is devalued or unrecognized. If the dominant-culture community does not seek to address the devaluing, the lack of recognition of those who are disadvantaged, then justice is missing and shalom is hindered. The community characterized by shalom is ethical, is responsible before God to respect and accept the multifaceted existence that he has created. The cultural identity of each individual is acceptable to God and therefore that acceptance and valuation should be translated into the community of faith.

Identity and Self Before God and the Wider Family

To truly flesh out the meaning of a community living under shalom, we must explore further the issue of relationships. In discussing our response to multiculturalism, how do we understand the transcendence of God over all cultures, while at the same time identifying that he does recognize the individual within his or her own cultural context? First of all, individuals before God must recognize a change of loyalty. Multicultural leader Stephen Rhodes asserts that "identity based on cultural or racial origin will never be sufficient to make us spiritually mature or whole persons" (Rhodes 1998, 46). Suppose the individual is a woman, she is a new creation, someone different than she was outside of Christ. In one sense she is no longer the woman raised in a rural village in Nigeria, she has become part of the universal family of God. There is a move from the gods of a given culture to the God of all cultures (Volf, 1996, 40). It is not that she is no longer connected to her culture, but that her primary loyalty is now directed toward the God who transcends culture.

Secondly, though, we can only recognize the liberating universality in Christ, because we come from particular cultural contexts that still impact our worldviews. Paul says we are all one in Christ and then specifically articulates the particularities that are now part of the unified community: Jews, Gentiles, male, female, slave, free – specific recognition of culture, gender and social status. Volf suggests that:

> The body of Christ lives as a complex interplay of differentiated bodies – Jewish and gentile, female and male, slave and free – of those who have partaken of Christ's self-sacrifice. The Pauline move is not from the particularity of the body to the universality of the spirit, but from separated bodies to the community of interrelated bodies – the one body in the Spirit with many discrete members. (Volf 1996, 48)

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In Christ, one leaves behind the sacredness of cultural identity and holds it loosely. Maintaining the proper distance from one's own culture does not remove the Christian from that culture. We are distant from the ideology of our culture and yet we still belong. Volf suggests that we are not moving toward a universal Christian culture (Volf 1996, 49), instead there is a need for "a catholic personality, a personal microcosm of the eschatological new creation" (Volf 1996, 51). This personality he suggests is enriched by otherness; because we have opened up to God's presence, we are also open to other differences. The distance from our own culture that has been created by entering into relationship with Christ does not isolate us but creates space in us for the other. As we are enriched by the experience of difference, so we can enrich the cultures to which we belong. (Volf in Gundry-Volf 1997, 44)

The Incarnational Church

But where is this place where these "catholic personalities" can gather together to be enriched by difference, by the other, who is also in Christ? Hauerwas states that:

> The first task of Christian social ethics... is not to make the "world" better or more just, but to help Christian people form their community consistent with their conviction that the story of Christ is a truthful account of our existence. (1981, 3)

If the community of Christians, the church, the *ekklesia*, is not a place where gospel values can be lived out in tangible terms where else is it possible?

The social formation of the Christian community, therefore, becomes a primary focus for Christian ethics. There is a need to recover a sense of the church as a collective moral agent. This recovery begins with the recognition of Jesus as a social non-conformist. His meeting with the Samaritan woman, the Syro-Phoenician woman, with sinners, with tax-collectors, all indicate his departure from social and culturally defined norms of interaction. Jesus included the different and the marginalized in the sphere of his relationships—his Body, the church, can do no less. The church is now the incarnational form of Christ and as such, as John Howard Yoder states, "it is the social reality of representing, in an unwilling world, the Order to come" (Yoder 1972, 97).

The eschatological vision of Revelation 7:9, of all nations and tribes gathered around the throne, must begin to take place in the Body of Christ in this present age. The

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church community should become a place where people feel safe to reach out and embrace strangers—others—because those strangers have been, first of all, accepted and embraced by Christ. Parker Palmer paints this picture: "the holy city arises in the very process of strangers coming together and bringing the word of life to each other" (Palmer 1983, 64). In fact, Palmer goes on to suggest that "the church could become a kind of halfway house between the comforts of private life and the challenges of diversity—but only if it can stay open to strangeness and help us experience our differences within the context of a common faith" (Palmer 1983, 28).

It is precisely at this point that the issue of multiculturalism in the church encounters reality. Is the church prepared to do the work of being the diverse people of God, the differentiated Body of Christ? Pastor Stephen Rhodes comments, from experience, that Christian leaders will rationalize segregation along homogeneous fault lines; "they will argue that homogeneous ministry is really the only way out of our decline—that transformational or multilingual ministry is a "wonderful concept" but certainly not practical. They will say that if we are serious about church growth, we should emphasize churches that are homogeneous, not heterogeneous. But clearly this is not what the Bible says" (Rhodes 1998, 76). African-American pastor and community development pioneer, John Perkins provides a sharp critique of both the targeted homogeneous congregation as well as the resistant mono-cultural congregation (as discussed above). He says:

> Today Christians study the science of withdrawing from others and then use it to attract converts. This so-called church growth or homogeneous principle should make us question the church the same way we question dehumanizing ghettos. It sugarcoats racial separation with a veneer of spirituality and in practice continues the legacy of segregation that divided whites and blacks into separate churches, relationships and agendas.
> Homogeneity does not mirror the image of God. It cheapens the people who proclaim it and mocks God's call for us to be agents of reconciliation. What makes it even more harmful is how it is justified: "If we are segregated, more people will come and hear the gospel, which in turn, advances the kingdom of God." This logic spits in the face of a holy God by playing to our human weaknesses and sin nature. At the same time that it increases the size of our churches' membership, it retards our spiritual growth. (Perkins, 1993, 49)

In response to cultural diversity, ultimately we have to ask the question: "what would Jesus do?" Would he separate, or would he be inclusive? This is not a theoretical question

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when in fact we have the testimony of Jesus' life; even in his inner circle were found the different, the marginalized. Christ opened himself to difference and therefore the church must open itself. What remains, then, is for the people of God to more adequately reflect this picture in the practical realities of congregational life. To aid this process we need to go a bit further in defining how the multicultural people of God could and should relate together.

Multiculturalism and the Christian Community

In the present context of globalization, peoples are migrating from hemisphere to hemisphere at an increasing rate. A recent issue of *Maclean's* highlighted the mass immigration from mainland China that is arriving in Canada by illegal means, in steadily increasing numbers (Dec.11/00). The multi-ethnic world is present with us, particularly in large urban centres.[4] The issue before us is how the Christian faith community will respond to this diversity? As discussed above, some churches are maintaining cultural separation as a strategic policy, others are consciously becoming multicultural in orientation, while many struggle someplace in between with changing constituencies, inadequate leadership skills, financial instability and resistant attitudes.

Increasing cultural diversity is the changing reality. But what is God doing in this global transition? Is he putting an opportunity in front of us to demonstrate to the world that his kingdom is the place where all peoples can find common ground while still maintaining their cultural heritage?

An Inclusive God

We have examined in some depth a number of themes, both from biblical study as well as theological reflection that indicate God's desires and intentions regarding the inter-dependence of culturally distinct peoples. We have noted God's particularity in choosing the family and tribe of Abraham to initiate his more universal purposes that all "families" would be drawn into the commonwealth of his inclusive family (Gen. 12:3).

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[4] 86.9% of visible minorities in Canada live in British Columbia, Ontario and Quebec. The vast majority of these (80-90%) live in the urban centres of Vancouver, Toronto and Montreal. ("Immigration and Discrimination: a challenge for the Church" *Context* Fall 1998 Vol.7, No.4)

The "Jewishness" of God's revelation and incarnation was never at the expense of the other nations. And yet that revelation was truly grounded in the identity of the Hebrew people.

We have noted the new community, the new humanity that was made possible by the sacrifice of Christ that broke down the dividing walls between God and humanity, as well as between Jews and all the other nations (Eph. 2). This new humanity is one in Christ and yet still distinct in its particularities. The image of the Body of Christ, reiterates the value of distinct, unique giftings that contribute to the proper functioning of the whole (1 Cor. 12). John's Revelation gives us the picture at the end of the story, the goal towards which we determinedly move. All peoples, languages, tribes, and nations around the throne. The categories that give us our distinctiveness, clearly spelled out, yet all gathered together for one purpose, to worship the King (Rev. 7:9).

Shalom characterizes the desire of God for this world. Peaceful co-existence of all peoples, but not at the expense of justice in which each person's identity and contribution are accepted and validated. And yet those identities are transformed into a new kind of existence as we open ourselves to the entrance of God into our lives. As God enters our lives he brings with him all of those whom he has also transformed, that are now part of our family, and we are called to open ourselves to them as well – to become "catholic personalities."

Finally, we have reflected on the nature of the church itself, that space where these transformed people come together before their King, to be fed and blessed by one another and to then go back into their communities with a message of hope and possibility. If the church is not able to demonstrate the incarnational message of Jesus' life and resurrection, then we of all people are most to be pitied.

How then should we conduct ourselves?

If the picture that we have painted depicts to some degree the God of Scripture and the Christian community, then how should the church respond to the reality of our multi-ethnic world? Our interpretation should determine our course of action. Do the dominant values of a particular national culture need to be held as sacrosanct in the context of the gathered, multi-ethnic Body of Christ? Do we maintain our separate worlds

and affirm mono-culturalism in an ethnically diverse community? Or, do we rise to the challenge of multiculturalism where differing ways of perceiving the world are recognized and validated, and where cultural heritage is accepted as is ethnicity?

In the evangelical community there has been recent debate on the issue of tolerating and accommodating cultural difference.[5] Canadian author Don Posterski, however, suggests a third way between intolerance or acquiescence, what he calls *collaboration*. Posterski says "collaborators are concerned for tolerance too, but in a more moderate way. They contend that we must make room for new expressions of diversity, but they also set limits on the forms of cultural diversity we collectively embrace" (Posterski 1995, 89). His third option connects with Taylor's concern for authenticity (1994, 38). Posterski suggests that "resisting permissiveness encourages us to establish personal convictions and thereby be true to *ourselves*. Relinquishing the right to judge others who are different from ourselves gives other people room to be true to *themselves*" (1995, 156-157).

It is my conclusion that the Christian church should function within the basic convictions of multiculturalism. It is a given, however, that all cultures, including the dominant Western culture, are prepared to submit their values to the examination, sifting and transformation of Scripture. As Rhodes suggests: "the multicultural church, although not demeaning or negating culture, does call us to a transcendent identity in Christ, as well as a transformational citizenship that lies in the reign of God" (Rhodes 1998, 46).

Therefore we assert that the meeting of different cultures in the context of the community of faith can bring a richness of values to all as we foster a spirit of positive acceptance of cultural differences. That we must submit ourselves to a duality of interaction; ie., both the dominant and the diverse cultures must be open to positive adjustment through a process of dynamic interaction. It is only from a position of cultural confidence, attained through self-respect, acceptance and validation, that ethnic minorities will be able to interact positively with other cultures. As Hauerwas and

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[5] For instance: R. Bibby, *Mosaic Madness* (Toronto: Stoddard Publishing, 1990); S. D. Gaede, *When Tolerance is No Virtue* (Downer's Grove, IL: Intervarsity Press, 1995); J.D. Hunter, *Culture Wars: The Struggle to Define America* (New York: Basic Books, 1991).

Willimon state: "the church is the one political entity in our culture that is global, transnational, transcultural... and the tribalism of nations occurs most viciously in the absence of a church able to say and to show, in its life together, that God, not the nations, rules the world" (Hauerwas and Willimon 1989, 42-43).

Conclusion

The implications of "Christian multiculturalism" are far-reaching. The move toward a demonstration of the multicultural, heterogeneous character of the Body of Christ will only happen as individual Christians, guided by the vision of a multicultural God, and given permission by their spiritual leaders, are ready to receive the other, the stranger, into oneself and to undertake "a readjustment of identity" (Volf 1996, 110). As we reach out and embrace the different one, we must make a place within ourselves for difference, while still remaining true to our own God-given identity. As we make a place within ourselves for difference, then our community of faith begins to take on a different texture as well. We are no longer just individuals but members of a Kingdom community which is beginning to welcome the different other (see Figure 1).

It is from this context, then, that we begin to examine what the multicultural congregation looks like, and in particular, the leaders who develop and shape such congregations. What kind of leader recognizes, accepts and welcomes cultural diversity? And, how are such leaders to be developed in the life of a congregation?

Figure 1: A multicultural Kingdom identity
Diagram by Daniel R. Sheffield, 2001

Christians's "distanced" position in own culture

Individual's culture

Culture D

Culture A

Individual's particular position in a new multicultural community

The multi-faceted Kingdom of God
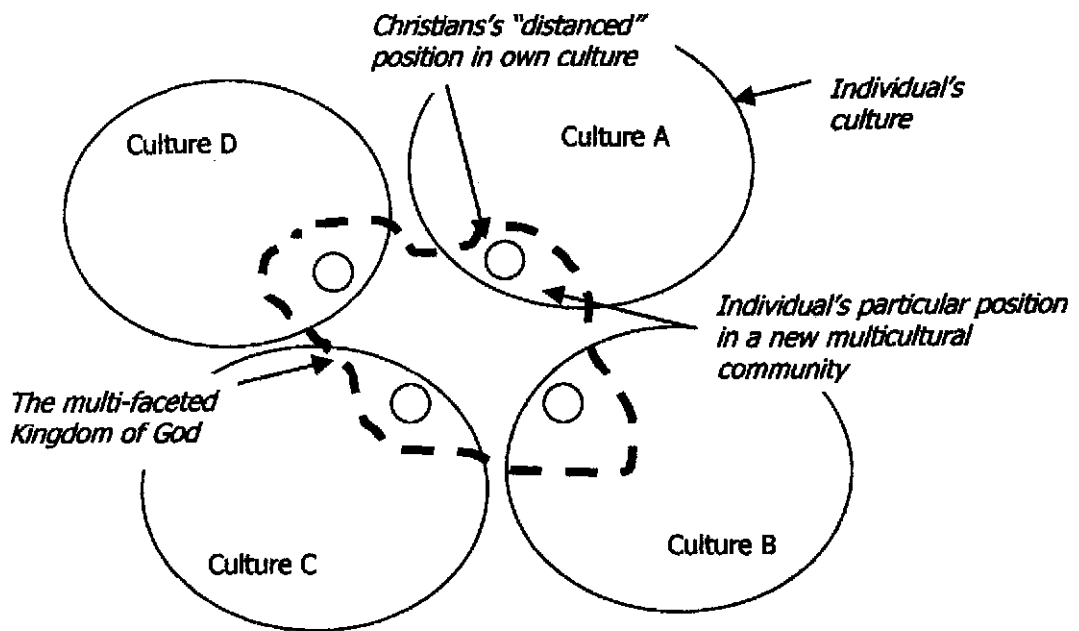
Culture C

Culture B

Chapter 2
Toward A Profile of Congregational Leaders who reflect Multicultural Self-Awareness

Toward A Profile of Congregational Leaders who reflect Multicultural Self-Awareness

Introduction

Chapter One reflected on the social theory of multiculturalism and examined both the biblical record and aspects of ethical positions that influence a Christian response to cultural diversity. I concluded that Christian congregations that exist in culturally diverse communities should embrace the basic convictions of multiculturalism.[1] This means that Christian communities should respect the validity of cultural difference and accept the need for both dominant and minority cultures to be open to adjustment through dynamic interaction. In addition, Christian communities should be open to the need for ethnic minorities to maintain a sense of cultural identity as a means of validating their voice in intercultural dialogue. The Christian church needs to be a place where the vision of an inclusive God is lived out in practical reality to the best of our God-given understanding and ability.

If we accept that Christian congregations, which function in multi-ethnic environments, should embrace the diversity of cultures in the spirit of an inclusive God thereby becoming multicultural congregations, what kind of leaders, then, are necessary to shape and nurture such faith communities? What self-awareness concerning multicultural interaction is required of such leaders? When we speak of leaders we are

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[1] I suggest that all Christian congregations should embrace the basic convictions of multiculturalism. In the development of actual ministry philosophy, strategy and practices, some churches in multi-ethnic contexts may feel that homogeneous, ethnic, first-language congregations are the most effective for their target audience. While this is a valid strategy, ministry leaders must be aware of the sociological realities of second-generation integration with the host culture which often leads to a movement away from ethnic churches. Such ethnic churches must maintain a broader understanding of multicultural issues and build relationships with multicultural congregations in which their integrating second-generation can develop an adjusted faith identity that is not bound to a particular culture.

referring to those persons who have oversight of the policies and practices which develop and sustain the vision and goals of a local congregation. This includes both pastoral leaders and the elected and informal leaders who take on this responsibility. It is my assertion that leaders in multicultural congregations need to reflect an awareness of their role that is rooted in a view of God as one who welcomes all persons, regardless of their cultural frameworks. This perspective is developed through personal intercultural experience and intentional skill acquisition.

A typical definition of leadership suggests these are people with "the capacity to influence the thoughts, behaviours and/or feelings of others" (Gardner in Foster 1997, 116). Capacity can refer to an *ability* to influence, but it also implies the notion of substance or volume as in a collection of attitudes, abilities and skills. In this chapter I will use this collective sense when discussing a leader's *capacity* to influence. Influencing can involve both direct means (eg. teaching, group skills) as well as indirect means (eg. attitudes, personal relations). Both direct and indirect means are necessary to stimulate leaders, at all levels of their being (cognitive, affective, physical), to achieve developmental goals.

There are several leadership approaches that will be discussed in this chapter and a variety of terms are employed that reflect both direct and indirect means of influencing people. *Embedding* refers to the means by which leaders firmly fix the values and practices that they perceive are appropriate to the organization's goals. *Embodying* refers to the ability of leaders to personally live out the values and practices that they espouse. *Enabling* refers to the leader's ability to create an environment in which employees or members feel able to take the steps necessary to act upon the values and practices of the

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organization. *Empowering* refers to the leader's ability to make resources available to employees or members and to encourage them to make autonomous decisions on the basis of those resources. *Embracing*, in the context of this thesis, is understood in the manner articulated by Miroslav Volf and expanded upon by Charles Foster, as that movement of different peoples who desire "to be close to others without losing the integrity of their own identities" (Foster 1997, 1).

In this chapter we will examine leadership models presented in business and educational literature. We will also discuss, in general, models of leadership in the unique environment of the Christian faith community. In particular, we will look at Christian leadership models suggested by multicultural practitioners. In conclusion we will seek to build a profile of multicultural leaders, by outlining the cognitive processes, attitudes, skills and practices necessary for the development and on-going maintenance of multicultural congregations. This profile presented at the end of the chapter reflects leaders who have a high degree of multicultural self-awareness.

Leadership Theory

Leaders Embed and Manage Organizational Culture

The first model we will examine is that of Edgar Schein,[2] as presented in *Organizational Culture and Leadership* (1985). Schein describes organizational culture as that grouping of values and practices that shape the character of an organization. To

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[2] Edgar Schein was professor of management studies at Massachusetts Institute of Technology (MIT) at the time he wrote *Organizational Culture and Leadership* in 1985. Schein has written on organizational psychology and dynamics as well as management theory and leadership practices dating back to the 1960s.

explain his model he uses examples from business firms studied in his research. He outlines the processes by which culture is initiated and developed, and the role of leaders in embedding, or fixing culture and by managing culture-change.[3]

On the basis of extensive research in American, as well as multi-national business organizations, Schein discusses the role of the leader, first of all, in starting companies and embedding values and practices into an organizational culture. Schein describes the leader's role in embedding values in the operative culture of an organization through various mechanisms. Some of these embedding mechanisms are conscious, deliberate actions, while others are unconscious and may be unintended (Schein, 1985, 223). From his research, Schein outlines five "culture-embedding" mechanisms that shape an organization. He identifies these as the following:

1) what leaders pay attention to and control;
2) how leaders react to critical incidents and crises;
3) deliberate role modeling and coaching;
4) criteria for allocation of rewards and status;
5) criteria for leadership selection and recruitment (Schein, 1985, 224-225).

In summarizing his thoughts on culture-embedding Schein notes that: "a dynamic analysis of organizational culture makes it clear that leadership is intertwined with culture formation, evolution, transformation, and destruction" (Schein 1985, 316).

