

Doctor of Ministry Education in a Multicultural World

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Introduction

For three days in April 22-24 2010, when the Association for Doctor of Ministry Education convened its annual conference, the topic of multiculturalism and its implications for doctor of ministry programs was presented during the plenary sessions, framed by that discipline of theology traditionally known as missiology and more recently as intercultural studies.¹ Multiculturalism, as defined by the National Association for Multicultural Education is a “philosophical concept built on the idea of freedom, justice, equality, equity, and human

¹ It is important to recognize that traditional missiological studies as an academic discipline is, in some instances, currently being re-assessed, re-envisioned and re-configured as intercultural studies. This is observed in that the highest academic degree offered, the PhD in Missiology is now known as the Ph.D. in Intercultural Studies at Fuller School of Intercultural Studies, (formerly known as the Fuller School of Missiology). Another example is the fact that Biola University, through the Cook School of Intercultural Studies, offers three related degrees- the PhD in Intercultural Education, PhD in Intercultural Studies, and the Doctor of Missiology. What the implications of such a change are in terms of the revised academic content of missiology, intercultural, and cross-cultural studies, how they intersect, and what the change signifies on a larger scale are currently being realized.

dignity".² The goal of the multiculturalism is preparing women and men for participation in an interconnected, interdependent world, and its objective is to effect social change through transformation (of self, educational institutions, and society) by information regarding the worldviews, histories, cultures, and contributions of diverse groups. And because of a similar commitment from the perspective of Christian missiology with its concerns for issues of importance to doctor of ministry education such as, religious systems, worldview differentiations, cultural diversity, cross-cultural communications, participatory observation and ethnographical research methods, social change dynamics, and the inclusion of both western and non-western theological perspectives, this was viewed as a welcomed dialogue.

When the invitation to speak on the topic was accepted, it was done so based on a recognition that there is perhaps no greater, no more urgent imperative for Christian institutions within the context of the U.S.A. on every level- congregational, middle judicatories, denominational, and global- than to pause to reflect and reassess Christian leadership roles and responsibilities in a society and world that is increasingly cultural and religiously diverse, and then to respond appropriately. Regardless of what one's personal feelings on the topic of multiculturalism may be, doctor of ministry administrators and educators are growing in awareness of the demands of religious leadership in the multicultural, multiethnic, and diverse world in which we live, and how little prepared for it our students are.³ The ADME gathering hosted at Austin Theological Seminary was viewed as a relevant dialogue and the participants represented a variety of doctor of ministry programs throughout the USA, Canada and even

² See National Association for Multicultural Education. (2003, February 1). Retrieved September 19, 2004, from <http://www.nameorg.org/resolutions/defintion.html>

³ *Religion, Culture, Curriculum, and Diversity in 21st Century America*, edited by Mary Alice Trent, Trevor Grizzle, Margaret Sehorn, and et., University Press of America; Lanham, 2007 is one of a few contemporary works that examine diversity issues such as race, ethnicity and disabilities from the perspective of curriculum development and the learning outcomes of Christian higher education.

Australia. The overarching goal of the ADME conference theme was to provide an interactive learning environment where participants could holistically explore the question: “How are D. Min. students educated for multicultural ministry possibilities in the local community and global world in which they serve”?

A Missiological Perspective on Multiculturalism and the D. Min. Learner

The late missiologist Paul Hiebert has observed that those who are involved in the work of meaningfully communicating the gospel in human contexts must master the skill of human exegesis:

We need to study the social, cultural, psychological, and ecological systems in which humans live in order to communicate the gospel in ways the people we serve understand and believe. Requiring only a course or two on human exegesis is like preparing a doctor by teaching him to put on Band-Aids, stitch wounds, and administer artificial resuscitation. Christian missions and ministries are as complex as medicine and open heart surgery, and consequently, they require a deep understanding of humans to be effective.⁴

According to Hiebert, “we must learn to exegete our own contexts, because these shape the way we understand and communicate the gospel.”⁵ As an academic community committed to communicating the gospel through teaching, research, scholarship, and the practice of ministry, it is important that doctor of ministry programs are willing to examine the social, cultural psychological and ecological systems that undergird their existence. These systems reflect the theology, structures, resources, and programmatic emphases we utilize to educate and empower the women and men who choose to enrolled in our institutions. Through these systems we influence overtly and implicitly doctor of ministry learners who currently find themselves engaged in a variety of ministry contexts, in local communities and beyond. It is because students often find themselves ill equipped to meet the challenges and struggles related

⁴ The gospel in *Human Contexts: Anthropological Explorations for Contemporary Missions* by Paul G. Hiebert, Grand Rapids: Baker Academic, 2009:12-13.

⁵ Ibid, page 13.

to leadership in relationships and organizations, often requiring that more specialized attention is given to social, economic, political and/or legal dimensions of ministry, that they are motivated to return to graduate school, and desire to obtain a more advanced professional education.

Who are we who serve doctor of ministry education?

Human exegesis therefore requires that attention is given to an understanding of both who we are who serve as administrator and educators of doctor of ministry programs, and who our doctor of ministry students are based on a trajectory of two primary missiological concepts, *missio dei* and *imago dei*. At their core are values that affirm diversity (or multiculturalism) as the church universals' greatest asset. Our doctor of ministry programs market the expectation that we are committed to the delivery of a quality theological education consisting of administrators, faculty, staff and peers who encourage learners to succeed regardless of their social, ethnic, or cultural background. As Culp and Lindberg have observed, in order for learning to take place, a learning community must be created: "A learning community is an environment where learning is valued and accessible for all learners and where teachers and students work together to make sure everyone in the community is learning".⁶

Doctor of ministry learners, whether their primary ethnic identity is that of the dominate culture, or that of U.S. ethnic minorities, or visa (international) students, come to us with the expectation that those they will encounter, especially administrators and faculty, will be persons who have achieved at least a basic level of cultural competency, are capable of affirming human diversity, and are committed to educating all students to function faithfully

⁶ Professors Even Culp and Evie Lingberg in the essay "Diversity and Disability; Richness or Roadblock to Effective Learning" page 6 in *Religion, Culture, Curriculum, and Diversity in 21st Century America*, quoted and referenced Keith Lenz and Donald Deschler, *Teaching Content to All*, New York: Allyn and Bacon, 2004.

and effectively in today's world. Cultural competency is based on a knowledge base where awareness, attitudes, behaviors and skills pertaining to the following seven indicators are considered in the contexts of human diversity:

- cultural and ethnic literacy
- personal formation and development
- attitude and values clarification
- multicultural social competence
- basic ministry skills proficiency
- educational equity and excellence, and
- empowerment for ministerial reform (on several levels, congregational, denominational, societal, and global).

