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JOHN W. RAWLINGS SCHOOL OF DIVINITY

AN EXAMINATION OF THE INFLUENCE OF ATTITUDES TOWARD LINGUISTIC

DIVERSITY AND IMMIGRATION STATUS ON THE PASTOR'S ENGAGEMENT IN

MULTICULTURAL MINISTRY

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

by

Juan Antonio Seda

Liberty University, Lynchburg, VA

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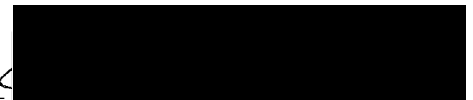
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ABSTRACT

With the growth in cultural diversity comes the opportunity to reach and minister to people from different cultural backgrounds. This diversity also highlights the challenges pastors and ministry leaders face in implementing efforts to reach people from diverse ethnic, linguistic, and cultural backgrounds. Additionally, the pastor and ministry leader must understand how socio-political, theological, and biblical factors influence opinion and interaction with culturally diverse people. This cultural and linguistic interaction requires cultural humility, "a process of reflection and lifelong inquiry, involves self-awareness of personal and cultural biases as well as awareness and sensitivity to significant cultural issues of others. Core to the process of cultural humility is the researcher's deliberate reflection of her/his values and biases" (Yeager & Bauer-Wu, 2013, p. 8). Thus, pastors and ministry leaders must develop and demonstrate cultural humility to minister effectively in a diverse environment. To what extent attitudes towards linguistic diversity and immigration status influence how pastors and ministry leaders engage in multicultural ministries is necessary. The purpose of this correlational study was to examine to what extent, if any, attitudes towards linguistic diversity and immigration status influenced the ministry leader's engagement in multicultural ministries by Southern Baptist leaders in Nashville, TN. The study used a correlational method to determine if a relationship existed between linguistic diversity, immigration status and the minister's willingness to engage in multicultural ministry. The study did not find a correlation between the variables and the Southern Baptist ministry leader's engagement in multicultural ministry.

Keywords: Multicultural Competencies, Cultural Humility, Diversity, Multicultural Ministry.

Dedication

I dedicate this work to my wife, Maria Verniza Seda, who stood by me, encouraged, and motivated me to continue and complete the study. Her commitment to her Lord, her work, and especially to her English learner students and families are a witness to God's love and a model of Christlikeness.

Acknowledgments

First and foremost, I acknowledge the grace, guidance, and wisdom the Lord gave me to complete this work. I am grateful for the lessons learned through the reading and research. I am grateful for His faithfulness in giving me the strength to complete this work.

I would also like to express my gratitude to the faculty of Liberty University for their commitment and willingness to encourage and guide the doctoral journey. I especially want to thank Dr. England for his wisdom, guidance, and prayers while completing this research. Thank you for the encouragement to continue the work.

I am thankful for godly parents who raised me to love God and others. For their example, imitating Christ and modeling care and compassion for others. Thank you for raising me in the knowledge of the Lord.

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List of Abbreviations

Department of Homeland Security (DHS)

Limited English Proficient (LEP)

Migration Policy Institute (MPI) Multicultural Efficacy Scale (MES)

Southern Baptist Convention (SBC)

CHAPTER ONE: RESEARCH CONCERN

Introduction

Daily, immigrants arrive at ports in the United States of America hoping to find a new life. Added to that number are the individuals that cross the border without proper authorization. This study focused on the characteristics of immigrants and children of immigrants, their language, and their immigration status.

The Migration Policy Institute (MPI) reports that 46.8% of foreign-born individuals are considered Limited English Proficient (LEP) (www.migrationpolicy.org, 2018). The U.S. Census Bureau reports that 22% of the population, five years and over, speak a language other than English (www.census.gov, 2019). As of 2018, the Department of Homeland Security (DHS) reported 186,200 nonimmigrant admissions to the United States. The state of Tennessee is home to 378,723 nonimmigrants. Additionally, DHS notes that 1,096,611 new legal permanent residents, of which 9,950 live in Tennessee. Moreover, MPI reports 121,000 unauthorized immigrants in Tennessee. These numbers highlight the need for ministries to effectively reach people from diverse linguistic and cultural backgrounds.

These numbers accentuate the need to adequately equip leaders to minister to culturally diverse people. Cultural humility is "a process of reflection and lifelong inquiry, involves self-awareness of personal and cultural biases as well as awareness and sensitivity to significant cultural issues of others. Core to the process of cultural humility is the researcher's deliberate reflection of their values and biases" (Yeager & Bauer-Wu, 2013). Keung's (2011) study links cultural intelligence to competence to interact with people from different ethnicities or nationalities. Taylor (2020), in her research, states, "as the United States becomes more ethnically diverse, it is essential that teachers' practices and pedagogy reflect all races,

ethnicities, and cultures" (p. 12). That sense of urgency and importance must equally be reflected in ministry.

As presented in Scripture, the Church does not offer room for segregation or isolation of cultural groups. The Great Commission is the Church's marching order to make disciples of all nations. "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19)[1]. Likewise, the book of Revelation refers to those in heaven as people from all nations, tribes, and languages (Revelation 7:9). Chan (2016), in his study on interculturality in the Malaysian church, states that "even as sectors in the Church are transiting toward multiethnicism with varying degrees of self-awareness and success, there is a massive additional challenge to the contexts of her mission" (p. 1). Chan (2016) focused his study on immigrants in the country of Malaysia. "In response to the developments, some Malaysian Christians and churches have initiated ministries to these migrants who include Nepalis, Indonesians, Vietnamese, and Myanmarese, among others" (Chan, 2016, p.1). Chan (2016) identified "incorporating immigrants who are different, both ethnically and culturally," as the challenges faced by Malaysian churches (p. 28). Hays (2003) stresses reconciliation and unity as Paul's central themes in his letter to the Ephesians. A message that is fitting to the Church in America as well.

Keung (2011) presents a similar study on the correlation between cultural intelligence and transformation leadership, where transformational leadership impacts organizational culture, planning, and strategies. These three factors can similarly be linked to general church ministry and multicultural ministry. Keung (2011) recognizes the effect of diversity, effective leadership practices, and understanding of both cultural intelligence and transformational leadership in a

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[1] Unless otherwise noted, all quotations from the Bible are from the English Standard Version (2001/2016).

multicultural educational environment. Keung's work focuses on leaders working at international schools outside the United States.

This work examined the influence of attitudes towards linguistic diversity and immigration status on multicultural ministries' engagement among Southern Baptist churches in Nashville, Tennessee. According to Keung (2011), his "study could also be replicated with different sample populations such as United States school leaders or other international school organizations to enhance the generalizability of the results" (p. 104). While ministries encompass activities beyond the K-12 environment, education and church ministry are at the heart of Christ's Great Commission to the Church, as stated in Matthew 28:19-20.

According to the U.S. Census Bureau (2019), the Nashville population includes 13% foreign-born individuals (https://www.census.gov). This percentage does not consider the children born to immigrant families and preserve their ethnic and cultural identities while also learning and adapting to the American culture. The foreign-born percentage does not include people born in US territories and who have a shared culture. These groups have different cultural identities and should not be ignored. Understanding these current cultural trends and the presence of culturally diverse people in Nashville, this research examined how attitudes regarding linguistic diversity and immigration status influenced Southern Baptist ministry leaders' disposition in multicultural ministries. Sperling's Best Places indicates that 20.6% of the Nashville, TN population identifies as Baptist, thus, making it the largest denominational group.

In this chapter, the researcher explains the problem brought by attitudes toward linguistic diversity and immigration status that hinder the ministry leader from engaging in multicultural ministries in Nashville. The problem statement highlights multiculturalism's reality, challenges, and opportunities, particularly linguistic diversity and immigration status. The problem statement

also examines how these variables influence Nashville's Southern Baptist Ministry leaders. The research questions examined the influence of each variable on the disposition to engage in multicultural ministry. Similarly, the methodology provided a quantitative representation of the degree of leverage linguistic diversity and immigration status exert on multicultural ministry involvement.

Background to the Problem

The world's makeup has changed to a more global and interconnected society. Coventry (2013) explains that cross-cultural interaction is no longer a random occurrence but a routine in modern organizations. Immigrants' continuous growth has catalyzed reviewing and rethinking leadership training and practices. "Because the Church has a global vision and when healthy acts as God's agent of transformation and wholeness in the world, these realities have opened up great opportunities for the ways the Church can participate with God in redemptive ways" (Coventry, 2013, p. 1).

Likewise, challenges in intercultural relations become evident, opening the door to measuring the impact of cultural humility and multicultural competencies on how ministry leaders relate to people of diverse cultural backgrounds. More specifically, to people from a non-English language background or individuals who are nonauthorized immigrants. "Issues of cultural diversity may arise among Evangelical Christians as they address racial and ethnic diversity within their congregations and as they engage in social service work through the helping professions" (Bell et al., 2017, p. 210). Regarding the present ethnic and cultural challenges in the Church, Hays (2003) states, "Racialization or racial division in the Church thwarts the plan of God and is in direct disobedience to this central biblical theme" (p. 63).

Theological Context

The challenges of multi-culturalism are not foreign to the Scriptures or the Church. In his letter to the Colossians and Galatians, Paul addresses our primary identity as followers of Christ, where ethnic and cultural differences should not define our relationship with and treatment of others (Colossians 3:11, Galatians 3:28). In Philippians 2:3-4, the apostle warns about an attitude of superiority over others by contrasting it to the model presented by Christ through His incarnation and atonement.

What one believes about man, as God's unique creation, impacts how one treats other people. Particularly the concept of Imago Dei. McCune (2009) explains, "The image of God in man is man's personal, spiritual and moral resemblance to God, including, but not limited to, God's communicable attributes" (p. 2). Hays (2003) further explains, "All people of all races are thus created in the image of God. Blacks, Whites, and peoples of all other races are all created in the image of God" (p.50). Thus, existing prejudice, segregation, or gap among believers of different cultural or ethnic backgrounds denies man's creation in the image of God and stands in opposition to biblical principles.

Another area of theology essential in multicultural ministries is the doctrine of the Church or ecclesiology. Erickson (2015) warns, "the Church as it exists in the world today does not seem to be unified. And the relationships between members of the local church are sometimes characterized by aloofness or even outright hostility" (citation). This description of the Church should provoke the leader to reflect and seek to ascertain if his attitudes align with the teaching of Scripture.

The Church is a God-ordained institution. "Like every other work of God, the Church is not an afterthought; He ordained the Church from all eternity (Geisler, 2005, p. 18). Jesus spoke

of the Church as His, "on this rock I will build my church" (Matthew 16:18). Speaking to the Ephesian elders, Paul challenged them to take care of the Church of God. This Ephesian church is a model of diversity as they ministered to people from diverse backgrounds.

Moreover, biblical passages directly address the believer's conduct towards people from different cultural and ethnic backgrounds. Hays (2003) expresses concerns about the neglect of the topic. "Indeed, evangelical biblical and theological scholarship has continued to remain nearly silent on this issue, even though the indications of the scope of the problem are obvious" (Hays, 2003, P. 19).

Historical Context

The flow of immigrants into the United States is part of the history of immigration in the country. This can be seen in the different immigration laws that have been enacted in the nation. The Pew Research Center (http://pewrsr.ch/1FImpK3) reports that the United States began regulating immigration shortly after gaining independence from Great Britain. Early legislation focused on restricting immigration and naturalization in the country. For instance, the 1790 Naturalization Act excluded non-white people from eligibility to naturalize. In 1870, the Naturalization Act was amended to extend naturalization eligibility to individuals of African nativity or descent (Migration Policy Institute, 2013).

The 1882 Chinese Exclusion Act enacted a 10 year ban on Chinese laborers. In 1892 the Geary Act extended the Chinese ban for another 10 years. Chinese immigrant who resided in the U.S. as of Nov. 17, 1880, could remain but was barred from naturalizing. In 1943 the Magnuson Act repealed the Chinese exclusion act and Chinese residents were eligible to naturalize (Migration Policy Institute, 2013).

In 1965, the Immigration and Nationality Act, also known as the Hart-Celler Act, replaced the quota system with a preference system that emphasized family reunification and skilled immigrants. The subsequent laws were amendments to the law that mainly addressed the number of permitted entries and additional control. Other legislation specifically addressed and separated refugees and asylees from other immigrants. Among them are the 1962 Migration and Refugee Assistance Act, the 1975 Indochina Migration and Refugee Assistance Act, and The Refugee Act of 1980 (Migration Policy Institute, 2013).

In 1986, the Immigration Reform and Control Act addressed the status of unauthorized immigrants and created a pathway to residency. The Illegal Immigration Reform and Immigrant Responsibility Act established measures to increase border security. In 2012, the Deferred Action for Childhood Arrivals (DACA) executive action allowed young adults that were brought to the U.S. illegally as children to apply for temporary deportation relief and work permit (Migration Policy Institute, 2013).

The challenge of intercultural relations is present in the Church since its beginnings in the Book of Acts. In relating his experience ministering to Cornelius, Peter tells how God spoke to him through a vision. Peter then conveyed how God taught him that he "should not call any person common or unclean…Truly I understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him" (Acts 10:28, 34-35). "Few experiences are so profoundly able to generate unity or division---or potentially both simultaneously-as that of two ethno-racial cultures colliding" (Herzog & Vaidyanathan, 2015, p. 508).

The growth in ethnic and cultural diversity in the south brings both opportunities and challenges. "Immigrant churches from Latin America, Africa, and Asia are making significant

inroads into American evangelicalism. One of the postmodern realities is the growth of ethnic minorities" (Ferguson et al., 2005, pp. 821-822). Ferguson et al. (2005) argue that even with the boastful emphasis on evangelism, "ethnic segregation remains the norm in American evangelical churches" (Ferguson et al., 2005, p. 823).

Sociological Context

The number of immigrants in the United States continues to grow. The U.S. Census Bureau (2019) reports that 13.7 percent of the nation's population is foreign-born (https://www.census.gov). Table 1.1 provides the percentage of foreign-born individuals by region.

Table 1

Foreign-Born Population

Region of Birth	Percent
Europe	11.0%
Asia	30.8%
Africa	4.9%
Oceania	0.6%
Latin America	50.8%
Northern America	1.9%

Hence, the Church must recognize its ministry in culturally diverse environments. For instance, the city of Nashville has the largest Kurdish population in the United States. "Kurdish culture and society cannot be described under any singular construct. There are important distinctions between Kurdish groups in different parts of Kurdistan and between "tribal" and "non-tribal" Kurds" (Portland State University, 2011). As a result, the ministry leader must have a deeper understanding of the cultures represented in his community.

Ministry leaders must build their capacity to effectively address the needs of people from diverse ethnic and cultural backgrounds. "Leadership must display a balance between being effective while being culturally sensitive to the diverse needs of stakeholders" (Alexander Mitchell, 2015, p. 13). With the growth in immigrant numbers, the ministry leader must consider structures, content, and delivery to reach people of diverse cultural and linguistic backgrounds.

There are numerous works discussing leadership characteristics and practice. "Leaders cannot afford to make mistakes in business due to cultural differences" (Moua, 2010, p. 6). Likewise, ministerial leaders should exercise the same caution. Lack of awareness may lead to attitudes and behavior that negatively impact relationships and spiritual growth. "The complexity of leading cross-culturally lies in the challenge of building a community of trust among people who come from two or more cultural traditions that provoke a clash of worldviews" (Lingenfelter, 2008, p. 20). Thus, the leader must strive to build capacity in working with people with diverse linguistic and cultural backgrounds.

Theoretical Context

The theoretical framework for this study is based on the concept of cultural humility. Cultural humility is defined as "having an interpersonal stance that is other-oriented rather than self-focused, characterized by respect and lack of superiority toward an individual's cultural background and experience" (Hook et al., 2013, p. 353). The concept of cultural humility aligns with the biblical principle of humility presented by the Apostle Paul in Philippians 2:3-4.

In the passage, Paul defines how the believer is to view and treat others. The passage's focus revolves around the sin of self-centeredness and the treatment of others. In his commentary on *Paul's Letter to the Philippians*, Fee (1995) states, "People with such a 'mindset' not only stand over against the apostle, their dear friend but also over against God, whose Son fully

displayed God's character when he took on a servant's role" as presented in Philippians 2:7. In contrast, the believer is to practice humility, which Fee (1995) explains as focusing on others' needs following Christ's example.

Coupled with the need for cultural humility is the practice of transformational leadership. The choice of transformational leadership over other theories is due to its focus on developing others. Bass and Riggio (2006) state, "leadership can occur at all levels and by any individual. In fact, we see that it is important for leaders to develop leadership in those below them" (p. 3). Transformational leadership is about growth, development, and empowerment (Bass and Riggio, 2006).

Statement of the Problem

The flow of immigrants into the United States is not a novel event. In the ministry area, like in other segments of society, this flow surfaces the need to adequately equip leaders to recognize, understand, and meet culturally diverse people's needs. Several studies on multicultural or multiethnic congregations, like Fowler (2015), Chan (2016), and Murray (2016), focus on the practices and essential characteristics of multicultural competencies or cultural humility.

The U.S. Census Bureau (2019) data shows that the city of Nashville has experienced continuous growth in the number of foreign-born individuals (https://www.census.gov). Several churches in the metropolitan Nashville area have embraced multicultural development and expanded their ministry to reach diverse cultural and linguistic groups. It is vital for the ministry leader to develop and exercise cultural humility to carry out his ministry effectively.

Multicultural ministry requires intentionality if it is done with the appropriate cultural competence. "Effective leaders need competencies in technical understanding, analysis, and

managing life and ministry in a changing environment…they also need to have a heart for others, knowing that even when something requires a technical approach, attention to relationships cannot be omitted" (Branson & Martínez, 2011, Location No. 2478). Branson and Martínez (2011) further stress the need for new ways the Church addresses diversity growth.

Despite the presence of multicultural ministries, there is a need to explore and understand the current gap and absence of unity among believers from diverse cultural backgrounds. The researcher examines culturally competent practices that contribute to churches' cultural and ethnic integration in the Nashville area. It is necessary to identify the obstacle encountered during the process and the role of ethnocentric thinking in obstructing the progress of cultural integration in the Church.

Purpose Statement

The purpose of this correlational study was to examine to what extent, if any, attitudes towards linguistic diversity and immigration status influence the ministry leader's engagement in multicultural ministries by Southern Baptist leaders in Nashville, TN. In this research, Yeager and Bauer-Wu (2013) concept of cultural humility serves as the theoretical framework for the study and is defined as follows:

> a process of reflection and lifelong inquiry, involves self-awareness of personal and cultural biases as well as awareness and sensitivity to significant cultural issues of others. Core to the process of cultural humility is the researcher's deliberate reflection of her/his values and biases (p. 256).

The theories guiding this study are cultural humility and cultural competence as they address the attitudes toward understanding, communicating, and interacting with people's cultures.

Research Questions

RQ1. To what extent, if any, do attitudes towards linguistic diversity influence the Southern Baptist ministry leader's confidence to engage in multicultural ministries?

RQ2. To what extent, if any, does immigration status impact the ministry leader's willingness to engage in multicultural ministry?

RQ3. To what extent, if any, does the Southern Baptist ministry leader feel competent to minister to culturally diverse individuals?

Assumptions and Delimitations

Research Assumptions

1. An assumption in this study was that attitudes toward linguistic diversity and immigration status directly influence the ministry leader's engagement in multicultural ministry.

2. The study also assumed that attitudes towards linguistic diversity and immigration status are indicators of the ministry leader's degree of cultural humility and multicultural competencies.

3. The study further assumed that the feeling of preparedness of the ministry leader influences how he relates to culturally diverse individuals.

4. Another assumption is that the respondents would honestly answer the survey or instruments used to collect data.

Delimitations of the Research Design

This study served to examine the extent, if any, to which attitudes toward linguistic diversity and immigration status influence the Southern Baptist leader's choice of ethnic ministry or culturally integrated congregation.

