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It is hard to overstate how ghettoized our preaching is. It is common to make all kinds of statements that appear persuasive to us but are based upon all sorts of premises that the secular person does not hold; it is common to use terms and phrases that mean nothing outside of our Christian subgroup. So avoid unnecessary theological or evangelical subculture jargon, and explain carefully the basic theological concept – confession of sin, praise, thanksgiving, and so on. In the preaching, show continual willingness to address the questions that the unbelieving heart will ask. Speak respectfully and sympathetically to people who have difficulty with Christianity. As you write the sermon, imagine a particular skeptical non-Christian in the chair listening to you. Add the necessary asides, the definitions, the extra explanations. Listen to everything said in the worship service with the ears of someone who has doubts or troubles with belief...

Speak regularly to ‘those of you who aren’t sure you believe this, or who aren’t sure just what you believe.’ Give them many asides, even employing the language of their hearts. Articulate their objections to Christian living and belief better than they can do it themselves. Express sincere sympathy for their difficulties, even when challenging them severely for their selfishness and unbelief. Admonish with tears (literally or figuratively). Always grant whatever degree of merit their objections have. It is extremely important that unbelievers feel you understand their objections: ‘I’ve tried it before and it did not work.’ ‘I don’t see how my life could be the result of the plan of a loving God.’ ‘Christianity is a straitjacket.’ ‘It can’t be wrong if it feels so right.’ ‘I could never keep it up.’ ‘I don’t feel worthy; I am too bad.’ ‘I just can’t believe.’

In 1970, Robin Williams (the sociologist not the actor) identified what he believed were the ten core American Values. They include:

- **Equal opportunity**-this refers to our perception of fairness and having the same rules for everyone.
- **Achievement and success**-refers to our work ethic, competitive nature and drive for success, both personally and professionally.
- **Material comfort**-refers to pursuit of wealth and comfort. Each generation tries to improve its relative wealth and comfort.
- **Activity and work**-refers to our collective preference for action such as work or sports activities over reflection.
- **Practicality and efficiency**-refers to our attitude toward cost-effective problem solving and may contribute to our capitalistic success.
- **Progress**-refers to our efforts to improve our society and incorporate the attitude that today is better than yesterday and tomorrow will be even better.
- **Science**-refers to the rational tendency to devalue emotions.
- **Democracy and enterprise**-refers to our democratic principles of individual rights to pursue personal and business enterprises which cannot be overridden by government.
- **Freedom**-refers to favoring individual initiative over collective conformity.
- **Racism and group superiority**-refers to the linking of personal worth to social categories based on race, ethnicity, social class, and gender.

#### **the Rubicon Project Cultural Values:**

- **Innovation:**  
We invest our thinking and resources into change that will propel the industry and this company forward.
- **Transparency:**  
Knowledge is powerful. Transparency keeps us honest. We believe in the highest level of transparency possible with our team, investors and customers.
- **Active Communication:**  
Communication makes or breaks relationships. We will devote time and effort to make communication a priority.
- **Humility:**  
While we enjoy winning, we will not let our success get to our head.
- **Respect:**  
Team development is top priority for us. We hold in each other in high regard and have zero tolerance for disrespectful behavior.
- **Community:**  
We consider ourselves to be fortunate and believe in paying it forward to those in need.
- **Competition:**  
We are driven to win and are highly competitive; externally not internally.
- **Pride:**  
Personal pride in our work is the number one criteria for our team members.
- **Speed:**  
We go fast but don't hurry.
- **Mistakes are OK:**  
If we aren't making mistakes, we aren't moving fast enough. Making mistakes is key to innovating and learning.
- **Fun:**  
We will celebrate our wins together, big and small.

### **Type 1: The Traditional Family**

Such families usually consist of all family members who are born and raised in Asian countries. These include families from agricultural back-grounds, families recently arrived with limited exposure to Western culture, unacculturated immigrants who are older at time of immigration, and families living in ethnic Asian communities (e.g., Chinatown or Koreatown) with limited contact with mainstream U.S. society. Family members hold strong beliefs in traditional values as described previously and speak in their native languages and dialects. They practice traditional customs and belong to family associations and other social clubs consisting of people with a similar heritage.

### **Type 2: The "Cultural Conflict" Family**

In these families, members usually hold different cultural values. A typical family consists of parents and grandparents with strong traditional beliefs who live with a more acculturated and Westernized younger generation. This type of family experiences a great deal of family stress caused by intergenerational conflicts. These conflicts are usually caused by the disparity between the children's and the parents' values and expectations. Traditional parents expect the children to be obedient, hardworking, and respectful to authority. Such value orientation is not only different but opposite to American values, which place a strong emphasis on independence, self-reliance, autonomy, assertiveness, open communication, and competition. The family members frequently argue over dating, marriage, educational goals, and career choice. Role reversal occurs because the children speak better English and the monolingual parents/grandparents depend on them as the "cultural brokers" to deal with the outside world. Such dependence can evoke anger and resentment in both parties and may lead to prolonged family stress.

Another type of "cultural conflict" occurs one when one spouse is more acculturated than the other. For example, a husband may have lived in the United States for many years and then gone home and brought back a wife who is not familiar with American culture. Cultural conflicts may be caused not only by different degrees of acculturation rate of family members but also by religious, philosophical, or political differences.

### **Type 3: The Bicultural Family**

A majority of these families consist of well-acculturated parents who came to the United States many years ago and are quite familiar with American culture. Many of them grew up in major Asian cities and were exposed to urbanization, industrialization, and Western influences. Some are American-born who were raised in traditional families. These parents often hold professional jobs and come from middle- or upper-class family backgrounds. They are bilingual and bicultural and are familiar with both Eastern and Western cultures. In such families, the power structure has moved from a patriarchal to an egalitarian relationship between parents. Decision making is not solely the father's responsibility; family discussions are allowed between parents and children. Such families typically do not live in the Chinatowns, Japantowns, Koreatowns, or Little Saigons but in the suburbs. The nuclear family members usually visit their extended family members (e.g., the grandparents) on weekends and holidays.

### **Type 4: The "Americanized" Family**

Most of these families consist of parents and children who are both born and raised in the United States. As generations pass, the roots of the traditional Asian cultures begin to disappear and individual members tend not to maintain their ethnic identities. Family members communicate in English only and adopt a more individualistic and egalitarian orientation.

### **Type 5: The Interracial Family**

Interracial marriages for Asian Americans are increasing rapidly, with an estimated 10% to 15% of all marriages. Japanese Americans lead in this trend, with more than half marrying outside their group, followed by Filipino, Chinese, Vietnamese, and Korean Americans (Karnow & Yoshihara, 1992). Some interracial families are able to integrate both cultures with a high degree of success. However, others, for example, often experience conflicts in values, religious beliefs, communication style, and childrearing issues and in-law problems.