2021

Addressing Cultural Conflict Between Young First-Generation Haitian Immigrants and Young Second-Generation Haitians at Dedham Temple, Peniel Haitian, and Framingham Temple Seventh-day Adventist Churches in the Boston Area

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ABSTRACT

ADDRESSING CULTURAL CONFLICT BETWEEN YOUNG
FIRST-GENERATION HAITIAN IMMIGRANTS AND
YOUNG SECOND-GENERATION HAITIANS AT
DEDHAM TEMPLE, PENIEL HAITIAN,
AND FRAMINGHAM TEMPLE
SEVENTH-DAY ADVENTIST
CHURCHES IN THE
BOSTON AREA

by

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ABSTRACT OF GRADUATE STUDENT RESEARCH

Professional Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: ADDRESSING CULTURAL CONFLICT BETWEEN YOUNG FIRST-GENERATION HAITIAN IMMIGRANTS AND YOUNG SECOND-GENERATION HAITIANS AT DEDHAM TEMPLE, PENIEL HAITIAN, AND FRAMINGHAM TEMPLE SEVENTH-DAY ADVENTIST CHURCHES IN THE BOSTON AREA

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Date completed: May 2021

Problem

Misunderstanding and conflict have severely affected three Haitian churches: Dedham Temple Church, Peniel Haitian Seventh-day Adventist Church, and Framingham Temple Seventh-day Adventist Church. The conflict persists between two groups of church members—young adult Haitians born in the United States and newcomer immigrants who were born and raised in Haiti. The division occurred due to misconceptions, language barriers, and preferences for different styles of worship. They were also divided by cultural obstacles, such as knowing the proper etiquette for social

media and respecting others' space. This conflict permeated all the congregations and affected all members.

Method

In efforts to bridge the divide, the researcher designed, implemented, evaluated, and reported on a self-designed conflict intervention process. This research was done by providing a questionnaire, developed through SurveyMonkey, to church members from Dedham Temple, Peniel, and Framingham Temple Seventh-day Adventist Churches. The survey was conducted of both first-generation and second-generation young adults aged 18 to 35 in order to understand their points of view.

Also, a symposium was conducted to provide church members with tools for dealing with conflict and to teach them how to embrace forgiveness as modeled by Jesus. After completing the symposium, an evaluation was conducted to collect data in order to assess the members' progress and attitudes.

Results

The study indicated that the young adults came to perceive the necessity for better agreement on conflict management and intergenerational cultural differences as the main piece of a healthy congregation. They requested additional seminars on conflict management to be conducted regularly.

Conclusion

This investigation uncovered that young adults could be thoughtfully prepared to manage conflict by using specific tools and abilities. The participants concurred that they need more opportunities where youth can be transparently expressive without the concern

of being rebuked or criticized. Also, they need to have methods for encouraging all

groups to somehow integrate traditional practices with contemporary ones. The data

showed that the intervention process did assist in helping the youth to identify and

address significant needs.

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ACKNOWLEDGEMENTS

Over the last four years, I have received nothing but love, support, and encouragement from several people whom I would like to recognize in this section.

Thanks to Pastor Garry Pierre and Dr. Ronald Rojas for their help in formatting this work. I would also like to thank Miss Anna Cummings who has helped edit this work and provide new ideas. She never hesitated to provide positive criticism and encouragement. I want to thank the Southern New England Conference president, Elder David Denis, for voting to provide the necessary funding to cover my program. Without his authorization, I would not be able to pursue the Doctor of Ministry degree —I feel very grateful. I also want to thank my advisors, Dr. Boubakar Sanou and Dr. Stanley Patterson, for their suggestions and feedback during my writing process.

Finally, I wish to thank my family. I would love to thank my mother, Nedulia Aguy, and my dad, Elie Elie Aguy, for their constant prayers. Thank you to my sisters Dr. Ruth R. Aguy-Paulsaint, Hogla, and Gardie and to my brothers Anderson and Bethler Aguy for their encouragement and support. All these things would not have happened without the emotional support of my sons—Carl-Hendy, Carley, and Nathanael Aguy for—or their patience when I had to spend long hours studying and conducting research. I want to sincerely thank my wonderful and beautiful wife, Nadege Aguy, who has been my backbone and who continuously contributes to all aspects of all my accomplishments.

In all of this, to God be all glory.