1. This research is delimited to Southern Baptist pastors and leaders that are members of the Nashville Baptist Association.

2. This research does not include collecting data from individuals that attend or receive services through multicultural ministries.

3. This study does not include other evangelical congregations with multicultural ministries in Nashville, TN.

This study does not discuss the legal or political implications of illegal immigration.

Definition of Terms

1. *Cultural Competence:* A measure of a person's capacity to function effectively in a multicultural environment. Employers and organizations apply cultural competence as a way to foster tolerance and enhance cross-cultural interactions.

2. *Culturally Diverse:* The existence of a multiplicity of cultural groups in a society.

3. *Cultural Humility*: a process of reflection involving self-awareness of personal and cultural biases as well as awareness and sensitivity to significant cultural issues of others.

4. *Cultural Intelligence*: the individual's ability to understand and interpret the manifestations of a foreign culture.

5. *Cultural Responsiveness*: the ability to properly respond respectfully to cultural differences.

6. *Ethnic Church*: refers to a local church or ministry where the services are held in a language other than English and the congregants share a common ethnic, cultural, or linguistic background.

7. *Immigrant*: A person who comes to a country to take up permanent residence.

8. *Immigration Status*: refers to the category that classifies a person coming into the US. The categories include U.S. citizens, residents, non-immigrant, and unauthorized (undocumented) immigrants.

9. *Linguistic Diversity:* a specific measure of the density of language or concentration of unique languages together.

10. *Multicultural Congregation*: a congregation where there is a purposeful engagement of cultures represented in the congregation.

11. *Multicultural Ministry*: a ministry that implements various models of communicating the gospel and discipleship that are sensitive to the needs of a culturally diverse population.

12. *Trauma*: an emotional response to a terrible event like an accident, rape, or natural disaster.

Significance of the Study

The continuous growth in cultural diversity in Nashville serves as an opportunity for ministry leaders to fulfill the Lord's model for the Church as a body of believers from different cultural and language backgrounds. This unified body, working together, can carry out the Great Commission. The events leading to civil unrest across the nation and other parts of the world

serve as a call for the Church to examine pastoral work in light of Scripture and purpose to be a model of God's love as commanded by Christ before His ascension to heaven (John 13:35).

This study did not seek to develop a theory or to quantify the cultural competence of ministerial leaders. Other studies have addressed cultural intelligence and methods to develop or succeed in multicultural ministry (Arthur, 2014; Branson & Martínez, 2011; Carson, 2008; Davy, 2016; Dunaetz, 2016; Lee, 2016; Murray, 2016; Plueddemann, 2012; Roszhart, 2017; Yount & Barnett, 2007). This study examined leaders' experiences in multicultural ministries and the factors that influence their opinions and interactions with culturally diverse people.

Summary of the Design

This study used a quantitative design. Data collection was done through an online survey. Web pages, church documents, and social media information were examined to substantiate the data collected. As a qualitative study, the researcher did not seek to develop a theory but to capture the preparedness of ministry leaders working towards a culturally integrated church. "A survey design provides a quantitative description of trends, attitudes, and opinions of a population, or tests for associations among variables of a population, by studying a sample of that population" (Creswell, 2018, p. 147).

CHAPTER TWO: LITERATURE REVIEW

Overview

The Church, like society, in general, continues to change as communities' cultural and ethnic makeup grow in diversity. In the Apostle Paul's words, "for there is no distinction between Jew and Greek" (Romans 10:12). Boyce (2020) stresses, "For an ecclesiology strong enough to bear the demands of the Bible and the cost of diversity, we need robust resources; in short, we need a doctrine for diversity" (p. 320).

Immigrants come to the United States from different countries for various reasons. In an environment where the issue of immigration elicits so many reactions, it is of utmost importance that outreach and discipleship ministries maintain a biblical focus. Raduano (2014) advocates for spiritual unity among believers from different cultural backgrounds. Thus, any discipleship ministry operating in a multiethnic setting must consider the learners' cultural and linguistic characteristics.

This literature review explored the theological and theoretical frameworks that may guide the establishment of outreach ministries for immigrants. The theological framework addressed man created in the image of God, the Great Commission, and the doctrine of the Church. While not exhaustive, the elements of the theological framework served to ascertain the biblical mandate to the Church, the necessity for multicultural ministries, and the mindset that ministries should adopt to create a welcoming environment for people from the diverse ethnic, cultural and linguistic backgrounds, even people that may not be authorized to be in the country.

The theoretical framework analyzes immigrants in the United States, recent immigration data, the challenges immigrants face, the treatment of immigrants following the biblical model of loving the neighbor, cultural humility, and multicultural competencies. The statistics regarding

immigration continue to change. There is a constant pattern of new entries into the United States. The Department of State and other government and private agencies collect immigration information. "Conflict over immigration and vocal attempts by national political leaders to 'reform' or 'overhaul' federal immigration laws come in and out of the national political scene and the public mind nearly every few years in the United States" (Newman, 2013, p. 374). In their research, Bazo Vienrich, and Creighton (2018) present several questions regarding immigrants:

> We are primarily interested in two general questions: (1) how do non-immigrants' racial or ethnic self-identification influence attitudes towards a closed border, and (2) to what extent are these attitudes masked? Informed by identity-based theories of racial and ethnic threat, specifically the association of Hispanic immigrants with a threat, and by Social Identity Theory (SIT) to explore group-level identity and out-group threat, this work looks at the relationship between non-immigrants' racial and ethnic characteristics and attitudes towards immigration (p. 2241).

An additional question would be, to what extent are these attitudes present in local churches in America? The treatment of immigrants has become an area of concern in many American sectors. These trends have opened the doors to efforts such as the Evangelical Immigration Table to create a website inviting people "to dive deeper into the complex topic of immigration from a Christian perspective" (www.evangelicalimmigrationtable.com, 2018). Additionally, the Southern Baptist Convention (SBC) has made two resolutions addressing the immigration situation in the United States. In 2006, the SBC called on the government to address the immigration challenges while it also took a position on how Christians should approach this challenge.

These resolutions highlight the need for the Church to be intentional in practicing loving the neighbor when it comes to the treatment of immigrants. "Let brotherly love continue. Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares"

(Hebrews13:1-2). According to Gesner (2014), "hospitality should be understood as the provision a stranger with furtherance that satisfies the basic, or, in other words, the most primitive needs, such as the necessities in food, water and shelter" (p. 18).

The study of immigration-related topics inevitably brings to light the need for leaders and service providers to build capacity around cultural intelligence. "Culture is a factor that needs to be considered when studying the effectiveness of international school leaders and their highly diverse multicultural contexts" (Keung, 2011, p. 3). This writer believes the same principle applies to local church leaders in culturally diverse communities and congregations. Stokes (2013) states, "Research in the area of cultural intelligence has shown that those high in cultural sensitivity are more effective leaders and relate well to culturally diverse populations within the workplace" (p. 10).

Any ministry involving discipleship is an educational endeavor and requires understanding how people learn. "God's most common means of leading His people is through those who teach His people" (Bredfeldt, 2006, p. 9). Bredfeldt (2006) adds:

> At the most basic core of biblical leadership is one indispensable, unchanging function of the Christian leader—the task of teaching God's Word with clarity, in its original context, and in a way that is relevant to those whose hearts are open to hearing. This is leadership in its simplest, most distilled form. The biblical leader is, first and foremost, a Bible teacher, and the people of God are a distinctive teaching-learning community where the principles of business leadership may not always apply (p. 15).

The application of this study has two areas of focus: structure and delivery. For structure, are the people and resources needed to identify and address the needs of people in place? Delivery incorporates the relational aspect of ministry. Additionally, elements related to the topic of language acquisition were addressed.

Theological Framework for the Study

The understanding of man created in the image of God provided a biblical worldview of humanity, its relationship with God, and the Christian's call and duty to treat fellow human beings with the love, dignity, and respect stated in Scripture. "Creation in God's image entails a special connection with God and an intended reflection of God." (Kilner, 2015, p. 8). Sanchez (2015) discusses how the image of God, from a redemptive point of view, gives identity and purpose to the people of God.

> The biblical concept of the image of God interpreted in its textual, redemptive-historical, and canonical contexts, reveals a common pattern for the people of God that serves as an interpretive key to understanding the identity, nature, and mission of the people of God as structured within a covenant relationship (Sanchez, 2015, p. 25)

The second area of focus in the theological framework is the fulfillment of the Great Commission (Matthew 28:19-20). The command to go to the world and make the good news of Jesus Christ known is stated in various expressions throughout the New Testament. In his Lectures to his Students, Charles Spurgeon said, "Our great object of glorifying God is to be mainly achieved by the winning of souls" (Spurgeon, 1889, p. 265). This was Jesus' charge to His followers upon His ascension. This has also been the driving power moving the Church throughout the ages.

The commission is distinctly communicated to the Church. Yet, the Church today seems disconnected from its mission, and consequently, its sense of purpose may be in jeopardy. Wheeler and Whaley (2011) present some of the misconceptions that exist today and their impact on the Church. Two misconceptions are that the Great Commission (Matthew 28:19-20) is a choice, as opposed to a command, and the second is that it competes with discipleship. "It is generally accepted in Christian circles that the believers rarely share their faith with another unsaved person" (p. 22). In this regard, Wheeler & Whaley (2011) argue that evangelism and

discipleship depend on each other. The first step in discipleship is to be reconciled to God through Jesus Christ.

Along with the command to share the gospel is the urgency to share the gospel. In 2 Corinthians 5:17-21, Paul stresses this by calling people to be reconciled to God and calling believers to carry out the ministry of reconciliation. When the believer realizes that the only hope for humanity is found only through faith in the finished work of Christ, then we begin to comprehend the urgency to share the good news. "Realizing that people stand before God as lost souls in need of redemption and salvation motivate me to urgency and compassion" (Borthwick, 2015, p.168).

Another aspect of the Great Commission is its intentionality. The passages addressing the Great Commission intentionally mention either the world or groups of culturally and ethnically diverse people. These lists included people that would be considered undesirable to Jewish believers. Acts 1:8, to be further discussed in this review, includes Samaria as one of the cities where Christ's followers were called to take the gospel. "The Great Commission necessitates exhorting every believer in the congregation to go and engage intentionally in both evangelism and discipling less mature believers among all the nations of the earth" (Gilbert, 2017, p.12).

The Church could be defined as the message and teaching of Christ in action. It is analogous to the human body in how the different functions and parts work together. "He is also head of the body, the Church; and He is the beginning, the firstborn from the dead so that He Himself will come to have first place in everything" (Colossians 1:18). Hence, the Church, as the body of Christ, is in this world to carry the message of the gospel and disciple those who come to Christ.

To fulfill the Great Commission, the Church must clearly understand its purpose and mandate in this world. The Church must also guard against the influence of the modern culture with its antagonistic view of Christ, the gospel, and the Church. Most often than not, the Church and the world are at odds. Carson (2012) states:

> Culture is not only moving away from Christianity; it is frequently openly hostile toward it. Christianity can be tolerated, provided it is entirely private: Christian belief that intrudes itself into the public square, especially if it is trying to influence public policy, is most often taken, without examination, as prima facie evidence for bigotry and intolerance (p.6).

John 3:16 contains one of the most memorized and quoted verses of Scripture. "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life" (John 3:16). A deeper examination of the expanded passage and context sheds much light on amplitude and magnitude of God's love and redemptive plan for humanity.

This section analyzes the biblical basis that sets the foundation for multicultural ministries. This writer expounded on the significance of man being created in the image of God. The study continued with an exploration of the Great Commission as its primary mission for the Christian in the world. The study also considered key passages that address the scriptural teaching regarding people from different ethnic and cultural backgrounds. Lastly, this review examined the doctrine of the Church, its purpose, its place in the world, and its connection to the preceding topics.

God, The Pursuer of Man

John 3:1 through John 5:14 illustrates the breadth and extent of God's love for humanity. Nicodemus is the first of four people that encountered Jesus. Barry et al. (2016) identify him as a man of religious influence and a member of the Sanhedrin. The second person presented in the

passage is the woman from Samaria. Beyond the antagonism between Jews and Samaritans, the passage illustrates God's love and care for the individual regardless of their shortcomings or failures. Chapter four also presents the official that came to Jesus to plead for the healing of his son. In chapter five, Jesus healed a man by the pool of Bethesda.

The individuals presented in the passage came from different backgrounds. Their experiences serve as an illustration of the love of God for the world. This passage helps the ministry leader understand the value and importance of the individual as created in the image of God. Similarly, the passage illustrates the importance of evangelism in ministry and the Church's role in carrying out the Great Commission to reach all.

Hays (2003) assert that the Gospel of John "echoes the universal aspect of the gospel message" (p. 160). Jesus' ministry, as presented in the Gospel of John, serves to establish the foundation for the purpose and mission of the Church in reaching the lost. In chapter 20, Jesus delegated the gospel's message to His disciples. "Peace be with you; as the Father has sent Me, I also send you" (John 20:21). "These words ring in our ears today as no less humbling and daunting. What does this sending entail? How can we, as simple followers of Christ, as a community of his disciples, rise to fulfill these words?" (Bevans et al., 2016, p. 9)

Thus, the Church has the divine mandate to be the witnesses of Christ's death, burial, and resurrection for the salvation of man. Salvation is freely offered to all and available to all who trust in Jesus as savior, both Jews and Gentiles. Paul expresses this "that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel" (Ephesians 3:6).

While the gospel's message continues to spread worldwide, the Church in America could reach people from different cultures and ethnicities that have immigrated to the United States.

"God would not limit His Kingdom to a people group, time, or location" (Raduano, 2014, p. 32). Raudano (2014) stresses that poverty and racism eclipsed personal evangelism. While this writer agrees that reaching people from other cultures and language backgrounds presents challenges for the Church today, caution should be exercised in ascribing sole responsibility to poverty and racism as the leading cause for reaching immigrants with the gospel.

Humans and the Image of God

Humans are God's unique creation. "God created man in His own image, in the image of God He created him; male and female He created them" (Genesis 1:27). Hays (2003) highlights that the creation of man in the image of God does not identify ethnicity or color. The only identifier used is gender. Then the creation of man in the image of God must be defined in terms beyond physical characteristics. "The image of God in humanity is critical to our understanding of what makes us human" (Erickson, 2015, Location No. 4368).

Genesis 1:26-27 (English Standard Version Bible, 2001) explains the creation of man as intentional and purposeful. Unless it is stretched beyond its historical-grammatical interpretation, the biblical text does not provide room to entertain the idea of evolution as part of the creation. "Then the LORD God formed man of dust from the ground and breathed into his nostrils the breath of life, and man became a living being" (Genesis 2:7). Thus, to understand and appreciate humanity, it is critical to know God. "To identify man without identifying God and then elaborating the meaning of "the image of God" is disastrous" (Forlines, 1975, p. 109).

It is noteworthy that when the first man and woman were created, they were not identified with any specific ethnicity. "Adam and Eve, as well as Noah, are non-ethnic and non-national. They represent all people, not some people" (Hays, 2003, p. 48). Adam and Eve are the father and mother of all human beings.

Based on the biblical text, there should be no doubt that man was created in the image of God. However, there is no agreement on its definition or impact after the fall. Erickson (2015) summarizes the views of the image of God into three categories, substantive, relational, and functional:

> Some consider the image to consist of certain characteristics within the very nature of the human, either physical or psychological/ spiritual. This view we will call the substantive view of the image. Others regard the image not as something inherently or intrinsically present in humans, but as the experiencing of a relationship between the human and God, or between two or more humans. This is the relational view. Finally, some consider the image to be not something that a human is or experiences but something that a human does. This is the functional view (p. 193).

Although the views regarding the meaning are varied, the doctrine of the image of God in man firmly establishes the value of the individual. Jesus taught this during His earthly ministry, as seen in Matthew 6:26 and other similar verses. "In view of these considerations it is especially important that the Christian doctrine of the value and worth of human life be believed, confessed, taught, and implemented" (Garrett, 2014, p. 465).

The Image of God and the Value of the Individual

The narrative in Genesis not only presets creation as a direct act of God, but it also establishes the value of the human being as a bearer of the image of God. This descriptor also solidifies the uniqueness of the human being as God's handy work standing apart from the rest of creation. Notably, the human being was not spoken into existence but was formed by God. Hamilton (2006) clarifies that the Hebrew verb used for formed is *yasar,* which means crafted. It is the same word used to describe the work of the potter.

One point of disagreement among theologians is the impact of the fall and sin on the image of God in man. Hamilton (2006) states, "There is no evidence here that sin has effaced the divine image. It is still resident in post-Flood, post-paradise man" (p. 237). Furthermore,

Erickson (2015) adds, "The image of God is universal; it is found in all humans at all times and places. Therefore, it is present in sinful human beings" (p. 195).

Our understanding of God's image in man directly impacts how we view and treat fellow human beings. "The particular position people hold about the image of God can have profound consequences for the actions they allow, prescribe, and proscribe" (Schultz, 2019, p. 5). Regarding the value of the individual in the eyes of God, Garrett (2014) expresses:

> The Christian teaching is that, in spite of their sin, human beings are valuable in the sight of God. Jesus taught that human persons are of greater value than animals, religious institutions, and even the whole material universe (Matt. 12:12; Mark 2:27–28; Matt. 16:26). The entire redemptive purpose and plan of God, including the incarnation and death-resurrection of Jesus as the Son of God, is predicated upon the veritable worthwhileness of God's redeeming human beings (p. 465).

The Epistle of James touches on the treatment of other people based on the creation of man in the image of God. Schultz's (2019) comment on James 3:9 underscores how cursing another human being is equated with cursing God since the individual is created in God's image. Schultz (2019) further states, "the image of God both give believers a paradigm to follow for moral development and a needed perspective about the value of those with whom they interact.

Kilner (2015) stresses how humanity created in the image of God means a particular connection with God. "Being in the image of God involves connection and reflection. Creation in God's image entails a special connection with God and also God's intention that people be a meaningful reflection of God, to God's glory" (Kilner, 2015, p. 250).

The concept of human dignity based on the image of God means that "all people have a sacredness to them independent of any actual attributes" (Kilner, 2015, p. 253). Thus, the doctrine of the image of God highlights the need to separate from any mindset that sets any ethnicity, culture, color, or language above any other. "Since all people are of the same blood and God's offspring by creation, there can be no superior or inferior race of people. The biblical

teaching of the solidarity of the race underscores the urgency of evangelism and prohibits all racial or national prejudice" (Ryrie, 1982, p. 33).

Implications to the Image of God

The are several implications to the creation of man in the image of God. Garrett (2014) underscores three implications. First, humans are religious beings. Garrett (2014), citing Conner (1937), states, "The human craving for an object of worship indicates that "man was made for the gospel, and the gospel was made for man" (p. 466). In Romans chapter one, Paul highlights the deterioration of humanity because of the disregard for God.

> For since the creation of the world His invisible attributes, His eternal power, and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. For since the creation of the world His invisible attributes, His eternal power, and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse (Romans 1:20-21).

The second implication is that human beings are valuable to God (Garrett, 2014). "In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins" (1 John 4:10). Despite man's persistence in departing from God and pursuing sin, God, in His love, provided the only way of salvation. John, in his first epistle, refers to Christ's redemptive work in this way, "and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world" (1 John 2:2, English Standard Version Bible, 2001). The Scripture shows how humanity, regardless of ethnicity, culture, language, or any other characteristic, is loved by God and the object of His redemptive work.

The third implication is that the humanistic and often reductionist view of humanity is incompatible with God's view. "Once human beings are seen as being "in the image of God, and after his likeness, human beings find that the various reductionist views of human life are less convincing or less satisfying" (Garrett, 2014, p. 466). Matthew 6:26 (English Standard Version

Bible, 2001) states, "Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they?". In Genesis 1, God's creation is very good. There were no flaws in God's work. Ryrie (1999) states:

> When God created man in His image and likeness, He made him, like Himself, a rational being with intelligence. To be sure, human intelligence is not the same as divine intelligence, but it is a real intelligence, not fictitious. Therefore, humans have the ability to understand the meaning of words and the logic of sentences and paragraphs. Sin has removed the guarantee that human understanding is always reliable, but it does not eradicate a human being's ability to understand (p. 29).