Students, regardless of cultural and/or ethnic identity or national origin, don't expect to enter an environment where the values and issues related to human diversity are still being debated or are merely tolerated, but they assume that the prevailing attitude governing doctor of ministry programs are those intrinsic to the missiological idea of *imago dei*, and that they will have the opportunity to be successful.

As North American theological education is growing in its awareness of the challenges posed by changing intercultural realities, such as immigration policies, increased international students enrollment, global missiological studies, cross-cultural encounters, and globalization, a greater understanding of the public functioning of Christianity within societies of diversity is necessary. It is important that doctor of ministry programs are able to incorporate diverse learning means and modes as students encounter others unlike them and in ways that deepen their awareness and understanding of cultural diversity. Doctor of ministry learners- as

pastors, counselors, chaplains and ministers- must be equipped with the skills necessary to negotiate issues of conflicts related to cultural difference, and to work for the common good based on Christian principles and expectations.

An Example of Doctor of Ministry Leadership in a Multicultural Context

As if to emphasize the significance of the theme of enabling doctor of ministry learners to participate as leaders in contexts of social, ethnic and cultural diversity, two months later after the ADME annual gathering, in June 2010, the USA (Grand Rapids, Michigan) became the host country of a global Christian historical event, the formation of the World Communion of Reformed Churches (WCRC), one of the world's largest Protestant communions. The WCRC is the union of World Alliance of Reformed Churches (WARC) and the Reformed Ecumenical Council (REC) bringing together 85 million Reformed, Presbyterian, Congregational, United, Uniting and Waldensian Christians from 230 churches in 110 countries. More than 1000 persons, 400 delegates, plus observers and official guests were present. The theological issues presented before this assembly for prayer, study, deliberation and action were many and included topics such as Christian identity and theology; unity and ecumenical engagement; justice in the economy and earth; worship and spiritual renewal; leadership development and nurture; gender and ethnic justice; youth empowerment; and peace and reconciliation.

The Uniting General Council (UGC) delegates who gathered did so with a sense of joy, gratitude and humility aware of this *karios* moment that they were participating in. Whenever a delegate spoke in this global assembly, that person had to begin by first identifying his or her name, second identifying the church and country they represented, and thirdly, to indicate the language they would use to speak- French, German, Spanish or English. Simultaneously, the name of that person with appropriate titles would appear on the large monitors placed

throughout the auditorium. It soon became apparent that more than a few of the delegates in attendance were holders of the title “Rev. Dr.”, graduates of doctor of ministry programs instituted and sponsored throughout the world.⁷ In an ecclesiological context where North American Christian delegates (a minority within worldwide Christianity) are assumed to possess cross-cultural skills and the knowledge to know how to work through cultural differences, biases and beliefs, the need to respond again to the pertinent question of the ADME conference was raised: “How are D. Min. students educated for multicultural ministry possibilities in the local community and global world in which they serve”? This is but one of many illustrations offered to highlight the significant responsibility that theological education has to enable women and men to function more effectively as ministry leaders in multicultural and culturally diverse contexts.

Who are doctor of ministry learners?

Whether a particular doctor of ministry program consists of students primarily of the dominant United States ethnic group, or is composed of students enrolled in historic Black theological seminaries and schools of religion such as that of the Interdenominational Theological Center, or the doctor of ministry degree contextualized in the Hispanic Latino Leadership program⁸, the challenge of diversity is a real and present one. Students come with different backgrounds, experiences, and Christian hermeneutical understandings and they bring to the doctor of ministry educational experiences personal and communal worldviews, skills, and behaviors. These have been shaped by their cultural origins and affiliations including

⁷ While statistical data is not yet available related to the number of doctor of ministry delegates who were in attendance, inquiry has been made to the ecclesiological bodies that sponsored this uniting movement, the World Alliance of Reformed Churches and the Reformed Churches...

⁸ This reference is to the Doctor of Ministry Degree contextualized in the Hispanic Latino Leadership program as presented in a paper by Alicia C. Marill (Barry University) in a previous ADME conference.

family beliefs and practices systems, religious, ethnic, national, social class and/or occupation, and other social identifies they value. Doctor of ministry learners are not expected to silence or ignore these aspects of their personhood, but rather are expected to view them as God given, and therefore are of intrinsic value to the fulfillment of their leadership role in ministry.

It is important that doctor of ministry students gain empowering notions of selfhood as they respond to and minister within a multicultural and multi-religious world. This type of education will assist them as they engage current religious and societal issues within a framework that explores moral, ecclesiastical, missiological and global responsibility, and broadens as well as deepen their commitment to full participation of everyone in local and global public life. The current debate among Christians and within the USA society in general to the proposed building of an Islamic center and mosque in Manhattan, New York near ground zero serves as a vivid illustration of why it is important that theological education is capable of enabling ministry and religious leaders to respond intellectually and socially to issues of cultural and religious diversity. The presence of cultural and ethnic conflict, racism, prejudice and discrimination, language differentiations, and differing worldviews and communication styles are often areas of great concern to pastors, ministers, and Christian educators.

As an educator, I have often marveled that often the only characteristics that diverse students enrolled in a course may have in common is that as adult learners they are seeking to be faithful to God and their understanding of the calling God has placed on their lives, and they have arrived at a place of mental and intellectual readiness and eagerness to do so. As congregational pastors, para-church professionals, new church developers, missiologists, community ministers, counselors, and leaders in other forms of specialized ministries, their commitment to the church has already been tried and tested, and they continue to seek to be faithful and effective in Christian ministry. That is why no matter what the printed mission

statement of a particular doctor of ministry programs may be, a common primary goal is to root learners (women and men, clergy and lay), in an educational process dedicated to deepening their understanding of and commitment to a practical theological of ministry. Given the present milieu in the United States where it is reported that more than 1,000 pastors are leaving the ministry monthly (for a variety of reasons), the doctor of ministry student, as one who seeks to enhance the practice of ministry, is indeed a unique type of learner.⁹

As motivated learners with several years of ministerial experience, the doctor of ministry learner desires to function at a higher level of competency. They are aware of their skills, gifts, talents, and experiences, and because of lessons learned or challenges encountered, personally and professionally, they now want to prepare for more advanced leadership or expertise. These learners are at a place of readiness to learn, and are ready to due diligence in order to earn the highest professional degree offered to those engaged in the practice of ministry. Whether the doctor of ministry program is offered jointly with other institutions or as an independent free standing program; whether it is structured to offer primarily campus intensive courses or is dependent on distance learning; whether the pedagogical emphasis is on a communal cohort model, or individual forms of study; and whether the program represents a model of any combination of these factors, the learner, by enrolling in a particular doctor of ministry program, has considered the cost, and is ready to make the commitment- in terms of finances, times, energy, social networks, systematic study, and dedicated writing.