CHAPTER 1

INTRODUCTION

Scholars have termed intergenerational cultural conflicts as those gaps of "dissonance that occur between generations and cultures or subcultures when two entities—groups or individuals—possess differing perceptions, beliefs, attitudes, values, and practices" (Lui, 2015; Platteau & Hondeghem, 2010). A conflict is a process, and depending upon the stage of the process, it can be characterized as "latent, perceived, felt or manifest" (Platteau & Hondeghem, 2010, p. 5). A conflict can exist at two different levels—the individual level and the group level (Platteau & Hondeghem, 2010).

Intergenerational cultural conflict occurs at a group level and involves conflict between different generations as well as cultural conflict between different cultures or subcultures. Generational and cultural conflict are generally referred to as intergroup conflict (Platteau & Hondeghem, 2010). Intergenerational cultural conflict can arise from several sources, including, for example, differing interests, differing priorities, differing perceptions, personality clashes, simple misunderstandings, simple God-given diversity, differing values, and other social cognitive differences (Birch, 2013; Hunt, 2013; Lui, 2015; Platteau & Hondeghem, 2010; Sande & Johnson, 2015), as well as from sinful attitudes and desires (Sande & Johnson, 2015). In addition, based on a lack of understanding, a collision of interests, and divergent styles and outlooks,

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intergenerational and cultural differences range in frequency, intensity, and severity and can hamper relationships (Lui, 2015; Sande & Johnson, 2015).

In Dedham Temple, Peniel Haitian, and Framingham Temple Seventh-day Adventist Churches, intergenerational cultural conflict persists between two groups of church members—young adult Haitians born in the United States and newcomer immigrants who were born and raised in Haiti. In efforts to bridge the divide, the researcher intends to design, implement, evaluate, and report on a self-designed conflict intervention.

According to scholars, such interventions are intended to improve morale, increase the sharing of wisdom through perspectives other than one's own, share the wonder that God is working in all of our lives, and support the members' growing and maturing in godliness (Isaacs, 2017; Rhea, 2015).

A way into this process can be found in Christ's teachings on forgiveness and reconciliation. It is taught in Matthew 5:25: "Agree with your adversary quickly, while you are with him in the way." Moreover, it is Christ's advice that people at odds not rejoice in a fellow's falling (Prov 24:17, 19), place no credence in hurtful words (Eccl 7:21), pass over transgressions (Prov 19:11), and forgive the trespasses of others as they have been forgiven (Mark 11:25, 26; Matt 6:12, 14, 15; Luke 11:4). Reconciliation achieved through these Scriptural principles (Matt 18:24; Col 1:20-21) can help heal the Seventh-day Adventist church communities.

Description of the Ministry Context

In January of 2016, I began serving as a district pastor of three churches for the Southern New England Seventh-day Adventist Conference. The churches are as follows.

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Dedham Temple Church, which has a total membership of 280 members, is located in an affluent neighborhood with a weekly attendance of 210 members. Peniel Haitian Seventh-day Adventist Church, which has 157 members, is located in Everett, MA with an average attendance of 60 believers per Sabbath. Framingham Temple Seventh-day Adventist Church, located in Framingham, MA, and has an attendance that varies from 42 to 80 members depending on the Sabbath.

In general, "as of 2015, there were 676,000 Haitian immigrants in the United States" (Schulz & Batalova, 2017), "the majority of whom (74%) are settled in the Miami, New York, Boston, and Orlando areas" (Schulz & Batalova, 2017). "About 45% of the Haitian youth in the Boston district were born in the United States, while 55% were born in Haiti" (Clayton-Mathews & Watanabe, 2012). There are divergent cultural perspectives between these two groups concerning how to dress for church and regarding the worship style to be used in Sabbath worship services. These differences have produced some discord, which, in turn, has led to a war of ideas and increased tension between the two groups with individuals on either side sometimes becoming physically violent toward others.

Statement of the Problem

A large percentage of attending worshippers in the Dedham Seventh-day Adventist Haitian district are young adults between 20 and 30 years old. These young adults are divided into two categories: (a) "those born in the United States and (b) those born in Haiti." Their cultural differences are continually causing tension between the two groups.

Since there are fewer regulations back in Haiti than there are in the United States, the first-generation immigrants from Haiti have difficulty with some cultural barriers such as knowing the proper etiquette for social media and respecting others' space. Skirmishes resulting from their misuse of technology often happen, for these instigating newcomers are sensitive and emotionally volatile.

In addition, the language barrier is monumental. The newcomers are proud of their 18th century French, while the youth born and raised in the United States do understand Creole but abhor French. They see French as a language of the aristocracy, and, to get even by debasing the newcomers, they make fun of the newcomers' accents. The youth from Haiti tend to be more conservative in their worship styles, in their clothing, and by their absolute deference to adults. Older Haitians tend to favor these newcomers because of their apparent good and respectful behavior, thus provoking the youth born in the US to display their resentment openly.