Upon examining the doctrine of the image of God, Erickson (2015) presents several conclusions regarding the image of God. The image of God is universal, present despite sin, equally distributed, and disconnected from any specific human activity. Thus, for the believer, all people deserve dignity and respect. Any other view of humanity would conflict with our call to love our neighbor and be witnesses for Christ. Erickson (2015) explains:

> The image is something in the very nature of humans, in the way in which they were made. It refers to something a human is rather than something a human has or does…The image refers to the elements in the human makeup that enable the fulfillment of human destiny (p. 198).

Beyond the theological implications presented by the doctrine of the image of God, there are also ethical implications that impact the treatment of people. The wrong interpretation of Scripture and the misuse of it has led to the wrong and sinful justification of slavery and the segregation of the Church. Hays (2003) illustrates this severe problem by commenting on the misinterpretation and misuse of the curse of Ham, more specifically Canaan, in the book of Genesis. Hays states:

> In the antebellum South of the United States, this text became a standard, central Scripture for the defense of slavery. Put on the defensive by the scriptural arguments of the northern abolitionists during the first half of the nineteenth century, southern writers – often clergy – appropriated this text as one of their foundational biblical arguments justifying slavery (p. 52).

As presented in this section, there is no vagueness in the biblical description of man created in the image of God. For this study, the creation of man in the image of God serves as the foundation for the rest of this work. "All people of all races are created in God's image and therefore deserve to be treated with dignity and respect" (Hays, 2003, p. 51).

In his letter to the Ephesians, Paul emphasizes how the redemptive work of Christ has brough peace to both Jews and Gentiles and has broken down the dividing wall of hostility (Ephesians 2: 14-22). Paul continues by further explaining how, in Christ, believers, regardless of cultural background or ethnicity, are one body. Consequently, our mindset should be one of learning and understanding the cultures and ethnicities represented in the community to minister to all more effectively.

The Great Commission

The Great Commission can be found in all four gospels and at the beginning of the book of Acts (Matthew 28:19-20, Mark 16:15, Luke 24:46-48, John 20:21, Acts 1:8). The rest of the New Testament Scripture presents Christ's charge to the Church put into action. Kgatle (2018) highlights the authority of Jesus in heaven and on earth, and in that authority calls His followers to make disciples through the proclamation of the gospel in every nation. In Acts 5:28, the apostles were arrested and jailed for preaching the gospel. "We gave you strict orders not to continue teaching in this name, and yet, you have filled Jerusalem with your teaching and intend to bring this man's blood upon us" (Acts 5:28).

The Path to the Great Commission

This concept of reaching the world can also be traced throughout the Old Testament. Since the beginning of creation, God has revealed Himself as a relational God. "Man and woman were to enjoy fellowship with God and walk in relational innocence with other humans"

(Raduano, 2014, p. 12). With the entrance of sin into the world, the possibility of a relationship became impossible without God's graceful and loving intervention.

Despite the curse and separation caused by sin, God's promise of restoration paved the path to redemption. When God called Abraham in Genesis 12, part of the promise was to make him a blessing. "And in you all the families of the earth will be blessed" (Genesis 12:3). The apostle Paul, commenting on this promise, states, "And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, 'In you shall all the nations be blessed'" (Galatians 3:8). "God's promise to bless all of the nations and families of the earth holds great significance. Those who had gone their own way and forgotten the ways of God were still part of God's plan" (Raduano, 2014, p.16).

King David recognized the place of Israel as God's witness to the world. "For this I will praise you, O LORD, among the nations, and sing to your name (Psalm 18:49)". In the prophecy of Isaiah, the reader will find God's redemptive plan through Jesus the Messiah. "I am the LORD; I have called you in righteousness; I will take you by the hand and keep you; I will give you as a covenant for the people, a light for the nations" (Isaiah 42:6). "All this underlines the important point that the Servant is given by God to the people of the earth" (Oswalt, 1998, p. 102). The prophet voices God's invitation, "Turn to Me and be saved, all the ends of the earth; For I am God, and there is no other" (Isaiah 45:22).

The promise of a redeemer is fulfilled in the incarnation and birth of Jesus. When the angel heralded the birth of Jesus to the shepherds, He was announced as the Savior, Christ the Lord (Luke 2:11). Garland (2011) stresses that Jesus was not a deliverer like the judges in the Old Testament, but He is the Savior. Garland (2011) further states, "Luke's description of the

birth of Jesus in the time of the Pax Augusta challenges imperial propaganda and proclaims that Jesus is the real Savior, the real Lord, and the real bearer of peace for the whole world" (p.121).

Upon His presentation in the temple, Simeon said of Jesus, "For my eyes have seen your salvation that you have prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to your people Israel." (Luke 2: 30-32). Simeon's witness identifies Jesus as God's instrument of Salvation and the reach beyond Israel to include the world. "Through Jesus, God will bring salvation. Under the impulse of the Holy Spirit, Simeon sees salvation extending beyond the nation of Israel to include Gentiles" (Garland, 2011, p. 133).

The Old Testament presented the promise and anticipation of the Messiah. The gospels present the life, death, burial, and resurrection of the Messiah and God's gracious gift of salvation to all that believe. The gospel also presents the Great Commission as an imperative for the Church. Beyond the gospel accounts, the New Testament presents the Great Commission in action.

The Imperative of the Great Commission

Lawless and Greenway (2010) express concerns with many Americans and people around the world who do not know Christ and the need for a resurgence of the Great Commission. "Any genuine Great Commission Resurgence will occur only when God's people— his church, gathered in local congregations— admit our apathy, confess our sin, turn to him in brokenness, preach the Word in gratitude and obedience, invest personally in the lives of new believers, and give glory to God alone" (Lawless & Greenway, 2010, p. 13).

Matthew 28:19-20 is the passage commonly known as the Great Commission, but this imperative is not presented in isolation by the gospel writer. Each of the four gospels and the book of Acts has a reference to the mission of the Church; making disciples (Matthew 28:19-20),

preaching the gospel (Mark 16:15), proclaiming repentance and forgiveness (Luke 24:47), being sent (John 20:21), being witnesses (Acts 1:8). The question that arises from this imperative is, do we understand what the Great Commission is?

Gilbert (2017) highlights that "the heart of the Great Commission, namely the imperative to make disciples, likewise evinces several differing conceptualizations by preachers" (p. 7). He also recognizes that theological liberalism has developed its interpretation of how the Great Commission should be applied distant from evangelism or discipling. Thus, the correct interpretation of the Great Commission requires a proper understanding of its meaning and application in ministry.

To properly understand Matthew's statement, the reader must begin with verse 18 in the passage. The Great Commission can only be properly carried out when one is under the authority of Jesus Christ. Only then can the believer go to the world and make disciples. France (2007) states, "The risen Jesus, vindicated over those who tried to destroy him, is now established as the universal sovereign, and his realm embraces not only the whole earth which was to be the dominion of the 'one like a son of man' in Daniel's vision but heaven as well" (p. 1042).

> And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed (Daniel 7:14).

The Great Commission is the imperative to make disciples and how it is to be carried out. Making disciples cannot be separated from the presentation of the gospel. Mark's mission statement specifically addresses preaching the gospel and Luke emphasizes the proclamation of repentance and forgiveness of sin. Paul echoes the importance of the gospel when he describes it as the "power of God for salvation" (Romans 1:16).

Jesus told His disciples that this commission was to extend to every nation. "The commission is of course to go far beyond Israel, but that does not require that Israel be excluded" (France, 2007, p. 1043). Luke's presentation of the commission sets Jerusalem as the starting point for the witness that is to extend to the ends of the earth (Acts 1:8).

France (2007) explains that the mandate to make disciples is followed by two participles indicating the process. The first participle is baptizing, which denotes the initiation or identification as a believer and follower of Christ. The second is teaching which is the continuous process of growing and maturing. Regarding this order, France (2007) adds:

> The order in which these two participles occur differs from what has become common practice in subsequent Christian history, in that baptism is, in many Christian circles, administered only after a period of "teaching," to those who have already learned. It can become in such circles more a graduation ceremony than an initiation. If the order of Matthew's participles is meant to be noticed he is here presenting a different model, whereby baptism is the point of enrolment into a process of learning, which is never complete; the Christian community is a school of learners at various stages of development rather than divided into the baptized (who have "arrived") and those who are "not yet ready" (p. 1044).

The Apostle Paul reminds Timothy that God desires all men to be saved. "This is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth" (1 Timothy 2:3-4). This conviction, which moved Paul to spread the gospel wherever he went, is also reflected in his letter to the Romans. "How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher?" (Romans 10:14).

The Great Commission is the Church's call to spread the gospel's good news to the world. As the Church carries out the Great Commission, the Lord adds to the Church those being saved (Acts 2:47). The Church, to be further discussed in the next section, was never intended to be an ethnically homogeneous group but a gathering of believers in Jesus Christ from different

cultural, ethnic, and linguistic backgrounds. Paul shares this vision with the Galatian believers. "There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus" (Galatians 3:28).

The Doctrine of the Church

Our view of man created in the image of God and our imperative of reaching the world with the gospel directly correlate with the Church. To recognize this correlation, it is critical to have a clear understanding of the Church's mission. How will those who are part of the Church fulfill its purpose in the world?

What is the Church?

According to Erickson (2015), the Greek word for church is *ekklēsia*. The basic meaning of this word is assembly. Its literal meaning is believed to "called out". McCune (2010) provides the following explanation of the Church:

> Scripture teaches that the local church is the "pillar and support of the truth" (1 Tim 3:15) and is the only God-appointed institution authorized to carry out His program of witness and service on earth during the present age. Soulwinning, revival efforts and missionary endeavors are ultimately to be under the direction and supervision of the local assembly (p. 195).

McCune (2010) further clarified that the Church should not be considered a building, a denomination, or a religious organization. In the New Testament, the Church met in people's homes. Likewise, there is no mention of any denominations in Scripture. Geisler (2005) differentiates between the universal, invisible, and the local, visible church. "The invisible church is made up of believers already in heaven; the visible church is comprised of those yet on earth" (Geisler, 2005, p. 18).

The Church did not come into existence by accident or as a secondary plan of God. The Church was founded by Jesus Christ to be His body, sent out to the world with the good news of the gospel (Matthew 16:18; 1 Timothy 3:15). Carson (1987) explains:

> The Biblical doctrine of the Church is directly related to God's revelation of himself. As we trace the history of redemption recorded in the Word of God, we find that the Church comes into view as the people of God, the disciples of Christ, and the fellowship of the Holy Spirit (p. 15).

The Mission of the Church

The Church, as established by Jesus Christ, has a purpose. Carson (1987) identifies the threefold calling of the Church, service/worship to God, edifying its members, and being a witness to the world. From Peter's confession and Jesus' response, we learn that the foundation and guiding truth of the Church is the person and redemptive work of Jesus Christ. In his letter to the Ephesians, Paul explains how we are brought near Christ by His blood (2:13), obtain the peace of God (2:14), and are reconciled to God in one body, the Church (2:16).

Writing to the believers that had been scattered, Peter reminds them of their identity and their calling as part of the Body of Christ. "But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light" (1 Peter 2:9). Garrett (2014) explains:

> These closely related usages focus on Christians as being collectively light. Jesus' disciples as citizens of the kingdom of God are to shine as a light placed on a lampstand so that because of their good works other human beings may glorify God the Father (p. 511).

In His message to the disciples, as Jesus prepares to ascend to heaven, He leaves with a promise, a mission, and a hope. Echoing his message to them in the Gospel of John, Jesus promises the coming of the Holy Spirit to indwell and empower His people, His church (John 14:16-17, 16:7-14, Acts 1:4-11). Regarding the Church, Carson (1987) writes:

The gospel call is a call to worship, to turn from sin and call upon the name of the Lord. It is no accident that the New Testament church is formed by the coming of God the Spirit in the midst of an assembly gathered in praise. The Church in any city is composed of those who 'call upon the name of the Lord' in that place (p. 20).

To carry out its mission, the Church must depend fully on the guidance and power of the Holy Spirit. This is evident in Acts 4:33, where Luke explains how, in the power of the Holy Spirit, the apostles were able to carry out their ministry and calling. Bruce (2009) adds:

When the Holy Spirit came upon them, Jesus assured them, they would be vested with heavenly power—that power by which, in the event, their mighty works were accomplished and their preaching made effective. As Jesus had been anointed at his baptism with the Holy Spirit and power, so his followers were now to be similarly anointed and enabled to carry on his work (p. 50).

The Outreach of the Church

At the arrival of the Holy Spirit, those who witnessed the event, were people from different regions that spoke other languages. Likewise, the call to share the gospel extended to the whole world. It is worth noticing the mention of Samaria and the ends of the earth as part of the Church's reach in Acts 1:8. Typically, this verse is limited to geographical references and is used to indicate distance. However, understanding the Jewish background of the early church, Samaria, more specifically, Samaritans and people from other regions of the world, were considered undesirable people. Schnabel (2012) explains:

Samaria, the region between Judea and Galilee, is the region where descendants of the original Israelite tribes of the north lived, who rejected the Jerusalem-centered history of salvation 53 (see further on 8:5), and with whom the Judeans were "connected" through a long history of hostility. The "map" of v. 8 thus provides both geographical location and a description of "witnessing space" that breaches "the ethnic divides that defined Israel-space (p. 74).

From the book of Acts, we learn that the early church did not start moving out of Jerusalem until persecution forced believers to move to other areas beyond Israel. After

Cornelius's conversion and Paul's ministry, the Jewish believers recognized the gospel to be offered to all. "When they heard these things they fell silent. And they glorified God, saying, 'Then to the Gentiles also God has granted repentance that leads to life'" (Acts 11:18).

In Romans, Paul stresses the openness of the gospel to all, without distinction of ethnicity. "For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him" (Romans10:12). Regarding this test, Moo (2018) explains, "As there is 'no distinction' between the two groups of people in sin and judgment, so there is 'no distinction' between them as far as the Lord who rules over them or in the grace that the Lord offers to them." (p. 677).

Immigration is a continuous occurrence in America. This presents the Church in America with the opportunity to follow the example of the early church, reaching people from different regions and languages. Althouse (2021) explains that since migrants remain in contact with family and friends, as they become followers of Christ, they will also spread the message of the gospel beyond.

In the study of the doctrine of the Church, the Church's identity and the Church's purpose are intrinsically weaved together. In the gospel of Matthew, Jesus spoke of His church built upon the truth of who he was, which was also connected to His redemptive work. Before His ascension, Jesus charged the Church to be the witnesses of who He is and what He has done. If the Church pursues any purpose other than what has been entrusted, it loses its identity and purpose, thus becoming ineffective.

Therefore, the believer needs to understand his role in the Church. Erickson (2015) provides three descriptors for the Church: the people of God, the Body of Christ, and the temple

of the Holy Spirit. Give the unique position of the Church. Erickson (2015) lists several

implications:

1. The Church is not to be conceived of primarily as a sociological phenomenon, but as a divinely established institution. Accordingly, its essence is to be determined not from an analysis of its activity, but from Scripture.

2. The Church exists because of its relationship to the Triune God. It exists to carry out its Lord's will by the power of the Holy Spirit.

3. The Church is the continuation of the Lord's presence and ministry in the world.

4. The Church is to be a fellowship of regenerated believers who display the spiritual qualities of their Lord. Purity and devotion are to be emphasized.

5. While the Church is a divine creation, it is made up of imperfect human beings. It will not reach perfect sanctification or glorification until its Lord's return.

The previous section differentiated between the universal church and the local church.

Perhaps caution should be exercised to avoid creating two separate bodies. When Jesus spoke of

building His church, he used the singular. All believers in Jesus Christ are part of the Church.

Local churches are not a separate body but a local assembly of the Lord's church. These

assemblies should be made up of all groups committed to making disciples and building up the

Body of Christ.

Three main topics have been discussed in this theological framework. First, human

beings are created in the image and likeness of God and deserving of dignity and respect. This

truth emphasizes the love of God towards humanity and His desire for all to be saved. Second,

the Great Commission is the charge given to believers in Christ to continue the spread of the

Gospel to all nations. The Great Commission is intentional in being inclusive of Jews and

Gentiles. Lastly, the Church is the Body of Christ, called to continue the work of Christ on earth

and is to be made up of Jews and Gentile followers of Christ. This theological framework, the

image of God, the Great Commission, and the church helped develop a theoretical framework from a biblical perspective.

Theoretical Framework for the Study

Carson (2008) explains that the study of culture involves the study of patterns of behavior distinctive in human groups. Culture involves symbols, traditions, and values. Three theoretical concepts were presented, cultural humility, cultural intelligence, and cultural responsiveness.

Cultural Humility

Cultural humility is mostly used in therapy and medical scenarios (Hook et al., 2013; Steefel, 2018; Watkins et al., 2019; Yeager & Bauer-Wu, 2013). According to Danso (2018), the concept of cultural humility was developed in the 1990s to train people in the medical field to develop culturally appropriate care. "Self-reflection enables cross-cultural workers to assess the impact of the environments, circumstances, and events they encounter to integrate them in some way, and to develop effective interventions" (Danso, 2018, p. 422).

Gallardo (2014), citing Tervalon & Murray-Garcia (1998), defines cultural humility as "a lifelong process of self-reflection, self-critique, continual assessment of power imbalances, and the development of mutually respectful relationships and partnerships" (p. 2). Coventry (2013) refers to the ability to work effectively in a culturally diverse environment. Thus, the concept of cultural humility is an adequate fit in the field of ministry. Weeks (2020) explains:

> Cultural Humility consists of intrapersonal and interpersonal awareness. Intrapersonal awareness comprises a recognition of the limits of one's own cultural worldview and limited ability to understand the cultural background and experiences of others, while interpersonal awareness involves a stance that is other-oriented toward, or open to, the other's cultural background and worldview (p. 5).

Ministries and their leaders need to exercise cultural humility if they are to reach people from other ethnic or cultural backgrounds. The practice of cultural humility would require the

disposition to value diversity. "Working in a global community means that leaders must learn to overcome cultural differences" (Moua, 2010). Hook et al. (2013) identify three components of cultural humility and multicultural competencies, "attitudes/beliefs, knowledge, and skills" (p. 353)

The absence of cultural humility can have long-lasting adverse effects in a ministry trying to reach culturally diverse people. Coventry (2013) underlines, "Because of a lack of cultural intelligence, efforts at working together as equals while collaborating together in the *missio Dei* have sometimes fallen short, backfired, failed, or caused more harm than good" (p. 1). Consequently, avoiding a one-strategy approach to multicultural ministry efforts is critical.

Davis et al. (2017) state how cultural humility is instrumental in the field of psychology and other professions in the field of social sciences. Davis et al. (2017) explain:

> First, therapists were encouraged to develop self-awareness of their own cultural background and experiences and gain a better understanding of how these identities affected others. Second, therapists were encouraged to develop knowledge for working with various cultural groups. Third, therapists were encouraged to develop specific skills for working with culturally diverse clients (p. 6).

Cultural Intelligence

Another concept closely related to cultural humility is cultural intelligence (CQ). "Culture is multilayered. Understanding the many layers attempt to get at the deeper meanings of beliefs and values that help people to understand and relate to those who are different" (Brown, 2015, p. 24). Brown (2015) emphasizes that cultural intelligence can be developed and employed in various situations.

Thomas & Inkson (2017) identify three parts of cultural intelligence. The first is knowledge of the concept of culture. The second part is mindfulness or attentiveness to the situations encountered. The third part is the skill of becoming competent in dealing with a

different situations. "Cultural intelligence is not difficult to understand, but it is hard to learn and to put into practice on an ongoing basis" (Thomas & Inkson, 2017, p. 16).