Secondly, in discussing the management of culture-change, Schein suggests that "the unique and essential function of leadership is the manipulation of culture" (Schein 1985, 317). By manipulation Schein understands the means, both direct and indirect, by which a leader embeds particular values and practices in an organization. Leaders need to

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[3] In the fields of psychology and sociology, the study of organizational culture often uses culture-change or culture-transmission as a verb, rather than using the adverb "cultural" to define the verb "change."

be able to externalize their own assumptions and values in a clear manner and "to embed them gradually and consistently into the mission, goals, structures and working procedures of the group" (Schein 1985, 317). In managing change in organizational culture Schein speaks of "cognitive redefinition" (Schein 1985, 324). If an existing organization requires significant change to continue to meet its present mission, or to move towards a new *raison d'etre*, leadership must have the ability to induce this redefinition by articulating and winning support for new visions and concepts. It is not just the formal leadership, however, that will take change forward. Schein draws upon his own research in process consultation and group dynamics when he says leaders "must recognize that in the end, cognitive redefinition must occur inside the heads of many members of the organization and that will happen only if they are actively involved in the process" (Schein 1985, 325).

In conclusion, Schein wonders about the leadership development process:

> If leadership is culture management, do we develop in our leaders the emotional strength, depth of vision and capacity for self-insight and objectivity that are necessary for culture to be managed? (Schein 1985, 326)

Schein's points in regard to *embedding culture* are of particular interest for leaders in multicultural congregations. The vision of a multicultural faith community goes against the conventional wisdom of many evangelical denominations. The "church-growth," homogeneous model has been accepted for so long that other ways of conceiving the church have become almost heretical. Leaders need to be confident about the "rightness" of their approach, as well as having the ability to clearly articulate both theory and practice—so as to "embed," through practical mechanisms, a multicultural culture: a new way of seeing, being and doing church.

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Managing culture-change, as Schein has outlined, is a significant skill since many leaders are faced with the need to move toward the multicultural model just to survive. As urban areas learn to deal with the reality of changing population demographics, so existing mono-cultural congregations must inevitably become multi-ethnic or they will eventually close their doors. Existing congregations have to go through a redefinition of their identity, vision and goals to begin to function multiculturally. The wise leader will manage this "culture-change" through a group consultation process so as to bring as many people into the new configuration as possible.

Schein's concluding question about leadership development is equally valid for the multicultural congregation. Are we developing leaders with emotional and spiritual strength who have a clearly articulated theology and vision, the capacity for reflection and a willingness to work communally—the necessary attributes of leaders who want to develop multicultural faith communities?

Leaders Define and Embody the Stories of their Communities

In our second model, Howard Gardner[4] in *Leading Minds: An Anatomy of Leadership* (1995a) suggests that leaders relate the stories integral to a community's understanding of its life and mission. Gardner says: "I construe leadership as a transaction that occurs within (and between) the minds of leaders and followers" (Gardner 1995b, 34). Crucial to the telling of a particular story is whether the leader "embodies" the story, "whether the leader's own actions and way of life reinforce the themes of a story that he or she relates" (Gardner 1995b, 34).

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[4] Howard Gardner, professor of education at Harvard, developer of the "multiple intelligences" model of education, gave his attention to leadership studies in *Leading Minds: An Anatomy of Leadership* (1995a).

From his research, Gardner outlines several constant features of leadership:

1) the ability to construct and convincingly communicate a persuasive story;
2) the capacity to embody the story in one's own life;
3) an understanding of the nature of one's audience;
4) a willingness to invest energy in the building and maintenance of a supportive organization;
5) the skill to make use of increasingly technical expertise—the leader does not need to be an expert on all the details. (Gardner 1995b, 35).

Gardner identifies three kinds of leaders who function within the parameters of these constants: visionary, ordinary and innovative. Each of these leadership types has their place in the ongoing development of a community or organization. *Visionary* leaders are rare, only occasionally making their mark on a community. They are distinguished by their capacity to envision bold new possibilities for communities. Gardner identifies leaders such as Moses, Jesus, Mohammed, Gandhi, Mother Teresa and Martin Luther King, Jr. as such visionary leaders. More common, however, are the *ordinary* leaders who simply relate the traditional story of their group as effectively as possible. These leaders do not really challenge the status quo of their community, but empower members through communicating the identity, values and institutional goals in such a way that forward movement continues. *Innovative* leaders, in contrast to ordinary leaders, take a story that has been latent in the community and give it new attention or a fresh twist. These leaders identify stories and themes in a community's heritage that have been neglected and bring them to the foreground as a resource for the renewal and transformation of the community's life together. (Gardner 1995a, 9-11)

Specifically regarding the story-telling function, Gardner indicates the difference between addressing a story to a circumscribed, homogeneous group, which has common knowledge and values, and to a diverse, heterogeneous group such as a multicultural

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community. The heterogeneous group requires a rather simple (not simplistic) story defining sharp contrasts that all participants can identify with. Over time, as the story begins to be established, the leaders can flesh out a more sophisticated, more multi-dimensional version. (Gardner 1995b, 35)

In a sense, leaders in multicultural faith communities draw from all three of the types of leadership patterns that Gardner describes. Leaders maintain the validity of the life of Jesus Christ as the foundation for the community called the church. There is a recognition that modern leaders are only building on the *visionary* work of Christ. They are visionary in the sense that they maintain the biblical vision of Christ's intention for the *ekklesia*. For the most part, Christian leaders are *ordinary*, in the sense that the stories of the Christian tradition are regularly communicated as a means of maintaining the vision, values and goals of the founder. Leaders in multicultural congregations will also need to be *innovative*. There is a need to revive the stories of the Old and New Testaments that depict a God who is seeking after *all* the nations, through the context of one particular culture. There is a need to tell an old story of a God who embraces the diversity of his whole creation. And, as in Schein's model, this story must be lived out in the personal relationships of the leaders, not just communicated in a cognitive, disconnected manner. Leaders must embody the Christian story.

Leaders in the Christian Context

Leaders Empower Multiple Ministers

In the evangelical stream of the North American church there has been great emphasis on the "church growth" model of leadership style. In this approach leaders of

growing churches are said to be more *project-* than *people*-oriented, more *goal-* than

relationship-oriented, more *authoritarian-* than team-oriented. This is often referred to as

the "guru" management style. In a third leadership model, Christian Schwarz,[5] author of

Natural Church Development (1996) suggests, however, there may be confusion between

the descriptions of "large" and "growing" in this guru model. Schwarz indicates that it is

in fact large churches that work well with this leadership model, but it does not

necessarily mean that growth is happening (Schwarz 1996, 22).

In his book, Schwarz raises the concern about a focus on quantity rather than

quality. Focus on quantity often means that aspects of the communal life of the

congregation suffer in the name of growth. His research was based upon extensive

surveys conducted with an international range of churches that were either growing or

declining. In light of his research, Schwarz concludes that churches which maintain

healthy corporate life are more "effective" in new conversion growth, than churches

which give all their attention to "growth strategies" (Schwarz 1996, 23). In essence, the

internally healthy church is more attractive than the church that devotes a

disproportionate amount of its energy, time and resources to outward orientation.

From his research, Schwarz found that quantitative-oriented and qualitative-

oriented leaders conduct themselves and their ministries in more or less similar terms as

regards to goal-orientation and people-orientation. Where there was the most significant

difference in ministry practice was in the qualitative leaders' concern for

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[5] In his book, *Natural Church Development* (1996), German church consultant Christian Schwarz builds upon quantitative research conducted in more than 1000 churches in 32 different countries around the world. His research enabled the development of an index of 8 qualities essential to healthy church life.

"empowerment;" i.e., "the leader assists Christians to attain the spiritual potential God has for them" (Schwarz 1996, 22). The quantitative leaders tend to use lay workers to help the pastor or the institution achieve their goals; the qualitative leaders "equip, support, motivate, and mentor individuals, enabling them to be all that God wants them to be" (Schwarz 1996, 22).

Schwarz concludes that this empowerment model of leadership requires a spiritual self-organization: leaders must recognize their place in a system that acknowledges God as the energy behind the community, rather than human effort and pressure. Leaders realize their own empowerment as they empower others through discipleship and delegation—they no longer have to handle the weight of church responsibilities on their own (Schwarz 1996, 23). Empowering leadership also implies giving up "the expert" role with its attendant power and status in the faith community, which can be a frightening, but ultimately redemptive, act in itself. In empowering, responsibility and power is distributed more equitably.

In particular, the multicultural congregation requires that power be de-centralized, so that all those sitting around the table are recognized as having equal value and worth to the community as a whole and so that each has a valid voice. This empowering model, in a sense, gives away power from "the expert" or "the core group" to multiple leaders, through the equipping and discipling process. Every person has a role to play in maintaining the health of the diverse community. Ultimately the multicultural congregation will rise or fall based upon the sense of belonging and ownership that each participant experiences. In general, ownership is attained through empowered involvement.

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Leaders Enable the Christian Alternative Community

The Christian community has a particular story of God's redemptive activity

through Christ on behalf of fallen humanity. God has chosen to bring about his

continuing purposes through the church—that particular group of people who

acknowledge the truth of the Christian revelation. In our fourth model, authors Stanley

Hauerwas and William Willimon[6] in their book *Resident Aliens* (1989), suggest that "one

cannot discuss pastors [leaders] and what they do until one has first discussed the

church—which needs these creatures called pastors [leaders]" *(Hauerwas 1989, 112).*

Hauerwas and Willimon, have expressed their concern about the role of the church in the

modern world. Rather than seeking to make the world "more Christian" they suggest the

most effective thing the church can do for the world "is the actual creation of a living,

breathing, visible community of faith" (Hauerwas 1989, 47). A dynamic community

living out God's intention that becomes attractive to the world, rather than the church

accommodating to the shifting whims of what the world "might like" about us today

(Hauerwas 1989, 47).

It is in this context that Hauerwas and Willimon comment that the pastor's job

description is "not the sustenance of a service club within a generally Christian culture,

but the survival of a colony within an alien society" (Hauerwas 1989, 115). The authors

assert that all Christians are "ordained through baptism" and therefore there is no

"specialness" about pastors. All leaders in a local congregation have the responsibility of

building up the congregation. In a society that "corrupts and co-opts Christians" the

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[6] Hauerwas and Willimon, are both professors at Duke University Divinity School in North Carolina. They function within the mainstream Methodist tradition.

unique role of the pastor is to help the congregation gather the resources necessary to be the colony of God's righteousness (Hauerwas 1989, 139).

Hauerwas and Willimon suggest that leaders in local congregations "have significance only to the degree that their leadership is appropriate to the needs and goals of the group they lead"(Hauerwas 1989, 113). They reflect Gardner's view regarding communicating the story of the organization when they say that "in our worship, we retell and are held accountable to God's story, the adventure story about what God is doing with us in Christ" (Hauerwas 1989, 138-139). The role of the leader in their view is to understand the story of the community and to faithfully communicate that story, with its inherent values and goals, in a manner that will affect the formation of both individual and corporate identity that increasingly reflects the character and purposes of God.

Leaders in multicultural congregations often feel a sense of "going against the flow." Not only are these congregations going against the natural human tendency to "tribalize" and function as mono-cultural communities, thus struggling consciously with intercultural dialogue, but they are also going against the conventional wisdom of the Christian "church growth" industry. Leaders feel isolated within their own denominations where the multicultural congregation is often a minority voice. When congregations choose an alternative to homogeneity, in an intentional manner, there is a need for the story, theology, vision and values to be regularly articulated by leadership. Leaders must find or develop the forms that enable this kind of community to exist. On the other hand, the church that has some degree of success as an intentional multicultural congregation may have a greater sense of being God's alien people and thereby be more clearly

representative of the divine vision seen in Revelation 7:9, than is the average suburban, mono-cultural congregation.

Multicultural Leaders in a Christian Context

Leaders Embrace Diversity

In his book *Embracing Diversity: Leadership in Multicultural Congregations* (1997), Charles Foster[7] reflects on his research with three multicultural congregations in Atlanta, Georgia. In our fifth model, Foster suggests that leadership in such congregations must be transformative, anticipatory and relational. These adjectives describe the manner in which the vision of a different kind of faith community is worked out by its leaders.

Regarding *transformative* leadership, Foster says leaders must nurture change because maintenance is not an option. He comments that in the congregations in his study, transition to a multicultural congregation began with the arrival of a new pastor with an ability to reinterpret congregational values and focus on previously latent biblical images. A new pastor, with a new vision, is not enough however. An eschatological vision of acceptance and equality has to be translated into the practical redistribution of power in a more inclusive manner (Foster 1997, 118). The new vision only takes root as people begin to hear and respond to new possibilities for their congregation in the stories being articulated. Transformation occurs when stubborn laypeople catch the vision of the pastor and stay with the congregation "through the struggle to re-envision itself" (Foster

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[7] Charles Foster is professor of religion and education at the Candler School of Theology of Emory University, Atlanta Georgia.

1997, 118). The new vision must be powerful enough "to sustain the congregation through the fears experienced in the midst of often radical changes" (Foster 1997, 118). This ability "to embrace the fear of change is a major feature in the pastoral and lay leadership of multicultural congregations" (Foster 1997, 118).

In this transformative process, leaders must have the ability to facilitate "mutual critique" (Foster 1997, Welch 1991). In Foster's words, mutual critique "requires that members of each racial and cultural group grant the others 'sufficient respect' to listen, and trust enough to challenge and critique" one another (Foster 1997, 47). In emerging multicultural congregations it is often a long process to move beyond being preoccupied with hurting each other's feelings, to a reciprocal candor about expectations and responsibilities, in order to discuss moral and theological strengths and blind spots (Foster 1997, 69). As Foster indicates:

> Mutual critique... involves more than a rational intellectual assessment and prioritizing of another's ideas, practices, and moral perspectives to ensure fairness, equity, and justice in congregational life. It culminates in the intensification of the spiritual ties binding one person to another, one group to another. (Foster 1997, 70)

Each individual and each cultural community must come to recognize itself in the loving critique of the other as well as give and receive forgiveness where hurt and misunderstanding has occurred.

In Foster's view, *anticipatory* leadership is proactive in regard to questions, issues and problems that naturally arise in the multicultural congregation. Leaders must reflect and prepare for possible responses. Situations or events must be seen from a future perspective—the point of destination. The memory of the community's future vision has priority over the memory of its history. For leaders in multicultural congregations there

are few precedents to guide their efforts. There are few details on how to achieve their goals and few have any experience of building multicultural communities. It is the possibility of a new reality that carries them forward (Foster 1997, 119-120).

When Foster talks about *relational* leadership he highlights the need for intercultural dialogue. Feminist ethicist, Sharon Welch challenges the notion of multicultural harmony when she says "the idea that there is a common interest, shared by all, reached by transcending our special interests, is fundamentally ideological" (Welch 1991, 89). This is an important critique of the multicultural vision because ideology is often divisive. Whose view of multiculturalism do we take? The white/privileged view, or the coloured/disempowered view? Therefore intercultural dialogue must take precedence over a "multicultural ideology", so that an authentic process happens. Existing institutional structures, including the church, "perpetuate oppressive, paternalistic patterns of relating," therefore people-oriented, relational, "open-minded engagement with structures and power realities" is necessary (Foster 1997, 121).

Further, Foster suggests that in intercultural dialogue "empathy" is almost impossible; can one really understand or share the perceptions, thoughts or feelings of the different other? Can men really understand the impact of childbirth upon women? Can the rich really understand the poor? The differences in background and perceptions are too deep and profound to be shared. Therefore we must engage in what Foster refers to as "a suspension of expectations"[8] in which we *suspend* our own cultural assumptions and perspectives and enter into the other's world of assumptions, beliefs and values and

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[8] David Augsberger, author of *Pastoral Counseling Across Cultures* (Philadelphia: Westminster Press, 1986) refers to this process as "interpathy" (in Foster 1997, 122).

temporarily take them as our own (Foster 1997, 122). To see, value and feel as the other sees, values and feels. Relational leaders facilitate processes where this suspension can occur.

Foster is specifically discussing leadership issues in multicultural congregations and therefore many of his insights will find their way into the particular focus of this thesis. In particular his comments on *transformative* leadership resonate with the issues raised by Gardner and Hauerwas and Willimon regarding the ability to articulate a fresh or renewed vision of future possibilities. Foster's comments, along with Welch's insights on *relational* leadership highlight the unique component of intercultural dialogue in the multicultural congregation, which is so dependent upon interpersonal capacity, both the desire and the ability to relate inter-culturally.

Leaders Enable Multicultural Dialogue

Eric Law,[9] a Chinese-American minister, in his book *The Wolf Shall Dwell with the Lamb: A Spirituality for Leadership in a Multicultural Community* (1993), deals with the issue of multicultural dialogue as does Foster. Law's book, however, takes a more skill-oriented approach and a deeper look at culture and power than Foster does.

To talk about leadership as if there are a set of transcendent skills and approaches valid in all cultures, says Law, is deceptive. He feels that "the definition of a leader is not the same in different cultures because how a person is expected to manage a group is dependent on the group members' perceptions of their own power" (Law 1993, 30). On

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[9] Eric Law, a Chinese-American Episcopal priest, is a professional consultant in the area of multicultural leadership and organizational development, presently based in Vancouver, BC.

one hand, Law describes groups that have a high sense of individual power, where everyone believes she or he is equal to everyone else. In this kind of cultural grouping, the leader enables the group to accomplish its goals through consensus, volunteerism and self-direction. On the other hand, groups with a low sense of individual power will not challenge a leader who is perceived to be an authority figure. In this cultural grouping, the leader is expected to know the gifts, interests and abilities of each member and invites them to take certain responsibilities that will enable the group to achieve its objectives. (Law 1993, 31-32)

When groups continue to function from their own perceptions of leadership and group processes, Law calls this "ethnocentrism." As one example, white groups may believe that by inviting a person of colour into a committee or study group, they are being inclusive, but they deceive themselves. Law suggests that people of colour have a low sense of individual power and place high value on collective action. Those who place a high value on collective action tend to feel isolated and disempowered when functioning in a predominantly white environment because their strength is in the group, not the individual. Law suggests, therefore, that leaders need to function in an "ethnorelative" manner. An environment needs to be created "that allows people to interact with equal power and therefore redistributes power evenly" (Law 1993, 35). This can be realized, in Law's view, by allowing people with low individual power to caucus regularly, thereby collectively affirming and empowering their voice. Law indicates that leaders need to be trained to be more culturally sensitive and to do this kind of *power analysis* based upon an increased cultural sensitivity (Law 1993, 36).

Law draws a connection between the skill of power discernment and the need for a deeper understanding of the significance of the death and resurrection of Christ. Those who have a sense of their personal power must come to a place of disempowerment before the cross, where we also meet our fellow of another culture. There is no place for a power imbalance at the foot of the cross. Likewise those who lack a sense of personal power must recognize their empowerment in Christ in light of the resurrection. Law states that "the gospel commands the powerful to give up power and the powerless to endure and be faithful. Furthermore, the Gospel story empowers the powerless to take up the power to do the mighty work of God" (Law 1993, 42-43). Multicultural leaders need to act out of a spirituality rooted in the Gospel story. In a sense the Gospel story is a resource in a leader's empowerment toolbox.

Law focuses on the nature of intercultural dialogue and the need to acquire skill and practices that enable the creation of an environment where all participants experience a sense of equality and the ability to express themselves wholly. The exercise of these inclusive, interpersonal skills flows from a spirituality rooted in the character of an inclusive, accepting God. Together these skills and inclusive spirituality form personal empowerment within the leader ministering in a multi-ethnic environment

Profile of the Multicultural Leader

The multicultural congregation is a unique community in a world that constantly chooses the easiest, least vulnerable path through inter-cultural, interpersonal relations. To have a role in the leadership of a community that takes the hard way requires a particular set of attitudes, values and skills. In Chapter One we made reference to Volf's

idea of "the catholic personality," a kind of first fruit of the eschatological new creation, the new community that Christ ushered into the realm of human existence (Volf 1995, 51). People with this broad, inclusive outlook are fundamental to the growth and development of multicultural congregations. In this chapter a number of models of leadership practice have been discussed and will inform the profile presented below.

At the outset of this chapter I suggested that leaders are people with the capacity to influence the thoughts, behaviours and/or feelings of others. The capacity to influence can refer to a collection of attitudes, abilities and skills, rather than just a simple ability. In building the *Multicultural Leader Profile* below, I have drawn from the various sources cited above that are rooted in the best practice of a whole body of leadership approaches and have sought to integrate these insights into a useful assessment tool.

From Schein we have borrowed the notions of "culture-embedding" and "cognitive redefinition." From Gardner we have borrowed the importance of articulating a particular story that motivates a community, and the necessity of embodying that story in the life of the community. Schwarz alerts us to the importance of "empowering" leaders and building "ownership" amongst the congregation. Hauerwas and Willimon confirm the importance of communicating a visionary story rooted in the counter-cultural nature of the Christian message, that enables the alternative faith community to grow and flourish. Foster raises the concern for authentic dialogue, for mutual critique, and for the need to move forward through the fear and disappointment of change and transition, in order to embrace difference. Law emphasizes the importance of intercultural dialogue as well, but suggests the need for particular skills in "ethnorelativism" and "power analysis." Law also raises the concern for a spirituality that reflects the incarnational

manner. They know that creating an environment where everyone is able to interact with equal standing and to know that they are being heard requires specific skills in intercultural group dynamics. They need to find or develop their own forms of interaction that will enable the alternative community to come into being—forms that suspend cultural expectations long enough for meaningful understanding to happen. They need to develop skills in group dialogue processes where individuals can undergo "a readjustment in identity"—in order to draw closer to Christ and to one another, rather than to a particular cultural perspective. This toolbox of intercultural skills will be used on a regular basis and is necessary to the free dialogue required by the multicultural community.