To some degree, the newcomers think the church neglects them because the contemporary worship style seems geographical poles apart from what they are accustomed to in their native Haiti. However, the newcomers strongly believe their relationship with God is superior to that of the group born in the United States. Unfortunately, no one reaches out to support or guide them to develop and use their God-given talents for the community's benefit.

Grief and frustration are present on both sides because of the controversies that exist between them. What is spiritual for one group is not for the other. Standards on how to dress for church are not the same for both groups. Communication and worship styles are at odds. The conflict has led some of the young adults born in the US to leave their

community and join English-speaking Seventh-day Adventist churches that cater better to their needs.

Statement of the Task

This project aimed to develop, execute, and assess a plan to address the intergenerational cultural conflict at Dedham Temple Church, Peniel Haitian Seventh-day Adventist Church, and Framingham Temple Seventh-day Adventist Church.

Delimitations of the Project

The project focused on the entire church congregations worshipping at Dedham Temple, Peniel Haitian, and Framingham Temple Churches. All three Seventh-day Adventist Churches are part of the same district, are all experiencing the same types of conflict, and can all benefit from this project.

Description of the Project Process

This project included describing a scriptural basis for addressing intergenerational cultural conflict, reviewing recent literature on intergroup conflict, expanding and executing an interference, and then assessing and journaling the findings using an established research approach and protocol. December 2020 was the target date for completing this project.

Theological Reflection

In order to describe a scriptural basis intended for addressing intergenerational cultural conflict, it was deemed important to reflect on Scripture with insights from the writings of Ellen White whose writings are generally treated as authoritative by the Seventh-day Adventist faith community. The focus was therefore placed on

understanding (a) a basis of strife and conflict, namely carnal desires, as seen in 1 Corinthians 3:1-3; (b) a theology of intergenerational cultural conflict, as seen in Act 6:1 and John 8:31-59; (c) spiritual warfare as conflict, as seen in Ephesians 6:12; (d) a theology of personal internal conflict, as seen in Romans 7:13-15; (e) the biblical concept of dealing with conflict with (i) no divisions (1 Cor 1:10), (ii) faith (1 Cor 1:21), (iii) unity in Christ (Gal 3:28), (iv) and surrender (White, 1970); (f) unity despite diversity and different callings within the church, as seen in 1 Corinthians 12:12-30; and (g) what it means to be led by example within the church, as seen in Acts 6:3. This theological basis is illustrated in Figure 1.
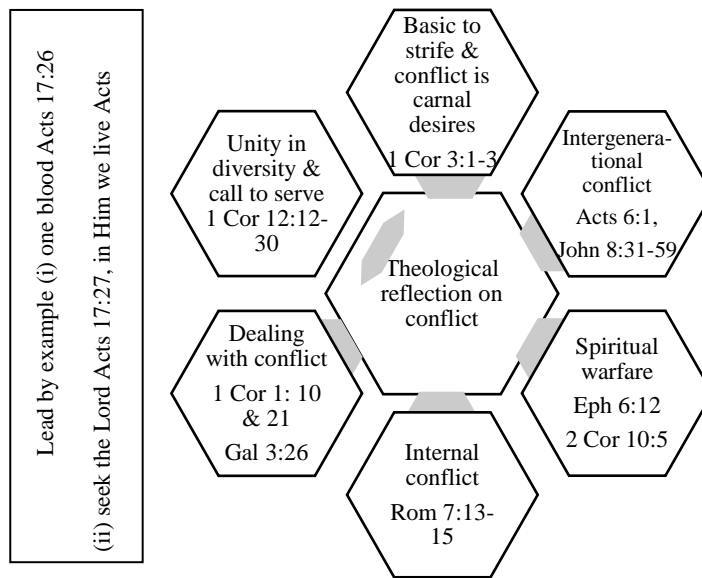
Figure 1. Theological basis for intergenerational and cultural conflict.

Review of the Literature

Chapter 3 examines literature on second-generation immigrants, current literature on conflict resolution, and literature on cultural discrepancies among first- and second-generation immigrants. This literature review consists of (a) a discussion of the literature

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on appropriate youth intergenerational relations and the effect of inappropriate youth

intergenerational relations; (b) a review of the literature on cultural diversity, on the

theology of divergence, and Christ and His approaches to cultural and interpersonal

differences; and (c) a discussion of the literature on Christian leadership in the context of

conflict resolution.