In ministerial work, cultural humility requires the minister, whether in a pastoral or educational role, to have a clear understanding of the cultures represented. Livermore (2013) highlights that as cultural differences abound, so do the opportunities to interact with different cultures. "Christianity is not held captive by a particular culture" (Livermore, 2013, p. 25). The focus of the Church is not on any culture but on the Kingdom of God.

Haygood (2016) stresses the need for continuous training around cultural intelligence to strengthen missionary efforts. This resonated with Paul's mindset when ministering to people from various backgrounds. "I have become all things to all men, so that I may by all means save some" (1 Corinthians 9:22).

The passage reflects Paul's recognition of the conflict at the Corinthian church. As a leader, he recognized the differences among the different cultures represented in the Church. Likewise, ministry leaders must acknowledge and understand the cultures represented in their congregations and communities and strive to bring unity among all.

Cultural intelligence development requires being purposeful, free from bias, and committed to developing a rich understanding of other cultures. Livermore (2013) calls for the integration of sound cultural intelligence training, purposeful interaction with locals on the field, and meaningful debriefing opportunities. "The purpose of enhancing our cultural intelligence is to become better at loving God and loving others" (Livermore, 2013, p. 114). One of the characteristics of Paul's ministry is his purposeful effort to exercise cultural intelligence.

Bias presents itself in many ways. Regardless of its form, bias has a lasting and destructive effect on any effort seeking to reach people from other cultures. Ethnocentrism can

be identified as a form of bias. The early church was familiar with this behavior, and it caused much division among Christians from Jewish and Gentile backgrounds. Haygood (2016) found that a well-developed and implemented cultural training program is instrumental in decreasing cultural bias.

Lastly, any ministry to reach people from other cultures must be built on a commitment to know the cultures being ministered intimately. Paul told Timothy to diligently seek to be found as an effective minister (2 Timothy 2:15). "This capability to know, understand, and adjust one's thinking and behavior accordingly is necessary for a variety of culturally diverse settings" (Haygood, 2016, p. 29).

Cultural Responsiveness

Cultural responsiveness is a common term used in the educational environment. According to Davy (2016), cultural responsiveness seeks to create an inclusive environment for individuals from ethnically, culturally, and linguistically diverse backgrounds. Davy (2016) further expands that for the educational leader, cultural responsiveness is characterized by high expectations for students, exhibiting an ethic of care, promoting inclusive practices, and organizational structures that connect the school community.

Cultural responsiveness recognizes and values the assets immigrants bring from their culture. "It is vital that the teachers are amenable to the cultural needs of the students" (Alexander Mitchell, 2015, p. 41). Alexander Mitchell (2015) further emphasizes the need for educators to be intentional in building capacity and practicing cultural responsiveness.

Cultural responsiveness leadership requires identifying strategies, barriers, supports, and their impact (Davy, 2016). Davy (2016) identifies six strategies to implement in a school setting. These strategies can also be applied in a church environment.

The first dimension of the framework deals with a variety of interrelated strategies school leaders use to enact a culturally responsive approach to leadership such as creating a welcoming school environment, bridging the gap between the home and school through relationship building, advocating for the community, fostering cultural responsiveness school-wide, and promoting culturally responsive pedagogy (Davy, 2016, p. 9).

Davy (2016) presents five barriers that must be faced and overcome. The first barrier is bias, and beliefs held by educators and administrators. Another barrier is that the curriculum being used may not relate to the students. The lack of knowledge and skills will hinder the educator from engaging in culturally responsive practices. The last barrier is a lack of motivation.

Supports are essential for the successful implementation of culturally responsive practices. Davy (2016) identifies cross-cultural conversations and mediation as necessary for these efforts. Another important support is the opportunities for professional development in cultural responsiveness. "Staff development courses for educators that promote cultural responsiveness and cultural competence would make it easier for principals to have frank and open conversations with staff about the need to be culturally responsive to the students and families they serve" (Davy, 2016, p.10).

The impact of the strategies and support will depend on how receptive people will be to recognizing the challenges and barriers. Another factor of the effects will be a willingness to address the obstacles so allow for increased interactions and conversations. The leader must ensure the structures are in place to commit to culturally responsive practices. "Cultural responsiveness is a personal journey of growth and development individuals embark on that enables them to respond to the difference in order to facilitate change" (Davy, 2016, p. 32).

The focus for cultural responsiveness is on meeting the needs of all students from diverse backgrounds. Once students are connected and feel empowered to learn they are capable of so many things. Cultural responsiveness can be an idea used to help teachers learn to

meet the needs of the current day students, in spite the cultural and linguistic backgrounds of their leaders and teachers (Gaymon, 2017, p.36)

In their article about the Multicultural Efficacy Scale, Guyton and Wesche (2005) refer to four dimensions of multicultural teacher education outlined by Bennett et al. (1990). The four dimensions, knowledge, understanding, attitude, and skill, align with the three cultural concepts of humility, intelligence, and responsiveness. Guyton and Wesche (2005) explain:

> Knowledge is having a consciousness of the history, culture, and values of major ethnic groups, as well as acquiring and articulating a theory of cultural pluralism. Understanding includes having cross-cultural interactions and immersion experiences in which to apply cultural theory. Attitude involves an awareness and reduction of one's own prejudices and misconceptions about race. Skill includes planning and implementation of effective multicultural teaching practices (p. 22).

Understanding Immigrants

The topic of immigration has become a controversial and divisive subject in the present time. There are numerous voices from proponents of the tolerant and humane treatment of immigrants, especially those undocumented. Likewise, the voices calling for a strict zero-tolerance approach are equally numerous. "Resolving tensions around the treatment of immigrants can create both ethical and legal quandaries that influence the contexts of reception for immigrants, especially if the host country decides the immigrants are unwanted or unexpected" (Crawford, 2017, p. 148).

Immigrants are a broad term referring to people moving from one foreign nation to another. For this study, immigrants refer to people from other nations coming to the United States. These immigrants may enter the country without documentation, may come as a result of being granted a visa, or may be a refugee seeking asylum. Regardless of the reason for entering the country, the Church has a calling and duty to minister to the people in their community by sharing the gospel as well as equipping and disciple them.

Notwithstanding the growing number of immigrants, ministering to these groups appears to be limited. Barron (2016), citing Emerson and Woo (2006), argues that evangelical churches remain segregated. "Evangelical congregations struggle in varying degrees with this discrepancy, but most are keenly aware of the issue (Barron, 2016, p. 27).

When considering the topic of immigrants, it is essential to look beyond the country they come from and consider their culture, language, history, and even the traumas they may have experienced. Lam (1998), in his dissertation A strategy for understanding and ministering to troubled Vietnamese families in the United States, skillfully describes the challenges faced by Vietnamese immigrants, including himself, as they fled communism and persecution in their home country. "The basic difference is between emphasis on personal freedom in the American culture and the strict authority structure in the traditional Vietnamese culture. This basic difference is amplified by other important differences including language, education, lifestyle, and belief" (Lam, 1998, p. 58)

When immigrants come to the United States, most of what they encounter is new and different. They are coming into a new culture, perhaps a new language, and a different legal system. Lam (1998) comments, "Everything was so strange to the newcomers who had left their homeland, a very poor country, and resettled in the United States, the most powerful and civilized country in the world" (p. 58).

It is also necessary to face the attitudes, concerns, and misconceptions people may have towards immigrants. Newman (2013) stresses that, historically, prejudices and hostilities have been exhibited towards immigrants. One of the contributing factors to the negative sentiments towards immigrants identified by Newman (2013) is the fear of losing the American identity.

The same tensions seen in the community are also experienced in the Church. Regarding these tensions, Herzog and Vaidyanathan (2015) write, "We think the result is that religious congregations have a dueling tension to unit culturally divided worshipers or further exacerbate those divisions, or perhaps do both simultaneously in different ways" (p. 508). Thus, understanding our immigrant communities requires we also understand our own perceptions and prejudices.

One way churches attempt to reach immigrants, particularly non-English speakers, is by establishing ethnic, foreign language churches. These congregations may be a ministry of an established church or an autonomous congregation. Regarding this trend, Raduano (2014) explains:

> Often, these language-based churches arose among pockets of immigrants who lived together in ethnic communities in large towns and cities. Church developed into a place of safety where immigrants enjoyed reinforcement of their native cultural worldviews amidst the unknowns of their new cultural surroundings. (p. 60).

Immigrant Demographic Data

The decisions on the admittance of immigrants to the United States are governed by the 1965 Immigration and Nationality Act, also known as the Hart-Celler Law (migratorypolicy.org, 2015). Before this, entrance to the United States was controlled by the national -origins quota that had been in place since the 1920s. The Hart-Celler Law enacted a "preference system based on immigrants' family relationships with U.S. citizens or legal permanent residents and, to a lesser degree, their skills" (migratorypolicy.org, 2015).

Immigrant Trends in the United States

The Migration Policy Institute (MPI) provides research, statistics, and information seeking to improve immigration and integration policies. According to the Migration Policy

Institute, in 2017, 13% (44,525,855) of the population was identified as foreign-born. This number represented over double the immigrant population in 1990.

The term "foreign-born" refers to people residing in the United States at the time of the population survey who were not U.S. citizens at birth. "The foreign-born population includes naturalized U.S. citizens, lawful permanent immigrants (or green-card holders), refugees and asylees, certain legal nonimmigrants (including those on student, work, or some other temporary visas), and persons residing in the country without authorization" (migratorypolicy.org, 2019).

MPI reports that Mexicans make up 24 percent of the immigrant population in the United States. They are followed by China and India, accounting for six percent of the foreign-born population. Other top countries are the Philippines, El Salvador, Vietnam, Cuba, Dominican Republic, Guatemala, and Korea. These countries made up 57 percent of the immigrants in the United States in 2019 (migratorypolicy.org, 2022).

The global geopolitical situation has influenced immigration trends to the United States. MPI reports that the number of Mexican immigrants has declined. Still, there has been an increase in the number of immigrants coming from the Dominican Republic, the Philippines, Cuba, Venezuela, Guatemala, and El Salvador. Additionally, there has been an increase in the number of immigrants coming from Afghanistan, Nepal, Myanmar, and Nigeria. Some of these would be immigrants that have come to the United States as refugees.

With the influx of immigrants also comes linguistic diversity. Twenty-two percent of US residents, five years and older, report speaking a language other than English. Aside from English, Spanish is the most spoken language in the US. The other top four languages are Chinese, Tagalog, Vietnamese, and Arabic (migratorypolicy.org, 2022).

Immigrant Trends in Tennessee and Nashville

In Tennessee, MPI reports indicate that 5.5 percent, or 373,472 individuals, are foreign-born. MPI also estimates there are 128,000 unauthorized immigrants. There are also 7,380 individuals under DACA (migratorypolicy.org, 2022).

In the city of Nashville, MPI reports that 13.2 percent, or 89,628 individuals, are foreign-born. The estimate of unauthorized immigrants in Nashville is 33,000. There is no Nashville-specific data regarding DACA.

Refugee Trends in the United States

Refugees and asylees are a subgroup within the immigrant category. According to the Department of Homeland Security (DHS), a refugee is "a person outside his or her country of nationality who is unable or unwilling to return to his or her country of nationality because of persecution or a well-founded fear of persecution on account of race, religion, nationality, membership in a particular social group, or political opinion" (dhs.gov, 2019). The asylee is identified as a "person who meets the definition of refugee and is already present in the United States or is seeking admission at a port of entry" (dhs.gov, 2019).

The president sets the number of refugee admissions in consultation with congress (migratorypolicy.org, 2022). In 2018 the number of refugees granted admission to the United States was 22,405. Both the number of entries as well as the ceiling has been reduced since 2016. MPI (migratorypolicy.org, 2022) reports that the number of refugees admitted into the country was reduced from 30,000 in 2019 to 18,000 in 2020 and 15,000 in 2021. At the end of the Trump presidency, the Biden administration increased the ceiling to 62,500 in 2021 and 125,000 in 2022.

COVID-19 had a negative impact on the number of resettlements for 2021. The total number of admissions was only 11,411. By February 2022, the number of refugees arriving was

6,500 out of the 125,000 cap. Table two lists the top ten countries of refugee admissions for 2021.

Table 2

Top Ten Countries of Refugee Admissions by Nationality, FY 2021

Country	Refugee Admissions
Democratic Republic of Congo	4,891
Syria	1,246
Afghanistan	872
Ukraine	803
Myanmar (Burma)	772
Sudan	513
Iraq	497
El Salvador	200
Eritrea	184
Iran	184
Total	11,411

MPI reports that the languages represented by the refugees entering the United States vary from the immigrants' list. These languages include Ukrainian, Russian, Arabic, and Kiswahili as the top four languages. The other languages are Spanish, Kinyarwanda, Sgaw Karen, Kibembe, Tigrinya, and Dari. In addition to the countries listed under refugee admissions, MPI reports a growing number of people from Venezuela and Guatemala that have crossed into the United States and have applied for asylum. Unless asylum is granted, people from these countries are counted as unauthorized Immigrants.

Unauthorized Immigrants Trend in the United States

The immigrants receiving greater attention are those who have entered the country without authorization. DHS and MPI have concurring data estimating the number of unauthorized immigrants in the United States to be 11 million. MPI reports that two-thirds of the unauthorized immigrants come from Mexico and Central America. Other regions include Asia, South America, Europe, Canada, Oceania, the Caribbean, and Africa. The top five countries are

Mexico, El Salvador, Guatemala, India, and Honduras. MPI noted that 3.5 million the unauthorized immigrants have children that are US citizens (migratorypolicy.org, 2022).

Another subgroup within the unauthorized population is those eligible for Deferred Action for Childhood Arrivals (DACA). MPI estimates that 1.5 million people may be eligible for DACA. Currently, there are 611,470 individuals with active DACA status (migratorypolicy.org, 2022). These immigrants have spent most of their lives in the United States. For many, American culture is their primary culture, and English is their first language.

A subgroup worth noting is unaccompanied children. MPI (migratorypolicy.org, 2022) indicates that the Customs Border Patrol (CBP) reported encounters with 147,000 unaccompanied children across the Southwest border. This is a sixfold increase from 2020 (migratorypolicy.org, 2022).

Whether legal or unauthorized, immigration impacts every state in the nation. "The United States has more immigrants than any other nation in the world" (Pew Research Center, www.pewresearch.org, 2020). While two-thirds of American believe immigrants strengthen the country, Americans remain divided regarding the future levels of immigrants (www.pewresearch. org, 2020).

Immigrant Challenges

The migration practice takes us back to Genesis and the beginning of humanity. God told Abraham to leave his family and embark on a journey to a land he did not know. "Now the LORD said to Abram, "Go forth from your country, and from your relatives and from your father's house to the land which I will show you" (Genesis 12:1). His descendants, Israel, migrated to Egypt in search of relief from the famine that was devastating the region. They

became enslaved until God used Moses to liberate them from Egyptian bondage (Exodus 3:7-10).

Like the children of Israel, immigrants today seek a better life for their families. How they are perceived or treated will greatly influence their role in society. Crawford (2017) comments, "Resolving tensions around the treatment of immigrants can create both ethical and legal quandaries that influence the contexts of reception for immigrants, especially if the host country decides the immigrants are unwanted or unexpected" (p.148). Regardless of status, immigrants face challenges impacting livelihood, relationships, and their families. As Hays (2003), quoted earlier, states, "All people of all races are created in God's image and therefore deserve to be treated with dignity and respect" (p. 51).

Trauma

Migration can be a traumatic experience. From the example of Israel, as they left Egypt and were faced with the challenges of their journey, some wanted to turn back and return to slavery (Exodus 14:11-12). Migration can bring traumatic stress disorder caused by the experiences lived and the uncertainties being faced. "Commonly mentioned causes are escape from crisis areas, physical and sexual violence, torture, loss of family members and persecution" (Ocak, 2015, p.3).

Khan (2019) identifies isolation, loneliness, poor working conditions, limited or no access to health care, separation from family, and discrimination as the main causes of trauma for immigrants. Additionally, unauthorized immigrants constantly fear being detained, separated from their families, and deported. These factors play a vital role in the level of trust and willingness to voice their concerns even when victimized.

School-age immigrants are no less impacted by trauma and require socio-emotional support to ensure their academic success. "Children, unaccompanied and in family units, seeking safe haven in the United States often experience traumatic events in their countries of origin, during the journeys to the United States, and throughout the difficult process of resettlement" (Linton et al., 2017, p. 2). The use of trauma-informed practices and professional development to build educator capacity has been made available to equip educators teaching immigrant children.

The field of trauma-informed practices has usually been linked to mental health and education. However, ministerial leaders will benefit from learning and implementing trauma-informed practices. Focht (2020) uses the story of Joseph in Genesis as a model for pastors to use when ministering to people that have experienced trauma. "The Joseph story, when read from a trauma-informed perspective, can be significant for those who have experienced familial trauma" (Focht, 2020, p. 211).

Language

Arriving in a new environment, a new culture, and limited proficiency in the language of the receiving country presents an excellent challenge for immigrants. "While learning a new language as an adult is hard work, it is even harder for immigrants because their living foundation (before immigration) was rooted and formed in non-English speaking environments" (Kim, 2021, p. 18). Acquiring language proficiency is considered as a factor in the integration of immigrants to their new home country.

Yet, many immigrants, mainly adults, struggle to acquire the proficiency to integrate properly (Isphording, 2015). The challenge in acquiring English language proficiency for adult immigrants lies in the lack of time or opportunity for formal language classes. Isphording (2015) explains:

> Immigrants do not necessarily learn the host country language in an organized institutional setting, such as in language classes. Most immigrants acquire the host country language through daily exposure and through involvement in day to day activities (learning by doing) (p. 5).

Language acquisition is part of their educational career for the school-age immigrant. At the federal level, under the Every Student Succeeds Act (ESSA), "the U.S. Department of Education's Office of English Language Acquisition (OELA) provides national leadership to help ensure that English Learners and immigrant students attain English proficiency and achieve academic success" (https://www2.ed.gov/about/offices/list/oela/index.html). Title III of ESSA allocates funding to states to be distributed to districts based on the English learner counts. Funds are to be used to supplement the language acquisition of students. Likewise, state and local education agencies implement laws, rules and policies that guide the services provided for students identified as English learners.

Culture

Immigrants face the challenge of mastering a new language. In addition to the language challenge, acculturation can be stressful for many immigrants. Bornstein (2017) explains acculturation as changes in social processes resulting from contact between culturally diverse people. "Immigrants face multiple challenges in acculturating within a dominant or existing society, retaining, or surrendering beliefs and behaviors from their culture of origin while eschewing or adopting those from their culture of destination (Bornstein, 2017, p. 4).

Understanding the challenges of acculturation and how to address those challenges will have an impact on the perception immigrants have about the host culture. Bertram, Poulakis, Elsasser, and Kumar (2014), quoting (Berry, 2003), state, "When difficulties exist regarding the social, psychological, and behavioral changes that occur during acculturation, acculturative stress can occur" (p. 108). In addressing these challenges among school-age children, Strekalova-

Hughes (2017) comments, "Children who are refugees and other students who are culturally diverse can benefit from culturally responsive teaching that depends on their teachers' intercultural sensitivity" (p. 561).

It could be argued that the current rhetoric and actions regarding immigrants and immigration are causes of acculturative stress. Immigrants come to the United States in search of a better life, yet, in some cases, find themselves marginalized by the society they consider safe for their families and themselves. The Church and other Christian ministries are in the middle of this delicate position debating to find harmony or balance between the socio-political influences, their ideologies, and the teaching of Scripture. "Church leaders can foster continual experiments in areas of difference, helping the Church discern its own unique ways of unity and diversity" (Branson & Martínez, 2011, p. 113).