In addition to bringing to the doctor of ministry educational task a sense of commitment, motivation and readiness, these learners also bring invaluable ministry experiences that enable them to acknowledge what they don't know, and the need to grow professionally. Through

⁹ The Faith Journey Partnership in Excellence Program located at the Interdenominational Theological Center dedicated to supporting, mentoring and developing strong congregation leaders uses this data obtained from the United Methodist Church.

his/her experiences, the learner, by the time they desire to pursue a doctor of ministry degree has gained enough knowledge and understanding to be able to identify specific curiosities and questions they desire to pursue academically. After years of engagement in the full time practice of ministerial leadership, the learner now wants to engage in more advanced application oriented research related to a particular or specialized area of ministerial leadership or practice. Most often the questions are focused on challenging personal, social, and cultural issues in ministry, and are based on the need for the church to engage post-modern culture. The questions that prove to be the most persistent and that grow out of the challenges of ministry practice; often tend to become the focus of doctor of ministry dissertation projects, a project designed to advance the general practice of ministry.

Crossing the Boundary of Difference:

Cultural Diversity and Doctor of Ministry Education

It is no longer a secret among North American theological educators that Africa has become the global epicenter of worldwide Christianity, and that it is Christianity in Africa, Asia and Latin America is experiencing a phenomenal growth rate.¹⁰ The changing nature of Christianity on a worldwide scale, as well as the continuing growth of dynamic expressions of Christianity among ethnic and diverse communities within the USA, present challenges and encounters whose impact on graduate level theological education exist in ways that are still being measured. In addition, because of the intimacy that exists between culture and religion, and the knowledge that there is not culture that has not been impacted by religion and no religion that has not been impacted by culture, also requires more research, especially on the impact of theological education in the 21st century. The questions of cultural and multicultural

¹⁰ Sociologist Phillip Jenkins and missiologist such as Lamin Sanneh and others have been tremendously helpful in these efforts.

competencies and their implication for preparing theological educated clergy and laity for ministry in today's complex world have become both important and urgent. Again, how can we best prepare women and men for effective leadership given contemporary multicultural realities that impact local communities?

One human race or many races?

At a fundamental level, and in terms of pedagogy, it is important to ask theologically how do doctor of ministry programs (administration and education) educate and teach (implicitly as well as explicitly) about human differences, especially ethnic/racial and cultural differences? Do we structure knowledge about many races as our North American culture has traditionally and erroneously taught, or do we teach what the Christian sacred scripture speaks of and affirms- that there is only one race, the human race? If Christian leaders continue to speak of races, which of the races are superior and which are inferior, and based on what criteria? Because church structures and organizations (including institutions of theological education) tend to think conservatively and change slowly, they too have historically benefited from and perpetuate false notions of humanity, in terms of presenting racial-ethnic and gender biases as of belonging to God. Theological education must take the lead in the usage of theological language, images, and symbols that speak of inclusivity and the sacredness of embracing human identities and the constructing of identities that affirm God's concern for all of humanity.

Denominational attempts at embracing cultural diversity, as well intentioned as they may be, often fall short. One has for example only to examine how denominations (including non-denominational entities) are organized structurally to address major concerns of human diversity to discern the undergirding theological perspective. Some denominations have

structural divisions or ministries targeted as for “racial/ethnics” most often defined as African American, Asia American, Hispanic American, Native American, and most recently, some have added Middle Eastern American. However, European American is not classified as a ‘racial/ethnic’ designation. Other denominations and congregations define themselves as multicultural but never examine issues of power, authority, and privilege, often encouraging invisibility and silence among those minority or ethnic members who are different. Some people argue strongly for the continual role and need for racial/ethnic caucuses in predominately Euro-centric denominations. It is, however, not only the Euro-centric faith traditions of Christianity or dominant US culture that are being challenged by multiculturalism and the need for faithfulness witness in the presence of cultural diversity; so also is the historical Black Church and some Hispanic faith communities, located especially in urban communities.

Philosophical Aspects of Cultural Difference

The objective of the second plenary of the ADME conference was to direct attention to considerations of how education in general and theological education in particular has reached the place intellectually where a mono-cultural theological education will no longer suffice. Consideration was given to an approach to multiculturalism and cultural differences presented by diversity consultant Edwin J. Nichols (building on the work of Jung). Nichols’ understanding of different world cultures developing out of differing environments has been in publication since 1976, and scholars and professionals in a variety of fields including, medical and health, social work, education, and business continue to find his approach helpful. By focusing on philosophical differences of cultural difference, Nichols has developed the following model to explain the divergent cultural differentials and psychosocial attitudes and

behaviors which have biases in cultural dynamics.¹¹

The Philosophical Aspects of Cultural Differences, by Edward J. Nichols

Ethnic Groups/ Worldview	Axiology	Epistemology	Logic	Process
European Euro- American	Human-Object The highest value lies in the object or in the acquisition of the object.	Cognitive One knows through counting and measuring	Dichotomous Either/Or	Technology All sets are repeatable and reproducible.
African African- American Native American Latino/a Arab	Human-Human The highest value lies in the interpersonal relationship between human beings.	Affective One knows through symbolic imagery and rhythm.	Diunital The union of opposites.	Ntuology All sets are interrelated through human and spiritual networks.
Asian Asian- American Native American Polynesian	Human-Group The highest value lies in the cohesiveness of the group.	Conative One knows through striving toward the transcendence.	Nyaya The objective world is conceived independent of thought and mind.	Cosmology All sets are independently interrelated in the harmony of the universe.

¹¹ A clinical/industrial psychologist, Edwin J. Nichols of the U. S. National Institute of Mental Health, advocates that we become culturally competent, that is having the ability to extract from others the uniqueness of their different problem solving skills. It requires seeing others who might be "different" as having abilities, rather than viewing them as "less than" or people who have no abilities. According to Nichols, the latter turns into cultural bias. When all entities in an organization or system are congruent with this positive behavior, they can truly become culturally competent. For more information and the model, contact www.pps.k12.or.us/depts-c/cm-me/nichols.pds or Nichols and Associates, Inc., Washington, D.C.

When examining such a model, in light of the topic of multiculturalism, a number of insights become apparent important to doctor of ministry education. Among them are (1) the importance of culture, (2) the diversity of ways of learning, (3) the need for diversity in teaching/pedagogy, (4) the affirmation of multiple intelligences, (5) the importance of the communal nature of the doctor of ministry program, and (6) the value of being willing to cross the boundary of difference through diverse course content and theological understandings. Also emphasized are the important roles of education, exposure and socialization. Of all the concerns just mentioned, brief commentary will be offered on two. The first has to do with multiple intelligences and the second is related to the diverse ways of learning, particularly focused on orality and ocularity.