The literature review was conducted using numerous books, articles, and other

documents published mainly in the last five years; however, some slightly earlier

literature was also reviewed. To enrich the integrity of its context, this review includes

information on the recent conflicts experienced in Haitian culture and in the Boston area.

The discussion of literature on Christian leadership in the context of conflict resolution

makes up the bulk of Chapter 3 and is followed by conclusions and recommendations.

Development of the Intervention

The project's intervention grew out of the researcher's awareness of

intergenerational cultural conflicts persisting between two groups of Haitian worshippers

in the Boston area Seventh-day Adventist churches. Second generation Haitians born in

the United States and newcomer immigrants born and raised in Haiti, are divided due to

cultural differences. The researcher intends to bridge the divide with conflict

intervention.

Differences between individuals may lead to dissonance. Jesus cautioned, "In the

world, ye shall have tribulation" (John 16:33b). It is not only differences between

cultures and generations that are sources of trouble. There is a myriad of issues in the

modern world that are troubling people (Isaacs & Isaacs, 2017). In Matthew 18:15-17

Jesus explicitly taught His followers how to resolve a conflict—first, address it in private;

then, if necessary, seek counsel from more experienced persons; finally, if all else fails, address it in the place of worship. If all these efforts fail, the individual may choose to ignore the offender.

Following Jesus' example, the 21st century church should seek to provide conflict resolution skills to those who need them. With this in mind, the researcher decided to develop and implement conflict resolution training for the quarreling Haitian youth in three SDA churches in Boston.

Structure of the Intervention

The intervention will be based on conflict resolution. This informs an intervention structure that will be delivered in four phases:

1. Intergenerational cultural conflict (ICC) intervention Phase One involves the assessment of the initial intergenerational cultural relationships using member surveys.

2. ICC intervention Phase Two involves the development of proper intergenerational relationships through seminars.

3. ICC intervention Phase Three involves the development of subsequent appropriate intergenerational relationships through social group activities.

4. ICC intervention Phase Four involves the assessment of subsequent relevant intergenerational relationships using follow-up member surveys.

Overall, the intervention will contain approximately eight hours of seminars, two rounds of Likert scale surveys, and social events lasting between one to three hours each.

In Phase One, the first survey will consist of closed-ended questions using a Likert-type scale to measure church members' perceptions of the existence and extent of

intergenerational cultural conflict at their respective churches. This survey will be administered through SurveyMonkey.

In Phase Two, the researcher will present a series of two Zoom seminars at the three churches. A specialist in conflict management will be invited to present the workshops for healing and reconciliation between the generations. The workshops will last approximately two hours, and the specialist-run conflict management sessions will last between one to two hours each.

In Phase Three, the specially designed social activities will guide small groups in developing connection(s) among the church members. These social events will be scheduled on separate days and will last between one to three hours each.

In Phase Four, the follow-up survey will consist of open- and closed-ended questions—the latter using a Likert-type scale—to measure Seventh-day Adventist church members' perceptions/assessments of the intervention activities as they helped (or did not help) toward achieving intergenerational cultural conflict resolution.

Research Methodology and Protocol

The research methodology will involve establishing a research purpose through Survey Monkey and conducting qualitative exit survey (Creswell, 2013) using preliminary member perception surveys and follow-up member-assessment surveys to collect study data; and conducting comparative and interpretative phenomenological analysis (Smith, Flowers, & Larkin, 2009) of the survey data, based on the qualitative phenomenological approach.

At each of the churches, all participants will sign informed consent forms. Efforts will be taken throughout the course of the study to ensure the confidentiality of data and

participants, as well as to achieve credible and reliable research. Data will include two rounds per church of member surveys, the researcher's first-person observations, and field notes on (and memorizing of) those observations. An interpretative story of the intervention data will be offered in Chapter 5. Findings from the analysis of data, alongside with key findings of the paper as a whole, will be discussed in detail in Chapter 6.

Definition of Terms

Although every single attempt has been made to describe research-specific terms in the text of this paper, some often used words and their definitions are as follows:

Acculturation: It is to a large extent not a conscious process. Immigrants living in the United States, for example, are often unaware of the degree to which they have become "Americanized" (Weinstock, 2013).

Acculturative Dissonance: When the rate of acculturation differs from group to group. For example, "extreme cases of acculturative dissonance are illustrated by the examples of the Hmong family of Pao Yang and the Mexican single-parent household" (Portes & Rumbaut, 2001).

Conflict-Face Negotiation Theory: The proposition that when a person is in conflict with another, he or she will speak and behave in a manner which allows him or her to save face (Ting-Toomey, 2017).