Second and Third Generation Immigrants

It is important to understand the second and third generation immigrants within the immigrant population. These are predominantly US-born children of immigrants that have grown in in the US, speak English as the primary language, and have a closer identity with the American culture than their parents' culture. A study conducted by Duncan & Trejo (2018) they found "that about 30 percent of third-generation Mexican children are not identified as Mexican by the Hispanic origin question in the CPS, and this ethnic attrition is highly selective" (p. 133).

The Immigrant as Neighbors

In the gospels, Jesus was asked about the greatest commandment. Jesus responded, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and foremost commandment. The second is like it, "You shall love your neighbor as yourself" (Matthew 22: 37-39). In the context of the passage, Jesus uses a Samaritan

as an example of fulfilling God's commandment. Jews and the Samaritans did not like each

other. Schnabel (2012) explains:

> Samaria, the region between Judea and Galilee, is the region where descendants of the
> original Israelite tribes of the north lived, who rejected the Jerusalem-centered history of
> salvation, and with whom the Judeans were "connected" through a long history of
> hostility. The "map" of v. 8 thus provides both geographical location and a description of
> "witnessing space" that breaches "the ethnic divides that defined Israel-space (p. 74).

In John 4, Jesus needed to pass through Samaria. This action, along with other

illustrations in the gospel of John, serves to solidify the purpose for the coming of the Messiah in

the gospel. The passage also helps to strengthen the need for intentionality or purposefulness in

ensuring our treatment of people from other cultures aligns with the example of Christ. Just as

Jesus looked beyond the woman's Samaritan roots or life circumstances, the ministry leader

serves people regardless of their culture, linguistic background, or immigration status.

This continuous influx of immigrants presents challenges and opportunities for the

Church and its leaders. How the individual perceives immigrants will impact their treatment and

the extent of the outreach to evangelize and disciple them. The Christian leader can learn much

from Paul's conversion and ministry to formulate a biblically sound theory of ministering to

immigrants. It is important to remember that "the story of the New Testament took place in a

world with a wide range of ethnic diversity" (Hays, 2003, p. 156).

The book of Acts introduces Paul as a young man approving the death of Stephen (Acts

8:1). Paul was zealous for his faith and saw no need to change his posture. Bruce (1988)

comments, "The temporizing policy of his master Gamaliel was not for him: he saw that no

compromise was logically possible, and if the old order was to be preserved, the new faith must

be stamped out". Paul became known and feared as a persecutor of the Church. "Now Saul, still

breathing threats and murder against the disciples of the Lord" (Acts 9:1, English Standard

Version Bible, 2001). "The expression reflects Saul's highly hostile attitude toward believers" (Bock, 2007, p. 354).

Paul's life, mind, and theology were changed upon his conversion. From a persecutor of the Church, Paul became the voice of the gospel to the gentile world. "But the Lord said to him [Ananias], 'Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel'" (Acts 9:15)

The Church must be a representation of the multiple ethnicities in the community. Using Hawaii as a model of multiculturalism, Murray (2016) states, "Each of these cultures identifies with specific traditions, symbols, rituals, governance, and communication from their cultural perspectives on an individual and corporate level" (p. 1). Sanou (2015) also adds, "As bearers of cultural differences, ethnic and racial differences are often seen as a difficulty to overcome rather than a gift from God to be treasured" (p. 94). The biblical model eliminates all cultural and ethnic divides. "Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all, and in all" (Colossians 3:11).

Immigration and how to address its challenges may always be present in society. The Scripture provides guidelines for the treatment of people from diverse backgrounds. "When a stranger resides with you in your land, you shall not do him wrong. The stranger who resides with you shall be to you as the native among you, and you shall love him as yourself, for you were aliens in the land of Egypt; I am the Lord your God" (Leviticus 33-34).

Thus, the Christian treatment and ministry to the immigrant, regardless of status, should be characterized by love and care. The follower of Christ should make the Scripture, not the socio-political ideas, dictate how the Church reaches and disciples people from diverse

backgrounds. "As such, Christian ideals of welcome come up against and must contend with, worldly social boundaries of race, class, and legal status" (Ehrkamp & Nagel, 2014, p. 321).

Related Literature

In a study addressing the attitudes and prejudices regarding Syrian refugees, Captari et al. (2019) address the various reactions and attitudes towards welcoming Syrian refugees. The authors noted that "Churches and faith-based organizations in America have responded to the Syrian refugee crisis in a variety of ways" (Captari et al., 2019, p. 124). These views are not limited to Syrian refugees. Chaves (2014), in his study about encounters between Anglo-Americans and Mexican-Americans, stresses, "The magnitude and complexity of the issues in the interaction between Anglo-American and Mexican-American Baptists are considerable (p. 35).

Prejudice

Boubakar Sanou (2015) highlights the challenges ethnic prejudice brings to the Church. "Ethnic, tribal, and racial differences have been successfully used either to build up or tear down communities and neighborhoods" (p. 94). The author further emphasizes how prejudice promotes an attitude of superiority over people from other ethnic backgrounds. These attitudes and consequent behaviors continue to exist in the world and the Church.

Sanou (2015) comments, "Unfortunately, the Church is not immune to the practice of segregation. Where the issues are not race-related, they are either ethnic or tribe related" (p. 96). Further discussing the definition of racism, Sanou (2015) states: Racism highlights the fact that any person from any sociocultural background can manifest racial prejudice toward people of other sociocultural backgrounds. Racial discrimination is not confined to any single race (p.95).

Roduano (2014) discusses the presence and thinking regarding racism in Pentecostal churches.

> Early sympathizers with the Azusa Revival later developed biblical constructs to reinforce racism, challenging the interracial distinctive of the Pentecostal movement. The brief years of integrated Pentecostal worship did not break through the biases and misguided theology of racism. Warren Faye Carothers, an early executive presbyter of the Assemblies of God, perpetuated segregation on the claim that God designed continents to be of one skin color with North America as a nation of whites and Africa as a nation of blacks. In this scenario, Americans tolerated slavery because of the importation of Africans to a white nation (Roduano, 2014, p. 51).

Hyung Jae Lee (2016) writes on the role of leadership in working with culturally diverse groups. The study emphasizes the need for leaders to seek new ways to effectively reach people of different cultural backgrounds. "In this process of knowing and learning others, removing prejudice and ethnocentric arrogance, and appreciating and respecting one another, diverse people can develop their authentic relationships in the long-term period (Lee, 2016, p.18).

Examining prejudice, Bridges (2018) explains, "Prejudice can be further classified according to its motivation: as affirming oneself or one's in-group, expressing hostility or hatred, or as a response to a perceived threat" (p. 364). The evangelical church in America is not exempt from this mindset and must be intentional in ridding itself of this sin. "One of the pressing challenges facing the contemporary evangelical church is that among Christian ethnic minorities, there is a heightened concern that "racial reconciliation" amounts to assimilation to the dominant white culture and thus loss of cultural identity" (Ferguson et al., 2005, p. 823). Ferguson et al. (2005) further argue that the current situation exhibits American evangelicals as indifferent to racial or ethnic issues resulting in tensions that impede relationships.

Given that the Church is not immune to the current ethnic and cultural tensions and conflicts, it is critical for the ministry leader to purposefully engage in practices that involve and

promote unity among believers from diverse ethnic and cultural backgrounds. This should be viewed as more than just good practice but as obedience to the biblical mandate expressed by Paul to the Philippian church, "in humility count others more significant than yourselves" (Philippians 2:3).

Ethnocentrism

A concept related to prejudice is ethnocentrism. Capucao (2010) describes ethnocentrism as a "complex feeling of negative attitude towards minorities and a positive attitude towards the in-group" (p. 1). However, this explanation falls short of Webster's definition as "the attitude that one's own group, ethnicity, or nationality is superior to others" (Merriam-Webster.com, n.d.). Citing Neuliep (2002), Capell et al. (2008) explain ethnocentrism as a "view of things in which one's own group is the center of everything, and all others are scaled and rated with reference to it" (p. 121). This mindset impacts how leaders and churches view and treat individuals from different ethnic or cultural backgrounds.

The Christian identity is not founded on a specific race but on the new nature through faith in Jesus Christ. "For you are all one in Christ Jesus" (Galatians 3:27). Beyond different culture, language, class, and system, all people are called to have mutual acceptance and embrace difference in peaceable relationships" (Lee, 2016, p. 25). The challenge of ethnocentrism can impair the capacity to provide culturally appropriate care (Capell et al., 2008).

Writing on the topic of ethnocentrism and diversity, Edmonds et al. (2020) present this attitude or mindset as "a weak form of racism" (p. 390). "In contrast, "diversity" is intended as a positive term that highlights the advantages of having people with many different backgrounds and characteristics" (Edmonds et al., 2020, P. 390). The authors stress that this form of bias, ethnocentrism, continues to be a challenge in the present day. In the ministry context, the leader

must ensure that this form of bias does not interrupt the carrying out of God's calling to the world.

Lee (2016) emphasizes the need for leaders to help their church family welcome and love their neighbors. "True reconciliation among different people is possible only when people comprehend true humanity in God's creation and recover their estranged relationships with others" (Lee, 2016, p. 28). Paul modeled this concept in his ministry.

Paul's theology saw one race, the human race, created by God, loved by God, and all offered salvation in Jesus (Act 17:26; 1 Timothy 2:4). In her study exploring the preparedness for the multicultural ministry of Salvation Army officers, Musonza-Watch (2020) observed that "learning about other cultures helped build bridges, provided a lens into God's creativity in working with different cultures, combats ethnocentrism, reduces stereotyping while helping those engaged to gain much-needed self-knowledge and understanding" (p. 39).

Immigration

According to the Pew Research Center (2020), "There were a record 44.8 million immigrants living in the U.S. in 2018, making up 13.7% of the nation's population". Citing Kinder and Kam (2009), Valentino et al. (2013) argue that "ethnocentrism to be positively correlated with support for restrictive immigration policies among White Americans in the early 1990" (p. 150). Lee (2016) explains how the new immigration trends present both opportunities for services and cause tensions when the wrong attitudes, such as apathy or lack of knowledge, influence the ministry leader and the Church family. "The relation between religion and race, ethnicity, and nationality remains a major question in studies of immigration and religion" (Yu, 2018, p.175).

Emily Crawford (2017) stresses that "political commitment to systemic immigration policy change wavers, and public attitudes toward unauthorized immigrants vacillate" (p. 148). This instability provides for a contentious environment, even within evangelical Christianity. The Evangelical Immigration Table (2018), an organization dedicated to biblical dialogue around the topic of immigration, has developed a series of principles to promote bipartisan and biblically sound solutions to the issues of immigration. The principles are:

- Respects the God-given dignity of every person
- Protects the unity of the immediate family
- Respects the rule of law
- Guarantees secure national borders
- Ensures fairness to taxpayers
- Establishes a path toward legal status and/or citizenship for
- Those who qualify and who wish to become permanent residents

Ross Langmead (2016) stresses how the Church's mission falls short when it fails to show hospitality to the foreigner. The Scriptures, both the Old and New Testaments, are clear about the treatment of foreigners (Psalms 146:9; Zechariah 7:10; Hebrews 13:2). In Matthew 2, the reader is reminded that Jesus Himself had to seek asylum in Egypt to escape from Herod's threat. "Refugees and asylum seekers are among the most powerless, marginalized and dislocated people in the world, clearly a high priority for those who follow Jesus" (Langmead, 2016, P. 171).

Is the Church in America ready to be a multicultural church? Howell (2011) states, "The miracle of Pentecost was the reversal of Babel, in which the nations were scattered, to unite the people of the earth in the gospel" (p. 79). The United States is a nation of immigrants, but those early immigrants were homogeneous in language, ethnicity, and culture. Because today's immigrants look different, speak a different language, and have a different culture, multicultural

churches are not difficult to come about. Consequently, ethnic and foreign language churches have become the compromising solution.

Rationale for Study and Gap in the Literature

Rationale

The primary rationale for this study was to examine if characteristics such as ethnicity, culture, language, or immigrant status would impact the Southern Baptist ministry leader's to engage in multicultural ministries. The city of Nashville is a diverse city presenting opportunities to minister to Latino, Asian, African, European, and Middle Eastern groups. The early church, made up of believers from different backgrounds, faced similar challenges but experienced unity and love, which may not be evident in the Church today. "Conflict may fragment a church, but a church can be fragmented even without conflict (and then the fragmentation itself, rather than specific problems, becomes the seedbed of conflict)" (Lawrenz & Leadership Network, 2009, p. 23).

Another reason for the study is the observed divisiveness among believers due to differing political and social views. Is the current debate surrounding immigration negatively impacting ethnic churches and multicultural ministries? "The convergence of evangelicalism and electoral politics raises important and sometimes troubling questions about the nature of evangelical interest representation" (Reich & Pedro dos Santos, 2013, p. 2). Immigration and the treatment of immigrants are one of those sensitive areas in modern society. The desire is for the Church to come together under the teaching and authority of Christ and His word when reaching and discipling immigrants and refugees.

The insecurity brought by the current immigration rhetoric necessitates a committed biblical approach to ministering to recently arrived immigrants. Given that the Church has been

called to make disciples of all nations, the influx of immigrants allows church leaders to organize their ministries to reach the segment of the immigrant population. Is the ministry leader able to separate political preferences from biblical mandates and follow the latter?

This study sought to provide a biblical foundation for establishing practices related to the treatment of recently arrived immigrants. These practices will align with the scriptural mandate of hospitality and Christ's call to love our neighbor. This ministry aspect would serve the community's outreach to meet spiritual and physical needs.

Discipleship begins with the sharing of the gospel. The early church is not merely a historical congregation to be admired but a model to be emulated. Luke, through the book of Acts, shares how the early church was committed to the growth of all that came following Christ. "Language classes, personal discipling, and children's ministries are three important ways to be effective in witnessing and ministering to newcomers" (Dyck, 2006, p. 2).

Church ministries do not operate in a vacuum. Ministries involving outreach and discipleship require culturally competent approaches, knowledge of second language acquisition, and adult learning theory. Thomas et al. (2008) refer to cultural intelligence as "a system of interacting abilities" (p. 127). Ministry leaders must build their capacity and the capacity of those serving the community in culturally responsive practices. Likewise, teaching practices, whether discipleship, language, or academic, must be done in alignment with adult learning theory. This is an area that requires a deeper study.

Gap in Literature

Several secular works have been written addressing immigrants and immigration (Bazo Vienrich & Creighton, 2018; E. R. Crawford, 2017; E. Crawford & Witherspoon Arnold, 2017; Ga Young Chung, 2017; Jaffe et al., 2018; Newman, 2013). However, the focus is social and

humanistic, falling short of a biblical understanding of people and culture. Regarding the treatment of immigrants from a Christian worldview, some sources provide a biblical perspective regarding the treatment of immigrants (Chan, 2016; Ehrkamp & Nagel, 2014; Lam, 1998; Lee, 2016; Nagel & Ehrkamp, 2017; Raduano, 2014; Rehwaldt, 2015; Williams, 2015). Additionally, the SBC and the Evangelical Immigration Table have done an excellent job in addressing these topics from a biblical and practical perspective. Still, more research is needed to provide a more in-depth analysis of the relationship between church ministry and the immigrant population in the community.

Most of the cultural humility comes from the medical or therapy fields (Don Davis et al., 2017; Foronda et al., 2016; Hook et al., 2013; Steefel, 2018; Watkins et al., 2019; Yeager & Bauer-Wu, 2013). There is, however, sufficient writing on the more general topic of culture (Arthur, 2014; Branson & Martínez, 2011; Church, 2015; Dunaetz, 2016; Hargrave, 1993) and cultural intelligence (Brown, 2015; Collins et al., 2016; Coventry, 2013; Keung, 2011). Given the focus of cultural humility on attitudes and behaviors toward culturally diverse people, this field of multicultural competencies merits writing from a theological, biblical, and practical perspective.

From a leadership perspective, most works related to cultural leadership focus on cultural intelligence or cultural competency (Brown, 2015; Fine & Lee, 2017; Lingenfelter, 2008; Plueddemann, 2009). However, leading to cultural humility is a topic centered on medical or psychological practices. Fisher-Borne et al. (2015) argue that cultural humility "takes into account the fluidity and subjectivity of culture and challenges both individuals and institutions to address inequalities" (p. 171). Furthermore, "Cultural competence models emphasize knowledge acquisition while cultural humility emphasizes the need for accountability, not only on an

individual level, but also on an institutional level" (Fisher-Borne et al., 2015, p. 172). Yet, there is a need for writing that will bridge the gap between behavior sciences and other social science, where the concept of cultural humility will benefit leaders and organizations.

Profile of the Current Study

Scripture teaches that human beings, regardless of ethnicity, should be viewed as created in the image of God and treated with dignity and respect. This biblical teaching is foundational to the Church as it ministers to people created in the image of God. This teaching also opposes the commonly accepted idea of evolution, which downgrades humanity to highly developed animals.

The literature review provided a biblical, theological, and theoretical foundation in support of multicultural ministry that fosters cultural humility in treating culturally diverse people. In that effort, the researcher used the correlational study to collect data that examined the ministry leader's attitudes and dispositions working in multicultural ministries. According to Kornuta & Germaine (2019), "Correlational research investigates the relationship between variables and whether the relationship is positive or negative" (p. 99).

Ministry leaders were surveyed to examine to what extent, if any, their attitudes towards linguistic diversity or attitudes towards immigrants influence their disposition to engage in multicultural ministries. The study focused on Southern Baptist ministry leaders in Nashville, TN, who are members of the Nashville Baptist Association. The researcher used the Multicultural Efficacy Scale as the instrument to collect the data.

CHAPTER THREE: RESEARCH METHODOLOGY

This chapter describes the quantitative research used by the researcher to examine

the attitudes of ministry leaders and the consequent influence on the disposition to minister

to linguistically and culturally diverse people. A correlational research design presented the

best approach to address the problem, align with the purpose statement, and answer the

research questions. "Correlational studies may show a direct relationship between two

factors but cannot prove causation" (Joyner et al., 2018, p. 85). This chapter describes how

the correlational design was implemented and the data collection method used. Additionally,

the chapter outlines the data analysis method and ethical concerns for the study.

Research Design Synopsis

The Problem

The flow of immigrants into the United States has shown an upward trend since the

1970s. In this instance, the term immigrants are limited to people legally authorized to be in the

United States. Unauthorized immigrants are estimated to be around 11 million as of 2019.

According to MPI:

> Since 1970, the share and number of immigrants have increased rapidly, mainly because
> of increased immigration from Latin America and Asia. Important shifts in U.S.
> immigration law were responsible for this change in flows, including the Immigration
> and Nationality Act of 1965 which abolished national-origin admission quotas, the
> creation of a formal refugee resettlement program with the Refugee Act of 1980, and the
> Cold War-era grant of preferential treatment to Cuban immigrants
> (www.migrationpolicy.org).

In the area of ministry, like in other segments of society, this flow surfaces the need for

leaders to be equipped adequately in recognizing, understanding, and meeting the needs of

culturally diverse people. Several studies on multicultural or multiethnic congregations, like

Fowler (2015), Chan 2016, and Murray (2016), focus on the practice or essential characteristics

of cultural competence in a congregation. "Intercultural competence is more than merely understanding other cultures and being open to alternative perspectives. It also has to address capabilities at ground level; to effectively relate with people who are culturally different" (Chan, 2016, p.118).

The United States Census Bureau data shows that the city of Nashville has experienced continuous growth in the number of foreign-born individuals. Several churches in the metropolitan Nashville area have embraced multicultural growth and expanded their ministry to reach diverse cultural and linguistic groups. Similarly, there are several churches serving specific ethnic and language groups throughout the city. "Leadership must display a balance between being effective while being culturally sensitive to the diverse needs of stakeholders" (Alexander Mitchell, 2015, p. 13).

Multicultural ministry requires intentionality if it is done with the appropriate cultural competence.