This descriptive profile for multicultural leaders gives greater weight to practical skill in inter-cultural dialogue (4,5) than to the more cognitive leadership requirements (1,2). In both Foster and Law, as well as other multicultural practitioners, great importance is attached to the need for leaders to develop skill in inter-cultural dialogue—to develop multicultural self-awareness. At the same time the more cognitive approaches of Schein and Gardner serve as the foundation upon which the ministry practices are built. What ties the two orientations together, as reflected particularly in Law and Hauerwas and Willimon, is a spirituality rooted in the cross and the resurrection—the incarnational life and ministry of Jesus Christ, and a personal disposition to listen and accept the different one (3).

This profile will now form the basis of interaction with the qualitative research that follows, which was conducted amongst leaders in multicultural communities.

Chapter 3
Multicultural Self-Awareness
in Leaders of Multi-Ethnic Congregations
A Qualitative Research Study

Multicultural Self-Awareness in Leaders of Multi-Ethnic Congregations

Introduction

The contemporary Canadian city has become a multi-ethnic environment (Spicer 1995; Gee 2000). One of the social communities that function in this environment is the religious congregation. Many Protestant congregations have historically been composed of people from white, Anglo-Saxon backgrounds.[1] With the influx over the past half-century of immigrants of diverse racial, linguistic and cultural backgrounds, church communities have had to readjust their thinking and practice.

In Chapter One, we discussed briefly the various responses that congregations have taken to cultural diversity: the mono-cultural, homogeneous congregation, the mono-cultural, multi-ethnic, transitional congregation and the multicultural, heterogeneous congregation. Before going further it is appropriate to define further some of the terminology of these approaches as used in the research found here in Chapter Three. Given that all the congregations in this study were *multi-ethnic*, i.e., composed of persons from a multiplicity of ethnic backgrounds, perhaps we should speak of mono-cultural, multi-ethnic congregations and multicultural, multi-ethnic congregations. *Mono-cultural* groups are led by those who want to de-emphasize cultural diversity and/or to promote a single or unitary approach to practices in the congregation. *Multicultural* refers to the desire of leadership to recognize and affirm cultural diversity and to promote an

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[1] The experience of the Catholic religious community is quite different, but this thesis is specifically examining the issue of cultural diversity in the Protestant context.

inclusive approach to ministry practices in the congregation. In this chapter we will give special attention to the heterogeneous or multicultural congregation.

In Chapter Two we developed a *Multicultural Leader Profile* of the attitudes, values and skills necessary for leadership in multicultural congregations. That Profile was developed on the basis of a discussion of best practice models, highlighting leadership approaches, Christian leadership values and the particular challenges of multicultural ministry. In this chapter I will explore the self-awareness, or personal understanding, of both appointed and elected leadership (professional and volunteer) around issues of multiculturalism. As such, we will be dealing with the natural history and life-world of a particular sub-culture (the multi-ethnic congregation) and examining the life circumstances of particular individuals performing certain roles (leaders) in the life of an organization, while paying attention to the generic social process of leadership development (Prus, 1997). It is my contention that the experiences, attitudes, and educational opportunities that have formed the leaders in a multi-ethnic congregation affect their decision-making processes and the manner in which they interact with people of diverse cultural backgrounds. This background predisposes them to active participation in intercultural dialogue thereby influencing the culture of the organization (Schein, 1985; Fine, 1995).

In this chapter the *Multicultural Leader Profile* will serve as a background for the reader to view the qualitative research material to be presented here. However, it is in the nature of qualitative research that we do not bring theoretical constructs to the research process so as to test them, but that the research itself enables the development of grounded theory (Glaser and Strauss, 1967). The research is presented here for the reader

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to gain an understanding of a number of the issues involved in multi-ethnic ministry. It will only be in Chapter Four that we bring together these two strands, i.e., the Multicultural Leader Profile and the emergent ideas from the research.

Methodology

To explore the multicultural self-awareness of congregational leaders I will primarily draw from a series of interviews conducted with leaders in multi-ethnic congregations in the Greater Toronto Area during the fall/winter of 2000-01. These interviews build upon my personal experience as a reflective practitioner in an intentionally multicultural congregation in South Africa from 1994-1999 (Sheffield, 1998). I wanted to develop validity for my observations based upon the South African experience, through reviewing relevant literature and by conducting semi-standardized, or guided-semi-structured, interviews (Berg, 1989) with a number of leaders in other multi-ethnic congregational contexts. My aim was to understand the significance of personal histories, multicultural theory and power-sharing practices to the development or presence of multicultural self-awareness in leaders of multi-ethnic congregations.

Initially, four multi-ethnic Protestant churches scattered across Toronto were contacted by email through the appointed minister of each congregation. Of these, three leaders responded positively, the fourth did not respond at all. It was intended that following an interview with each of these appointed leaders, I would ask that they recommend 4-6 elected leaders in their congregations whom I could interview as well. One of the ministers was happy to be interviewed but would not allow me to interview any other leaders in his congregation. Another minister recommended 4 persons, none of

whom responded to my invitation. The third minister recommended 5 persons, 4 of whom responded positively. Following interviews with members from this congregation (Church A), I conducted an interview with their previously appointed minister. Later a fifth congregation was contacted and interviews were conducted with the minister and one lay leader. In total, ten people were interviewed for periods between one and two hours.

Those persons interviewed were of diverse backgrounds. Five were multiple-generation Canadians, the others were either first-generation immigrants themselves (1 person) or were born to first-generation immigrant families (4 people). This multi-ethnic grouping included a Jamaican, a Mexican, a Brit, an American, and a Croatian. Of the five ministers, one had served more than 20 years in multi-ethnic congregations, two for 5-10 years, the other two less than 5. All five of the ministers have a post-graduate level education. Tthe lay people involved all have skilled and professional level employment. The oldest individual was almost sixty years old, and the youngest was in her mid-twenties.

It is significant that this research was conducted in the Greater Toronto Area. Toronto is one of the leading multi-ethnic cities in the world and is Canada's media,

banking, cultural and financial center (Crombie, 1995).[2] This city and many of its institutions have been shaped by ethnic diversity for generations.[3]

The interviews were arranged according to the schedules of the individuals and conducted in a conversational manner, structured around several predetermined topics. The interviews typically took about ninety minutes. The individuals were asked to comment on the following topics: 1) an overview of their personal history in regards to multi-ethnic interaction, 2) their understanding of the social concept of "multiculturalism," and 3) their understanding of decision-making and power-sharing in the leadership structures of their congregations. Supplementary questions were also asked to probe further on the basis of responses to the general topics.

In the interest of self-disclosure in regard to this project, the author should clarify two areas. Firstly, in my role as an ordained minister there was a resulting collegial familiarity with the ministers interviewed. This known status may also have been a factor in the interviews with laypersons (McClaren, 1991). Secondly, my own formative experiences (in a multi-ethnic environment in northern Canada) as well as professional experiences in multi-ethnic settings have bearing upon the manner in which the interviews were conducted.

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[2] This reference is from David Crombie's essay "Pluralism and Ecology in Canadian Cities" in *Identities in North America: The Search for Community* (eds.) Robert Earle and John Wirth. Stanford, CA: Stanford University Press, 1995. Crombie was the mayor of Toronto from 1972-78 and the minister responsible for multiculturalism in the Mulroney government.

[3] Further information can be found in Marcus Gee, "Toronto: At Home with Strangers," *Americas*, Vol. 52:3 (May/June 2000), p47ff and Sheila Croucher, "Constructing the image of ethnic harmony in Toronto, Canada," *Urban Affairs Review* Vol. 32:3 (January 1997), p319ff.

A comment regarding racial language. In the interviews a variety of terminology was used to describe persons of different racial heritage. Whites often spoke of themselves as Anglos or whites, and often referred to blacks by their cultural heritage, i.e. Jamaican or Indian. Some, who seemed to reflect a high degree of cultural sensitivity, referred to whites as Caucasians. Blacks often referred to whites as Caucasians, but referred to themselves as both "black" or by their cultural heritage. In my framing comments and analysis I have striven for simplicity and used the term's white or black, unless cultural heritage is particularly relevant.

Interview Observations

The following interview findings will be grouped according to the general topics of discussion with the individuals: personal histories, multicultural understanding and power-sharing practices. These topics emerged as a means of following the connection between personally formative experiences and disposition, awareness of multiculturalism theory and practice, and the practices these individuals encouraged in the congregations where they have some degree of influence.

Understanding Personal Histories

In desiring to understand the individuals who function in leadership in multi-ethnic congregations it was important to get a sense of their personal histories—those experiences and formative events that have shaped their worldview. As the interview data was analyzed there began to emerge a difference in self-understanding between those who had had early formative experiences in multi-ethnic contexts and those individuals whose experience with cultural diversity began as adults.

Early multi-ethnic interaction.

One of the interview statements that was noted several times was in reference to

the idea of "colour-blindness," i.e., that the individual did not look upon persons

according to their colour or cultural background. This kind of statement was most often

mentioned by persons who had early formative experiences in multi-ethnic environments.

Susan, a young adult of black Caribbean background who serves on a church personnel

committee, comments on her family first coming to Church A, at the time when it was

primarily a white, Anglo congregation:

> *When your family began coming here what was the mix of the congregation at that time?*
> It was mostly Caucasian, mostly white, yeah. I can't remember really well at that age.
> But I can't really remember there being a lot of ethnic families.
> *At that time when your family came here did you talk about this issue ... ?*
> Um, no, well, for me as a child, no. I don't think I even really saw differences in people
> at that age, of colour or whatever. I guess that at some point other ethnic families just
> came, I guess. It's just one of those things that I really didn't pay much attention to at that
> age.

Linda, an older white woman who serves on a church board, spoke of her

daughters going to schools where whites were in the minority and therefore their friends

growing up were all from different ethnic backgrounds:

> They grew up just not thinking about colour, they had Indian friends, Jamaican friends
> and they still maintain those friendships as adults.

David, a young adult white male who serves on a future-thinking task force,

reflected his own ease in a multi-ethnic environment:

> *Before you came to this congregation, what was your connection with people of other
> ethnic backgrounds; what was your awareness of cross-cultural issues as you were
> growing up?*
> Amazingly enough, coming from S (a smaller provincial city), pretty good. Because of
> where we lived in S and our socio-economic status, there were lots of people, consultants
> and that type of people brought in to work in the petro-chemical industry. They seemed to
> gravitate to our neighbourhood and the schools that I went to. So I grew up with guys
> from China or India, you know, East Asians. I used to go to their homes and eat this great

food. These guys were some of my best friends and we still keep in touch, even now. In B (city in GTA), I always seem to gravitate to people of different backgrounds. You know, I dated an East Indian girl and an Oriental girl as well. And I don't know if you know but I'm going out with Susan (black woman). So this stuff has never really been an issue for me.

Two of the pastors, commented on their early formative experience as immigrants giving them an open perspective on difference. Pastor Ralph, of British background:

I grew up in England until I was 15 when my family, a big family, immigrated to Canada. So I think I can identify with the immigrant experience. In fact I kept my British citizenship until I was 35... And I feel that my wife and I have raised our children to be accepting of people of all different backgrounds. My children have had many significant relationships, through school and otherwise, with friends of non-Anglo background. In fact, one of my daughters said for years that she was going to marry a black man. Not a particular one, mind you; just in general! I think that the freedom that my children feel about this is a reflection of the values that my wife and I have passed on to them.

Pastor Jack, of Croatian background, comments:

Can you tell me about your own background in regards to inter-cultural dialogue, how you were perhaps predisposed towards this?
Oh yeah, I have reflected on that. I am the son of an immigrant. We lived in relative poverty, compared to our neighbours. My dad didn't speak English very well. We were sort of different. And so I knew that—it's in my bones. And I assume that I connected with the non-whites, new immigrants, at the gut level partly because, in my bones, I know what its like.

Adult multi-ethnic interaction.

Individuals in the study who had early multi-ethnic experience reflect an ease and familiarity with intercultural dialogue. Some of the individuals who came into these environments in their adult years reflect more hesitation and a need to learn and understand, before they express feelings of ease. Others reflect a continuing fascination and desire to learn from new cross-cultural experiences. Linda moved from a homogeneous rural community to Toronto as a young adult. Now, after years of living in a multi-ethnic community, she comments on her interactions in the neighbourhood around her home:

I find that in our community, if I see a person wearing a turban—I don't know many people that wear turbans. The people who live across the street from us are Indian, but Raj, he looks just like you and me, his hair is cut short and stuff. But now when the parents come, its funny, I feel sort of, this feeling comes over me. Well I know Raj and I know Perminda, but I don't know about them, the parents. So if I knew someone well who wore a turban, I think my attitude and my, perhaps my fear, my hesitation, to communicate would be lessened. But if suddenly 10 people walked into our Sunday morning service all wearing turbans I'm not sure what we would do with that (laughing). But then when you are finding out about their culture, then it doesn't put up walls. I think often times we put up invisible walls because we are fearful, we don't know for sure if we can trust these people with this particular, turban, or whatever it is.

Pastor Jerry, on the other hand, a white male in his late 50s, pastoring his first distinctively multi-ethnic congregation, has constantly exposed himself to new cross-cultural experiences as an adult.

I actually was led to become a Christian while I was on a volunteer teaching assignment in Nigeria. By some missionaries who were living there. So my first Christian experience was in the context of another culture. Since that time my wife and I have been involved in a number of experiences in different places: Haiti, the Philippines, Malawi, Mexico, India. A few years ago I took a sabbatical from the church I was pastoring and took a one-year teaching assignment in China. My wife actually works as an ESL teacher in school near here, mostly working with Chinese students. I think that these various experiences have pre-disposed me to accepting different cultures and people on their own terms.

For Pastor Henry, a white male in his mid 50s, all of his professional life has been in the context of multi-ethnic congregations.

I have never really led a white congregation. My first church was in Brooklyn, New York. The congregation was 1/3 white, 1/3 black and 1/3 Hispanic. So in all the churches that I have served, my goal has been to see the congregation come to reflect the cultural diversity of the community in which it exists. After Brooklyn we were in New Jersey, that church was English-language but it had a Hispanic church connected to it; and it had people from all over the Latin world—it was a multicultural Spanish-language congregation. The last church I was in was St. Louis where the congregation went from predominantly white to predominantly black in a period of 5 years.

Vincente, a middle-aged Mexican who serves on the church finance committee, has recently immigrated to Canada. In his business travels he had spent brief periods in

other countries, but coming to Canada was his most significant exposure to another

culture.

> In terms of everyday, daily living, of conducting our lives in a different environment, yes this is the first time. Although I have been in other countries, with other people. Primarily in South America and the United States, and in my personal case in Germany. Through my job I have been exposed to those different environments. But as a family, as Christians, no, this is the first time we are exposed to a different culture, a different language, different customs.

However, Vincente had been thinking pro-actively about his children's exposure

to a new culture:

> *So when your children were coming here, was this their first time in an English environment? Have they managed in school to make that change?*
> Well yes, they were really prepared. They attended school from kindergarten in a British school. They were already prepared. It was not that difficult.

Multiculturalism in Development

Following on personal experience in multi-ethnic contexts, it was informative to

understand how these individuals conceptualized their cross-cultural interaction. The

leaders were asked to comment specifically on multiculturalism (Taylor, 1994; Fine,

1995; Spicer, 1995; Crombie, 1995). In asking the question, the interviewer did not

define the term or concept, but waited to hear the individual's grasp of its meaning in

their experience. An understanding of multiculturalism as a way of seeing cultural

diversity began to emerge from the respondents. In general, there was a recognition of

cultural distinctiveness while desiring complementarity between cultural groups.

Distinctive, but complementary cohesion.

Susan, a second-generation Canadian of Caribbean background, expresses herself

this way:

When you think of the concept of multiculturalism what does that mean to you?
To me it means different cultures, different people from different countries, coming into Canada, living in Canada and being able to equally and freely—as someone who was born here, or is Canadian—to be able to come and live and have the same opportunities as everybody else. So to me its also about equal balance of opportunities as well as just being a great mix of people, being able to interact with life. Yes there are differences but we are able to still interact as humans, as people, as opposed to always looking at culture. Although its there, its evident but not so much building barriers, not saturating one area with one culture, which we do have here in Toronto. I like to be more multicultural, the whole mix.

When we think of the mosaic or the melting pot models, where does your experience fit?
For Toronto I would say we are definitely multicultural yet we still are separate

So the mosaic idea?
Yes, as opposed to... there is still a distinctiveness, which is great because I still think all cultures should still be able to preserve their uniqueness and it not be melted together and blocked out. I like the fact that we can say that even in this church that yes, we are Christians, and also African or English or whatever. I like the fact that the uniqueness of each person is still evident. Differences do not hinder people from coming together.

How do you see this respect for distinctiveness in the wider community outside the church?
I think I see more distinctiveness. We have all these cultures but there are definite distinctivenesses, we have specific areas, for example St Clair is an Italian area, other parts are known as the Jewish areas, and so I would definitely say the culture outside (the church) is more distinctive, multicultural, but distinctive.

From these comments it would seem that Susan has a good grasp on intercultural issues, but is still struggling to articulate an integrated perspective. Multiculturalism, for her, is an appreciation of all cultures, the ability of all cultures to participate in dialogue. Her picture of the ideal environment, however, is her present church context where distinctiveness is not over-emphasized:

Yeah the mix is very interesting. For me I love just being with lots of different people. Like, my parents are Jamaican and I love, you know, I am proud of being black, but I just love people and different people and the differences among people that the Lord has made. So I really like being in a place like this, as opposed to being in a place where its just one culture.

It was Pastor Henry, an American immigrant, who expressed a view most consistent with a defined theory of multiculturalism:

I guess I feel that that term reflects a basic respect for individual and cultural diversity, that we respect the value and the richness that each culture contributes to the whole. I don't think the melting pot metaphor works in the US anymore, if it ever did. I have been thinking in terms of two other metaphors—the stewpot and the tossed salad. In the stewpot, each item brings its own distinctiveness to the pot, but it does not become something different, each thing contributes to the flavour of the whole, and taking on the flavours of the either items as well. The tossed salad picture, on the other hand, suggests that each item brings its own distinctiveness to the bowl and never loses that uniqueness, retaining its own flavour. It is only when the distinct items are tasted together that there is a complementary cohesion. In my understanding of the Canadian idea of multiculturalism, I think the tossed salad metaphor fits better than the stewpot.

Vincente, a recent immigrant from Mexico, understands this concept as: "you get involved in an environment where people from all kinds of backgrounds, all kinds of cultures, or beliefs in this case too, are together." He feels that the church where he worships does not reflect this viewpoint ("its only starting here") as well as his work environment does:

If I can talk about the work environment; you see that diversity of people talking together and that difference in the environment. But I have noticed that it is a collaborative way of doing things and they are all open to contribute, for the part that they are responsible for. And that is really important, there are no barriers there, it is really that multicultural environment... management is very conscious about that and they only have a diversity of people involved in the firm. We all have certain responsibilities but we also have opportunity to put out any contribution; sex doesn't matter, background, or where you are coming from, as long as you are a person that has ideas to get the job done, that's what counts. That is what I have seen there.

Pastor Jack, of an immigrant background, who is generally a thoughtful observer, struggled to articulate his understanding of multiculturalism:

I guess I don't know what the Canadian view is, but my 'take' is let's be stretched. The root culture—let's let the other cultures stretch us, but let's get real, we are in the root culture and the immigrants who tended to evolve into leadership, who wanted to make disciples of Jesus, more so than say, replicate Ghanaian culture here, were like that. Then you had people all along... You had people from Ghana who said 'look we're in Canada, let's be like Canadians." You had people who wanted to replicate Ghana, they soon weren't at (our church). Then you had people who were on the border, who fit in both. They tended to be your best people to try to do the linkage. It is in those people we could be stretched and enriched, because we are starved relationally, we are starved affectively.

There are things we need desperately from them. I remember preaching about the fact that the very things we decry having lost from a hundred years ago in this culture, they bring. We better help them keep it. I don't know, what do you label that, is that multiculturalism? If multiculturalism means lets have these side by side ghettos, so to speak, unique, so that you have a little Ghana here and little Pakistan here and little Croatia here, I don't want that.