Identity Negotiation Theory: The proposition that, in or out of conflict relations, entities will negotiate to establish and agree upon each other's identity (Ting-Toomey, 2015).

Intergenerational Cultural Conflict: A gap of dissonance that occurs between generations and cultures or subcultures when two entities—groups or individuals—possess differing perceptions, beliefs, attitudes, values, and practices (Lui, 2015; Platteau & Hondeghem, 2010).

Summary

This chapter briefly introduced the intergenerational cultural conflict present at three Haitian Seventh-day Adventist Churches in the Boston area. Following the introduction, the chapter continued with concise discussions of the study's components and the four-phased conflict resolution intervention to be planned, designed, implemented, and evaluated. The four phases of the intervention were subsequently discussed as well as its implementation of which will involve church member surveys. The researcher's observations and field notes will be analyzed thoroughly in future chapters. As was noted at the start of Chapter 1, this intergenerational cultural conflict intervention is intended to, hopefully, improve morale, increase the sharing of wisdom through perspectives other than one's own, share the wonder that is God working in all of our lives, and support the members' growing and maturing in godliness (Rhea, 2015).

CHAPTER 2

A THEOLOGICAL REFLECTION ON INTERGENERATIONAL

CULTURAL CONFLICT INTERVENTION

Introduction

In order to conduct the study and develop as well as implement an intervention for

intergenerational cultural conflict, it is important to deal with the biblical perspective

when referring to conflicts. Haitian churches set their own specific standards by which to

function, in addition to using the values outlined in the *Seventh-day Adventist Church

Manual* (2010).

In order to better understand the conflicts existing among the Haitian churches in

question, it is essential to take a thoughtful peek at the conflicts existing between US

churches with young people born in the US to Haitian families and US churches speaking

strictly Creole and French. The language barrier and some differences in beliefs have

created intergenerational cultural conflict between these types of churches.

Theology of Intergenerational Conflict

The Bible is the Word of God and can inform Christians on the will of God. For

those who hold firm to this belief, the Bible can provide counsel on conflict or dissonance

between people, age groups, and belief systems. Several years ago, the generational gap

was not as pronounced worldwide as it is in the 21st century. Still, biblical guidelines on

how to treat the older generation can help smooth over modern-day generational

differences. However, before this can happen, it is necessary to establish what lies at the base of the conflict.

Basis of Conflict and Strife

At the beginning of his first letter to the Corinthians, Paul addressed the dissonance that was ruling their church. Paul pointed out that the young Christians were not mature enough to receive more in-depth teaching: "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Cor 3:3). This concise summary of the situation and exposure of its causes provided an excellent yardstick of behavior to the Corinthians. Paul stated clearly that the presence of conflict, envy, strife, or any other human behavior aimed at putting down another human (or group) originates from a position of being still "in the flesh"—or carnal—rather than filled with the Holy Spirit.

In Romans 7:14, Paul argued that his human nature was filled with sin and worldly desires, thus subject to the carnal mind, as opposed to being dead to sin and filled with Christ Jesus. This principle is further built upon in Romans 8:7, where Paul pointed out that the carnal mind is an enemy of God because it is set against the Word of God. In the fight between being God-filled and being worldly, Paul recommended that the only true weapon is the Word of God (2 Cor 4:10).

Agreeing with these passages, White (1970) points out that the individual who lives according to his or her personal desires, that is, according to Satan's encouragement, moves in direct disagreement with God's will. Living according to one's free will and worldly desires only brings more dissonance into one's life. Such a life is a life of short-lived enjoyment and triumphs rather than a life of enjoying the peace and joy that only

come from living in tandem with the will of God. By studying the Scriptures and abiding by God's will, the believer's life and soul are changed in an outwardly visible change. White (1970) stated, "If Jesus is abiding in the soul, the heart is filled with the holy graces of His Spirit, which makes itself manifest in the transforming of the features" (p. 26).

It is a sin not to abide by God's Word, as this results in not doing the will of God. Being disobedient to God's will is the root of sin, which was first heard of in Genesis when Eve gave in to the suggestions of Satan (in the form of a serpent). By giving in to Satan's suggestion, Adam and Eve severed their relationship with God. Whenever the relationship between God and a believer is tarnished by disobedience, it allows Satan to arouse other ungodly desires in their carnal nature. Satan's work is highly secretive and not easily recognized by the victim, as it focuses on undermining the believer's beliefs and principles (White, 1970). Modern life is full of opportunities to distract believers' attention from God and entice them to commit all kinds of disobedient acts. One of these opportunities is to make fun of other people and disrespect others who act or look different.