Effective leaders need competencies in technical understanding, analysis, and managing life and ministry in a changing environment…they also need to have a heart for others, knowing that even when something requires a technical approach, attention to relationships cannot be omitted (Branson & Martínez, 2011, Location No. 2478).

Branson and Martínez (2011) further stress the need for new ways the Church addresses the growth in diversity.

Despite the presence of multicultural ministries, there is a need to explore and understand the current gap and absence of unity among believers from diverse cultural backgrounds. The researcher set out to discover culturally competent practices that contribute to the cultural and ethnic integration of churches in the Nashville area.

It is necessary to identify the obstacle encountered during the process and the role of ethnocentric thinking in obstructing the progress of cultural integration in the Church. It is also

vital to discover the key lessons learned from the success and challenges of becoming a multiethnic church. Ethnic church leaders and English-speaking church leaders should seek ways in which a Christian community can emerge.

Purpose Statement

The purpose of this correlational study was to examine to what extent, if any, attitudes towards linguistic diversity and immigration status influence the ministry leader's engagement in multicultural ministries by Southern Baptist leaders in Nashville, TN. The theories guiding this study are cultural humility, cultural intelligence, and cultural responsiveness as they address the attitudes toward, understanding, communicating, and interacting with people's cultures. Yeager and Bauer-Wu (2013) explain cultural humility as:

> a process of reflection and lifelong inquiry, involves self-awareness of personal and cultural biases as well as awareness and sensitivity to significant cultural issues of others. Core to the process of cultural humility is the researcher's deliberate reflection of her/his values and biases (p. 256).

Research Questions and Hypotheses

Research Questions

This study examined the extent, if any, attitudes toward linguistic diversity and immigration status contribute to the engagement of Southern Baptist leaders in multicultural ministries in Nashville, TN. With the increase in the number and diversity of people from other cultures, ministry leaders must demonstrate cultural competence in outreach ministries in a diverse environment. Therefore, the study sought to answer the following questions:

RQ1. To what extent, if any, do attitudes towards linguistic diversity influence the Southern Baptist ministry leader's confidence to engage in multicultural ministries?

RQ2. To what extent, if any, does immigration status impact the ministry leader's willingness to engage in multicultural ministry?

RQ3. To what extent, if any, does the Southern Baptist ministry leader feel competent to minister to culturally diverse individuals.

Research Hypotheses

H01: There is no statistical correlation between the ministry leader's attitudes towards linguistic diversity and the ministry leader's confidence to engage in multicultural ministry.

H02: There is no statistical correlation between a person's immigration status and the ministry leader's willingness to engage in multicultural ministry.

H02: A ministry leader's competence level will not be useful as a predictor of the leader's engagement in multicultural ministry.

Research Design and Methodology

A correlational study "attempts to understand patterns of relationships among variables" (Joyner et al., 2018, p. 92). In this study, the variables were the attitudes of Baptist ministry leaders towards linguistic diversity, the influence of immigration status of culturally diverse people, and the feeling of competence of ministry leaders in how to engage in multicultural ministries. While these characteristics are not the only identifier of immigrants, they present the opportunity for the ministry leader to reflect on how to reach best the different groups of people represented in their communities, including those who may be marginalized. For this study, survey research presents the best fitting design for data collection. "Survey research provides a quantitative or numeric description of trends, attitudes, or opinions of a population by studying a sample of that population" (Creswell & Creswell, 2018, p.11).

Cultural diversity continues to grow across the nation and in Nashville, Tennessee. According to the Migration Policy Institute, the immigrant population in the metropolitan area comprising Nashville, Murfreesboro, and Franklin has approximately 150,000 immigrants from all regions of the world (www.migrationpolicy.org). According to Metro Nashville Public Schools, 21 percent of the students are English Learners, and there are 126 languages represented in the district. This does not account for people from US territories or the US-born children of

immigrants. This cultural makeup provides the opportunity to explore how ministry leaders in Nashville respond to immigrants and linguistic diversity.

Given that these conditions are similar in other cities across the nation, a quantitative study provides the reader with practical information and practices to build ministry leader capacity. "When human beings are the topic of study, the focus is usually on a certain aspect of behavior" (Leedy & Ormrod, 2016, p.136). A quantitative study allowed this researcher to collect data surveying Baptist ministry leaders in the Nashville area. A survey design provides the opportunity for reflection and discovery, leading to more effective leadership in a culturally diverse environment.

Leedy and Ormrod (2016) further explain that a quantitative "observation study can yield data that portray some of the richness and complexity of human behavior" (p. 137). Regarding quantitative research, Roberts (2010) explains, "A quantitative study generally adheres to a rigid standard found in research studies, although the order of the various sections may vary" (p. 39). The researcher used a survey research design to collect and interpret data. "Designs that use survey methods are most often descriptive, correlation, or comparison studies" (Siedlecki et al., 2015, p. 1).

The study collected data from Baptist ministry leaders in the metropolitan Nashville area. The research questions served to guide the questions that were used to collect and interpret data. "The data collection steps include setting the boundaries for the study through sampling and recruitment; collecting information through unstructured or semi-structured observations and interviews, documents, and visual materials; as well as establishing the protocol for recording information" (Creswell & Creswell, 2018, p. 185).

In the study of prejudicial attitudes toward Syrian refugees, Captari et al. (2019) utilized a series of questionnaires to measure attitudes and prejudices towards Syrian refugees. "Participants were recruited through an online research marketplace (Mechanical Turk) in February 2016. Data collection took place during the height of political debates about accepting Syrian refugees into the USA within the presidential election cycle (Captari et al., 2019, pp. 129-130).

Another example of survey research is presented by Schlenz (2014) in his study on the resiliency of people who have been isolated, captured, or rescued. "The research will survey current international travelers regarding their self-assessed preparedness for the realities of captivity and their expectation of the role religious faith would play in their own potential capture" (Schlenz, 2014, p.3). Schlenz (2014) surveyed 178 participants with a response rate of 84%.

Population(s)

The focus of this study was on pastors. Thus, the researcher sought to survey Southern Baptist ministry leaders whose churches are affiliated with the Southern Baptist Convention in Nashville. "The specific sampling procedure used depends on the purpose of the sampling and a careful consideration of the parameters of the population" (Leedy & Ormrod, 2016, p. 159).

For this study, the term ministry leader is a reference to the pastor of the Church and the leader of outreach ministries in the Church. The pastor is viewed as the overseer of the ministry and shepherd of the flock. The outreach leader may provide data on the ministries' organization, services, priorities, and initiatives. In addition to the survey, the researcher examined church documents, social media sites, and websites to gain information about the Church ministry and how it presents itself to the public.

The 29 responders to the survey were Southern Baptist ministry leaders in the Nashville area. For this study, the researcher used purposive sampling. "In purposive sampling, people or other units are chosen, as the name implies, for a particular purpose" (Leedy & Ormrod, 2016, p. 164). Creswell and Creswell (2018) refer to a "single-stage sampling procedure in which the researcher has access to names in the population and can sample the people (or other elements) directly" (p. 150) For this study, pastors of 118 Southern Baptist churches in the Nashville area were invited to participate in the survey.

Sampling Procedures

The focus of this study was on ministry leaders. Thus, the researcher sought to survey Southern Baptist ministry leaders of churches located in the Nashville area. "The specific sampling procedure used depends on the purpose of the sampling and a careful consideration of the parameters of the population" (Leedy & Ormrod, 2016, p. 159).

For this study, the researcher used a single stage sample as he had access to the directory of Southern Baptist Churches in the Nashville area. The directory provided the Church's name, the pastor's name, address, phone, and email. In addition to the survey, the researcher examined church documents, social media sites, and websites to gain information about the Church ministry and how it presents itself to the public.

All surveyed participants were Southern Baptist ministry leaders in the Nashville area. For this study, the researcher used purposive sampling. "In purposive sampling, people or other units are chosen, as the name implies, for a particular purpose" (Leedy & Ormrod, 2016, p. 164). Creswell and Creswell (2018) refer to a "single-stage sampling procedure in which the researcher has access to names in the population and can sample the people (or other elements) directly" (p. 150).

Limits of Generalization

This study served to help ministry leaders self-assess how their attitudes towards linguistic diversity, immigration status, and feeling of competence influence their choice of approach towards multicultural ministries. It also aided in identifying how those two factors influence their disposition to promote cultural integration, unity, and collaboration in their congregation. Additionally, ministry leaders may use this study to explore further the possibility of the existence of more unifying approaches that facilitate working together to carry out Christ's mission and message of the Church to the world.

The focus of the study is on Southern Baptist pastors and did not include any other denomination or non-denominational congregations. Nevertheless, the study could be applied in other parts of the nation and other churches or denominations. Chan (2016) conducted a similar study in Malaysia, where churches were selected based on their work with Nepalis. Similarly, Keung (2011) conducted a similar study focusing on international schools outside the United States.

Ethical Considerations

The researcher exercised transparency in ensuring anonymity for all respondents. The researcher informed participants of the purpose of the study. "Participants must be informed about and agree to the general nature of a study" (Leedy & Ormrod, 2016, p. 157). Creswell and Creswell (2018) warn, "The ethical considerations that need to be anticipated are extensive, and they are reflected through the research process." (p. 89).

Since the study was focused on ministerial leadership, all participants are Southern Baptist ministry leaders in Nashville. No vulnerable populations were interviewed. The researcher followed Liberty University's IRB process, as listed below:

1. Log in to Cayuse IRB with your Liberty credentials.

2. Create a new study and then create a new submission.

3. Complete the initial submission and route for certification.

4. You and your faculty sponsor will be asked to "certify" the submission.

5. Once certified, the IRB will receive the submission and will begin its pre-review.

6. Revisions may be requested.

7. Once revisions are accepted, the IRB issues an approval letter.

Instrumentation

Multicultural Efficacy Scale (MES)

The researcher used the Multicultural Efficacy Scale (MES) as the instrument to collect data for the study. "The MES was designed by Guyton and Wesche (2005) to assess an educator's confidence in their abilities to implement multicultural education practices" (Strickland, 2018, p. 64). The instrument was selected because it seamlessly aligns with the work of the ministry leader and assesses multicultural attitudes.

The adapted MES consists of 32 items. The instrument addresses three main areas; multicultural experience, multicultural attitudes, and ministry leader self-efficacy or competence. Taylor (2020) explains, "The Multicultural Efficacy Scale (MES) assessed the predictor variables (experiences, attitudes, and multicultural efficacy) among the study's participants" (p. 54).

Validity

Regarding the validity of the instrument, Guyton and Wesche (2005) explain the process of ensuring the validity and reliability of the instrument:

A prototype MES was constructed and sent to over one dozen experts in the field of multicultural education across the United States who returned feedback about the scale

and its items. After substantial revision of the MES based on expert feedback, a project designed to validate the MES began in 1995 (p. 23).

According to Guyton and Wesche (2005), the MES is an instrument developed to help educators build their confidence to work in a multicultural setting effectively. The researcher has selected the instrument as multicultural ministries share similarities with the educational setting. The researcher adapted the instrument to reflect the ministerial environment related to working with people from diverse cultural backgrounds.

Reliability

Regarding the use of the instrument, Keen (2018) states, "after two stages of data analysis, Guyton and Wesche (2005) narrowed the Multicultural Efficacy Scale down to the 35 questions that provided the most crucial and reliable results and suggested this scale may be a helpful way for teacher preparation programs to measure PSTs' changing beliefs throughout their training (p. 98). Guyton and Wesche (2005) state, "As a measure of its internal reliability as a survey instrument, Chronbach's alpha of .83 for the 80-item MES was computed. Subscale alphas were as follows: the experience section was .77, the general knowledge section was .55, the efficacy section was .93, the instructional knowledge section was .39, and the attitude section was .85" (p. 25). Citing Guyton and Wesche (2005), Taylor (2020) indicates that "The MES demonstrated strong reliability and validity based on the confirmatory factor and reliability analysis" (p. 55).

Research Procedures

Once IRB approval was granted, the researcher followed the steps listed below to conduct the study:

1. The researcher sent, via email, consent letters and approval forms to the ministry leaders whose churches are affiliated with the Southern Baptist Convention.

2. Participants were be given information on the purpose of the research.

3. The researcher sent send the Survey Monkey link to all participants.

4. The Survey Monkey instrument was anonymous and did not include demographic information on the participants. The instrument also included the Multicultural Efficacy Scale.

5. Data was collected anonymously and did not have any identifiers.

6. Participants were given three weeks to complete the survey.

7. The researcher sent an email reminder one and a half weeks after the survey.

8. Upon completing the time window, the data was collected from Survey Monkey.

9. The collected data was saved as a password-protected MS Excel workbook.

10. The researcher used SPSS statistics software for the analysis of data.

Data Analysis and Statistical Procedures

Data Analysis

The researcher used SPSS statistics software to conduct data analysis. The data was organized following the three main sections of the survey. Likewise, the researcher grouped the data to develop a quantitative measure of the degree of influence, the variable, linguistic diversity, immigration status, and level of competence have on the ministry leader's disposition to engage in multicultural ministry. Data analysis was presented using tables, as illustrated below.

Statistical Procedures

The researcher organized the data to facilitate access and use. "Before using any statistical procedure—before making a single computation—look closely at your data and consider potentially productive ways of organizing them" (Leedy & Ormrod, 2016, p. 211). The researcher used the Statistical Package for Social Science (SPSS) to analyze the data. According to Creswell and Creswell (2018), "Data analysis [is] a process that requires sequential steps to be followed, from the specific to the general, and involving multiple levels of analysis" (p. 193).

The researcher used correlational analysis to examine to what extent the predictor variables influence the outcome variable. "To examine how accurately one or more variables enables(s) predictions to be made regarding the values of another (dependent) variable" (Leedy & Ormrod, 2016, p. 241). In this study, the predictor variables were attitudes towards linguistic diversity, attitudes towards immigration status, and feelings of competence. The outcome variable is the disposition to engage in multicultural ministries.

Chapter Summary

This chapter has presented an overview of the methodology used in the study. The research problem is evident in the need for cultural competence in ministering to people of diverse cultural backgrounds, who may not be proficient in the English language or may be considered unauthorized immigrants. The research questions have been designed to examine the degree of influence these variables have on the Southern Baptist ministry leader's disposition to engage in multicultural ministry.

The literature review explored the theological and theoretical framework surrounding the topic of the study. The theological framework examined doctrinal themes related to the image of God in man, the doctrine of the Church, and the Great Commission. Additionally, the theological framework expanded on the biblical principles guiding relationships among people from diverse linguistic and cultural backgrounds. The theoretical framework examined immigrant life and challenges, cultural humility, prejudice, ethnocentrism, and immigration.

The researcher chose to use a quantitative correlational design to conduct the study. The researcher used survey research to collect data. Data analysis was performed using the SPSS application. The study was conducted in the metropolitan Nashville area. The participants were ministry leaders affiliated with the Southern Baptist Convention.

CHAPTER FOUR: FINDINGS

Overview

The purpose of this study was to examine to what extent three multicultural variables influence the Southern Baptist ministry leader in Nashville, TN, to engage in multicultural ministry. The variables in this study were linguistic diversity, immigration status, and level of competence. This chapter summarizes the statistical measures and finding from this study. The chapter concludes by outlining the results of the study.

Research Questions

RQ1. To what extent, if any, do attitudes towards linguistic diversity influence the Southern Baptist ministry leader's confidence to engage in multicultural ministries?

RQ2. To what extent, if any, does immigration status impact the ministry leader's willingness to engage in multicultural ministry?

RQ3. To what extent, if any, does the Southern Baptist ministry leader feel competent to minister to culturally diverse individuals.

Hypothesizes

H01: There is no statistical correlation between the ministry leader's attitudes towards linguistic diversity and the ministry leader's confidence to engage in multicultural ministry.

H02: There is no statistical correlation between a person's immigration status and the ministry leader's willingness to engage in multicultural ministry.

H02: A ministry leader's competence level will not be useful as a predictor of the leader's engagement in multicultural ministry.

Compilation Protocol and Measures

The researcher used correlational statistical methods to analyze the data. The data collection for this study was done using the Multicultural Efficacy Survey. The collection of data was done in a span of three months. Given the limitations of the COVID-19 pandemic and churches meeting virtually, the researcher opted to use Survey Monkey to collect the data. Invitations to participate and follow-up reminders were sent via email to Southern Baptist pastors

or ministry leaders in Nashville, Tennessee, as listed on the Southern Baptist Convention website.

Demographic and Sample Data

The researcher obtained 30 responses for the study. All participants in the study were pastors or ministry leaders of Southern Baptist-affiliated churches in Nashville, TN. Based on the Church directory listed on the Southern Baptist Convention website, there are 118 churches affiliated with the convention in Nashville, TN. The data were inspected for surveys that may have been blank or incomplete. One individual had missing data and was deleted from the data set, resulting in a 3.3% attrition of cases from the base size of 30 to the final size of 29. With a confidence level of 95%, the confidence interval is from 1.08 to 4.71.

Data Analysis and Findings

Correlational Statistics

Twenty-nine surveys were examined. Three scales were created from the data in the data set. All three scales were computed by adding all scale items and then dividing by the total number of items present in the scale. This procedure allowed the original scale measurement metric to be preserved within the composite scale (i.e., the scale of 1 to 4).

The first scale, multicultural experience, used questions 1-7 in the SPSS dataset. The second scale, multicultural attitudes, used questions 8 through 11 in the SPSS dataset. The third scale, ministry leader self-efficacy or competence, used questions 9 through 31. The final question (Question 32) was broken into a series of dichotomous indicators as a function of the response categories of the question. This was done to report respondent answers more accurately to this question in the correlational statistics.

Percentages and frequencies have been calculated for all categorical variables in Table 1.

Ritchey (2008) notes that for categorical variables, percentages and frequencies are the appropriate correlational statistics to report. Table 3 presents the percentages and frequencies of the positions which most closely reflect beliefs about ministering.

Table 3

Percentages and Frequencies, Study Variables

	Frequency	Percent
Position which most closely reflects beliefs about ministering / teaching		
All cultural groups should be recognized for their strengths and contributions	15	51.7%
If all groups could be helped to contribute to the general good and not seek special recognition, we could create a unified world	4	13.8%
If every individual learned to accept and work with every other person, then there would be no intercultural problems	3	10.3%
Some groups need to be helped to achieve equal treatment before we can reach the goals of a democratic society	7	24.1%
n	29	100.0%

Means and standard deviations have been calculated for all variables in Table 4. Ritchey (2008) notes that for continuous variables, means and standard deviations are the appropriate correlational statistics to report. Table 4 shows multicultural experience with the highest dispersion.

Table 4

Means and Standard Deviations, Study Variables

Variable	M	SD
Multicultural Experience	2.99	0.67
Multicultural Attitudes	2.95	0.34
Ministry Leader Self-Efficacy/Competence	2.89	0.53

Note: n=29.

Cronbach Alpha

Tavakol and Dennick (2011) note that the alpha statistic was developed by Lee Cronbach to provide a measure of the internal consistency of a scale as a function of its reliability. The measure of alpha ranges between a value of 0 and 1, with higher scores generally indicating better reliability. Scores of .70 or higher suggest that a scale has an acceptable level of reliability (Cronbach, 1970). Two of the three scales have acceptable levels of reliability. Scale 2 is below the benchmark of acceptable levels of reliability.

Table 5

Internal Consistency Values (Cronbach α)

Scale	α
Multicultural Experience	0.811
Multicultural Attitudes	0.450
Ministry Leader Self-Efficacy/Competence	0.948

Correlation Results

A bivariate Pearson correlation matrix was computed to determine whether statistically significant correlations exist among the variables that measure empathy. All correlations are either marked as an inverse correlation (as denoted by a minus sign (-) or a positive correlation (as denoted by the absence of a minus sign (-)). The strength of a correlation is denoted by the value of a correlation. Larger values are stronger correlations, while smaller values are weaker correlations.