However, when Pastor Jack spoke of practical issues, often his practice reflected more coherence:

In some ways I have thoroughly bought into the mosaic, i.e., the Ghanaians did their things their way, special things with child christenings, etc. Fine, I wasn't going to fight that—saying, "you have to do it the way we do it." So there was that mosaic-ness and I wanted to bless that. And for example, my philosophy of small groups is small congregations, little congregations that happen to worship together. I want a mosaic of small groups, all different. All types, all parts of the whole and many of them worshipping together. So closer to the mosaic, rather than the melting pot. So largely mosaic, but not quite, it wasn't...

A dissenting view

Two of the pastoral leaders, however, expressed some concerns with the idea of multiculturalism in general. When interviewing Pastor Ralph, he was able to outline the standard perception: "not a blending of cultures, not a desire to Canadianize, we accept people as they are. Canadian laws don't seek to propagate some kind of WASP ideal." He went on to say:

Canadian identity is not like the American—we don't have a Canadian identity. I think I actually grieve over this lack of identity. You know, we have been in the US at the time of their national holidays—we don't have the symbols, ideals and events that pull us together like the Americans do. We try to make provision for all groups, but this ends up being a disadvantage to long-time Canadians. I get distressed by programs that give an advantage to people in the workplace just because of their ethnic background. I guess, unless our identity is "multiculturalism." At least to me that American "identity thing" is not apparent.

These are views affirmed in different contexts by other Canadians. Keith Spicer suggests that "the Canadian identity is its identity crisis" (Spicer, 1995: 13). Sociologist Reg Bibby, when commenting on Pierre Trudeau's image of a multicultural Canada, felt

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that Trudeau "admitted neither of the existence nor the appropriateness of any set of

symbols that would integrate emotionally the entire nation" (Bibby, 1990: 103).

Pastor Jerry's concerns moved in a different direction. He did not want to have to

think in cultural terms:

> I want to take it for granted that we can find a way to live together in harmony without
> reference to cultural differences. When we begin to recognize culture then we set up
> walls. Because of my various cross-cultural experiences I find that I just want to accept
> people as they are without referring to culture... I guess I see people as essentially tribal
> beings. People seem to be most comfortable when they are with people of their own
> ethnic background. My primary motive as a pastor is to draw people into a conversion
> experience that will transform their lives. I think this can best be done through connecting
> with people in a homogeneous community. An all-Tamil congregation can be more
> effective in drawing Tamil people into a Christian faith commitment than through contact
> with a Caucasian or even a multicultural congregation.

This view is consistent with the homogeneous congregational model, but it was

puzzling in light of the church in which Pastor Jerry gives leadership. He said that he did

not view his church as multicultural; he just doesn't think that way. After hesitating,

however, he said:

> I suppose it looks that way, about 70% of our congregation come from the Caribbean,
> mostly Jamaican, but some Trinidadians as well. There are a few people from Sri Lanka,
> some Filipinos and a number of Caucasians as well. But we don't talk about culture here.

When asked if interviews could be conducted with other leaders in his church,

Pastor Jerry declined:

> No, I don't really think that would be wise to ask these kinds of questions. I think it
> would raise issues that are not even in people's minds; it might end up causing problems
> for you to ask these questions.

It would seem that Pastor Jerry's obvious respect for the people in his

congregation has translated into a desire to create an ideal harmonious environment

where issues of culture would not be allowed to break down into disunity and a lack of

cohesion. He expressed a desire to protect the congregation from their cultural

differences so that the church could be a place more like the homogeneous model he values.

Linda, the older white woman, struggled to say anything conceptually about multiculturalism. She talked about an appreciation for different cultures: "if you get to know people personally then they are not as intimidating as you might think initially." She talked about the ease of her daughters mixing inter-culturally. Perhaps more telling is the way she describes developing openness to difference:

> I think one of the things, having such a multicultural church and also a multicultural community; I think that in the day-to-day happenings, in your community, people two doors away from you may be Indian but it doesn't mean that you know them well. Whereas within the church you get to know people, you get to appreciate the fine points of their culture. Then when you meet someone in the grocery store and your standing in the line and you see somebody with a face that looks similar to someone in from your church, I think there is a much more positive feeling that you feel towards this person. Me, because I'm a talkative person, I might strike up a conversation like: "you remind of someone that goes to our church, are you from Jamaica?"—you know I might start a conversation in that way.

All of these individuals are leaders in congregations that are functionally multi-ethnic. It would be difficult to suggest however, that they have a strong grasp of the concept and practices of multiculturalism, i.e., a positive acceptance of cultural difference, a duality of adjustment and interaction and a recognition of distinctive cultural worth that builds identity and self-respect (Arbuckle, 1990). At the same time, their thought-processes and embryonic practices would suggest that they are definitely developing their perspective on intercultural dialogue. They are moving toward better understanding of the concept of multiculturalism and they desire better practice. In some ways it is only Pastor Jerry, whose concepts and practice are fairly consistent and he is moving away from a multicultural environment.

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Power-sharing Practices

As leaders in multi-ethnic congregations, the study participants play roles and use various mechanisms to affect the leadership process. Edgar Schein speaks of the leader's role in embedding values into the operative culture of an organization. Some of these mechanisms are conscious, deliberate actions, while others are unconscious and may be unintended (Schein, 1985). From the interview data, three of Schein's five culture-embedding mechanisms were identified: 1) what leaders pay attention to and control; 2) their deliberate role modeling and coaching; and 3) their criteria for leadership selection and recruitment (Schein, 1985: 225). The interview data helps us to understand the means, positive or negative, by which these leaders seek to implement their concern for cultural inclusivity.

What the leaders pay attention to, or seek to control.

When leaders pay attention to certain aspects of the life of the congregation this sends a signal to members about what is important, what is sanctioned, what is approved. As a leader in Pastor Henry's church, David identifies something that he sees the pastor giving his attention to:

> He's only been there a couple of months, so not a lot of time. I know he is really working hard at getting a sense of the community. People have been trying to give him as many resources as he can handle. In terms of the congregation I know he is talking to strategic people at this point, in each of the groups that are in the church. So I know he is going at it that way.

David sees Pastor Henry engaging in a systematic process of meeting and listening to each of the distinct cultural groups in the congregation. Vincente, a leader in the same congregation sees an outward orientation to the diverse community around the church as a reflection of leadership values:

The idea is there and I think the desire is there. One of the reasons in having a change of the pastor was exactly that; to have a different orientation and work towards that purpose. I definitely think that most of the people I could ask that question would say, yes, we are concerned about reaching our community. There is information that is available already from the past that the families just around the church would be primarily Catholic, because they are from Italy, primarily. If we extend that a bit more, then we would see other peoples from Africa, from Asia. So yes the majority of people would say we want to reach our community, rather than say, to keep isolated.

Several others commented on the issue of church board composition and "old boys club" processes as an area requiring specific attention by the leadership. Pastor Jack spoke of the attention he gave to transforming the decision-making processes:

When I came there, the board was 25 people, never had a quorum. They hadn't had a legal meeting in several years. Which means that the two loudest people made all the decisions, and they did. That changed fairly quickly. The nominating committee was all, older white people who cottaged together, plus one of their sons-in-laws. But that didn't last very long. By year 5 or so, the board leadership was tied to gifts, character, credibility and we had credible, deeply respected people from all the cultures in a small board. Not so much dominated by any one group... We went to policy governance and we didn't do micro-managing... So we kept some younger, mission-driven people around the board because of the way we ran it.

Pastor Jack commented on the role he played in taking the initiative to impose certain values:

We just consciously laid that stuff out, again and again and again. So that enough people understood what I was saying. In some ways we went less democratic but the church said—I sensed—"that looks good." Though we went less democratic, the product was more inclusive, and more diverse. Whereas when we went democratic, you ended up with name recognition and sameness; when you went less democratic, more leader-led, but intentional, you ended up with something much more satisfying.

In Pastor Ralph's situation, the lack of inclusive decision-making processes is a sore point. This is an area he knows he needs to pay attention to:

There is an official board in the church, but it is really only two individuals that were responsible for inviting me to come here as an interim pastor. There are no minutes of a board meeting at which my coming was discussed, let alone any official decision to invite me. There is a task force assigned to help me work through the transition period, but this group was handpicked by those same two individuals.

Pastor Jerry was responsible for the initial development of the multi-ethnic congregation that he now leads. In the first couple of years he worked with an ad hoc steering committee that was all white, despite their minority position in the church. After about one year, he heard second-hand of some concerns:

> I am not exactly sure, the complaint was either that "whites are making all the decisions" or that "West Indians are not being given a voice." But the steering committee and other leadership roles were open to all, it's just that the only people who showed up consistently were Caucasians. Once we started to hire non-Caucasian staff though, which I did very intentionally, we have had no more comments about a lack of representation.

Deliberate role modeling and coaching

Leaders also have a responsibility to model the types of behaviours they want to see throughout the congregation, and to "coach" or encourage other leaders in the same direction. Pastor Jack spoke of his desire to see more openness and less threat from differing opinions:

> We tried to develop a culture where you could ask questions and disagree. Whereas when I went there: if you disagree, you're disloyal and if you critiqued yourself, you were criticized for that. I would get criticized in a board meeting for critiquing ourselves. Well, that's disaster. I would get people saying they are disappointed with people who are disagreeing with me. But if you don't have people who are unhappy, you are never going to improve. And I think some of those values are still there.

Some individuals identified negative modeling that needs to be addressed. Pastor Henry feels that white leadership still controls the balance of power in his congregation:

> I don't think the present leadership truly reflects a representative breakdown of the congregation. I guess I wonder if good quality people of non-Caucasian background turn down invitations to leadership because the balance of power is still in Caucasian hands. People have to feel part of the structure of the congregation to be comfortable enough to take up a leadership position.

Susan, a black leader in Pastor Henry's congregation, confirms this perspective:

> I think white leaders still tend to take the initiative—in consultation and dialogue with the other cultures—but whites are still directing the dialogue and the issues on the table.

Pastor Ralph has a similar feeling about the present leaders in his congregation:

> The board is consumed with "administrivia,"—they don't have any perspective on the church's purposes and goals. About half the board is black and the other half is white. But I think many of the blacks are just token representatives; they don't have much to say, they're passive and compliant. They allow the whites to dominate discussions. I wonder if this doesn't reflect their Caribbean Methodist heritage where the formal Methodist structure is very clergy dominated and top-down. Maybe a lot of these people have not been used to having a voice in the church setting. And it certainly doesn't appear that they are being encouraged to participate.

David comments on the need for all leaders to be involved in encouraging

inclusiveness, modeling the approach:

> We are trying to be more intentional. We recognize that not everything we do here is inclusive. We are trying to figure that out. We are talking with individuals in the different groups that are represented in the congregation, asking how the church can help to build interaction amongst different groups. One thing I have noticed is that sometimes the older generation finds it a bit harder to interact and be inclusiveness with these other groups. But amongst the younger people there is definitely more inclusiveness, I think because we have grown up being more used to interacting with other people. I think it is important that people maintain their own identity, but that we encourage intercultural dialogue as well.

Leadership selection and recruitment

Who gets selected and how leaders go about recruiting new leaders and other

personnel are mechanisms that also send a clear message to the larger congregation about

what is important. All the individuals talked about the importance of broad cultural

participation in power-sharing processes, however, not all have been as successful as they

might have liked. I asked David about the process of selecting a new pastor (Henry) for

his congregation:

> It was a great process, a very interesting process. We had two final candidates, two really strong final candidates. The one pastor and his wife would have fit what (the church) is now, really well. Very likeable, sociable, lots of gifts in those areas. They would have flourished in that environment; certainly would have fit in with the middle, upper income people, which is a significant portion of the congregation. Everyone was excited initially when we first interviewed them... That was before we interviewed Henry and his wife... Just listening to Henry and Mary talk about their ministry experiences in urban areas and multi-ethnic, linguistically diverse, populations, it got everybody excited in a very

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different way. Really thinking a little more seriously about reaching out to the community. That maybe it's actually possible. So that was kind of the turning point; people started to say, you know, I think this is really where God's calling us to go.

Pastor Henry recognizes this shift that has happened:

I think that the primary leadership are very aware of the transition that has happened in the congregation and are being intentional in addressing these changes by drawing people of different backgrounds into leadership positions wherever possible.

Susan, a member of the personnel committee of Pastor Henry's congregation talks about the intentional manner is which the committee approaches its work:

We try specifically to involve people who are not so much involved, as well as try and get the mix of people who are here also involved, because we do not want it to be just the one culture making all these decisions. So on our official board, it's a good mix, in terms of representation of the church. And we want a balance because there are so many cultures; we don't want it to be swayed by one side.

Linda, a long-time white member, says:

We are working hard at this now. We have consciously tried to get broad cultural representation on the church board. Sometimes it's hard though because people that you would like to encourage into a leadership commitment have too many other things to do. I think this is particularly true of the Ghanaian people. It seems that many are doing education, working double jobs, etc. that keep them from making a greater contribution in the church. I wonder how much this has to do with them being more recent immigrants and still struggling to make their way. We had a pastor for a number of years who really encouraged ethnic representation on every church committee. That became a problem though for committees that required some skill base, such as finance or property management. Some cultures seemingly have no skills or interest in these areas of the church.

Vincente is one of those who was encouraged to take a leadership position in the finance committee:

I think it has been done in a wise way, starting to have people participating in those sorts of committees, with the participation of most of the different groups from the congregation, that is happening. I am part now of one of those small groups, the finance committee. Being part of that I have been experiencing the opportunity to participate, yes and support the group. Obviously to have the understanding of those who have been there for a number of years, the history, is helpful; issues are resolved and then they come again and have to be resolved again. But the history helps and that support also is considered. So if there is a new idea it is not discarded, but it is compared to the situation today and what has happened in the past. But that opening for new members in

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leadership, it is there. And that is good, otherwise we wouldn't be challenged or feeling used—like we are participating.

Amongst many of the respondents there was an understanding of the significance of their role as a leader and of the responsibility for encouraging inclusiveness in their multi-ethnic congregations. Since the messages transmitted by these mechanisms for embedding a culture in an organization are largely implicit, it is possible that conflicting messages can be received (Schein, 1985). So, despite best intentions, as described in the interviews, it is more than likely that conflicting assumptions about both values and methods will continue to coexist in these congregations. Wise leaders will recognize the need to accommodate those inconsistencies as well.

Emergent Ideas

In examining the interview data, there are a number of issues that emerge for reflection and further study.

Significance of personal histories

It would seem that the early multi-ethnic experience of certain individuals in the study predisposed them toward an acceptance and appreciation of persons of differing cultural backgrounds. These early formative experiences would appear to be of significance both from an educational as well as child development perspective. As pre-adolescents are exposed to difference in an inclusive, accepting environment, attitudes are shaped that continue to influence throughout their lifetime.

On the other hand, a statement by Pastor Ralph expressed his own conviction:

I really think that multicultural acceptance is something that is built in and developed in a person, it cannot necessarily be taught.

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Certainly some of the individuals who first encountered multi-ethnic environments as adults exhibited significant sensitivity. In fact several of these demonstrate an intentional approach to developing their intercultural awareness.

Significance of an understanding of multiculturalism

It was obvious that the most articulate respondents on multiculturalism concepts were Pastor Henry and Vincente, both of whom encountered multi-ethnic environments as adults and have given serious thought to understanding and developing inclusive, multicultural practices. Their professional reflection suggests that not only are there valuable resources available for multicultural practitioners, but also that suitable resources may be found outside the religious community that have application to faith-based organizations.

Of the ten leaders interviewed, most were making good attempts at developing inclusive thinking and practices but it would appear that they were needing some footholds—some resources or tools, perhaps focused training—to aid the refining of their thought processes and the implementation of practices appropriate to their goals. There was no reference to literature or other resources, including training opportunities, being made available to these leaders.

Significance of intentionality

A number of the respondents spoke of "intentionally" taking an action. David used the term three times in response to one probing question:

> We recognize that not everything we do here is inclusive. We are trying to be more intentional... Another thing that we are looking at is planning, intentionally, a monthly

service that will be intercultural... Something else we did, <u>intentionally</u>, this past summer was a kind of community outreach...

This use of the term seems to indicate a desire to be more focused in their inclusive practices. This is a suggestion that intercultural dialogue may not happen of its own accord.

Importance of multicultural catalysts

In conducting these interviews it was apparent that some individuals saw themselves as initiators of intercultural dialogue. They saw dialogue as important activity or role for themselves. Others were perhaps less aware but just as effective. Vincente spoke of his family's early experience in the congregation where they now regularly worship:

> *In your understanding has there been a sense of acceptance of everyone who is coming in to the church?*
> Yes, you can feel that. When we came here that was one of the reasons we remained. We were definitely accepted from the very beginning, we were shown a lot of love and that is something we were obviously experiencing... Definitely the leadership showed that, but also the persons that were dedicated to the purpose of greeting people at the entrance, they really showed that too... and I would say it is consistent through all the congregation.

Conclusion

In studying leaders in multi-ethnic congregations I have been interested in the multicultural self-awareness of these individuals. What personal experiences or life circumstances brought them into these communities? How did they understand these unique communities of which they are a part? Did they understand how to draw people together, or did their practices continue to alienate people who differ? The research points

towards the importance of personal encounters with cultural diversity, self-understanding of intercultural dialogue, and the developing of practices suited to a multi-ethnic context.

The interview data accumulated in this research will now form the basis for reflection upon the *Multicultural Leader Profile* developed in Chapter Two. What emerged from the research was a number of earnest individuals with a respect for all persons regardless of ethnicity. Some, like Pastor Jerry, felt that respect should put all people on an equal standing without giving special recognition to cultural difference. For the most part, the rest of the respondents felt that cultural difference should be recognized and appreciated. The ongoing struggle, however, is discovering the most appropriate means by which to do that. Some had a very clear understanding of multicultural theory and practice, others were only beginning to grasp the issues. What typified most of the individuals was a desire to increase their knowledge and skills as well as to develop understanding. In Chapter Four I will build upon these findings, seeking to find appropriate means for moving leaders such as these closer to the *Multicultural Leader Profile* outlined in Chapter Two.

Chapter 4
Building a Developmental Matrix
for Multicultural Leaders
Integrating research observations and the Multicultural LeaderProfile

Building a Developmental Matrix for Multicultural Leaders

Introduction

To this point we have given attention to a Christian response to multiculturalism and have built a profile for leaders in multicultural congregations based upon literature that reflects the ministry insights of multicultural practitioners. We have examined a research project conducted amongst leaders currently serving in multi-ethnic congregations. In this chapter we will now reflect upon the interview observations in the context of the *Multicultural Leader Profile* developed in Chapter Two, using an evaluation tool for multicultural churches developed by Paul Pearce (2000). This reflection process allows the reader to develop a fuller understanding of both the goals of the multicultural congregation and the place of culturally sensitive leaders in shaping multi-ethnic congregations.

Observations from the human research project have highlighted the importance of personal life histories, multicultural self-awareness and intentionality in leaders of multi-ethnic congregations. Personal life histories reflect the significance of intercultural life experiences, values developed in formative years, educational development, and attitudes toward difference. Multicultural self-awareness indicates a personal understanding of intercultural knowledge as well as an ability to express a theology of diversity. Intentionality refers to a conscious desire to bring about transformation in intercultural relationships, particularly in the policies and practices of a community of faith. These three categories indicate the significance of ongoing development in the lives of leaders serving in multi-ethnic congregations.

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Proceeding from these findings, and in light of the profile already developed, we will attempt to build a matrix that will enable congregational leaders to reflect upon their progress in *multicultural self-awareness and to identify areas for further development.* This matrix will form the basis for educational reflection in Chapter Five—which will discuss appropriate educational means for the ongoing development of congregational leaders in multicultural self-awareness.

A Helpful Model: Becoming a Multicultural Church

In his doctoral dissertation (2000), Paul Pearce, a Canadian pastor, developed a continuum (see Fig. 1) for understanding the emergence of multicultural churches. His model was based upon work developed by Ronice E. Branding that was presented at a workshop organized by International Urban Associates (Chicago, 1993). The continuum describes churches at six different stages of development toward the multicultural church. The continuum begins at one end with the term SEPARATION. The other end of the continuum refers to COMMUNITY (see Fig.1). Pearce suggests that churches can be analyzed and placed somewhere on this scale according to their ministry vision and style. He identified the beginning point, separation, as referring to the manner in which the church interacts with difference. The monocultural church is 'excluding," that is, it is a group which values the *separation* of the different ethnic and cultural groups. The end point of the continuum, community, typifies the multicultural, transformed church, which values a *community* inclusive of all ethnic or cultural groups (Pearce 2000, 141).

The chart below (Fig. 1) summarizes Pearce's stages of institutional development toward the multicultural church. As he notes, churches moving along this continuum

"will be experiencing attitudinal and structural changes that will be redefining their identity and mission" (Pearce 2000, 144). At the separation end, **The Excluding Church** values exclusion as a means of preserving its identity and heritage. In this case, one ethnic or racial group intentionally enforces a monocultural environment through its teachings, decision-making, policies, informal practices and employment. At the second stage, **The Club Church** maintains power and privilege for a dominant cultural group.