Generational and Cultural Difference

According to Theron (2014), the Bible often promotes respectful treatment of elders. In his letter to the Ephesians, Paul rebuked the children to do the right thing, which is to obey their parents. In Ephesians 6:2-3 Paul stated, "Honor thy father and mother; (which is the first commandment with a promise) that it may be well with thee, and thou mayest live long on the earth." Acting respectfully towards parents and older people honored God's will and held the promise of a long and fruitful life to the younger

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person (Theron, 2014). In spite of the commandment and many ancient traditions of being respectful towards older persons and one's parents, the Bible records instances of dissonance between older and younger generations.

Both the New Testament and Old Testament record instances of intergenerational conflict—conflict situations between two generations, which provoke some prejudices from one generation against another. Because of the apostle Paul's awareness of the prejudices older people held against youth, he commanded Timothy not to allow his youth to be despised (1 Tim 4:12). In 1 Peter 5:5 the apostle addresses both older and younger believers, reiterating God's will for intergenerational relationships: "Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." Being humble and respectful to others, not only older people, is a rule that appears more than once in the Bible. One of the greatest examples of this is Jesus' demonstration of humbleness, love, and respect for others when He washed His disciples' feet before the Last Supper (John 13:5).

In Matthew 7:12-14 Jesus explains that the crux of the Old Testament Law is that people should do to others what they themselves would want others to do to them. We must, in our communication with others, act as if we were in their shoes.

God created all people with diverse gifts for reasons and purposes that go beyond our understanding. Regardless of our perception of how other people ought to be, they are God's creations; and it is God's will for us to treat people with dignity and respect. Therefore, the words in Matthew 7:12 "So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets" are the focal point of our Lord.

Our Savior emphasized, not only that we should respect others, but that we ought to be careful to treat people with equality and dignity. It is the Golden Rule, and it should be the practice of all mankind, both Jews and Gentiles.

Cultural differences were an everyday occurrence in biblical times, and different nations did not always establish friendly relationships. The Old Testament contains several stories of war between different countries. In fact, the Israelites considered themselves superior to other nations because God had called them His specially appointed people. In the New Testament, Jesus experienced some discrimination when some people referred to Him as "the carpenter's son" and as "the son of Mary and brother of James, Joseph, Simon, and Judas." They were profiling Him based upon Joseph and Mary's economic background. Because of that, they were offended; however, Jesus understood and replied that a prophet is not usually honored in his own town (Matt 13:53-57).

Today in our Haitian churches, we are experiencing the same conflict on a different level in that our youth who were born in the US demonstrate a sense of superiority toward those born in Haiti. On the other end, some of our adults feel inferior to those adults who have attended University in the US, which has created division among our churches and inside our churches.

The apostle Peter verbalized what relationships between Jews and other nations ought to be when he went to Cornelius's house. However, whether Jews or not, once we come into the faith, we are all God's children with one vision "to inherit eternal life." As Peter returned to the brethren, they were criticizing him, and he replied by saying unto them:

> Ye know how that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation, but God hath showed me that I should not call any man common or unclean. (Acts 10:28)

During this visit and Peter's foregoing visions Jesus nullified the traditions surrounding the cultural differences between Jews and Gentiles. Later, through Paul's work, the formerly unclean Gentiles became the target group to hear the gospel. Another nation was being born—the nation of the believers in Jesus, the Christians. This is the group of people the Seventh-day Adventists belong to, "a chosen generation, a royal priesthood, a holy nation, a peculiar people" (1 Pet 2:9).

Spiritual Warfare: Know the Real Enemy

In Ephesians 6:12, Paul stated: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The Christian does not make war against fellow men but rather against the powers of darkness: Satan and his cohorts. Spiritual warfare is the cosmic conflict between good and bad, between light and darkness. The Bible puts warfare within the church in perspective: "We do not fight against fellow churchgoers but rather against Satan" (Noble, 2013).

By making an appeal to the carnal man, Satan could sway the believer's focus away from the spiritual realm to worldly issues. When this happens, believers start criticizing one another irrespective of age or culture, and a significant divide within the church might be the result. This brings triumph to Satan and his cohorts as a division within the church could easily result in people leaving the church and starting to doubt God.