Multiple Intelligences

One of the primary significance of exploring the implications of philosophical aspects of cultural differences model for doctor of ministry education is the attention given to the notion of intelligence. While a mono-cultural perspective on the topic of intelligence with its emphasis on intelligent quotas (IQ) and grade point averages (GPA) prevails, it is often found to be too limiting. On the other hand, a multicultural perspective enables us to broaden the understanding of intelligence that we bring not only to the classroom setting, but also to all other programmatic aspects of the doctoral program. What follows is a list of ten intelligences that theological students possess and that from a holistic perspective program administrators,

curriculum researchers, and educators invested in cognitive theory have affirmed as important to cultivate.¹²

1. Verbal/Linguistics: the use of the spoken and written words in learning.
2. Logical/Mathematical: the use of abstract patterns, concepts, number, linear and sequential thinking.
3. Visual/Spatial: the use of physically seeing and mentally picturing images as a way of learning
4. Body/Kinesthetic: the use of our bodies as a means of learning
5. Musical/Rhythmic: the use of sound, rhythms, tunes and songs in learning.
6. Interpersonal: the use of communications with one or more person in learning.
7. Intrapersonal: the use of inner knowledge and reflection as a means of learning.
8. Emotional: the use of emotional sensitivity and management skills for learning.
9. Relational: the use of and value of relationships as a way of learning.
10. Spiritual: the use of integrity, intuition, wisdom and compassion in learning.
11. Cultural: the use of aptitudes and skills for interaction and problem solving in cross-cultural learning.¹³

What this suggest is the need for educators and administrators to be willing to move from a place of familiarity and academic comfort, to zone and to embrace the best that multiculturalism has to offer, including an understanding of diverse ways of being and doing, of teaching and learning.

¹²While the first seven on the list have been identified by Gardner, it is Daniel Goleman who has written on emotional intelligence, Nina Simons on relational intelligence, and Brain McMullen (relying on Zohar and Marshall's *The Ultimate Intelligence*,) on spiritual intelligence.

¹³ See "Cultural Intelligence: A Model for Cross-cultural Problem Solving" by Tom Stallter in *Missiology: An International Review*, Volume XXXVII, Number 4, October 2009.

Orality and Ocularity

In addition to the focus on multi-intelligences, an understanding of multiculturalism points to the need for multiple instructional hermeneutics that result in multicultural strategies and learning activities. The April 2010 *Missiology* Journal illustrates this in that is a collection of essays written on the topic of “Orality”, and a variety of related missiological themes ranging from communications, instructions, translations, values cultivation, and identity are discussed. It is a reminder that while some US teachers and learners have a tendency to prioritize ocularity or lettered cultures, and to denigrate oral cultures or orality, there is much that can be learned from a focus on orality- (1) from that student who understands the importance of oral learning preferences in order to ensure more effective Christian discipleship in his or her context of ministry; (2) from the colleague who gives pedagogical considerations to the multiple and integrative roles that stories and symbols play in communication; and, (3) from the text book that claims that by tending to ancient practices, the oral practice of storytelling can be seen as the place for creating images and identity¹⁴.

The role of orality, according to James Maxey, is where appropriation and proclamation become crucial entities making biblical translation and contextual theologizing possible.¹⁵ Multicultural education means that it is the responsibility of the educators and administrators, and not the student, to increase effective learning by incorporating culturally diverse and various teaching and learning methods and strategies. Without a doubt, the Nichols model focused on the philosophical aspects of cultural difference contributes to doctor of ministry education, helping to increase knowledge of cultural diversity, both within and beyond the

¹⁴ These particular issues are presented in *Missiology* Journal, “Orality,” Vol. XXXVII, No. 2, April 2010.

¹⁵ Ibid, pages 173-184. James Maxey, in the essay “Bible Translation as Contextualization: The Role of Orality”, identifies bible translation as the process of actually contextual theologizing in which local host communities demonstrate their appropriation and proclamation of the Bible in their own languages.

USA. It also serves as an important corrective tool in academic and pragmatic settings which tend to be shaped by a narrow mono-cultural perspective rather than an intercultural perspective, often neglecting the value, the benefits and rich influence cultural diversity.

It is important to recognize that although multicultural education has many positive outcomes that benefit not only the doctor of ministry learner individually, but influences positively his or her faith community, ministry context, civic society, and how they live and move in the world, this is not easy. Multicultural education and multicultural organizational develop are not easy work and the tensions of conflict that diversity creates should not be minimized. As it has been stated, “Diversity challenges the enlightenment values that lie close to the bone of theological education in the US and Canada.¹⁶

Professor Marcia Riggs of Columbia Theological Seminary warns of the culture of deception in theological education that can exist in the name of the acceptance of diversity (“collegiality”), a deception that she, an African American ethicist and Fernando Segovia a Hispanic a new testament scholar, both affirm as ‘subtle violence’, a violence that “harms our spirits”, that is grounded in hierarchical relationships that exist between social groups based on gender and race/ethnicity , and is nourished by the values of silence and repression.¹⁷

On the one hand, there is fear concerned with loss: love of power, loss of status loss of privilege. On the other hand, there is fear concerned with devaluation: fear of being dismissed, fear of being silenced, fear of being misperceived. Fears of loss and fears of devaluation are the crux of complicity in the culture of deception.¹⁸

While the notion of a culture of deception is primarily directed to the institutional life within theological education in general, it also has direct implications for doctor of ministry courses

¹⁶ This quote is extracted from table conversations an ATS Seminar for Racial/Ethnic Faculty Members at Predominantly White ATS Institutions, October 5-7, 2001.

¹⁷ See “Making the Connections: Gender and Race/Ethnicity in Theological Education”. This paper was presented at the Women in Leadership Seminar, October 17-19, 2003 by Ethicist Marcia Y. Riggs.