S E P A R A T I O N

Tolerant of Racial and Cultural Differences

Racial and Cultural Differences Seen as Deficits

Racial and Cultural Differences Seen as Assets

C O M M U N I T Y

Transition

Exclusive	Passive	Attitudinal Change	Analytical Change	Structural Change	Inclusive
Excluding Church	Club Church	Open Church	Awakening Church	Redefining Church	Transformed Church

Monocultural   Nondiscriminatory   Multicultural
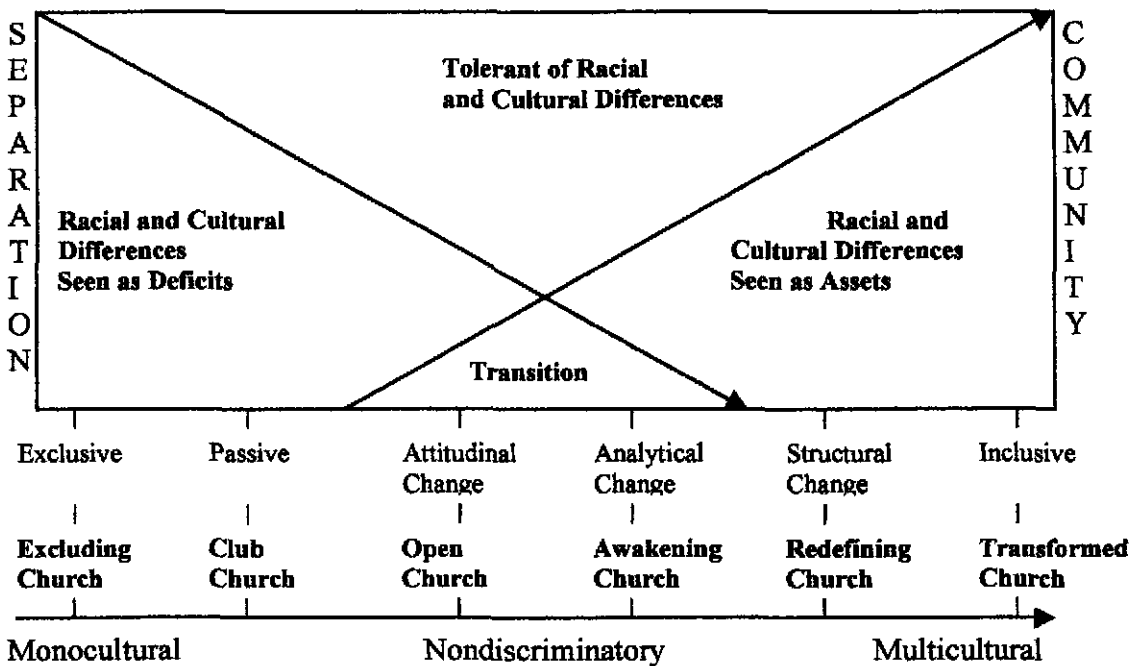
Figure 1 Continuum on Becoming a Multicultural Church
(Paul Pierce, 2000)

It is tolerant of a limited number of "nice" people from other racial or ethnic groups. It does not believe there are any problems regarding diversity and may even view itself as multicultural because a few people from visible minorities attend the church. At the third stage, **The Open Church** wants to be inclusive of all peoples but is often unaware of paternalistic attitudes and practices that maintain the privilege of the dominant group.

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People of other racial or ethnic groups are recruited for committees and may even be hired as support staff but changes in ministry style and practices are not seen as necessary. The Open Church is often visibly multi-ethnic. At the fourth stage, **The Awakening Church** is more sensitive to discriminatory practices and is aware of the need for intentional intercultural dialogue within the congregation. It begins to examine infrastructures and policies that give advantages to the dominant group. Primary decision-making, however, still reflects the worldview of the dominant group. More and more people of different racial and ethnic backgrounds are feeling comfortable in the church. At the fifth stage, **The Redefining Church** moves beyond tolerance and awareness to acceptance. It begins to see the benefits of a broader and more diverse racial and cultural perspective in its ministry. Intentional work is done to develop new policy and to re-structure the organization in a more inclusive manner. The congregation's primary decision-making strategies now have a multicultural character. Communication and conflict issues are dealt with in a manner that recognizes the diverse approaches present in the congregation. At the sixth and final stage, **The Transformed Church** sees diversity as an asset; inclusion is central to the church's identity as a community of faith. At this stage, the church's life reflects diverse worldviews, contributions and interests in its mission, ministry style, policies and practices. Inclusive participation is understood in all the decisions that shape the church. Genuine intercultural community is seen and felt. (Pearce 2000, 144-147)

This continuum of institutional stages of development toward the multicultural church provides a basis for understanding the developmental processes required for those who lead such congregations. To take this discussion a step further, we will now begin to

look at the leaders of multi-ethnic congregations and seek to discern the various stages of their development toward multicultural self-awareness.

A Developmental Matrix: Becoming a Multicultural Leader

As a means of dealing with the implications of the *Multicultural Leader Profile* outlined in Chapter Two, and in light of the interviews conducted with congregational leaders together with the developmental insights gained from Pearce's work, I want to build a developmental model for multicultural leaders. Many of the leaders interviewed in the research study expressed a desire be more inclusive and intentional in their intercultural relationships and in the policies and practices of the congregations for which they have a level of responsibility. At the same time many of them expressed an undeveloped, or even convoluted, understanding of the issues at stake. For instance, one leader said:

> Let's let the other cultures stretch us, but let's get real, we are in the root culture and the immigrants who tended to evolve into leadership... were like that (acknowledging dominant culture).

And again:

> If multiculturalism means let's have these side-by-side ghettos, so to speak, unique, so that you have a little Ghana here and little Pakistan here and little Croatia here, I don't want that.

And yet in practice:

> In some ways I have thoroughly bought into the mosaic, for example, the Ghanaians did their things their way, special things with child christenings, etc. Fine, I wasn't going to fight that—saying, "you have to do it the way we do it." So there was that mosaic-ness and I wanted to bless that.

To see these leaders as participating in an ongoing process is more helpful than to locate them at a particular static point. It may be assumed that some Christian leaders in

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multi-ethnic churches have not yet opened themselves up to a readjustment process. Such

leaders are most likely to be found in Exclusive, Passive or Open Churches. In building a

developmental matrix for multicultural leaders, Pearce's Multicultural Church stages

have been used as a basis with some modifications, particularly to the overall headings of

the stages. Stages Four to Six (Redefining, Intentional and Inclusive) in the

Developmental Matrix for Multicultural Leaders (see Fig. 2) have been altered to reflect

more on personal development than organizational development (cf. Fig. 1).

As we begin to move toward an educational model for multicultural leaders it is

helpful to understand where development and change takes place in the individual. As the

result of interview observations and the literature review it would seem that there is a

need for transformation at personal, cognitive and practical levels. The beginning point

for increasing multicultural self-awareness is in the personal encounter. *Personal*

transformation begins through positive encounters with persons of other cultures. For

instance, respondent David indicated:

> I grew up with guys from China or India, East Asians. I used to go to their homes and eat
> this great food. These guys were some of my best friends and we still keep in touch, even
> now… I always seem to gravitate to people of different backgrounds.

The personal transformation is limited, however, by the individual's ability to reflect on

the significance of these encounters.

Cognitive transformation ensues as individuals redefine their attitudes and values

on the basis of these personal encounters, as well as through interaction with literature

and other resources that inform the redefinition process. Respondent Linda mentioned:

> If I see a person wearing a turban—well, I don't know many people that wear turbans…
> so if I knew someone well who wore a turban, I think my attitude and my, perhaps my
> fear, my hesitation to communicate, would be lessened…

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And Pastor Jerry:

> I think that these various (cross-cultural) experiences have pre-disposed me to accepting different cultures and people on their own terms.

The cognitive transformation must then take root in inclusive practices.

Practical transformation happens as individuals commit themselves to meaningful intercultural relationships and submit themselves to multicultural group processes. Pastor Jack expressed his openness:

> It is in those people we could be stretched and enriched, because we are starved relationally, we are starved affectively. There are things we need desperately from them.

Susan commented on change in her church:

> We try and get the mix of people who are here also involved, because we do not want it to be just the one culture making all these decisions... we want a balance because there are so many cultures; we don't want it to be swayed by one side.

These personal stages of development are then cross-referenced with the five *Multicultural Leader Profile* characteristics (developed in Chap. 2); that is, the attitudes, values and skills requisite to multicultural leadership. The five Profile characteristics, therefore, will be discussed in light of each of the developmental stages borrowed from Pearce. Figure 2 represents the two axes which are being cross-referenced, the *Multicultural Leader Profile* and Pearce's Continuum on Becoming a Multicultural Church (as modified, cf., p75).

In drawing together the *Multicultural Leader Profile* and Pearce's continuum on Becoming a Multicultural Church, the literature on multicultural theory and the social research project have also been incorporated into the analysis.

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Profile Characteristics	Multicultural Stages Continuum					
	Exclusive	Passive	Open	Redefining	Intentional	Inclusive
Envision Reality						
Articulate a Vision						
Embody the Vision						
Develop Sensitivity						
Acquire Skills						
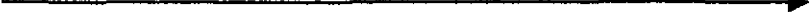
Figure 2 **Basic form of Multicultural Developmental Matrix**
(Daniel R. Sheffield, 2001)

The following descriptions of leaders outline the various attitudes, values and skills found in the *Multicultural Leader Profile* at the different stages of multicultural development.

Stage One: The Exclusive Leader holds to a sectarian view of the Christian community. Since doctrine is a settled matter there is no need for ongoing reflection. Cultural diversity is not an issue because of the view that "God created us separate and that's the way it should stay." The excluding leader sees no reason to share power with someone who is not part of the exclusive community and has no dealings with persons of differing ethnic backgrounds. Intercultural sensitivity is non-existent and therefore intercultural empowerment skills are unnecessary.

Stage Two: The Passive Leader reflects a traditional view of the church in which the nature of the faith community is a fairly settled matter and reflection takes place within the boundaries of established norms. If racial integration is an accepted value in the denomination then this is affirmed. Passive leaders have no

problem in regard to accepting others into their fellowship because they believe other ethnic people can come if they want to! They are comfortable with the level of power and privilege they wield in the life of the congregation and do not imagine that others might want to have a say in the affairs of the church. Intercultural relationships, cultural sensitivity and empowerment skills are not a part of their personal or ministry experience.

Stage Three: The Open Leader desires to be inclusive in the vision of the church but has limited intercultural experience and therefore tends to function paternalistically. Reflective thinking has broadened to include new information but still functions within the safe confines of expected ministry practice. The open leader is genuinely concerned about cross-cultural issues, but has a hard time believing there might be problems in the way people of other cultures experience the congregation. The open leader encourages congregational members to be warm towards persons of other cultures, and will say that "some of these are very nice people." Intercultural relations are at a limited acquaintanceship level. Deep friendships are unlikely. In fact, a kind of "helping out these people" approach actually tends to feed the self-worth of the dominant group person rather than vice versa. Persons of other cultures may be invited into committee structures primarily on the basis of outstanding gifts and abilities. In the course of limited contact the open leader may develop a base level of cultural knowledge and sensitivity, but has virtually no understanding of intercultural dialogue.

Stage Four: The Redefining Leader has become aware of cultural differences in a manner never experienced before and begins to let this experience affect

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ministry reflection processes. There is an acknowledgement that standard operating procedures in the congregation may cause problems for differing cultural viewpoints. There is recognition that God has created each person uniquely within the framework of a particular culture and this recognition initiates the development of a theology of diversity. The redefining leader actively draws people of other cultures into the decision-making structures of the congregation, recognizing the need to hear their voices. Intercultural friendships are developing and proving very rewarding. Cell and study groups are increasingly multi-ethnic. In interpersonal relations and committee meetings, cultural knowledge and sensitivity is increasing. Diverse viewpoints are "interesting" rather than "different." The different voice, however, may not yet have the weight to effect change in practices and attitudes in the wider congregation. Redefining leaders are coming to understand that "normal" dominant group processes are not adequate to encourage culturally different people to express their thoughts and spirituality. A search is begun to find more adequate intercultural knowledge and resources.

Stage Five: The Intentional Leader has moved beyond awareness to acceptance of cultural difference as a given in the nature of the Christian community and has therefore adjusted critical reflection to be more "ethnorelative," i.e., hearing difference without passing judgement. Intentional leaders are thinking proactively. They ask, "what do we need to do to correct our processes and reorient our structures to be more inclusive?" Primary decision-making is taking on a multicultural perspective as dominant group leaders give away power and privilege as a deliberate act of readjustment. The leadership community is actively

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developing intercultural friendships and freely interacts in informal social contexts. Almost all formal and informal groupings in the congregation function with freely mixing cultural groups. Communication issues and conflict situations actively utilize cultural knowledge and intercultural dialogue processes. Cultural knowledge is valued as a commodity. The intentional leader recognizes the need for greater understanding of intercultural dialogue and group dynamics. A variety of dialogue resources are being researched and developed in collaboration with other multicultural practitioners.

Stage Six: The Inclusive Leader sees difference as an asset to the faith community. These leaders have developed a vision of the multicultural congregation that essentially establishes a new norm for the nature of the church in the multi-ethnic urban environment. Diversity and inclusion become primary to the congregation's identity. The multicultural vision is articulated and demonstrated at all levels of congregational life, both public and communal. Power has been redistributed in a manner that allows all cultural groups to have a sense of ownership in congregational life. The inclusive leader has moved from a position of power to recognizing servanthood as the means of empowering those who have formerly been disadvantaged and disempowered. Genuine, authentic intercultural relationships have become a way of life and embed the vision in the heart and soul of the congregation. The inclusive leader has learned the deeply spiritual activity of "mutual critique"—giving and receiving constructive criticism that calls for adjustment of identity around culturally determined values and practices, and the negotiating of shared meanings. These leaders are increasingly

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utilizing processes that enable and empower the inclusive, multicultural vision to take root in practical ways in the congregation. They are developing their own unique forms of interaction through regular collaboration with other multicultural practitioners. These forms allow meaningful understanding and depth of community to come to life.

In examining the research observations and the literature review of multicultural practitioners, there are several focus areas that arise in regard to the developmental process leading from exclusive to inclusive leadership. It appears that the most significant catalysts for growth in multicultural self-awareness are:

a) *Meaningful intercultural relationships:* that causes reflection on attitudes regarding difference
b) *Cultural knowledge, experience and resources:* that develops understanding and sensitivity
c) *Reflective input for alternative theology and practice:* that challenges status quo thought and practice
d) *Collaborative learning processes:* that affirms, empowers and resources ministry through dialogue with other multicultural leaders

For the leader functioning in a multi-ethnic congregation the beginning point, then, is the development of a significant relationship with a person of another cultural background. To begin to hear the voice of the other is the beginning of relationship. This encounter takes the leader outside of taken-for-granted attitudes and understanding.
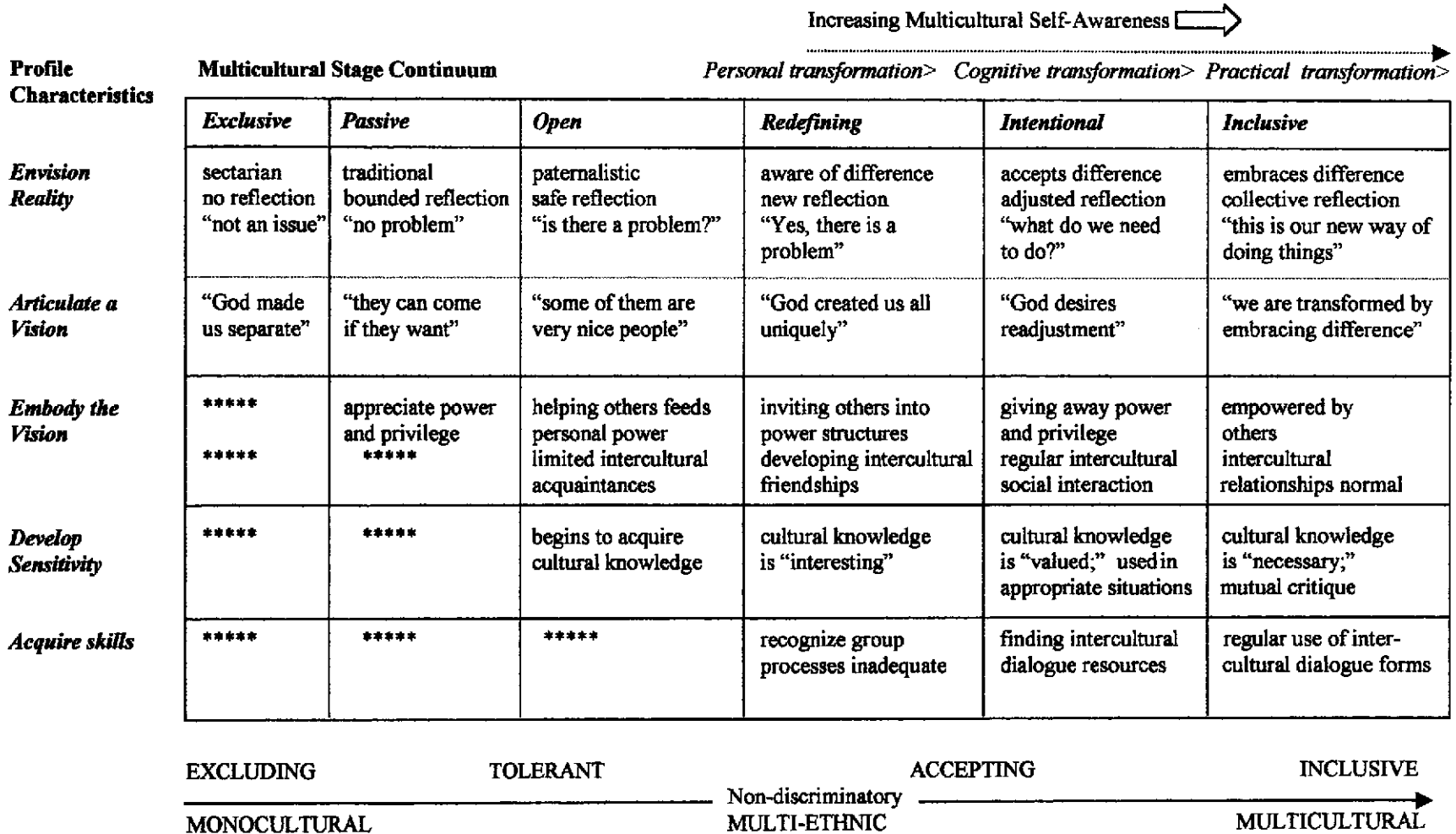
Usefulness of a Developmental Matrix for Multicultural Leaders

This matrix (see Fig. 3) is helpful in visualizing the issues that need to be addressed by leaders to determine their present position and a direction for future development. Leaders functioning in multi-ethnic congregations need to assess where

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(Figure 3)
Becoming a Multicultural Leader: A Developmental Matrix
(Developed by Daniel R. Sheffield, 2001)

Increasing Multicultural Self-Awareness ⟹

Profile Characteristics	Multicultural Stage Continuum			*Personal transformation>*	*Cognitive transformation>*	*Practical transformation>*
	Exclusive	*Passive*	*Open*	*Redefining*	*Intentional*	*Inclusive*
Envision Reality	sectarian no reflection "not an issue"	traditional bounded reflection "no problem"	paternalistic safe reflection "is there a problem?"	aware of difference new reflection "Yes, there is a problem"	accepts difference adjusted reflection "what do we need to do?"	embraces difference collective reflection "this is our new way of doing things"
Articulate a Vision	"God made us separate"	"they can come if they want"	"some of them are very nice people"	"God created us all uniquely"	"God desires readjustment"	"we are transformed by embracing difference"
Embody the Vision	***** *****	appreciate power and privilege *****	helping others feeds personal power limited intercultural acquaintances	inviting others into power structures developing intercultural friendships	giving away power and privilege regular intercultural social interaction	empowered by others intercultural relationships normal
Develop Sensitivity	*****	*****	begins to acquire cultural knowledge	cultural knowledge is "interesting"	cultural knowledge is "valued;" used in appropriate situations	cultural knowledge is "necessary;" mutual critique
Acquire skills	*****	*****	*****	recognize group processes inadequate	finding intercultural dialogue resources	regular use of intercultural dialogue forms

EXCLUDING   TOLERANT   ACCEPTING   INCLUSIVE

—————————————————— Non-discriminatory ——————————————→

MONOCULTURAL   MULTI-ETHNIC   MULTICULTURAL

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they fit in this matrix and determine whether there is a desire and will to begin the process of intercultural development.