Barthel and Edling (2012) defined conflict as "a difference of opinion or purpose

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that frustrates someone's goals or desires" (p. 16, citing *The Peacemaker Ministries*). The authors suggested that such a definition implies that most conflicts generates changes. For Barthel and Edling (2012) and others, such as Noble (2013) and Birch (2013), destructive conflict in the church is happening despite that we are enjoying "every spiritual blessing in Christ" (Eph 1:3) because we are in the throes of spiritual battle (Noble, 2013). Despite that we are enjoying the blessings of Christ, we are still up "against spiritual forces of evil in the heavenly realms" (Eph 6:11-12).

As Noble (2013) reiterates, along with Paul in Ephesians 6:12, the battle is against Satan and his cohorts who are resisting God and the children of God (we the Christians). This battle will rage and even intensify until the second coming of Christ at the banishment of Satan. Therefore, the Christian must know the real enemy, always be vigilant, and prepare himself by studying and applying the Scriptures. The battling of evil forces will require, among other tools, the armor of righteousness (2 Cor 6:7), the armor of God (Eph 6:11-17), which is the Word of God. Ephesians 6 teaches believers to be careful not to take things too personal, as the fight should not be against one another but to forgive and lift up one another in prayer instead.

In sum, Paul emphasized that we do not make war in a carnal (worldly) manner, and therefore the weapons we choose are Godly weapons (2 Cor 10:3-5). In verse 5, Paul pointed towards the true solution for conflict amongst Christians: "Casting down imaginations, and every high thing that exalted itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ" (2 Cor 10:5). As Christians, we stand under the leadership of Christ as followers of the Word, which is incidentally also the weapon against Satan. By being filled with the knowledge of the

Word of God and submitting ourselves in obedience to Christ, we will overcome Satan and our carnal and selfish desires.

<div align="center">Internal Conflict</div>

Internal conflict takes the war between good and evil to a personal level. This is the raging war between my old self and the recreated me born again upon accepting Jesus. One of the recommendations for a new Christian is transformational by renewing the mind (Rom 12:2). Earlier in his letter to the Romans, Paul explained his struggle between sinfulness and walking within the will of God (Rom 7:14). He admitted that he still tended to fall into the trap of sin even though he hated sin (Rom 7:15).

In the epistle of James (vv. 4:1-3), he encouraged his Christian audience to be aware of their actions and attitude against one another. He wanted them to discern the work of Satan through the fights and quarrels among them. James addressed the basis of the audience's trouble, namely that they battle against the worldly desires that rage within them. This battle is like that mentioned by Paul in Romans 7:15. Similarly, Peter stated that the battle is against one's own evil desires that still want to rule within our souls (1 Pet 2:11).

Being born again does not imply that the old man's crucifixion instantly but rather that this is the beginning of one's internal battle to renew the mind. In other words, as long as Christians are living in the flesh, the battle to do what is right versus what is wrong will always go on in our mind; To win this fight, we must surrender ourselves totally to God by applying His words in our lives daily.

**Dealing With Conflict: Insights From
the New Testament**

The Bible relates more than one instance where there was a difference of opinion

between the churchgoers. Acts 15:36-40 is a rendition of a personal matter between Paul

and Barnabas, which remained unsettled since they decided to continue their work

separately. The situation must have been difficult, as traveling alone was dangerous in

those days. We read about another personal quarreling between two female church

members in Philippi that caused trouble in the church, and Paul even named them in his

letter to the church (Phil 4:2-3). In Ephesians 4:1-16, we encounter Paul's teaching on

harmony, love, and acceptance of fellow church members necessary to establish a more

Christian footing for the church. The Galatians (as we see in v. 5:15) were struggling

amongst themselves, and so did the Corinthians. The early church demonstrated unity and

love and carnal matters and promoted individual members' self-interest—much as we

find today in the 21st century.

Since the early church had its share of conflict and disagreement, the Bible also

contains teachings on resolving conflict. Matthew 18:15 provides the earliest rendition

given by Jesus himself as a way for an individual to resolve conflicts. Where after

(in v. 21) Peter asked the Lord how many times one should forgive those who grieved

us—still at that stage, Peter walked more in the flesh than in the spirit. The biblical

concept of dealing with conflict is expanded in 1 Corinthians 1:11, Galatians 2:1-10,

Philippians 4:2-9, and James 4:1-10.

The first issue that Paul pointed out is that there should be no divisions between

believers in Jesus Christ (1 Cor 1:10). Paul explicitly stated that Christians should be

agreeing and be unanimous in their judgment by being "perfectly joined together in the

same mind and the same judgment." In the second place, everyone in Christ's church is treated the same by God as all are saved by means of receiving the preaching brought to them (1 Cor 1:21). Here again, Paul emphasized the believers' sameness through one faith in the Lordship of Jesus Christ. This issue expands in Galatians 3:28 in which Paul addresses the fact that there were different cultural groups in the church. The important issue in the church is the fact that irrespective of one's earthly culture or living situation, "Ye are all one in Christ Jesus" (Gal 3:28b).