All statistically significant correlations in table 6 have been flagged within the correlation table in the following manner: A single star (*) denotes a significant correlation at the $p < .05$ alpha level, while a double star (**) denotes a significant correlation at the $p < .01$ alpha level. No stars means that the correlation is not statistically significant, and that there is no relationship among the two variables in question. The correlation between Scale 1 and Scale 3 is moderate in

strength, positive, and statistically significant at the $p < 0.05$ level ($r = 0.378$, $p < 0.05$). The

correlation between Scale 2 (multicultural attitude) and Scale 3 (ministry leader self-

efficacy/competence) is strong in strength, positive, and statistically significant at the $p < 0.01$

level ($r = 0.556$, $p < 0.01$).

Table 6

Pearson Correlations

Variables	Multicultural Experience	Multicultural Attitudes	Ministry Leader Self-Efficacy
Multicultural Experience	1.0		
Multicultural Attitudes	.343	1.0	
Ministry Leader Self-Efficacy/Competence	.378*	.556**	1.0

NOTE: n=29; * < p .05, ** < p .01, two-tailed tests.

Multiple Linear Regression Results

Table 7 presents the results of the multiple linear regression of the dependent variable of

Scale 3 (ministry leader self-efficacy) onto the independent variable of Scale 1 (multicultural

experience) and Scale 2 (multicultural attitude). The Omnibus F-Test is statistically significant

($F = 8.235$, $df = 2, 26$; $p < .01$). As such, decomposition of effects within the regression model

can proceed. The coefficient of determination, also known as the R^2 value, is 0.388. This means

that 38.8% of the variation in the dependent variable is due to the independent variables. Among

the two independent predictor variables, it is only Scale 2 that emerges as a statistically

significant predictor of the dependent variable. The positive unstandardized coefficient of Scale

2 ($B = 0.794$, $p < .01$) shows that as Scale 2 scores increase, Scale 3 scores increase.

Table 7

Multiple Linear Regression Results

Variable	B	SE(B)	p
Constant	-0.128	0.755	0.867
Multicultural Experience	0.226	0.123	0.079
Multicultural Attitudes	0.794	0.246	0.003
n	29		
F	8.235		0.002
R²	0.388		

Research Questions 1

Linguistic diversity is considered a cultural identifier. Borstein (2017), Chan (2016), and

Edmonds et al., (2020) approach language, ethnicity, and culture as elements of cultural

diversity. The US Census Bureau reports the population of Nashville, five years and over, to be

689,447. The report also indicates that 49,640 (7.2%) speak a language other than English at

home.

Responding to linguistic diversity asserts the leader's value for the worth of the family

and the community (Alexander Mitchell, 2015). The Nashville Baptist Association's church

directory lists 32 ethnic churches in the Nashville area. In addition to these non-English speaking

churches, two churches in the area identify cultural integration as a core identifier of their

ministry.

Hypothesis 1 stated that there is no correlation between linguistic diversity and the

ministry leader's confidence to engage in multicultural ministry. Table 2 shows that 51.7% of the

participants feel it is essential to recognize immigrants' strengths and contributions. In table 6,

scale 2 (multicultural attitude) shows as statistically significant ($B = 0.794$, $p < .01$). However,

the structure of most Southern Baptist churches in Nashville does not appear to be culturally integrated.

Over 60% of the respondents indicated that they had associated with diverse people affirming hypothesis 1. Nevertheless, the churches in the area continue to be predominantly culturally homogeneous. Thus, the seemingly low level of engagement in multicultural ministry seems to be influenced by the presence of ethnic congregations in the city. However, the responses do not indicate any negative attitude toward linguistic diversity.

Research Question 2

The second research question addresses a more delicate and evasive topic, immigration status. The current tensions surrounding this topic have become an intimidating factor in our society. As stated earlier in this research, the Southern Baptist Convention has clearly stated its position regarding how to address the concerns regarding undocumented immigrants. Table 6 shows the strongest correlation between multicultural attitudes and the ministry leader's self-efficacy/competence. Also, as discussed in Table 7, Scale 2 surfaces as a statistically significant predictor of the dependent variable.

Hypothesis 2 correctly states that there is no correlation between immigration status and the ministry leader's willingness to engage in multicultural ministry. Regarding attitudes toward immigrants in the United States, Thomas (2020) states, "The United States has had a long and dark history concerning those it considered to be "non-citizens" starting from the very beginning with the massacre of native peoples and the appropriation of their lands" (p. 272). Furthermore, Guzman Garcia (2019) stresses that the perceptions about undocumented individuals "can affect how undocumented immigrants are treated in their communities, but also, how immigrants

themselves respond to negative treatments associated with being undocumented" (p. 4515).

However, there is no evidence that that is the case with the respondents in the study.

The Southern Baptist Convention has adopted several important resolutions that define its position regarding the treatment and ministry of immigrants, including those that are unauthorized. The Convention recognizes the need for the federal government to enforce the current laws regarding illegal immigration while ensuring their well-being and fair treatment. Additionally, the Convention urges the Church to exercise care for the foreigner, be a neighbor, and tend to their spiritual and physical, and emotional needs.

Research Question 3

The third research question addressed the ministry leader's self-efficacy or level of competence to engage in multicultural ministry. Musonza-Watch (2020), quoting Rosado (1997), stresses they multiculturalism requires a change in thinking and intentionality. "That vision guides an organization's policies, which, in turn, gives purpose and purpose impacts programming" (Musonza-Watch, 2020, p. 28).

Table 5 shows Scale 3, Ministry Leader Self-Efficacy, with the highest level of reliability (.948). Ministry leaders feel adequately equipped to engage in multicultural ministry. Nevertheless, confidence in preparedness is not reflective of actual engagement. Thus, Hypothesis 3 is correct in asserting that the competence level of the ministry leader is not helpful as a predictor of the leader's engagement in multicultural ministry.

In table 5, while the correlation between Scale 1 and Scale 3 is only moderate, Scale 2 and 3 show a strong correlation. This strong sense of confidence has little to no impact on the engagement of the ministry leader in multicultural ministry. "Globalization is a driving change-factor in our modern world and should significantly shape global missions strategy" (Althouse,

2021, p. 53). The same can be said of the local church ministry in Nashville, where the number of people from other regions continues to grow.

Evaluation of the Research Design

This researcher chose the quantitative correlational methodology for this study. "Another nonexperimental form of research is the correlational design in which investigators use the correlational statistic to describe and measure the degree or association (or relationship) between two or more variables or sets of scores" (Creswell & Creswell, 2018, p.11). The researcher used a multicultural scale to measure the relationship between the variables. This helped identify the trends and attitudes of Southern Baptist pastors in Nashville, Tennessee. The Multicultural Efficacy Scale explored the pastor's exposure, experience, and willingness to minister to diverse individuals.

A downside of the study was the lack of participation. The researcher sent over one hundred eighteen emails with the link to the survey. Only 30 participants responded to the survey. Additionally, the lockdown caused by the COVID-19 pandemic limited access to churches and pastors.

More research is needed to make more comprehensive conclusions regarding attitudes towards immigrants and the level of preparedness of pastors around multicultural ministry. The study variables show a church leadership that has been exposed to diverse people and feels competent to work with multicultural groups. Yet, the level of engagement in multicultural ministry is limited. One factor to be considered is the ministry of the ethnic church and how it influences engagement in multicultural ministry.

Guyton and Wesche (2005) highlight how efficacy can be an influential factor in teaching. The same can be applied to ministry. The Multicultural Efficacy Scale has proven to be

a reliable tool to help the minister identify attitudes towards culturally diverse people. More importantly, it serves as a self-assessment tool to gauge the level of efficacy that will help determine the approach to ministering to people from different cultural and linguistic backgrounds.

A positive outcome of the study is its relevance to ministry in culturally diverse areas in the nation. The growth in cultural diversity presents the opportunity for building capacity among pastors ministering to culturally diverse groups. Likewise, this growth may encourage pastors to gain a deeper understanding of the communities they serve.

CHAPTER FIVE: CONCLUSIONS

Overview

This chapter reviews the purpose of this study, the literature, the theories discussed, and the discoveries from the research. The chapter also discusses conclusions, implications, and applications learned from the study. The chapter closes by addressing research limitations and further studies.

Research Purpose

The purpose of this correlational study was to examine to what extent attitudes towards linguistic diversity and immigration status influenced the Southern Baptist ministry leader's engagement in multicultural ministries in Nashville, TN. Our changing demographics coupled with the socio-political climate may have intended and unintended consequences on how the ministry leader views and engages in multicultural ministry. Similarly, the existing tensions impact how the immigrant, regardless of status, reacts to church outreach efforts.

The first research question explored to what extent, if any, attitudes towards linguistic diversity influence the Southern Baptist ministry leader's confidence to engage in multicultural ministries. "Cultures, with their languages, rituals, and systems of abstract concepts, construct what is available for persons to interpret and frame perceptions in particular ways" (Branson & Martínez, 2011, Location No. 1953). Ojacor (2020) reminds us that these cultural elements can cause stress to people.

A ministry leader may express reservations in engagement due to language barriers instead of attitudes that may reflect linguistic prejudice. "Linguistic prejudice refers to the preconceived opinions that people can have about either an entire category of individuals based on their use of language or a language/language variety and its appropriate domains of usage"

(O'Neill, 2019, p. 33). "By helping churches understand the different ways we communicate, leaders can make it more likely that effective communication will occur across cultural and linguistic boundaries" (Branson & Martínez, 2011, Location No. 1175-1176).

In his research on intercultural leadership in Malaysia, Chan (2016) addresses the influence of language on worldview and socio-political developments. This is like what is being experienced by many immigrants to the United States that comes from a non-English background. Ojacor (2020) presents an in-depth study of the importance of intercultural ministry but does not address attitudes toward non-English language background immigrants. Linguistic prejudice or attitudes towards linguistically diverse people is a more common theme in addressing the education of English learners. Still, it is not common in studies addressing ministry.

The second research question explored if immigration status influences the ministry leader's willingness to engage in multicultural ministries. The topic of immigration has gained much attention in the last several years. "Conflict over immigration and vocal attempts by national political leaders to 'reform' or 'overhaul' federal immigration laws come in and out of the national political scene and the public mind nearly every few years in the United States" (Newman, 2013, p. 374).

Bazo Vienrich, and Creighton (2018) share that "the influx of immigrants from non-European countries in turn complicates the color line in the U.S. and poses a new challenge in the shaping of attitudes surrounding immigration" (p. 2240). In the city of Nashville, the focus location for this study, the US Census Bureau of 2020, reports that 13.2 percent of the population is foreign-born.

The topic of immigration laws and policies is beyond the scope of this study. The study

did not establish a correlation between a ministry leader's attitudes towards immigration status and the willingness to engage in multicultural ministries. In 2006, the Southern Baptist Convention adopted a resolution addressing illegal immigration. The resolution calls for the government to fulfill its duty in the enforcement of the law while calling on Christians to follow the biblical principles of caring for the foreigners among us regardless of immigration status (www.sbc.net).

The third research question addresses how competent the Southern Baptist Ministry leader feels in ministering to culturally diverse people. Fowler (2015), Chan 2016, and Murray (2016) focus on their studies on the practices or key characteristics of cultural competence in a congregation. Haygood (2016) stresses the need for continuous training around cultural intelligence to strengthen missionary efforts.

Livermore (2013) calls for the integration of sound cultural intelligence training, purposeful interaction with locals on the field, and meaningful debriefing opportunities. "The purpose of enhancing our cultural intelligence is to become better at loving God and loving others" (Livermore, 2013, p. 114). The Southern Baptist Convention's Hispanic Relations, Black Multicultural Collective, and the Asian American Collective serve as resource and support for ministry leaders wanting to engage in multicultural ministry.

Branson & Martínez (2011) present a leadership triad focusing on interpretive, relational, and implemental practices surrounding their work. Branson & Martínez (2011) explain:

> Interpretive leadership shapes a leadership team and a whole congregation to pay attention to and interpret texts and contexts, all in service of attending to and being responsive to God's initiatives. Relational leadership focuses on human connections and synergism toward an embodiment of gospel reconciliation and love. Implemental leadership guides, reforms and initiates activities and structures so that the Church embodies the gospel (Location No. 2264-2266).

Research Questions

RQ1. To what extent, if any, do attitudes towards linguistic diversity influence the Southern Baptist ministry leader's confidence to engage in multicultural ministries?

RQ2. To what extent, if any, does immigration status impact the ministry leader's willingness to engage in multicultural ministry?

RQ3. To what extent, if any, does the Southern Baptist ministry leader feel competent to minister to culturally diverse individuals.

Research Conclusions, Implications, and Applications

Research Conclusions

This study sought to explore if linguistic diversity, immigration status, or feeling of competence influence the ministry leader's engagement in multicultural ministry. The study focused on Nashville, TN, as a city with many immigrants and refugees from diverse cultural and linguistic backgrounds. The study was limited to Southern Baptist ministry leaders. The literature review and the survey have led to several conclusions in this research.

Linguistic Diversity

The focus of the first research question was on the influence, positive or negative, linguistic diversity had on the confidence of ministry leaders to engage in multicultural ministry. For the most part, the language and communication challenges faced by recently arrived immigrants are being addressed by the ethnic churches in the city. For the ministry leader in Nashville, it is crucial to understand the linguistic makeup of the immigrant community.

The demographic data presented in this study shows the presence and growth in the number of immigrants from a non-English language background. The U.S. Census Bureau reports that 22% of the population, five years and over, speak a language other than English (www.census.gov, 2019). Bell et al., (2017) highlight the challenges that may arise in congregations and efforts to engage and serve the community. Metro Nashville Public Schools

report that 40 percent of the student population comes from a non-English language background.

In the Nashville area, some congregations serve specific language and ethnic groups. Other English-speaking churches have ministries dedicated to language groups. Bornstein (2017) stresses how acculturation, which includes language, can be a challenging process for immigrants. These ministries provide opportunities for immigrants to engage with people of the same language background.

Dyck (2016) presents language classes as an opportunity to reach others. To achieve that goal, some Southern Baptist churches in the Nashville area have come together to use language classes, tutoring, and other services to reach immigrants in the area. It is worth noting that a correlation between linguistic diversity and the confidence of the ministry leader to engage in multicultural ministry was not established. A contributing factor may be the reliance of pastors on the work of ethnic churches reaching specific language groups or organizations like Nashville World Outreach Partners. This Southern Baptist ministry supports and serves refugees and immigrants living in South Nashville.

A multicultural ministry requires careful consideration when communicating with people from diverse linguistic backgrounds. "Cross-cultural communication in churches is often subject to distortion – an experience that may include tension, a lack of trust and misunderstandings" (Branson & Martínez, 2011, Location No. 2037-2038). This potential for confusion and misunderstanding calls for pastors to reflect on how they communicate to the congregation. The desire to faithfully preach and teach the Scripture should be accompanied by communication strategies that consider the linguistic diversity present in the congregation. "By helping churches understand the different ways we communicate, leaders can make it more likely that effective

communication will occur across cultural and linguistic boundaries" (Branson & Martínez, 2011, Location No. 1175-1176).

Immigration Status

The second research question explored if immigration status negatively impacts the pastor's willingness to engage in multicultural ministry. While immigration continues to be a controversial and, in many cases, divisive topic, the study did not reveal a correlation between legal status and the ministry leader's willingness to engage in multicultural ministry. However, Immigration status may impact what services are available to unauthorized immigrants. Based on the participants' answers, Nashville Southern Baptist pastors can recognize the needs of the immigrant groups in the city and how to mitigate them. Several ministries have programs to provide services that ensure food, shelter, and some medical services to individuals, regardless of legal status.

The data analysis established a strong correlation between multicultural attitudes, including immigration status, and the ministry leader's feeling of competence to minister to culturally diverse individuals. The U.S. Census Bureau (2019) reported that 13% of the population in Nashville, Tennessee was foreign-born. The most significant regions represented in the area are people from Latin America and Asia, 50.8% and 30.8%, respectively (https://www.census.gov). This presents an excellent opportunity for the ministry leader to in knowledge and understanding. Several Southern Baptist Convention resolutions have addressed the topic of immigration (www.sbc.net). The resolutions provide ministry leaders with the official position of the convention regarding immigrants, both documented and unauthorized. Additionally, the resolution exhorts ministry leaders on the treatment of all immigrants as representatives of the gospel and the Kingdom of God.

Based on the study results, the participants did not show any evidence of ethnocentrism or rejection of cultural diversity. As evidenced in Table 3, 52% of the participants believe all cultural groups should be recognized for their contribution. This asset-based thinking aligns with the scriptural presentation of the Church as a body.

> 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 in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit. For the body does not consist of one member but of many (1 Corinthian 12:12-14).

Ministerial Leader Confidence and Competence

The third research question in this study sought to explore how competent the Southern Baptist ministry learner in Nashville feels about ministering to culturally diverse people. The results of the study showed a consistently high degree of confidence in ministering in a multicultural setting. Participants felt confident in properly addressing cultural challenges, conflict resolutions, and engaging in culturally responsive practices.

Cultural humility and cultural competence are central to how the ministry leader engages in multicultural ministry. Cultural humility is a reflective process where the individual develops the awareness to recognize their values and biases regarding multiculturalism (Yeager & Bauer-Wu, 2013). Taylor (2020) highlights the need for educators to engage in practices and pedagogies that consider all cultures represented. The same can be said of ministry leaders.

Cultural competence measures a person's capacity to succeed in a multicultural environment. Branson & Martínez (2011) stress the importance for ministry leaders to analyze, understand and manage their ministry in an ever-changing environment. Both cultural humility and cultural competence are critical for the ministry leader. "Cultural competence models emphasize knowledge acquisition while cultural humility emphasizes the need for accountability,

not only on an individual level, but also on an institutional level" (Fisher-Borne et al., 2015, p. 172).

When addressing multiculturalism, it is essential to recognize the challenges presented by prejudice and ethnocentrism. Boubakar Sanou (2015) acknowledges the presence and impact of prejudice in the Church. Like with the topic of immigration, the Southern Baptist Convention has approved resolutions addressing the problem of prejudice (www.sbc.net). The convention has taken measures to establish a clear position, exhortations, and correct past attitudes and behaviors.

The other challenge to multiculturalism is ethnocentrism. Capell et al. (2008) explain ethnocentrism as a "view of things in which one's own group is the center of everything, and all others are scaled and rated with reference to it" (p. 121). Lee (2016), in his commentary on Galatians, emphasizes our duty for mutual acceptance and the need to embrace cultural differences in peaceable relationships. Survey data showed that most respondents feel competent to engage in multicultural ministry.

Some Southern Baptist churches collaborate to reach the immigrant communities in Nashville. However, there are no consistent collective efforts to provide training and build capacity to reach the different ethnic groups and cultures represented in Nashville. In the presentation of the study Lee (2016) highlights the importance of proper preparation for multicultural ministry:

> As the Church consists of more diverse cultural people today, its leaders need to have cultural competencies. In particular, cross-cultural leaders must be equipped with cultural intelligence. Cross-cultural ministry is not a simple byproduct of social change, but a creative strategy to open a door to bring God's reconciliation among diverse people. Accordingly, church leaders are to be well prepared to cope effectively with the challenges of cultural interactions (p. v).

Implications

The continuous growth in the number of immigrants in Nashville reaffirms the need and the opportunity to expand multicultural ministries among Southern Baptist churches in the area. The study did not give evidence of Southern Baptist ministry leaders in Nashville being hindered by cultural prejudices or attitudes as a collective organization. Yet, the level of engagement in multicultural ministries or churches is minimal. There seems to be a higher dependency on ethnic ministries serving specific linguistic groups or cultures.