As leaders begin to take steps toward more inclusive practice there are a variety of resources beneficial for self-reflection as well as collaborative learning opportunities, and the matrix enables assessment of such resources in light of one's present developmental position. For leaders in multicultural ministry who are seeking to empower other leaders, the matrix gives direction for appropriate training targets.

Beyond individual leaders, the matrix is also a useful tool for church search committees. The multicultural congregation can use the matrix in assessing both potential pastoral candidates as well as for nominating lay ministry leaders. Denominational leaders who have responsibility for assessing and recommending potential pastors for multi-ethnic congregations will also find the developmental matrix of value. The *Developmental Matrix for Multicultural Leaders* can indicate the pastor appropriate for a congregation by comparison with the congregation's current position on Pearce's multicultural church continuum.

Conclusion

Devising this developmental matrix for multicultural leaders finally leads us to examine the appropriate educational means for stimulating the development of such leaders. In the following chapter we will suggest an educational model that addresses the need for personal self-reflection and intercultural experience as well as for collaborative learning opportunities.

Chapter Five
An Educational Model
for Leaders in Multicultural Congregations

An Educational Model for Leaders in Multicultural Congregations

Introduction

In Chapter Four I indicated that the most significant catalysts for growth in multicultural self-awareness are, a) meaningful intercultural relationships; b) cultural knowledge, experience and resources; c) reflective input for alternative theology and practice; and d) collaborative learning processes. In order to encourage the ongoing development of leaders in multicultural congregations I want to address these transformative factors in the context of a learning model.

Leaders in multicultural congregations are ministry practitioners; that is, they are people actively involved in the face-to-face practice of intercultural dialogue and the development of policies and processes that enable such dialogue in a multi-ethnic organization. Multicultural leaders must educate themselves and other leaders in their congregations if growth towards inclusion is to be realized in their congregations. In this chapter I will review educational theory that specifically deals with adult learning and particularly with critical reflection processes for practitioners. From this review we will develop an educational model that addresses the need of multicultural leaders for a) personal self-reflection, b) transformative intercultural experience and c) collaborative learning opportunities. Such a model will help leaders intentionally move through the different stages outlined in the *Multicultural Developmental Matrix* in Chapter Four.

Models of Adult Education

The Reflective Practitioner

The *reflective practitioner* is a concept provided by Donald Schon[1] (1983, 1987) that highlights an individual, self-directed, experience-based professional learning and developmental process for the practitioner. Schon's model is a departure from the 'technocratic model' for developing professional expertise which assumed that problem-solving can be mastered primarily through rigorous application of a proven discipline of knowledge, theories and techniques. In the present fast changing society, however, knowledge is evolving at a rate beyond normal assimilation and the context of practice is continually being modified. Schon's model, therefore, enables the leader to keep pace with change by suggesting a practice that encourages critical reflection during or after a particular activity.

In this setting Schon suggests "that problems do not present as neat packages of itemized elements to which the application of a series of logical yes/no questions is sufficient to produce a solution" (in Hatten, et al 1997, 6). Therefore Schon calls for practitioners with the ability to critically analyze, make informed judgements and direct their actions while they are engaged in the activity they wish to reflect upon. This ability for reflection is "the result of the combination of experience, propositional knowledge, tacit knowledge or know how, critical thinking and other kinds of process and intuitive knowledge which have been developed through previous reflections" (Hatten, et al 1997, 6).

The process of reflection, according to Schon, includes four movements: knowing-in-action, comprehending a dilemma, reflection-in-action, and modified action. Reflection-on-action takes place after an activity. Generally practitioners are guided by tacit knowledge (know-how/craft) that is adapted and used in the course of an activity (see Fig. 1). Schon refers to this tacit knowledge as *knowing-in-action*. It is an implicit process of adaptation (1983, 49). We use present knowledge in a manner that has worked in the past, merely adjusting for a new circumstance. This knowing-in-action, however, can become unthinking and routine, therefore implicit processes need to be made explicit so that reflection can occur. Suppose a typical activity does not provide the necessary solutions to a given situation. The leader may be surprised by a failure or mismatch in his or her reaction to the situation. Tacit knowledge or the knowing-in-action process has not provided sufficient information to respond to the situation. Schon describes this as a *dilemma* or moment of surprise. In the immediate context of an activity-- what Schon's refers to as "action-present"-- critical reflection on tacit knowledge may occur, thus creating new understandings that are made explicit, reprocessed and reinforced or modified. It is these moments of *reflection-in-action* that Schon claims is the core of the 'art' of expertise (1991, 50). *Reflection-on-action* takes place when the practitioner conducts a kind of 'post-mortem' sometime after the experience has passed.

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[1] Donald Schon, author of *The Reflective Practitioner* (1983) and *Educating the Reflective Practitioner* (1987), was professor of Urban Studies and Education at Massachusetts Institute of Technology from 1972 until his retirement in 1996.

Figure 1 **Schon's Reflective Practitioner**
(Daniel R. Sheffield, 2001)
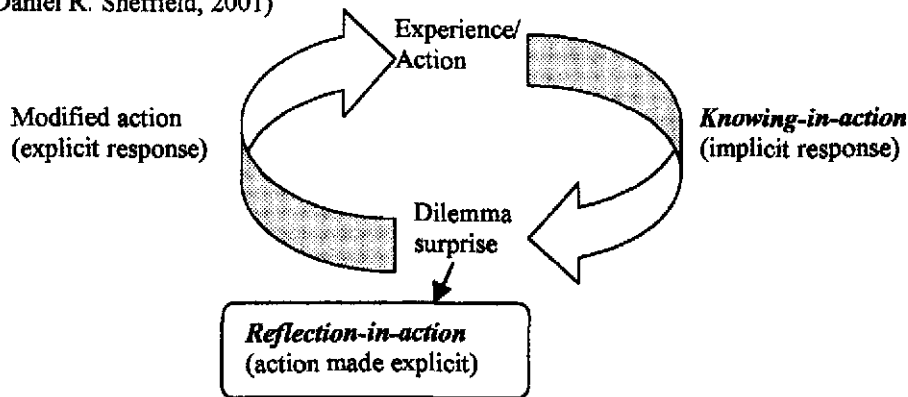
Schon's model is quite helpful, but a number of critics have wondered whether

this model actually helps leaders to change their practices. Is personal critical reflection

enough to produce significant change? In the *Cambridge Journal of Education*, college

lecturer Andy Convery (1998) provides an insightful critique of Schon's methodology.

Convery suggests that while Schon's principle of reflection-in-action has application to

the teaching profession, the self-reflective process often has limited ability in resolving

teachers' difficulties (1998, 197). He feels that Schon's explanation of reflection-in-

action makes it difficult to identify the difference between knowing-in-action (implicit)

and reflection-in-action (explicit) and that individual teachers may feel they have in fact

been reflecting critically and thus misleading themselves and not improving their practice

at all (Convery 1998, 198-199).

Convery argues "that Schon's frequent use of the terms 'action' and 'practice'

invites teachers to concentrate on their immediate classroom performances" which he

feels is reactive rather than reflective practice (1998, 199). He feels that Schon's

reflection-in-action implies "that some personal tinkering or some individual problem

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solving can activate the professional in the teacher," offering the illusion of independent, self-improvement (Convery 1998, 201). Convery's point is that individuals "are unlikely to make essential changes to their practice if they are not supported and guided through the reflective process" (1998, 201). Unless reflection is informed by collaborative discussion, individual reflection tends to focus on immediate rather than underlying problems (Convery 1998, 197).

The Reflective Practitioner model is valuable for understanding the development of attitudes, values and skills in congregational leaders in multi-ethnic settings. It highlights the need for ongoing reflection that is not based solely upon a certain set of values and skills acquired in a training environment. Interaction with people of differing cultural backgrounds requires constant adjustment in the leader. Adjusting habits and practices within a known framework (knowing-in-action) is not sufficient by itself, critical reflection on existing practices must also take place. With time and experience this reflection-in-action can become a valuable skill for the multicultural leader, increasing their intercultural and interpersonal expertise. However, as Convery notes, individual self-reflection (in this case, on intercultural practice) is often not enough. There is a need to move beyond a limited reflective context of problem-solving to engage with others who can challenge practitioner-leaders to look outside of their present individual capacity and frame of reference for behaviour and practice. That is, learning and reflecting must actually transform the leader so that he or she moves through the matrix described in Chapter Four.

Transformative Learning

Another model that highlights the importance of critical reflection on practice is Jack Mezirow's[2] model for transformative learning (1991). From his perspective, the goal of adult education is to enable people to make their own interpretations of their experiences rather than acting upon the purposes, beliefs, judgements and feelings of others. Mezirow introduced the concept of *transformative learning* in 1978 and since then this model has been the topic of significant research and theory development. Transformative learning focuses on the centrality of experience, critical reflection and rational discourse. Learners begin to change their "meaning schemes (specific beliefs, attitudes, and emotional reactions)" as they engage in critical reflection upon their experiences which in turn leads to a transformation of perspective, a realignment of one's "meaning structure," or worldview (Mezirow 1991, 167). Transformation, says Mezirow, includes "the process of becoming critically aware of how and why our assumptions have come to constrain the way we perceive, understand, and feel about our world; changing these structures of habitual expectation to make possible a more inclusive, discriminating, and integrating perspective; and finally, making choices or otherwise acting upon these new understandings" (1991, 167).

The beliefs, attitudes and emotional reactions that make up an individual's micro, meaning schemes are constantly being adjusted and transformed through normal learning processes. People change through their life experiences. These small adjustments to beliefs, attitudes and reactions, however, are set within a meaning structure, or frame of

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reference, that inevitably limits the degree of transformation possible. Mezirow suggests

that these micro-adjustments seldom affect our worldview, or in his terms, our meaning

structure. A transformation of perspective, that upsets the existing, macro, meaning

structure, happens infrequently. But it is this experience of disturbance to the wider

meaning structures that leads to transformative learning. Mezirow believes that

transformation is usually the result of a "disorienting dilemma" that is triggered by a life

crisis or a major life transition, although it may result from an accumulation of

transformations in meaning schemes over a period of time (Mezirow 1995, 50).

Transformative learning, therefore, occurs when individuals change their frames of

reference (meaning structures) by critically reflecting on their assumptions and beliefs

and by implementing plans that bring about new ways of defining their worlds.

Mezirow suggests that transformative learning happens through a series of phases

that begins with the disorienting dilemma. Suceeding phases include self-examination,

critical assessment of assumptions, and recognition that others have shared similar

transformations. People explore new roles or actions, develop a plan for action, acquire

knowledge and skills for implementing the plan, and then try out of the plan. Individuals

develop competence and self-confidence in their new roles, and seek to integrate these

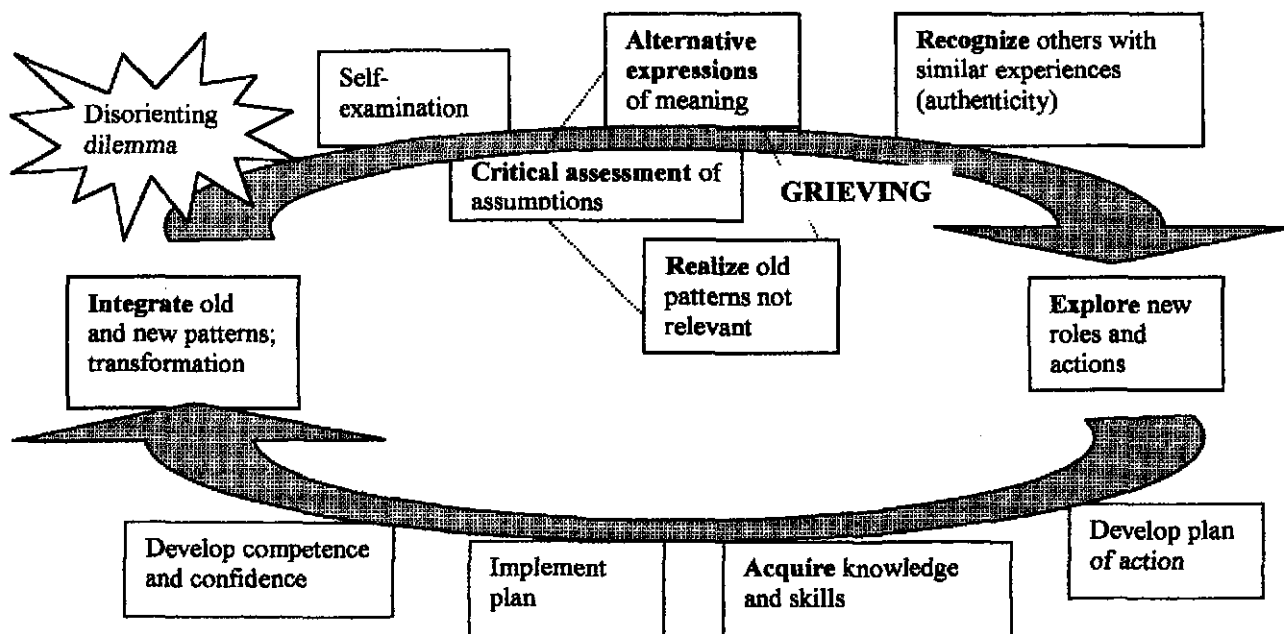new perspectives into their lifestyle (Mezirow 1995, 50).

The most important critique of Mezirow's transformative learning has been

related to its emphasis on rationality. Despite many empirical studies that support

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[2] Jack Mezirow, author of *Transformative Dimensions in Adult Learning* (1991), is professor emeritus of
Teachers College, Columbia University in New York. He served as chair of the Department of Higher and
Adult Education.

Mezirow's contention that critical reflection is central to transformative learning, others have concluded that the "process is too rationally driven" (Taylor in Imel 1998, 2). In a modification put forward by Robert Boyd, the process of discernment is central to transformation. Discernment requires extra-rational sources such as symbols, images, and archetypes to assist in creating personal meaning (Imel 1998, 2). In fact, the discernment process allows for the exploration of both rational and extrarational input. In Boyd's model, grieving is the most critical phase of the discernment process. Grieving involves both cognitive and emotional elements of change. Grieving occurs when an individual begins to realize that old patterns and ways of perceiving are no longer relevant and moves to adopt or establish new ways, integrating old and new patterns (Imel 1998, 3). Figure 2 captures the relationship between Mezirow and Boyd.

Figure 2 **Transformative Education (Mezirow and Boyd)**
(Daniel R. Sheffield, 2001)

Disorienting dilemma

Self-examination

Alternative expressions of meaning

Recognize others with similar experiences (authenticity)

Critical assessment of assumptions

GRIEVING

Realize old patterns not relevant

Integrate old and new patterns; transformation

Explore new roles and actions

Develop competence and confidence

Implement plan

Acquire knowledge and skills

Develop plan of action

The integrated model of Transformative Education (Fig. 2) provides some helpful insights for leaders in multi-ethnic congregations. In many mono-cultural congregations, the entrance of persons of diverse ethnic backgrounds is a disorienting experience and sooner or later it also becomes a dilemma, a challenge to the existing way of doing things. By including the concept of grieving in the transformation process, we are able to understand more fully the depth of challenge that the encounter of difference is to many individuals at the affective level. As long-time congregational members come to understand that cultural diversity has become a reality in their community, they must grieve the loss of their traditional way of relating. Mezirow raises the need for connection with others who have gone, or a going through, similar experiences. Kathleen Loughlin, a transformative learning practitoner, talks about the importance of creating "a community of knowers," individuals who are "united in a shared experience of trying to make meaning of their life experience" (1993, 320-321 in Imel 1998, 3). This corresponds with Convery's critique of reflection-in-action, that a collaborative model is of importance to the learning process. In the case of the multi-ethnic congregation, the transformation to functioning multiculturally needs to be done at the collective level as well as at the individual level.

Collaborative Learning

In Convery's assessment of Schon, he feels that Schon "does not necessarily require reflective practitioners to critique their interests, needs and values in constructing new understandings" (Convery 1998, 201). He argues that "for constructive self-reflection, (learners) need to believe they have the support of others who will sufficiently respect the integrity of their enquiry to enable awkward and uncomfortable self-

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revelations to be identified" (Convery 1998, 201). These awkward experiences will often include grieving the loss of a previous way of thinking. In language similar to Mezirow's transformative learning process, Convery identified in his own experience that "a sympathetic audience enabled me to re-frame the problem" (1998, 201). Convery describes a process that involves the necessity of confrontation, either by self or others, that goes beyond cognitive activity, in which individuals may experience feelings of instability, anxiety, negativity and even depression (1998, 202). This is reminiscent of Mezirow's "disorienting dilemma" and Boyd's "grieving" experience. This kind of self-evaluation is highly emotional and learners may be tempted to retreat and thus endanger further learning. However, with "the support of caring, sensitive and interested critical friends to help us through the potentially dangerous processes of self-evaluation, we are more likely to remain open to further learning and development" (Convery 1998, 201).

In "Pedagogy of the Distressed" Duke University professor, Jane Tompkins describes her own experience of moving toward a collaborative learning model (in *College English* 1990). She says, "I had been putting on a performance whose true goal was not to help the students learn but to perform before them in such a way that they would have a good opinion of me" (Tompkins 1990, 654). Tompkins began to come to a different model of teaching through a disorienting personal experience over which she had no control. Following her interaction with Paulo Freire's work on the *Pedagogy of the Oppressed*, she came to realize that how she conducted her classroom revealed her core values. Freire argues that if political revolution is to succeed, pedagogy must first enact that very unalienated condition which the revolution exists to usher in (Tompkins 1990, 653). In Tompkins' evolving understanding, a teacher-oriented, performance model

was not conducive to developing critical reflection practices in her students, which she held as a core value. As the result of her altered understanding, and move toward collaborative learning practices, she says "the students have more to say in every class, more students take part in the discussions, students talk more to each other and less to me, and the intensity and quality of their engagement with the course materials is higher than usual" (Tompkins 1990, 657).

Having discussed the need for a collaborative learning model let us know examine a particular model. Stephen Brookfield[3] in his book, *Becoming a Critically Reflective Teacher* (1995), relates the importance of collaborative learning for developing the professional practice of teachers. Critical reflection, he says, requires us to create conditions under which each person is respected, valued and heard. For adult professional development this means an engagement in critical conversation. (Brookfield 1995, 27)

In order to become critically reflective, Brookfield suggests that we must see our practice through several lenses; through our own autobiographies, through the eyes of the learners we work with, through the experiences of our professional colleagues, and through the encounter with theoretical literature (1995, 29). In examining our own autobiographies we often find that we are more influenced by our own experiences as learners than by sound pedagogic method. Through personal self-reflection we become aware of paradigm assumptions and instinctive reasoning that frame the way that we think and work. When we have a clearer understanding of these personal processes then

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[3] Stephen Brookfield, originally from England, is distinguished professor of adult education at the University of St. Thomas in St Paul, Minnesota and adjunct professor at Teachers College, Columbia University in New York.

we can test them against the perspective of other learners, colleagues and against theory. (Brookfield 1995, 29)

In finding ways to see ourselves through the eyes of those learners with whom we work, we begin to understand how we affect power relationships in both personal and group dialogue and we gain perspective on how much learners are actually taking away

Figure 4 **Critical Reflection Components**
(Daniel R. Sheffield, 2001)

autobiography

Assumptions and practices

other learners

colleagues

theory
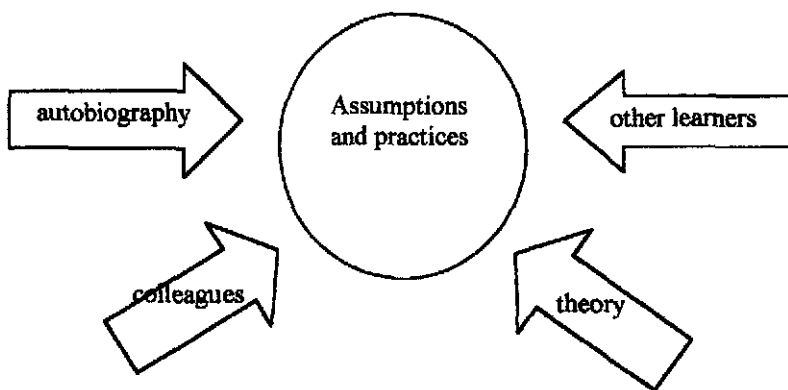
of our intended meanings. In reflecting on the experiences of our colleagues, we see our own assumptions, frustrations and practices more clearly. We engage in critical conversations with trained eyes that often bring insights that were previously hidden. We learn from one another. The more discussion we have, the more chance of finding a response that fits a particular concern. The encounter with theoretical literature helps us to "name" our practice in ways that we had never conceived. We find multiple interpretations of familiar, but seemingly impenetrable situations. Through discussion, we can identify generic aspects that we may have thought were unique to ourselves. (Brookfield 1995, 30)

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Brookfield has developed a collaborative learning process that he calls *Good Practices Audit* (GPA). The three steps in the process involve 1) problem formulation, 2) individual and collective analysis of experience and 3) compilation of suggestions for practice. This audit is designed for practitioners who desire to engage in a critical reflection process (see Fig. 5). In the *Problem Formulation Stage*, all participants individually identify two or three of their most pressing concerns about their practice and then collectively the group agrees on the top problems that they would like to deal with together (Brookfield 1995, 161). The *Experience Analysis Stage* requires participants to individually analyze their best and worst experiences around the problem through three filters. They must record their best and worst experiences when they were learners themselves, the best and worst things they have observed colleagues doing in similar situations and their best and worst experiences as a leader. Then the group collectively engages in discussion on these personal reflections. Together they search for common themes and recognition of similar practices (both good and bad); feeding and triggering personal reflection in the midst of the group conversation (Brookfield 1995, 162). In the *Compilation Stage*, the process facilitator challenges the group to summarize insights, ideas, tips, responses and techniques that will aid future practice and ongoing adjustment. The material is then prepared in a helpful format for all participants to take away (Brookfield 1995, 162).