¹⁸Ibid.

where human diversity and adult learner's attitudes and behaviors toward diversity exist at various levels. Teaching faculty with a high level of cultural competency are able to take difficult moments of conflict and tension related to diversity in the classroom and turn them into invaluable teaching moments. Riggs suggest that in order to overcome conflict and to encourage transparency there must be a willingness to (1) engage in dialogue that fosters self-criticism and mutual criticism ("exposing our fears and embracing our differences"), and (2) commit to moral postures individually and ethical stances corporately that have non-violence as a cores value. Empathy as a practice of cross-cultural communications and moral courage can greatly assist in overcoming the tensions of diversity so that the new, faithful, and effective ways of administrating, teaching and learning can be forthcoming.¹⁹

The 'Glocal': Integrating the Local and the Global in D. Min. Programs

One of the advantages of gatherings such as the ADME is that it enables discovery of the diverse ways in which D. Min. programs are administered to encourage diversity. In an effort to understand the diverse ways Christian leaders actually engage in the process of theologizing, the book *Models of Contextual Theology* is extremely helpful.²⁰ By focusing on the four primary factors involved in the theologizing process (sacred scripture, tradition, culture, and social change), Bevan presents six models of contextual theology. These models allow us to see how Christians worldwide engage these four factors differently based on their point of theological starting point or point of departure. The careful consideration given to each model not only

¹⁹ Ibid.

²⁰ This reference is to (Stephen B. Bevans, SVD, Orbis: Maryknoll, 1996, *Models of Contextual Theology*. It is important to recognize that Bevan in this earlier version of his book included these five models, and it is in the 2003 revised and expanded edition that he has included a sixth model labeled the "countercultural model". I have not included this model because the notion of being 'counterculture' is inherent in each of the model in varying degrees, and from my judgment does not deserve a separate designation as it relates to graduate theological education.

contributes to a better understanding of how people theologize, but also has applicability to theologizing organization such as congregations, denominations and educational institutions.

Contemporary theological education and ministerial programs are expected to provide students with the academic tools necessary to engage current religious and societal issues within local communities that require moral, ecclesiastical, religious, cultural, and interconnected global responses. While it may be tempting and appear financially lucrative to focus multicultural efforts primarily on international recruitment of students for our programs, until we are able to address issues of human diversity and responses related to the US context, our overall efforts will be thwarted and eventually less effective than intended. Like USA ethnic students- African American, Asian America, European American, Hispanic American, Middle Eastern American, and Native American, international students (visas) will succeed in and recommend to others only those institutions where they feel respected and valued, and are encouraged to flourish intellectually and spiritually.

Where there is no true value placed on diversity and multiculturalism, individuals and institutions fail to meet the theological challenge understand as globalization. Globalization, according to standard 3.2.4.1 of the Association of Theological Schools reads,

“Theological teaching, learning, and research require patterns of institutional and educational practice that contribute to an awareness and appreciation of global-inter connectedness and interdependence, particularly as they related to the mission of the church. These patterns are intended to enhance the ways institutions participate in the ecumenical, dialogical, evangelistic, and justice efforts of the church. The term *globalization* has been used to identify these patterns and practices collectively.”

This broadened definition of globalization provides a helpful perspective for understanding how doctor of ministry education programs are responding favorably to the theological challenges of multiculturalism. What follows next is a presentation of five models of contextual theology applied to the particular doctor of ministry programs utilizing the typology described earlier by missiologist Stephen B. Bevans. Drawing inferences from a variety of descriptions of doctor of ministry programs enables us to clearly see not only the differing structures and programs that are in place to educate doctor of ministry students, but also the exciting Christian theological diversity that abounds. These examples are presented as a demonstration of what is possible when educational programs assist doctor of ministry students to gain empowering notions of selfhood as they are called to minister within a multicultural and multi-religious world.

1. Translation Model

The translation model is described as one that takes its primary identity from faithfulness to the gospel (scripture) as interpreted by historical Christian tradition. The two examples that follow are offered because of their commitment to the gospel and tradition (although their understandings of both the gospel and church tradition are differing). The first is the doctor of ministry program offered by the Antiochian Orthodox Christian Archdiocese (OCA) of North America. Its purpose is to deepen and enhance ministry through systematic study and reflection on the integration of the theological disciplines within major areas of church leadership as defined historically by orthodox Christianity. The curriculum involves seminars taught by Eastern Christian scholars as well as faculty of the Pittsburgh Theological Seminary. A fairly new program (1999) housed at the Antiochian

House of Studies, it is focused on Eastern Church content, promotes sensitivity to the pastoral needs and concerns of OCA parishes, and is heralded as a program that “every Orthodox clergyman will gain much”.²¹

The second example is the Doctor of Ministry program of the Asian Seminary of Christian Ministries (ASCM) accredited by the Philippine Association of Bible and Theological Schools. While the focus of the program is described as that of Christian spirituality, among its primary goals and objectives are two: (1) to bring about a deeper and more dynamic understanding of classical Christian spiritual tradition, and (2) to enhance the study of spirituality in general and Pentecostal spirituality in particular. While it does include within its programmatic goals and objectives a concern for helping ministers to have a theological understanding of spirituality in the context of pastoral ministries that include an understanding of the world’s changing spiritual landscape, issues of spirituality that intersect with other dimensions of life, and the complementary relationship between spirituality, theology and ministry, the doctor of ministry program’s *primary* commitment is to Christian spirituality as taught, interpreted, learned and handed over through a particular theological lens and historical tradition, that of Pentecostalism.

2. *Anthropological*

The anthropological model is offered as juxtaposed to the translational model. While the translational model takes gospel and tradition as its starting points, the anthropological model begins with concerns of culture and social change, and brings these into dialogue with the gospel and tradition. Payne Theological Seminary described its Doctor of Ministry

²¹ {<http://www.antiochian.org/6403/11/2010>}

degree as the only doctoral curriculum in the United States to combine an African American perspective and a global Christian context, with special emphasis on ministry in urban centers. In collaboration with the Bakke Graduate University, the program features a variety of teaching-learning settings including the campus of Payne, New York City and online. In addition to participating in one year of modules in global Christianity and ministry in the African American context, it is required that every student has to take advantage of at least one module taught in Africa.

Another doctor of ministry program with the same Christian commitment to bringing culture and social change to impact Christian identity is seen in the model of United Theological Seminary in New Brighton, Minnesota. This doctor of ministry program offers a variety of concentrations, including 'Leadership toward Racial Justice'. The director of admissions, Glen Herrington-Hall has stated- "Our own context, the context of the oppressed in our culture and in other countries and cultures...If you take context seriously, then social justice is no longer an option but a vital part of how we live out our faith."

3. *Praxis Model*

Two brief examples are also offered as illustrations of the praxis mode, a model popularized by Latin American theologians and missiologists. First is the Doctor of Ministry in Transformational Leadership for Ministry in the Global City offered by the Trans-Pacific Alliance for Urban Ministry Education in cooperation with the Asia Graduate School of Theology (Manila), Care Theological College (Vancouver), and Northwest Graduate School of Ministry (Seattle). The course of study is described as being ideal for leaders who have other graduate degrees besides the traditional M. Div., and it follows an "In-Ministry model that focuses on the development of transformational leadership (making things happen) rather than

on transactional leadership (making this work) which trains participants to think strategically as urban and global missiologists".²²

The second example is that of the doctor of ministry degree in preaching and media offered by the United Theological Seminary (UTS) and Kenneth Copeland Ministries (KCM). The goal of this collaboration between KCM, one of the world's largest faith-based ministries and the UTS which was originally the outgrowth of the United Brethren Church and now of the United Methodist Church, is to provide a practical, hands on, biblical based program where students will gain practical experience as they learn how to use social media, build and sustain local, national and international television ministry, create a ministry magazine, and preach faith in a way that impacts the listener.