Cultural Diversity

Culture, like language, is pivotal in ministering to diverse individuals. The existing and growing diversity in the city of Nashville cannot go unnoticed by the pastors. Immigrants face several challenges arriving in a new country, a new language, and a new Culture. Pastors and churches have the opportunity to minister to these groups and meet their spiritual and physical needs. The challenges of culture and ethnicity are not new. As DeYoung et al. (2003) explain:

> The world in which Jesus and members of the Church lived did have distinctions that brought division and hierarchies that produced discrimination rooted in personal and societal understandings of ethnicity and culture. These differentiations often contained the same emotional and structural power to divide as race does today (p. 11).

The ministry leader will benefit from implementing cultural competence practice that revolves around cultural humility, cultural intelligence, and cultural responsiveness. "Studying leaders in a multiracial church requires understanding culture, not just theology, in their local context" (Brown, 2015, p. 24). For the ministerial leader, cultural competence requires self-reflection to examine his attitudes and behaviors towards immigrants. The ministerial leader must be intentional, knowing and understanding the culture represented in the Church and the community. Similarly, the ministerial leader must have the skills to reach and minister to immigrants in his community.

Cultural Challenges

As it has been presented, cultural competence is critical for the ministry leader engaged or wanting to engage in multicultural ministry. Culture, however, also brings challenges that may hinder the pastor's effectiveness in multicultural ministry. Three common challenges are trauma and ethnocentrism.

Linton et al. (2017) share how immigrant children, especially those traveling alone, experience trauma in their home country, during their journey, and in the receiving country. "In the U.S., the political climate can exacerbate the stress and trauma of migration, leaving many RFI (Refugee and Forced Immigrants) students in a heightened state of stress and uncertainty" (Damaschke-Deitrick et al., 2022, p.3). This stress and uncertainty are not limited to children. Adult immigrants experience the same conditions. Ministry leaders would benefit from building capacity in trauma-informed practices.

Another area of concern is ethnocentrism. The danger of ethnocentrism is that it fosters an attitude of superiority over or rejects the culture represented by others. Capucao (2010) views attitude as a predisposition to how people respond (favorable or unfavorable) to other cultural groups. Ethnocentric attitudes will have a damaging impact on the effectiveness of multicultural ministry. It would be challenging for the pastor to cultivate trusting relationships.

This study does not attempt to present ethnic ministries negatively. Ethnic ministries are essential in reaching people who may feel more comfortable attending church services in their first language and relating to people of their culture. This is especially important for recent arrivals and refugees.

In this diverse environment, there is a group that may struggle to find their place in the Church. Immigrant children and youth and children of immigrants born and raised in the United

States may find themselves having difficulties finding where they belong. As discussed in chapter two, these children and youth may speak English as their first language and feel more comfortable in the American culture.

Applications

The study used three theoretical concepts, cultural humility, cultural intelligence, and cultural responsiveness. Each theory addresses a different aspect of multiculturalism. Combined, these concepts Provided a holistic approach to ministering to culturally diverse people. The three cultural concepts also aligned with the theological teachings of the image of God, the Great Commission, and the Church.

The concept of cultural humility, together with the biblical teaching of man created in the image of God, is effective in helping the pastor self-assess his attitudes and treatment of people from diverse cultural backgrounds. Davis et al. (2017) stress the need for self-awareness to identify better how background and experiences affect the relationship with others. Gallardo (2014), discussing cultural humility, emphasizes the need for mutually respectful relationships. Thus, all humans have intrinsic value as image bearers regardless of any attributes they may possess (Kilner, 2015).

Thomas & Inkson (2017) explain that cultural intelligence requires knowledge of the culture, attentiveness to situations or conditions, and the skill to deal with the situation. While the gospel's message does not change, the presentation of the gospel is more effective if there is an understanding of the culture in which it is being presented. Livermore (2013) stresses how the focus should be on delivering the message in a way that can be understood.

In Acts 11, the early church found itself at a pivotal point in ministry. The gospel and salvation had come to the Gentiles. This confirmed the command given to the disciples at the

ascension of Christ in Acts 1. Similarly, the apostle Paul recognized his responsibility to preach the gospel to all. "I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. So, I am eager to preach the gospel to you also who are in Rome" (Romans 1:14-15).

Cultural responsiveness touches on both the theoretical and practical aspects of culture. Cultural humility calls for self-reflection, and cultural intelligence call for a deep understanding. Both concepts are internal processes. However, cultural responsiveness is an outward expression resulting from the reflection and knowledge developed by the individual. Davy (2016) highlights culturally responsive practices as caring and inclusive.

The Church, as the representative of the kingdom to the world, must engage in culturally responsive practices. Paul's charge to the Ephesian pastors was to take care of the flock (Acts 20:28). The Ephesian church, like the other churches in the New Testament, was culturally diverse. Davy (2016) and Gaymon (2017) highlight the importance of educators' commitment to culturally responsive practices. The principles presented are transferable from the educational environment into the ministry.

Structure

Ministering to culturally diverse people requires intentionality in how ministries are structured and services and messages are delivered. Lingenfelter (2008) reminds the reader of the importance of building trust. Accordingly, the ministry leader must be purposeful in developing cultural humility and competence as pillars of any ministry, reaching people from diverse cultural backgrounds.

A purposeful structure must begin by having a proper understanding of the value of the human being. From a theological perspective, this starts by viewing the human being as created in the image of God. "All people of all races are created in God's image and therefore deserve to

be treated with dignity and respect" (Hays, 2003, p. 51). This implies that the ministry leader must look past color, ethnicity, language, and status to see a fellow human being created in God's image and deserving of the respect we would show his Creator God.

Hand in hand with the view of man created in the image of God is the concept of loving the neighbor. The Church's structure should create a welcoming environment for the community it serves. Cultural and ethnic divides should not exist. Ehrkamp & Nagel (2014) argue that the welcoming environment in a church must stand in opposition to social boundaries of race, class, and legal status.

Delivery

A multicultural ministry requires that communication and services be delivered with cultural humility and competence and in a comprehensible manner. Moua (2010) emphasizes the need for leaders to overcome cultural differences. Hook et al. (2013) list attitudes, knowledge, and skills as the main components of cultural humility.

The attitude towards cultural or social differences, such as ethnicity, language, or legal status, will influence the ministry leader's willingness to engage in multicultural ministry. The depth of knowledge about culturally diverse community members will help the ministry leader identify traumas, needs, and the best approach to build relationships based on trust and mutual understanding. Consequently, the right attitude and a more profound knowledge combined with necessary skills in cultural humility play a significant role in the ministry leader's competence and level of comfort in participating in multicultural ministry.

Moving Forward

Jesus explicitly indicated that our love for one another would serve as a witness of our faith (John 13:35). Behaviors such as prejudice, ethnocentrism, and isolationism on the part of

ministry leaders and believers, in general, are a contradiction to the message of the gospel.

Multicultural ministry must move from the sidelines to become a significant part of the ministry

of a church. By promoting mutual understanding and inclusion, the Church is imitating the

example left by the early church. Although not free from conflicts, they centered on Christ and

the shared hope of the gospel.

Ethnic churches and ministries are an essential part of ministry in a city like Nashville,

where the flow of immigrants is continuous. However, these structures tend to create silos in

ministry where there is very little fellowship among believers from different cultural

backgrounds. To minimize this gap, ministry leaders from mainline congregations and ethnic

congregations in the Southern Baptist Convention must be intentional in planning and holding

joint activities and events regularly.

As the Scripture teaches, "Iron sharpens iron, and one man sharpens another" (Proverbs

27:17); in the same way, ministry leaders can build each other by fostering mutual respect and

understanding. One area that requires closer attention in multicultural ministry is training to build

the leader's capacity. This training should be specific to the cultures represented or reached by

the Church.

Research Limitations

One limitation of the study is the number of ministry leaders that responded to the survey.

The sample number was within the acceptable range, but a more significant number of responses

would have been preferred. The lockdown caused by the COVID-19 pandemic limited access to

churches and ministry leaders. Additionally, using a survey dependent on self-reporting coupled

with the nature of the questions may impact the responses. To that effect, the researcher opted to use an anonymous survey to increase the comfort level in providing truthful answers.

Another limitation is the homogeneity of the sample. The focus of the study was on the ministry leader, and no data capturing the immigrant's perspective was collected. Because the immigrant population may have limited access to technology, the pandemic, and the reservations of undocumented immigrants to expose their status, data collection on that population would not have been pertinent. The use of anonymous surveys or interviews could have offered the opportunity to collect data from that group.

Additionally, only one instrument was used to collect data. Several studies have shown the Multicultural Efficacy Scale (MES) as valid and reliable. Other scales and instruments could be used along with the MES in further studies. A more ministry-focused instrument could facilitate the collection of data.

Further Research

The following are recommended for further research.

1. Given the continuous growth in the number of culturally diverse individuals across the nation, the study could be replicated in other cities. The research could explore other factors that may impact ministry leaders' involvement or approach to multicultural ministries.

2. One major factor impacting the life of immigrants is trauma. Trauma and resiliency play a critical role in how immigrants respond to a new environment and how trust is developed. Research exploring the preparedness of ministry leaders in dealing with trauma is needed.

3. This study explored how competent ministry leaders felt about engaging in multicultural ministry. A study examining the current ministerial preparation programs around cultural humility, cultural intelligence, and cultural responsiveness would add to studies on multicultural ministry.

4. Multicultural ministry generally focuses on ethnic congregations. Research on best practices for establishing culturally integrated churches would benefit the study of multicultural ministry. A question to consider is how to bridge the gap between ethnic

congregations and integrated churches. Another question to consider is, how will the culturally integrated church benefit second-generation immigrants?

5. The focus of the student was on pastors. Further research on how the immigrant perceives multicultural ministry would help provide a more comprehensive analysis of the topic.

6. Developing a ministry-specific multicultural survey would help provide a more reliable data collection.

Summary

The continuous growth in population and diversity give Southern Baptist churches in Nashville, Tennessee, an excellent opportunity to engage in multicultural ministry. The study revealed that despite the limited exposure of ministry leaders to diversity, Nashville area Southern Baptist pastors are willing to engage in multicultural ministry. The study also showed a high degree of preparedness to participate in multicultural ministry.

Furthermore, attitudes towards language proficiency and immigration status do not appear to be specific factors that impact the ministry leader's engagement in multicultural ministry. Among Southern Baptist ministry leaders, trust and reliance on the Cooperative Program's efforts to address specific cultural groups' needs. Additionally, ethnic churches serve to reach cultural groups. This is of great benefit for recently arrived immigrants that are non-English speakers.

Cultural humility, cultural intelligence, and cultural responsiveness provided the theoretical foundation for exploring the challenges and opportunities of multicultural ministry. Cultural humility allows the leader to reflect on how he views diverse individuals. Cultural intelligence relates to the leader's attitudes toward culturally diverse individuals. Cultural responsiveness is the leader's action's toward culturally diverse individuals.

These theoretical concepts can be applied in a ministry environment through three interconnected theological concepts: the image of God in man, the Great Commission, and the Church. The image of God in man aligned with the concept of cultural humility, emphasizing valuing each individual as an image bearer. The Great Commission is the ministerial opportunity to demonstrate cultural intelligence through the presentation of the gospel in a way that the recipient will understand. Cultural responsiveness is the outward expression of attitudes and

actions towards culturally diverse individuals. The Church is the outward expression of the

Kingdom of God to humanity. Like cultural responsiveness, the Church's call is to show care and

love for the world.

The growth in diversity and numbers highlights the need for ministry leaders to have the

proper attitudes, knowledge, and skills to serve increasingly diverse congregations effectively.

Church ministries must purposefully structure to provide a safe and welcoming environment.

Likewise, the message and the ministry must be delivered to build trust and relationships.

Ultimately, multicultural ministries open the door of opportunity for the Church to reach cultures

in the community.

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APPENDIX A: Multicultural Efficacy Scale Adapted for Ministry

1. As a child, I played with people different from me.
   - never
   - rarely
   - occasionally
   - frequently

2. I went to school with diverse students as a teenager.
   - never
   - rarely
   - occasionally
   - frequently

3. In the past I chose to read books about people different from me.
   - never
   - rarely
   - occasionally
   - frequently

4. Diverse people lived in my neighborhood when I was a child growing up.
   - never
   - rarely
   - occasionally
   - frequently

5. A diverse person was one of my role models when I was younger.
   - never
   - rarely
   - occasionally
   - frequently

6. In the past I chose to watch TV shows and movies about people different from me.
   - never
   - rarely
   - occasionally
   - frequently

7. As a teenager, I was on the same team and/or club with diverse students.
   - never
   - rarely
   - occasionally
   - frequently

8. Discussing ethnic traditions and beliefs in church leads to disunity and arguments between people from different cultures
   - agree strongly
   - agree somewhat
   - disagree somewhat
   - disagree strongly

9. Pastors and ministry leaders should provide opportunities for people to share cultural differences in food, dress, family, life, and beliefs.
   - agree strongly
   - agree somewhat
   - disagree somewhat
   - disagree strongly

10. Pastors and ministry leaders should adapt their teaching to reflect the different cultures represented in church.
    - agree strongly
    - agree somewhat
    - disagree somewhat
    - disagree strongly

11. People should be taught mostly by pastors and ministry leaders of their own ethnic and cultural background.
    - agree strongly
    - agree somewhat
    - disagree somewhat
    - disagree strongly

12. I can provide instructional activities to help people to develop strategies for dealing with racial confrontations.
    - I do not believe that I could do this very well.
    - I could probably do this if I had to.
    - I believe that I could do this reasonably well.
    - I am quite confident that this would be easy for me.

13. I can adapt instructional methods to meet the needs of people from diverse groups.
    - I do not believe that I could do this very well.
    - I could probably do this if I had to.
    - I believe that I could do this reasonably well.
    - I am quite confident that this would be easy for me.

14. I can develop materials appropriate for the multicultural groups.
   - I do not believe that I could do this very well.
   - I could probably do this if I had to.
   - I believe that I could do this reasonably well.
   - I am quite confident that this would be easy for me.

15. I can develop instructional methods that dispel myths about diverse groups.
   - I do not believe that I could do this very well.
   - I could probably do this if I had to.
   - I believe that I could do this reasonably well.
   - I am quite confident that this would be easy for me.

16. I can analyze instructional materials for potential stereotypical and/or prejudicial content.
   - I do not believe that I could do this very well.
   - I could probably do this if I had to.
   - I believe that I could do this reasonably well.
   - I am quite confident that this would be easy for me.

17. I can help people to examine their own prejudices.
   - I do not believe that I could do this very well.
   - I could probably do this if I had to.
   - I believe that I could do this reasonably well.
   - I am quite confident that this would be easy for me.

18. I can present diverse groups in our society in a manner that will build mutual respect.
   - I do not believe that I could do this very well.
   - I could probably do this if I had to.
   - I believe that I could do this reasonably well.
   - I am quite confident that this would be easy for me.

19. I can provide instruction showing how prejudice affects individuals.
   - I do not believe that I could do this very well.
   - I could probably do this if I had to.
   - I believe that I could do this reasonably well.
   - I am quite confident that this would be easy for me.

20. I can develop activities that increase the self-confidence of diverse people.
   - I do not believe that I could do this very well.
   - I could probably do this if I had to.
   - I believe that I could do this reasonably well.
   - I am quite confident that this would be easy for me.

21. I can plan instructional activities to reduce prejudice toward diverse groups.
    - I do not believe that I could do this very well.
    - I could probably do this if I had to.
    - I believe that I could do this reasonably well.
    - I am quite confident that this would be easy for me.

22. I can identify cultural biases in commercial materials used in teaching.
    - I do not believe that I could do this very well.
    - I could probably do this if I had to.
    - I believe that I could do this reasonably well.
    - I am quite confident that this would be easy for me.

23. I can help people work through problem situations caused by stereotypical and/or prejudicial attitudes.
    - I do not believe that I could do this very well.
    - I could probably do this if I had to.
    - I believe that I could do this reasonably well.
    - I am quite confident that this would be easy for me.

24. I can get people from diverse groups to work together.
    - I do not believe that I could do this very well.
    - I could probably do this if I had to.
    - I believe that I could do this reasonably well.
    - I am quite confident that this would be easy for me.

25. I can identify church practices that may harm diverse people.
    - I do not believe that I could do this very well.
    - I could probably do this if I had to.
    - I believe that I could do this reasonably well.
    - I am quite confident that this would be easy for me.

26. I can identify solutions to problems that may arise as the result of diversity.
    - I do not believe that I could do this very well.
    - I could probably do this if I had to.
    - I believe that I could do this reasonably well.
    - I am quite confident that this would be easy for me.

27. I can identify the societal forces which influence opportunities for diverse people.
    - I do not believe that I could do this very well.
    - I could probably do this if I had to.
    - I believe that I could do this reasonably well.
    - I am quite confident that this would be easy for me.

28. I can identify ways in which various groups contribute to our pluralistic society.
    - I do not believe that I could do this very well.
    - I could probably do this if I had to.
    - I believe that I could do this reasonably well.
    - I am quite confident that this would be easy for me.

29. I can help people take on the perspective of ethnic and cultural groups different from their own.
    - I do not believe that I could do this very well.
    - I could probably do this if I had to.
    - I believe that I could do this reasonably well.
    - I am quite confident that this would be easy for me.

30. I can help people view history and current events from diverse perspectives.
    - I do not believe that I could do this very well.
    - I could probably do this if I had to.
    - I believe that I could do this reasonably well.
    - I am quite confident that this would be easy for me.

31. I can involve people in making decisions and clarifying their values regarding multicultural issues.
    - I do not believe that I could do this very well.
    - I could probably do this if I had to.
    - I believe that I could do this reasonably well.
    - I am quite confident that this would be easy for me.

32. Final question: Choose the position which most closely reflects your strongest beliefs about ministering / teaching:
    - If every individual learned to accept and work with every other person, then there would be no intercultural problems.
    - If all groups could be helped to contribute to the general good and not seek special recognition, we could create a unified America.
    - All cultural groups are entitled to maintain their own identity.
    - All cultural groups should be recognized for their strengths and contributions.
    - Some groups need to be helped to achieve equal treatment before we can reach the goals of a democratic society.

Appendix B: Recruitment Email

Dear _____ :

As a graduate student in the John W. Rawlings School of Divinity at Liberty University, I am conducting research as part of the requirements for a doctoral degree. The purpose of my research is to examine to what extent, if any, attitudes towards linguistic diversity and immigration status influence the ministry leader's engagement in multicultural ministries by Southern Baptist pastors in Nashville, TN., and I am writing to invite eligible participants to join my study.

Participants must be Southern Baptist pastors or ministry leaders, serving within the Nashville area. Participants, if willing, will be asked to complete a Multicultural Efficacy Scale, which should take approximately 25 minutes to complete. Participation will be completely anonymous, and no personal, identifying information will be collected.

In order to participate, please click here to complete the survey.

A consent document is attached to this email. The informed consent document contains additional information about my research. After you have read the consent form, please click the link to proceed to the survey. Doing so will indicate that you have read the consent information and would like to take part in the survey.

Sincerely,

Juan A. Seda
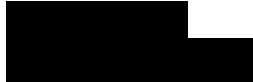
Appendix C: Recruitment Follow-Up

Dear _____:

As a graduate student in the John W. Rawlings School of Divinity at Liberty University, I am conducting research as part of the requirements for a doctoral degree. Two weeks ago, an email was sent to you inviting you to participate in a research study. This follow-up email is being sent to remind you to complete the survey if you would like to participate and have not already done so. The deadline for participation is [Date].

If you choose to participate, you will be asked to complete the Multicultural Efficacy Scale survey. It should take approximately 25 minutes for you to complete the procedure listed. Your participation will be completely anonymous, and no personal, identifying information will be required.

To participate, click here to complete the survey.

A consent document is attached to this email. The informed consent document contains additional information about my research. After you have read the consent form, please click the link to proceed to the survey. Doing so will indicate that you have read the consent information and would like to participate in the survey.

Sincerely,

Juan A. Seda