Brookfield offers two cautions. Process facilitators can never start with their own agenda; the facilitator must always start with the group's definitions of their own needs (1995, 165). Secondly, groups often have an expectation of some input from a process

Figure 5 **Brookfield's Good Practices Audit**
(Daniel R. Sheffield, 2001)
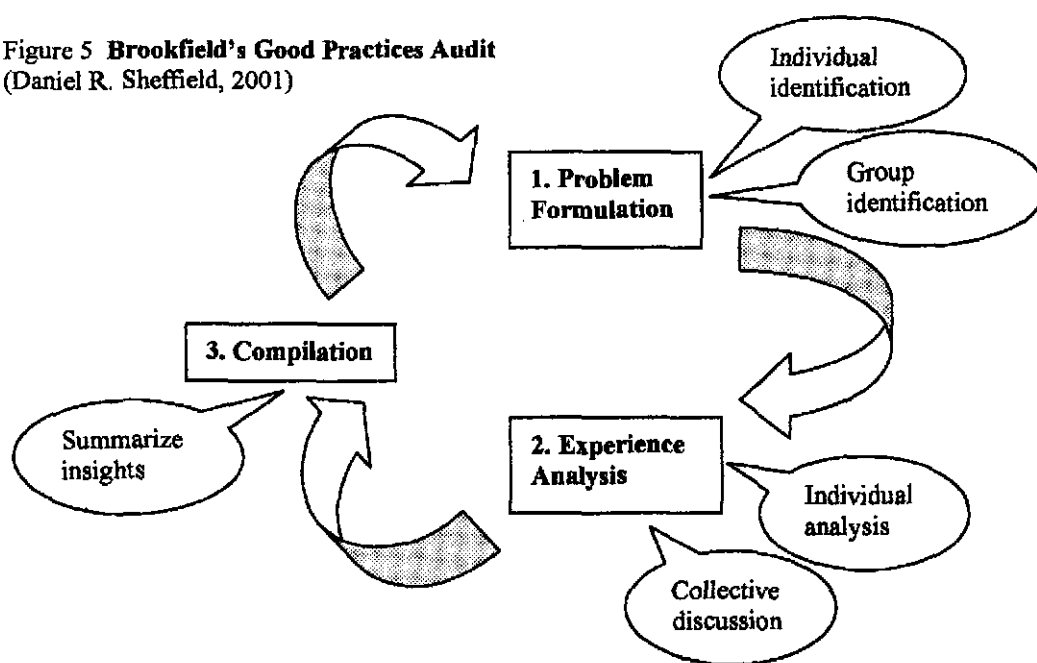
facilitator; they want to know that there will be some professional reflection, at some

point in the process that connects with their concerns. Brookfield suggests Ira Shor's

"dialogic lecture" approach in which "the expert" structures his or her comments

according to what the group has already illuminated, merely filling in some gaps in the

discussion or a brief explanatory comment that directly relates to issues already raised

(1995, 181-182).

The practice of collaborative learning highlights the importance of creating an

environment of support and care where individuals are respected, heard and valued, and

from which constructive dialogue and practice adjustment can proceed. Leaders in multi-

ethnic congregations are often struggling with their own personal adjustment to

worldviews that challenge the way they have always seen things. They are struggling

with congregational policies and practices that often exclude differing ways of

experiencing the meaning of being the body of Christ. The collaborative learning model

can be useful in pointing the way forward in such a collective body as the church, through constructive dialogue. Individual reflection and adjustment is necessary, but ultimately the wider group and its policies and practices must also undergo analysis, constructive criticism and adjustment.

Learning Processes for Multicultural Leaders

In the introduction to this chapter we indicated the need of multicultural leaders for learning processes that address concerns for a) personal self-reflection, b) transformative intercultural experiences and c) collaborative learning opportunities. The educational methods that have been examined form a foundation for such a process. On one hand, to say that one of these methods addresses every conceivable need or best articulates the development process is inappropriate, as their critics have identified. On the other hand, these models do highlight particular issues of concern in a developmental understanding of growth, change and transformation.

Leaders in multi-ethnic congregations would profit from learning experiences that provide for personal self-reflection. Reflection on personal assumptions, habits and practices regarding ethnic diversity will enable leaders to adjust such assumptions, habits and practices within a limited frame. This adjustment is limited however to the extent that the individual can conceptualize a different way of seeing, through past training and current knowledge. There needs to be challenge and input from outside the leader's present experience. In the context of the multi-ethnic congregation this challenge will come as leaders open themselves to dealing authentically with differing worldviews. The authentic encounter with a person of another culture involves respecting that person's

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cultural frame as a valid way of seeing the world. It means valuing the worth of that

person as a unique creation in God's eyes, even before adoption into the body of Christ,

as well as genuinely hearing the concerns of that person as a legitimate voice in the

community of faith. This kind of encounter is often disorienting, effecting the leader at

both the cognitive and affective levels. For transformation to happen in leaders and, by

eventual extrapolation, in the congregations that they lead, adjustment will come via

working through the implications of the encounter. This adjustment process involves

grieving the loss of one way of seeing the world, exploring new ways of thinking and

acting, and then acquiring new knowledge and skills. Multicultural leaders must develop

confidence and competence in thinking and acting in the context of making these

adjustments. Finally collaborative learning requires integrating old and new ways of

seeing that admit to new dimensions of understanding without negating the value and

meaning of previously held understandings.

In the final section of this chapter we will outline a model designed to enable

leaders in multi-ethnic congregations to take these developmental steps forward in their

understanding of their community and their role as leaders.

Learning Cycles: An Educational Tool for Multicultural Leaders

The following model is dependent upon two prior assumptions: 1) that the process

will be facilitated by an objective, but informed multicultural educator; and 2) that all

participants are present of their own free will (i.e., this is not a required process), as

resistant participants may function in a manner detrimental to the majority of the group.[4]

The *Multicultural Learning Cycle* (see Fig. 6) is intended to be a self-contained

learning unit presented over a 24-hour period (eg. Friday evening, all day Saturday).

Various content concerns or directions of discovery may be utilized with different

learning cycles over a protracted period of time. Each learning cycle is intended to follow

a *direction of discovery* within a collaborative experience. This means that the cycle has

a theme that can be developed and shaped by the group process within a broadly defined

frame. Issues raised outside of that frame will be acknowledged but referred to a later

learning cycle. Each learning cycle is intended to address a group of cognitive and

affective issues that complement one another in the transformation process.

Figure 6 **Learning Cycle**
(Daniel R. Sheffield, 2001)

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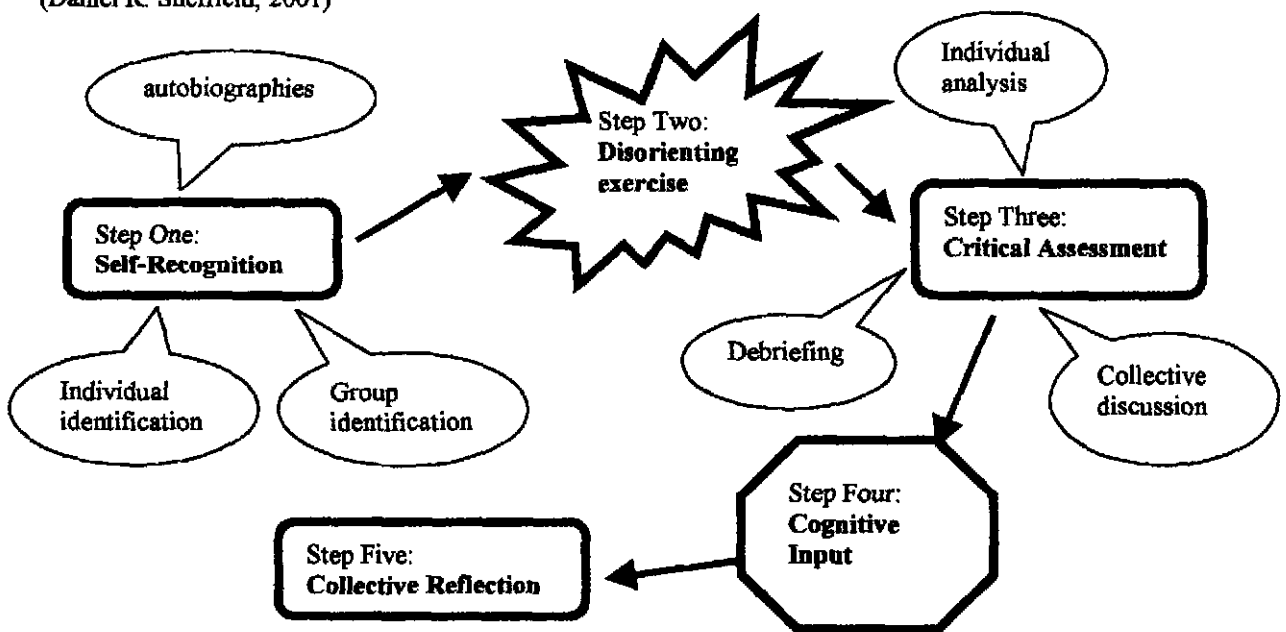
[4] In the case of church boards where it is desired that all participate in such a learning process, some may participate voluntarily but with reservations. These varying levels of interest should be identified at the outset and allowance made. Reluctant, but voluntary participants may still profit significantly.

Learning Cycle Steps

1. **Self-Recognition**. The first step in the learning cycle is to validate the experiences of all participants through sharing of personal autobiographies related to the direction of discovery for the cycle. Following this group process, individuals take time to identify the most significant concerns they have regarding the focus topic of the cycle. Then, collectively, the participants identify those concerns of most importance to the whole group. This forms a basis for the facilitator to shape the resources and processes appropriate for the steps on the following day.

2. **Disorienting Exercise**. The second step follows a period of time (normally over night) in which participants will continue to reflect personally and solidify their commitment to the process. The disorienting exercise is intended to be a totally involving, affective, role-playing or simulation experience that corresponds to the direction of discovery for the learning cycle. The exercise will normally require at least one hour of participation in a simulated intercultural dialogue experience that may be physically stimulating, will require rational discernment and will likely involve emotional reactions.

3. **Critical Assessment**. The disorienting exercise is intended to stimulate reactions and discussion around the focus topic, but will also trigger responses from the experience and practice of the participants. Step three therefore focuses on an in-depth critical assessment process. In an initial collective *debriefing phase*, participants will be challenged to examine the assumptions, values and attitudes that determined their actions and reactions in the simulation exercise. They will be asked to identify their normal responses in light of the exercise, which may have called for different

responses. The exercise may have been emotionally challenging for some participants, perhaps experiencing anger or helplessness. The debriefing phase allows opportunity for these emotions to be made explicit. Naming responses often aids the grieving process, allowing for better analysis in the following phases. Participants will be encouraged to listen to the variety of responses reflected in the later collective discussion. The *second phase* pushes the participants into an individual analysis of the exercise and any other experiences that have been triggered through the process; analyzing their thought processes, responses and reactions—both good and bad. This analysis is a necessary component of the grieving process as individuals may begin to lay aside previous ways of understanding this kind of experience. The participants will also be asked to personally analyze the responses and reactions of other group members—both good and bad. A *third phase* brings the participants together to discuss their individual reflections. Depending on the various cultural groups present in the exercise, at the discretion of the facilitator, this may be done, firstly, in triads before resuming to the full group. Ground rules are set for the discussion requiring non-judgmental reporting and listening. Common themes, ideas, practices, insights are identified and recorded, validating all contributions. The collective discussion will often trigger a variety of issues that may not have been immediately obvious. The facilitator can determine which issues to pursue. The goal of this step is to follow the discussion in whatever directions seem appropriate to the group without becoming tedious and drifting too far from the focus frame.

4. **Cognitive Input**. Following a substantial breathing space, in which participants continue to discuss and reflect collectively, but informally, the facilitator (or other

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knowledgeable presenter) will lead a session directed toward the focus topic. While connecting directly with the discussion of the critical assessment step, the facilitator will provide focused content in the form of theoretical foundations, knowledge enhancement, or skill development. This step is designed to input crucial insights at a time when the participants are still in a state of suspended expectations and fluctuating opinions, giving content that may enable them to assimilate some building blocks for a new way of seeing and acting.

5. **Collective Reflection.** Step five involves a final collective reflection on the experiences and insights gained from the learning cycle. Often a chance to summarize the learning experience helps to more clearly identify and solidify the value of the process for the participants. This may prove a time for identifying concerns to be addressed in a future learning cycle; or for improvements to the learning cycle process. Reflections will be written up and made available to participants as a record of their collective findings, as well as a continuing challenge to implement the insights and practices discussed together.

This *Multicultural Learning Cycle* is designed as an educational resource to enable leaders in multi-ethnic congregations to take the developmental steps required to move toward multicultural self-awareness. Ideally, the leadership team of a multi-ethnic congregation would participate in a number of Learning Cycles focused on several directions of discovery specifically geared to their developmental needs as assessed through the *Multicultural Developmental Matrix.*

Conclusion

In this thesis, I have sought to develop practical tools of an educational nature for use by multicultural leaders serving in multi-ethnic congregations. Chapter One serves as an introduction to a number of issues surrounding the multiculturalism discourse, seeking to express an informed Christian position and suggests a way forward in building multicultural practice. Chapter Two examines leadership theory in a variety of contexts and develops the *Multicultural Leader Profile*, highlighting a number of attitudes, values and skills required of the multicultural leader. Chapter Three provides a glimpse into the lives of a number of leaders serving in multi-ethnic congregations. The issues these leaders are wrestling with served then as a significant factor, along with the *Leader Profile*, in the building of the *Multicultural Developmental Matrix* in Chapter Four. Chapter Five explored a number of adult education methodologies that enabled the development of a *Learning Cycle* model, designed as an educational resource for leaders in multi-ethnic congregations.

For further study

Since the human research component of this thesis has used qualitative research methods it is therefore inappropriate to record information about participants in a static form such as charts or graphs using quantitative analysis methods. The research, however, has provided enough foundation for quantitative methods to be developed for further study. For instance, a standardized questionnaire could be built on the basis of the Profile outlined in Chapter Two, identifying congregational leaders who exhibit the five characteristics suggested. For a more process-oriented approach, leaders could be identified according to a sliding scale for each of the five characteristics, thus indicating

where each leader stands in a developmental model. This model could form the basis for

a longitudinal study recording the ongoing development of each leader according to the

Multicultural Leader Profile criteria.

Appendix A
Profile of the Multicultural Leader

The multicultural congregation is a unique community in a world that constantly moves toward the lowest common denominator in interpersonal relations. To have a role in the leadership of such a unique community requires a particular set of attitudes, values and skills. Volf speaks of "the catholic personality," a kind of first fruit of the eschatological new creation, the new community that Christ has ushered into the realm of human existence (Volf 1995, 51). People with this broad, inclusive outlook are fundamental to the growth and development of multicultural congregations. In this chapter a number of models of leadership practice have been discussed and will inform the profile presented below.

Taken together, we can apply these leadership approaches to the development of multicultural leaders. I suggest that it is these attributes which define the multicultural self-awareness required of leaders in multi-ethnic congregations. The characteristics that follow are really collective categories that have numerous implications for practice. At the same time the characteristics are specific enough that assessment processes could be developed that would be precise and measurable.

Leaders in multicultural congregations:
1. **Envision the eschatological reality of the multicultural congregation.**
   Leaders in multicultural congregations, through personal experience in intercultural settings, and through study of Scripture, reflect theologically on the manner in which the diversity of cultures impacts the nature and life of the church, thus developing a theology of diversity. Multicultural leaders come to see the multicultural congregation as an embryonic form of the heavenly kingdom. These leaders are able to construct a story of the multicultural congregation that conveys the multi-dimensional, relational character of God, and that redefines the conventional image of the monocultural Christian congregation.
2. **Articulate a multicultural vision and draw others into the process.**
   Leaders in multicultural congregations must be able to communicate this story/vision in a manner that draws others into the process through a redefinition of group identity and dynamics and a distribution of power in an equitable manner that allows all to have a sense of ownership. It is this communication and alteration that will embed the vision in both a cognitive and relational manner.
3. **Embody the multicultural vision in their interpersonal relationships.**
   Leaders in multicultural congregations must give up their leadership "power," their "expert status," and develop a spirituality rooted in servanthood. Genuine, authentic, relational dialogue across cultures, as a way of life, is required to embed the multicultural vision in an experiential, affective manner in the heart and soul of the

congregation. The manner in which leaders conduct themselves interculturally will have direct correspondence to congregational life.

4. **Develop cultural sensitivity knowledge and skills.**
Leaders in multicultural congregations know that they continually need to understand more about intercultural dialogue. They know they need to move from "ethnocentrism" in their worldview to "ethnorelativism"-- to hear the other fully without passing judgement. They know they need to develop a body of knowledge regarding how different ethnic groups think, act, and feel in different contexts. They know they need to understand and assess power dynamics in various groups. They know they need to develop skill in "mutual critique"—hearing and giving constructive criticism about culturally determined values and practices. They need to develop the ability to negotiate shared or mutual meanings. This growing sensitivity demonstrates respect and acceptance in the multicultural congregation.

5. **Acquire a toolbox of intercultural empowerment skills.**
Leaders in multicultural congregations are intentionally seeking out skills that will enable and empower the multicultural vision to take root in an increasingly practical manner. They know that creating an environment where everyone is able to interact with equal standing and to know that they are being heard requires specific skills in intercultural group dynamics. They need to find or develop their own forms of interaction that will enable the alternative community to come into being—forms that suspend cultural expectations long enough for meaningful understanding to happen. They need to develop skills in group dialogue processes where individuals can undergo "a readjustment in identity"—in order to draw closer to Christ and to one another, rather than to a particular cultural perspective. This toolbox of intercultural skills will be used on a regular basis and is necessary to the free dialogue required by the multicultural community.

This descriptive profile for multicultural leaders gives greater weight to practical skill in inter-cultural dialogue (4,5) than to the more cognitive leadership requirements (1,2). In both Foster and Law, as well as other multicultural practitioners, great importance is attached to the need for leaders to develop skill in inter-cultural dialogue—to develop multicultural self-awareness. At the same time the more cognitive approaches of Schein and Gardner serve as the foundation upon which the ministry practices are built. What ties the two orientations together, as reflected particularly in Law and Hauerwas and Willimon, is a spirituality rooted in the cross and the resurrection—the incarnational life and ministry of Jesus Christ, and a personal disposition to listen and accept the different one (3).

Appendix B
A Helpful Model: Becoming a Multicultural Church

In his doctoral dissertation (2000), Paul Pearce, a Canadian pastor, developed a continuum for understanding the emergence process of multicultural congregations. His model was based upon work developed by Ronice E. Branding and which was presented at a workshop organized by International Urban Associates (1993). The continuum describes churches at six different stages of development toward the multicultural church, located between SEPARATION at one end of the diagram and COMMUNITY at the other. Pearce suggests that churches can be placed and typed somewhere on this scale according to their ministry vision and style. He places the beginning point of the continuum as the monocultural 'excluding church,' which values the *separation* of the different ethnic and cultural groups. The end point of the continuum is the multicultural 'transformed church,' which values a *community* inclusive of all ethnic or cultural groups (in Pearce 2000, 141).