4. *Synthetic Model*

While the synthetic model takes into consideration the gospel, church tradition, social change and culture, it also gives serious consideration to other thought forms. The St. Stephen's College Doctor of Ministry program is such an example in that it welcomes persons from all world views, faith traditions and spiritual expressions "who define their work activity as being committed to the improvement and nurture of society and the world community. Its understanding of ministry is broad and inclusive, and among the specialized studies offered are included the following: Ministry in Congregations and Judicatories, Education, Research on Spiritually Informed Care, Organizational Leadership, Institutional Spiritual Care, Spiritually-Informed (Pastoral) Counseling/Psychotherapy, Spirituality and the Ecosystem, and Spirituality and Science. This doctor of ministry program "chooses to define "ministry," within

²² http://www.ats.ph/academics_dom.php 3/11/2010

specific faith communities and the broader society, as the work of those persons involved in human service in which the practitioner is self-reflectively aware of the nurturing quality of that activity. Persons are recognized by St. Stephen's College as being in ministry.²³ A second example is offered in the illustration of the doctor of program offered by Auburn Theological Seminary in New York founded on multi-religious concerns.

5. *Transcendental Model*

The Doctor of Ministry program at the Toronto School of Theology is the oldest in Canada and has graduated "Doctors of the Church" since 1977. It is an illustration of the transcendental model which focuses on the concern of the Christian as an authentic subject, and brings the gospel, contextual theological concerns, culture and religion to bear on theology. This program is being revised and reshaped as a distance-learning model making the degree available in and beyond Canada. Integrating cohort based learning with intensive on campus learning experiences, as well as with online based learning, students will be able to remain in their ministry context, and interact with the teaching faculty and the seminary. In a welcome letter from the director, it is written "This is not a place where ministry is only taught but rather is one where it is lived out in a diversity that most closely resembles the pluralistic and ecumenical nature of our culture. We are about the church and ministry in our world".²⁴

The intent of this section has been on discovering the diverse ways in which doctor of ministry educational programs are administered to encourage diversity. Ten examples were

²³ http://www.ualberta.ca/ST.STEPHENS/calendar/programs/doctor_miistry.html 9/12/10

²⁴ <http://www.tst.edu/prospective/doctor-ministry-dmin> 3/11/2010

provided to illustrate the diverse approaches toward multiculturalism evident among doctor of ministry programs. In the 1980's the popular adage of "think globally and act locally" became popular because it expressed the same ethos- the need to develop a bi-focal vision of the world, one that values both the realities of local communities as well as those of the worldwide community, and to comprehend how they are interrelated. The concept of the '*glocal*', a word coined by missiologist Robert Scheiter, is a more recent attempt useful in expressing the need for educators to develop a perspective or way of thinking that encourages the linkage of local and global mission concerns and issues that impact humans, churches, and communities worlds apart from one another. The coined word *glocal* summarizes this need to integrate the local and global perspectives on issues of faith and practice. While the factors that motivated each theological education institution to adapt multicultural as a value may differ, what is most evident is that when the desire is there to become a multicultural institution in the best sense of the word, contextually creative, authentic, relevant, and effective doctor of ministry education can emerge.

The Changing Nature of World Christianity and Implications for Doctor of Ministry Education

Before concluding this essay it is important to devote attention to an exploration of ways of assessing, expanding curriculum, and monitoring efforts to diversifying doctor of ministry education. According to the ATS Statistics on Race and Ethnicity, multiculturalism is here to stay and the future is increasingly more so. One set of data provided by ATS indicates that from 1969-1999 racial/ethnic enrollments at ATS related schools has grown from less than 3% of

the total ATS enrollment to approximately 20% of the total enrollment in 1999.²⁵ In *Tracking Student Trends: What is Changing and What Remains the Same* the data presented entitled “Relative Enrollment by Race/Ethnicity” indicate that there has been the greatest increase from 1977-2008 among African Americans, followed by students on visas, Asia Americans, and then Hispanics Americans.²⁶ Daniel Aleshire, ATS Executive Director, has stated, “Theological schools will need to remake themselves as institutions, reconstruct their education efforts, and reassess the contributions that racial and ethnic difference bring to the human family”.²⁷

Organizational Development

There is a plethora of quality materials available to assist doctor of ministry education as it seeks to respond to the challenges of multiculturalism and cultural diversity. Since the ATS voted to award the doctor of ministry degree in 1970, society within the United States has been dynamic and has undergone many changes. The ATS has committed itself to helping its theological educational institutions to respond appropriately to human diversity by providing workshops, seminars, forums, and documented written perspectives on diversity including statistics, issues sheets, informational disks, and other resources as means of addressing concerns regarding diversity. Of particular importance and worth recommending are (1) The ATS Diversity in Theological Education Folio, (2) “Strategies for Institutional Change to

²⁵ ATS began publishing the *Fact book on Theological Education* in 1969.

²⁶ See *Tracking Student Trends: What is Changing and What Remains the Same*, by Carol E. Lytch, Chief Academic Officers Society, ATS, San Antonio, Texas, March 20, 2009

²⁷ See the January/February 2002 issue of the ATS newsletter Colloquy.

Promote Just Practices and Value for the Inclusion of Diversity”²⁸, and (3) specific academic papers related to the Women in Leadership Seminars, and other others of specialization.

Beyond theological education, and from the larger national context of education concerns related to diversity, are excellent resources, such as “Assessing Multicultural Organizations” to help higher education institutions to examine areas within programs that value diversity and create inclusion, as well as those that create obstacles to valuing diversity.²⁹ In *Teaching Inclusively*, Bailey Jackson, has greatly assisted educational institutions by developing the concept of Multicultural Organization, MCO defined as “An MCO is thought of as a system that seeks to improve itself and/or enhance its ability to reach its mission by advocating and practicing social justice and social diversity internally and external to the educational system.³⁰ What is most helpful is the identification of six stages in the development of a multicultural system that enable organizations to understand where they are socially situated and what (values, policies and procedures) must be in place for further advancement. Vernon Wall and Kathy Obear, October 17, 2008 presentation of the “Continuum of Multicultural Organizational Development” is attached as appendix A.³¹

Curriculum Reform and Diversity

²⁸ The former resource was without date, and Nancy J. Ramsey of Brite Divinity School presented this ATS research entitled “Strategies for Institutional Change to Promote Just Practices and Value for the Inclusion of Diversity” on March 28, 2009.