CONTINUUM ON BECOMING A MULTICULTURAL CHURCH
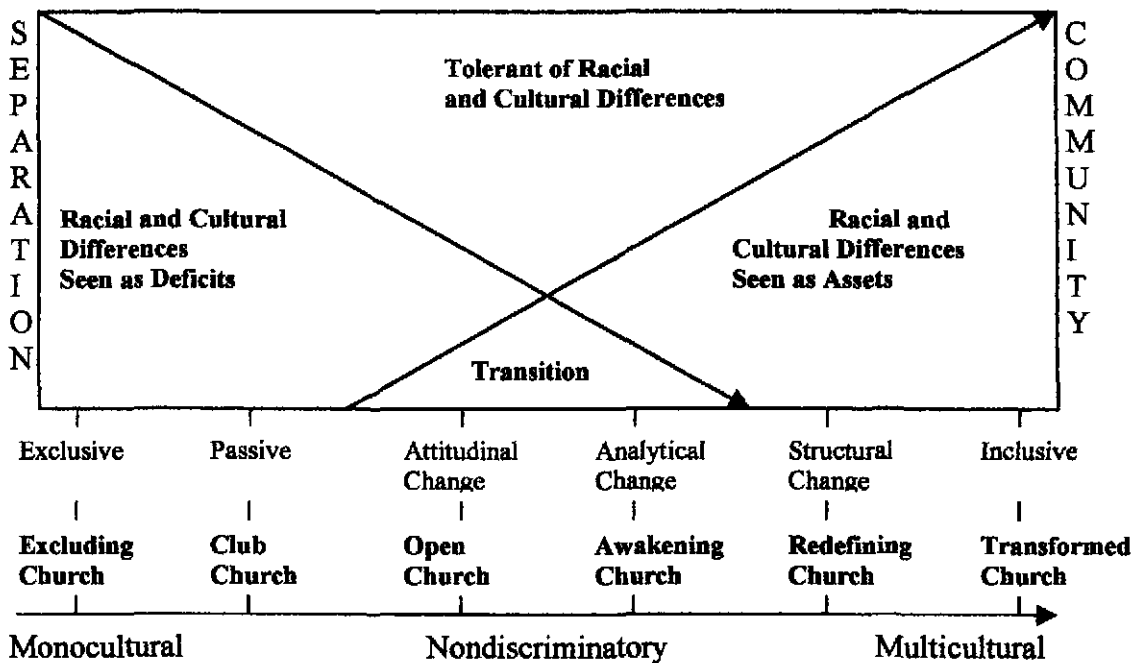
The chart above outlines Pearce's continuum. Churches moving along this continuum "will be experiencing attitudinal and structural changes that will be redefining their identity and mission" (Pearce 2000, 144).

The Excluding Church values separation as a means of preserving its identity and heritage. One ethnic or racial group enforces a monocultural environment through its teachings, decision-making, policies, informal practices and employment.

The Club Church maintains power and privilege for a dominant cultural group. It is tolerant of a limited number of "nice" persons from other racial or ethnic groups; it does not believe there are any problems regarding diversity and may even view itself as multicultural because a few persons of visible minorities attend the church.

The Open Church desires to be inclusive of all peoples but is often unaware of paternalistic attitudes and practices that maintain the privilege of the dominant group. Persons of other racial or ethnic groups are recruited for committees and may even be hired as support staff but change in ministry style and practices are not necessary. The Open Church is often visibly multi-ethnic.

The Awakening Church is more sensitive to discriminatory practices and is aware of the need for intentional intercultural dialogue within the congregation. It begins to examine structure and policy issues that give advantage to the dominant group. Primary decision-making, however, still reflects the worldview of the dominant group. More and more persons of differing racial and ethnic backgrounds are feeling comfortable in the church.

The Redefining Church moves beyond tolerance and awareness to acceptance. It begins to see the benefits of a broader and more diverse racial and cultural perspective in its ministry. Intentional work is done to build new policy and to re-structure the organization in a more inclusive manner; primary decision-making has a multicultural character. Communication and conflict issues are dealt with in a manner that recognizes the diverse approaches present in the congregation.

The Transformed Church sees diversity as an asset, and inclusion is primary to the church's identity as a community of faith. The church's life reflects diverse worldviews, contributions and interests in its mission, ministry style, policies and practices. Inclusive participation is understood in all the decisions that shape the church. Genuine intercultural community is seen and felt. (Pearce 2000, 144-147)

Pearce, Paul. "Characteristics of Emerging Healthy Multicultural Churches." D.Min. dissertation, Hamilton, ON: McMaster Divinity College, McMaster University, 2000.

Appendix C
Developmental Matrix for Multicultural Leaders
(Developed by Daniel R. Sheffield, 2001)

The following descriptions of leaders outline the various attitudes, values and skills found in the *Multicultural Leader Profile* at the different stages of multicultural development.

Stage One: The Exclusive Leader holds to a sectarian view of the Christian community. Since doctrine is a settled matter there is no need for ongoing reflection. Cultural diversity is not an issue because of the view that "God created us separate and that's the way it should stay." The excluding leader sees no reason to share power with someone who is not part of the exclusive community and has no dealings with persons of differing ethnic backgrounds. Intercultural sensitivity is non-existent and therefore intercultural empowerment skills are unnecessary.

Stage Two: The Passive Leader reflects a traditional view of the church in which the nature of the faith community is a fairly settled matter and reflection takes place within the boundaries of established norms. If racial integration is an accepted value in the denomination then this is affirmed. Passive leaders have no problem in regard to accepting others into their fellowship because they believe other ethnic people can come if they want to! They are comfortable with the level of power and privilege they wield in the life of the congregation and do not imagine that others might want to have a say in the affairs of the church. Intercultural relationships, cultural sensitivity and empowerment skills are not a part of their personal or ministry experience.

Stage Three: The Open Leader desires to be inclusive in the vision of the church but has limited intercultural experience and therefore tends to function paternalistically. Reflective thinking has broadened to include new information but still functions within the safe confines of expected ministry practice. The open leader is genuinely concerned about cross-cultural issues, but has a hard time believing there might be problems in the way people of other cultures experience the congregation. The open leader encourages congregational members to be warm towards persons of other cultures, and will say that "some of these are very nice people." Intercultural relations are at a limited acquaintanceship level. Deep friendships are unlikely. In fact, a kind of "helping out these people" approach actually tends to feed the self-worth of the dominant group person rather than vice versa. Persons of other cultures may be invited into committee structures primarily on the basis of outstanding gifts and abilities. In the course of limited contact the open leader may develop a base level of cultural knowledge and sensitivity, but has virtually no understanding of intercultural dialogue.

Stage Four: The Redefining Leader has become aware of cultural differences in a manner never experienced before and begins to let this experience affect ministry reflection processes. There is an acknowledgement that standard operating procedures in the congregation may cause problems for differing cultural viewpoints. There is recognition that God has created each person uniquely within the framework of a particular culture and this recognition initiates the development of a theology of diversity. The redefining leader actively draws people of other cultures into the decision-making structures of the congregation, recognizing the need to hear their voices. Intercultural friendships are developing and proving very rewarding. Cell and study groups are increasingly multi-ethnic. In interpersonal relations and committee meetings, cultural knowledge and sensitivity is increasing. Diverse viewpoints are "interesting" rather than "different." The different voice, however, may not yet have the weight to effect change in practices and attitudes in the wider congregation. Redefining leaders are coming to understand that "normal" dominant group processes are not adequate to encourage culturally different people to express their thoughts and spirituality. A search is begun to find more adequate intercultural knowledge and resources.

Stage Five: The Intentional Leader has moved beyond awareness to acceptance of cultural difference as a given in the nature of the Christian community and has therefore adjusted critical reflection to be more "ethnorelative," i.e., hearing difference without passing judgement. Intentional leaders are thinking proactively. They ask, "what do we need to do to correct our processes and reorient our structures to be more inclusive?" Primary decision-making is taking on a multicultural perspective as dominant group leaders give away power and privilege as a deliberate act of readjustment. The leadership community is actively developing intercultural friendships and freely interacts in informal social contexts. Almost all formal and informal groupings in the congregation function with freely mixing cultural groups. Communication issues and conflict situations actively utilize cultural knowledge and intercultural dialogue processes. Cultural knowledge is valued as a commodity. The intentional leader recognizes the need for greater understanding of intercultural dialogue and group dynamics. A variety of dialogue resources are being researched and developed in collaboration with other multicultural practitioners.

Stage Six: The Inclusive Leader sees difference as an asset to the faith community. These leaders have developed a vision of the multicultural congregation that essentially establishes a new norm for the nature of the church in the multi-ethnic urban environment. Diversity and inclusion become primary to the congregation's identity. The multicultural vision is articulated and demonstrated at all levels of congregational life, both public and communal. Power has been redistributed in a manner that allows all cultural groups to have a sense of ownership in congregational life. The inclusive leader has moved from a position of power to recognizing servanthood as the means of empowering those who have formerly been disadvantaged and disempowered. Genuine, authentic

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intercultural relationships have become a way of life and embed the vision in the heart and soul of the congregation. The inclusive leader has learned the deeply spiritual activity of "mutual critique"—giving and receiving constructive criticism that calls for adjustment of identity around culturally determined values and practices, and the negotiating of shared meanings. These leaders are increasingly utilizing processes that enable and empower the inclusive, multicultural vision to take root in practical ways in the congregation. They are developing their own unique forms of interaction through regular collaboration with other multicultural practitioners. These forms allow meaningful understanding and depth of community to come to life.
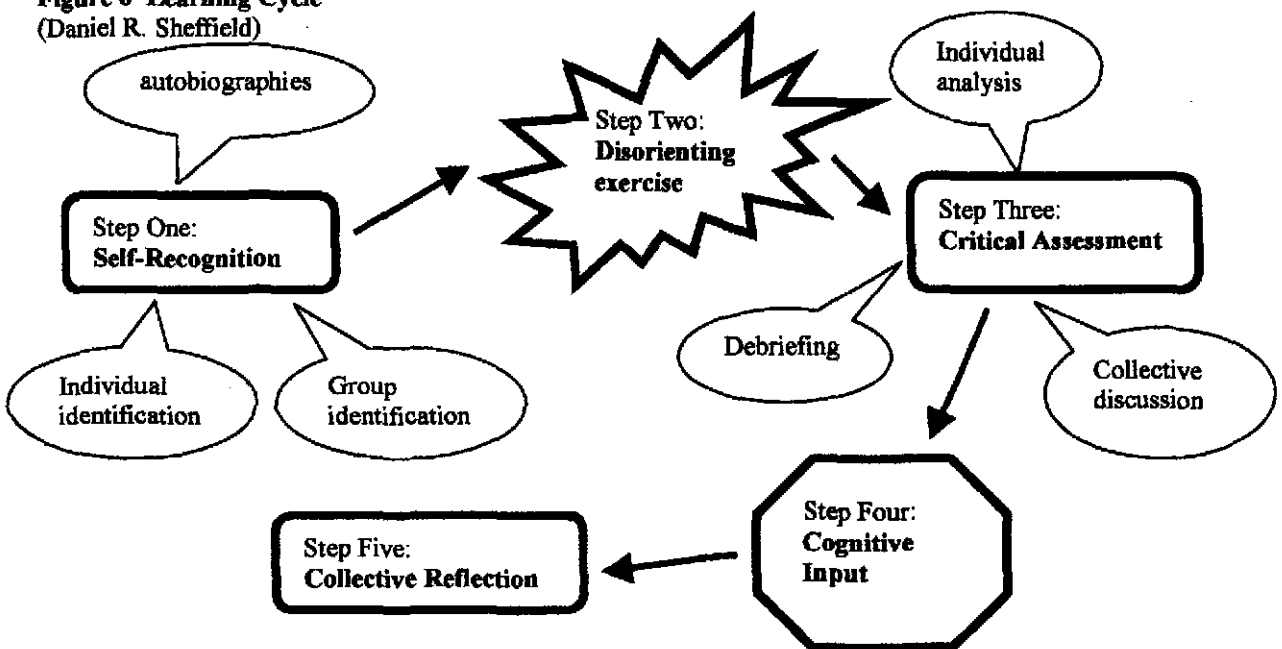
Appendix D
Learning Cycles: An Educational Tool for Multicultural Leaders
(Developed by Daniel R. Sheffield, 2001)

The following model is dependent upon two prior assumptions: 1) that the process will be facilitated by an objective, but informed multicultural educator; and 2) that all participants are present of their own free will (i.e., this is not a required process), as resistant participants may function in a manner detrimental to the majority of the group.

The **Multicultural Learning Cycle** (see Fig. 6) is intended to be a self-contained learning unit presented over a 24-hour period (eg. Friday evening, all day Saturday). Various content concerns or directions of discovery may be utilized with different learning cycles over a protracted period of time. Each learning cycle is intended to follow a *direction of discovery* within a collaborative experience. This means that the cycle has a theme that can be developed and shaped by the group process within a broadly defined frame. Issues raised outside of that frame will be acknowledged but referred to a later learning cycle. Each learning cycle is intended to address a grouping of cognitive and affective issues that complement one another in the transformation process.

Figure 6 Learning Cycle
(Daniel R. Sheffield)

Learning Cycle Steps

1. **Self-Recognition.** The first step in the learning cycle is to validate the experiences of all participants through sharing of personal autobiographies related to the direction of discovery for the cycle. Following this group process, individuals take time to

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identify the most significant concerns they have regarding the focus topic of the cycle. Then, collectively, the participants identify those concerns of most importance to the whole group. This forms a basis for the facilitator to shape the resources and processes appropriate for the steps on the following day.

2. **Disorienting Exercise**. The second step follows a period of time (normally over night) in which participants will continue to reflect personally and solidify their commitment to the process. The disorienting exercise is intended to be a totally involving, affective, role-playing or simulation experience that corresponds to the direction of discovery for the learning cycle. The exercise will normally require at least one hour of participation in a simulated intercultural dialogue experience that may be physically stimulating, will require rational discernment and will likely involve emotional reactions.

3. **Critical Assessment**. The disorienting exercise is intended to stimulate reactions and discussion around the focus topic, but will also trigger responses from the experience and practice of the participants. Step three therefore focuses on an in-depth critical assessment process. In an initial collective *debriefing phase*, participants will be challenged to examine the assumptions, values and attitudes that determined their actions and reactions in the simulation exercise. They will be challenged to identify clearly their normal responses in light of the exercise, which called for different responses. They will be encouraged to listen to the variety of responses reflected in the later collective discussion. The *second phase* pushes the participants into an individual analysis of the exercise and any other experiences that have been triggered through the process; analyzing their thought processes, responses and reactions – both good and bad. The participants will also be asked to analyze the responses and reactions of other group members – both good and bad. A *third phase* brings the participants together to discuss their individual reflections. Depending on the various cultural groups present in the exercise, at the discretion of the facilitator, this may be done, firstly, in triads before resuming to the full group. Ground rules are set for the discussion requiring non-judgmental reporting and listening. Common themes, ideas, practices, insights are identified and recorded, validating all contributions. The collective discussion will often trigger a variety of issues that may not have been immediately obvious. The facilitator can determine which issues to pursue. The goal of this step is to follow the discussion in whatever directions seem appropriate to the group without becoming tedious and drifting too far from the focus frame.

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fluctuating opinions, giving content that may enable them to assimilate some building blocks for a new way of seeing and acting.

5. **Collective Reflection**. Step five involves a final collective reflection on the experiences and insights gained from the learning cycle. Often a chance to summarize the learning experience helps to more clearly identify and solidify the value of the process for the participants. This may prove a time for identifying concerns to be addressed in a future learning cycle; or for improvements to the learning cycle process. Reflections will be written up and made available to participants as a record of their collective findings, as well as a continuing challenge to implement the insights and practices discussed together.

Summary

This *Multicultural Learning Cycle* is designed as an educational resource to enable leaders in multi-ethnic congregations to take the developmental steps required to move toward multicultural self-awareness. Ideally, the leadership team of a multi-ethnic congregation would participate in a number of Learning Cycles focused on several directions of discovery specifically geared to their developmental needs as assessed through the *Multicultural Developmental Matrix*.

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McMaster University Research Ethics Board (MREB)

c/o Office of Research Services, MREB Secretariat, CNH 111, x 24765, e-mail: gmtoff@mcmaster.ca

CERTIFICATE OF ETHICS CLEARANCE TO INVOLVE HUMAN PARTICIPANTS IN RESEARCH

tion Status: New __X__ Addendum _____ Renewal _____   REB File # 2001 003

)F RESEARCH PROJECT: Leadership processes in multi-cultural congregations

	NAME	DEPT./ADDRESS	# EXT	E - MAIL
ator(s)/Supervisor(s)	Dr. Joyce Bellous	Divinity College	24718	bellousj@mcmaster.ca
t Investigator(s)	Daniel Sheffield	519-1001 Main St Hamilton	526-9312	dk.sheffield@sympatico.ca

cation in support of the above research project has been reviewed by the MREB to ensure compliance with the Tri-Council Policy
it and the McMaster University Policies and Guidelines for Research Involving Human Participants. The following ethics
on is provided by the MREB:

ie application protocol is approved as presented without questions or requests for modification.

ie application protocol is approved subject to receipt of clarification and/or modifications as identified below.

ie decision is deferred, pending receipt of additional information or major revisions as identified below.

ST FOR ADDITIONAL INFORMATION (Forward requested information to MREB Secretariat)

)py of final interview/survey/questionnaire is required.

)nsent form/statement is incomplete or missing   (Refer to Guidelines)

)py of cover letter explaining the study is required.

:quired revisions have been outlined in a transmitted e-mail (copy attached).

:quired revisions are outlined under the Comments & Conditions section below.

:NTS & CONDITIONS:

see attached e-mail.

ig Frequency:	Annual Date: Jan 15/02		Other:
anuary 10, 2001	Dr. C. Riach, Chair, REB:	*Cindy Riach*	Q:\Patricia\ETHICS\certificate.frm

Nov 19, 2001

Research Recruitment
(via e-mail)

Dear Pastor ....

You may be aware that I am currently completing a Master's of Religious Education degree at McMaster University in Hamilton. As a component of my studies I am doing a thesis project on multicultural congregations. I would like to work with several Protestant churches in the Toronto area and am wondering if you would be willing to participate.

The work I am doing is not exhaustive but would involve an interview with yourself and at least four other leaders in your congregation who have been participants for several years.

If you are interested in helping out with this, or would like more information, please contact me within the next couple of days. Then I will be able to give you a call and talk further.

Looking forward to hearing from you,

Dan Sheffield

CONSENT TO PARTICIPATE IN RESEARCH

Leadership Processes in Multicultural Congregations

You are asked to participate in a research study conducted by Dan Sheffield, a graduate student in the Divinity College at McMaster University, Hamilton. The results of this study will be contributed toward Mr. Sheffield's master's thesis.

If you have any questions or concerns about the research, please feel free to contact Dr. Joyce Bellous at the Divinity College in her capacity as Mr. Sheffield's faculty supervisor (905-525-9140 ext. 24718).

Purpose of Study
The purpose of this study to understand the skills and processes necessary to leadership in multicultural congregations.

Procedures
If you volunteer to participate in this study, you will be asked to do the following things:
> -participate in one full interview lasting approximately 1.5-2 hours in length, reflecting upon your experiences as a leader in a multicultural congregation.

Potential Risks and Discomforts
We do not foresee any risks or discomforts to participants who voluntarily consent to this interview process about the nature of multicultural congregations. Questions will be of an exploratory nature, without judgement.

Potential Benefits to Participants and Society
Individual participants may profit from the experience of reflection upon the issues to be discussed. The conclusions reached from the research may be of value to leaders of other multicultural congregations and/or to leaders engaged in ministerial training.

Payment for Participation
Participants will not be paid for their involvement in this research study.

Confidentiality
Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law.

In the final report, all participants and their congregations will be referred to only by a letter or number designation or fictitious name (ie. Pastor A, Member A1, etc.) The original notes of interviews compiled by the researcher will be maintained in his safekeeping and will not be released to any person other than

the faculty supervisor for this research. If an interview is audio-taped it will be erased following the transcribing of verbatim notes.

Participation and Withdrawal
You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may exercise the option of removing your data from the study. You may also refuse to answer any questions you don't want to answer and still remain in the study. The investigator may withdraw you from this research if circumstances arise which warrant doing so.

Rights of Research Participants
You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. This study has been reviewed and received ethics clearance through the McMaster Research Ethics Board (MREB). If you have questions regarding your rights as a research participant, contact:

MREB Secretariat   Telephone: 905-525-9140, ext 24765
McMaster University   E-mail: grntoff@mcmaster.ca
1280 Main St. W., CNH-111   Fax: 905-540-8019
Hamilton, ON   L8S 4L9

Signature of Research Participant
I understand the information provided for the study "Leadership Processes in Multicultural Congregations" as described herein. My questions have been answered to my satisfaction, and I agree to participate in this study. I have been given a copy of this form.

_____
Name of Participant

_____
Signature of Participant   Date

Signature of Investigator
In my judgement, the participant is voluntarily and knowingly giving informed consent and possesses the legal capacity to give informed consent to participate in this research study.

_____
Signature of Investigator   Date