²⁹ This and other assessment tools are available from the Social Justice Education Institute, University of Massachusetts-Amherst.

³⁰ See Bailey Jackson, *The Theory and Practice of Multicultural Organization Development in Education*, in *Teaching Inclusively*, edited by Mathew Ouellett (Stillwater, OK: New forums Press, 2005):3-20, especially page 7.

³¹ See appendix A of this essay for the six stages of multicultural development. The Multicultural Organizational Development (MCO): Exploring Best Practices to Create Socially Just, Inclusive Campus Communities, AAC&U Conference *Diversity, Learning, and Inclusive Excellence: Accelerating and Assessing Progress*, October 17, 2008 Facilitated by Vernon Wall and Kathy Obear, Social Justice Training Institute.

The development of an inclusive curriculum is another important factor to consider in light of doctor of ministry education and the increase of diverse student populations. In this regards, Professor James Banks and his description of four approaches to multicultural curriculum reform, and models of infusing multicultural content into the curriculum is significant. Four different levels of curriculum development are described as the: (1) Contributions Level, (2) Additive Level, (3) Transformation Level, and (4) Social Action Level.³² In light of student learning outcomes implicated in most doctor of ministry curricula, our goal is impact students at levels three and four. At the transformation level, the core curriculum is changed to enable students to view theological issues, problems, themes and challenges from the perspectives of diverse groups of people. Because of the emphases of our doctor of ministry programs, students should be prepared cognitively as well as affectively to work with complex and important multicultural concepts related to ways of being and doing. It is at level four, social action, however that many programs require the students to engage in a demonstrative projects centered in research and action aimed at helping to resolve a specific issue or problem, and within context of diversity. According to Banks, at the level of social action, students should be able to (1) identify important social problems and issues, gather pertinent data, clarify their values on the issues, make decisions, and take reflective actions to help resolve the issues or problem (2) seek to make a social and cultural difference, and (3) apply and synthesize their learning.³³

³² See *An Introduction to Multicultural Education* (Allyn and Bacon, 1999) where the four approaches to multicultural curriculum reform are discussed in depth.

³³ Professor James A. Banks is the Kerry and Linda Killinger Endowed Chair in Diversity Studies and Director of the Center for Multicultural Education at the University of Washington, Seattle. He is a

Making Excellence Inclusive

While there is so much more that can be gained through a continued and broader investigation of the topic of multicultural education and its implication for doctor of ministry education, let it suffice to conclude with attention given to the concept of excellence inclusion. The Association of American Colleges and Universities has develop an initiative, *Making Excellence Inclusive*, which is both exciting and invigorating in that it seeks to integrate diversity and quality initiatives. What this perspective does is to build on the historical education models of affirmative action in the 1970's and the concern for multiculturalism that followed, to articulate a concern for excellence in higher education that has been made more inclusive by decades of work to infuse diversity into (1) recruiting, admissions, and hiring; (2) curriculum development; and (3) administrative structures and practices. It also embraces newer forms of academic excellence, and expands ways to measure excellence that takes into account research on learning and brain functioning, the assessment movement, and more accountability structures. As a result, diversity and inclusion efforts move beyond a focus on numbers of students or numbers of programs as end goals. Instead, the efforts are on understanding the multilayered processes through which we achieve excellence in learning- research and teaching,

past President of the American Educational Research Association (AERA) and the National Council for the Social Studies (NCSS). Professor Banks is a member of the Board of Children, Youth, and Families of the National Research Council of the Institute of Medicine and the National Academy of Sciences. He is also a member of the National Academy of Education. Banks has written or edited 15 books in multicultural education and in social studies education. His books include *Teaching Strategies for Ethnic Studies*, 6th Edition; *Cultural Diversity and Education: Foundations, Curriculum and Teaching*, 4th Edition; *Teaching Strategies for the Social Studies*, 5th Edition, and (With Cherry A. McGee Banks), *Multicultural Education: Issues and Perspectives*, 4th Edition. Professor Banks has written over 100 articles, contributions to books, and book reviews for professional publications. He is the editor of the *Handbook of Research on Multicultural Education, Second Edition* (Jossey-Bass, 2004) and of *Multicultural Education, Transformative Knowledge, and Action* (Teachers College Press, 1996). Banks received honorary doctorates from the Bank Street College of Education (L.H.D., 1993), the University of Alaska, Fairbanks (L.H.D., 2000), the University of Wisconsin, Parkside (L.H.D., 2001), and DePaul University (L.H.D., 2003).

student development, local and global community engagement, and more. The operational definition of Inclusive Excellence consists of four primary elements:³⁴

1. *A focus on student intellectual and social development.* Academically, it means offering the best possible course of study for the context in which the education is offered.
2. *A purposeful development and utilization of organizational resources to enhance student learning.* Organizationally, it means establishing an environment that challenges each student to achieve academically at high levels and each member of the campus to contribute to learning and knowledge development.
3. *Attention to the cultural differences learners bring to the educational experience and that enhance the enterprise.*
4. *A welcoming community that engages all of its diversity in the service of student and organizational learning.*

As one in a series of three papers commissioned as part of the Making Excellence Inclusive initiative, Damon Williams and colleagues address such topics as the educational benefits of diversity, the achievement gap, and organizational change, making this an invaluable document for interfacing with doctor of ministry education. Like educational models of the past, it values academic excellence, but also encourages diversity in such a manner that the institution does not feel that it has to renege on diversity in favor of academic excellence, and vice versa. The strength of the Making Excellence Inclusive initiative is that it integrates diversity and quality concerns, an issue that doctor of ministry also shares.

³⁴ "Toward a Model of Inclusive Excellence and Change in Postsecondary Institutions", by Damon A. Williams, Joseph B. Berger and Shederick A. McClendon, the Association of American Colleges and Universities, 2005.

Summary

Globally and nationally, doctor of ministry education find itself at a new, compelling and exciting place in human history. Our task in educating clergy has been described as that of engaging a fourfold paradigm of pedagogies: pedagogies of interpretation (the disciplined analysis of the sacred texts; pedagogies of formation (related to the formation of pastoral identities, dispositions and values); pedagogies of contextualization (understanding the complex social, political, personal and congregational conditions of ministry), and pedagogies of performance (skills of the preacher, counselor, liturgists and leader through which students exercise their pastor responsibilities).³⁵ Opportunities are plentiful within doctor of ministry education to either continue to perpetuate traditional and unhealthy views and practices in related to the issue of multiculturalism, or to discern the movement of the Spirit and become aware of where we are located within the *missio dei* (mission of God) in a world of diversity that God created, loved and continues to sustain. The choice is ours.

Recognition of this reality can enable us to thinking differently and gain the ability to connect local and global understandings of God's mission at work among diverse groups of people. From the perspectives of post-colonial, ethnic, global, gender and urban studies, as well as from research and reports of worldwide missiology, the time has come for the notion of multiculturalism to be reexamined within the US context, and given a new priority within leader development as part of theological education because of:

- the changing social realities of US society as diverse ethnic, social, racial and cultural groups increase in size and social influence,
- newer understandings of the Bible as a book written by and for immigrant communities and reflection

³⁵ See *Educating Clergy: Teaching Practices and Pastoral Imagination* by Charles R. foster, Lisa E. Dahill, Lawrence A. Goleman, and Barbara Wang Tolentino: San Francisco, Jossey-Bass, 2006.

- the increase in awareness of the influence of culture and ethnicity on human growth and development, especially related to the conditions of effective teaching and learning focused on orality and ocularity
- the changing dynamics between the (global) Southern Church and the Northern Church and the increasingly need for congregations and their leaders to respond as partners in God's mission,
- the increase in the number of culturally diverse ministry possibilities in the local community that religious, pastors, and ministry leaders must attend to, and
- the opportunities for both denominational and non-denominational leaders to respond to human rights issues and environment issues that reflect the "glocal", realities that connect the local to the global in terms of both knowledge to be gained, action responses

In the context of the USA, in many ways, ministers and religious leaders (and their theological institutions) have been able to function without an awareness of the importance of cultural competency, but in other ways our lack of knowledge of multiculturalism and refusal to address it in meaningful ways hinders the ability of theological education and doctor of ministry students to engage in public, cultural, interreligious, and civic work, and to do it well. Only when research confronts the full range of attitudes, beliefs, knowledge and skills necessary for theological and religious leaders to function well in diverse intercultural contexts will we begin to better understand the behavior and decision making of these ministers as both congregational and community leaders, and what they offer as new insights for more effective intercultural social and religious transformation. Careful construction of doctor of ministry programs, curriculum, and courses to high expectations related to cultural competency knowledge, teaching strategies, and student based learning outcomes will help insure the desired outcomes, and affirm diverse groups and what they have to offer.

"Diversity is more than a gift of grace. Diversity is an undeniable and essential element of God's creation.....Honoring diversity makes us stronger rather than weaker as individuals and as communities...When we realizes that we have something in common- our human, created in God's image and made new in the life, ministry, death, and resurrection

of Jesus- our relationships are strengthened, and we are led to experience a greater measure of our shared identity, whether through tragedy or amid celebration".³⁶

In the 21st century, faithful and effective graduate level theological education must be carried out with a high level of cultural competency if pastoral and ministry leaders are expected to learn how to respond to the needs and concerns of an ever increasing culturally, ethnically, and religiously diverse society, and world. Incorporating intrinsic (ends) and instrumental (means) values of human inclusivity in doctor of ministry education grounded in the concepts of *missio Dei* and *imago Dei* better equip students to learn and become more faithful and effective leaders able and willing to response to challenges of diversity they will encounter.

³⁶ "Tolerance" Insights: The Faculty Journal of Austin Seminary, Diversity and the Gift of Grace by Theodore V. Foote, page 38, Fall 2002, Volume 118, Number 1,

APPENDIX A

This “MOC Developmental Stage Model” is taken from page 4 of “The Multicultural Organizational Development (MOCOD): Exploring Best Practices to Create Socially Just, Inclusive Campus Communities”, AAC&U Conference *Diversity, Learning, and Inclusive Excellence: Accelerating and Assessing Progress*, October 17, 2008 Facilitated by Vernon Wall and Kathy Obeir, Social Justice Training Institute. Refer back to page 31 of this essay.

Stage 1: The Exclusionary Organization

- _ Openly maintains the dominant group’s power and privilege
- _ Deliberately restricts membership
- _ Intentionally designed to maintain dominance of one group over others
- _ Overt discriminatory, exclusionary, and harassing actions go unaddressed
- _ Unsafe and dangerous environment for subordinated group members
- _ Mono-cultural organization

Stage 2: “The Club”

- _ Maintains privilege of those who have traditionally held power and influence
- _ Mono-cultural norms, policies, and procedures of dominant culture viewed as the only "right" way: "business as usual"
- _ Dominant culture institutionalized in policies, procedures, services, etc.
- _ Limited number of "token" members from other social identity groups allowed in IF they have the “right” credentials, attitudes, behaviors, etc.
- _ Engages issues of diversity and social justice only on club member’s terms and within their comfort zone

Stage 3: The Compliance Organization

- _ Committed to removing some of the discrimination inherent in the Club organization
- _ Provides some access to some members of previously excluded groups
- _ No change in organizational culture, mission, or structure
- _ Focus: Do not make waves, or offend/challenge dominant group members
- _ Efforts to change profile of workforce (at bottom of organization)
- _ Token placements in staff positions: Must be “team players” and “qualified”
 - * Must assimilate into organizational culture
 - * Must not challenge the system or "rock the boat"
 - * Must not raise issues of sexism, racism, classism, heterosexism...

Stage 4: The Affirming Organization

- _ Committed to eliminating discriminatory practices and inherent advantages
- _ Actively recruits and promotes members of groups that have been

historically denied access and opportunity

- _ Provides support and career development opportunities to increase success and mobility
- _ Employees encouraged to be non-oppressive ~ awareness trainings
- _ Employees must assimilate to organizational culture

Stage 5: The Redefining Organization

- _ In transition
- _ Moving beyond “nondiscriminatory,” “non-oppressive”
- _ Working to create environment that “values and capitalizes on diversity”
- _ Working to ensure full inclusion of multicultural workforce to enhance growth and success of organization
- _ Begins to question limitations of organizational culture: mission, policies, structures, operations, services, management practices, climate, etc.
- _ Actively works towards developing a multicultural organization
- _ Committed to redesigning and implementing policies and practices to redistribute power, and ensure the inclusion, participation, and empowerment of all members

Stage 6: The Multicultural Organization

- _ Mission, values, operations, and services reflect the contributions and interests of the wide diversity of cultural and social identity groups
- _ Leaders and members act on the organizational commitment to eradicate all forms of oppression within the organization
- _ Members across all identity groups are full participants in decision-making
- _ Actively works in larger communities (regional, national, global) to eliminate all forms of oppression and to create multicultural organizations