Paul addressed conflict management in Philippians 4:2-9 about the strife between Euodia and Syntyche. The animosity these women held toward each other was of such a nature that Paul mentioned it in his letter to the Philippians (Phil 4:2). Despite the fact that these ladies had labored together in the church, they all of a sudden were not able to deal with each other anymore, so much so that Paul had to ask a third party (his true companion) to mediate.

This agrees with Jesus' teaching on conflict resolution in Matthew 18:15-18. Paul wrote in detail to his faithful companion how he should resolve the issue between the two women. Firstly, Paul pointed to the Lord in Philippians 4:4: "Rejoice in the Lord always" and perhaps realizing that this could sound strange. Paul repeated this step. "Notwithstanding what has happened to you in the worldly realm, what God had done is so much more" (Phil 2:1-11 and 1:18-21) that the believer should in everything bring sacrifices of joy and thankfulness to the Lord.

Secondly, one has to be openly reasonable so that everyone knows about it. Third, believers should know that the Lord is always near to support and sustain them; they are never alone, as God knows about every worry and tear shed. He knows our heart in

everything we think or do and will protect us. In the same vein, when we do or say anything against any of God's children, He will protect them against us. He does not tolerate such actions against His children. Four, even in conflict situations, which always bring tension, believers can relax and ask God to manage the conflict (Phil 4:6).

In addition to that, the believers should always address the issues with love between the two parties involved, as we are asking God to fill us with wisdom when addressing the matter. However, God expects His children to pray and thank Him for His provision. Five, by giving our situation to God and trusting Him to guide us through it, He will provide us with His peace (Phil 4:7). Six, the believer should rather focus on what is good and commendable in all situations and people than to keep pondering on the negative.

Paul lists positive elements that the believer should rather focus on anything that is true, honorable, just, pure, lovely, commendable, excellent, or worthy of praise should rather occupy believers' thoughts (Phil 4:8).

Lastly, Paul referred to his own life as an example worthy of emulation and recommended that the believers find worthy models to follow (Phil 4:9). In the opening verses of Philippians, Paul spoke openly of the maltreatment he had to endure as a servant of Christ Jesus. In everything that he went through, he practiced praising the Lord, praying regularly, addressing issues with love to find a solution, and receiving the peace of God. Paul is, therefore, an excellent example to follow in times of adversities.

Paul did not deal with conflict among the church members by himself. James (in vv. 4:1-12) also dealt with churchgoers who quarreled amongst themselves. Cole (2013), who explored this passage of James 4, suggested that the resolution steps in

James 4:1-12 do not only apply to the church but also any conflict resolution situation. There are four steps:

     1. James 4:1-3 indicates the need for self-searching to determine one's motives that initially led to the conflict. James addressed the dire need to resolve feelings of self-righteousness since they would always keep one from moving towards a right decision.

     2. In James 4:4-6 he highlighted the need to turn away from a worldly focus by becoming committed to God and by humbly seeking His grace.

     3. James acknowledged that it was Satan who caused dissonance between church members and advised resisting Satan by submitting to God and repenting of sin.

     4. James indicated that Christians should not judge or speak evil about one another. James warned that there was only One who was able to judge and Christians should, therefore, submit themselves to the Word of God (Jas 4:11-12).

     Both Paul and James focused on the offended party's role in resolving conflict as the offender's role is to recognize his/her wrong against the other party. Furthermore, the offended party's role is to do the best to resolve the issue as quickly as possible by meeting the offender and pointed out the wrongdoing, and he must be humble to listen. However, if the offender does not listen, the offended must get some witnesses one or two others in order to readdress the matter. If the offender still refuses to listen, the offended person has to let the church know about the issue, which would be the church board for the Seventh-day Adventist, before voting on whether they cannot come into an agreement. The offender can be disfellowshipped and considered as a pagan.

     The leaders have to continue to encourage and love the excluded member in order to win him/her back for Christ (Matt 18:15-17). In the final analysis, both Paul and James

emphasized submitting oneself in humbleness to the direction of the Word of God. In the Old Testament (Gen 32) is a rendition of Jacob's struggle with the Angel of God. At first, Jacob relied on his strength during this struggle, and it was only towards the morning that he got what he was struggling for: "It was by self-surrender and confiding faith that Jacob gained what he had failed to gain by conflict in his strength" (White, 1970, p. 68). This episode of Jacob supports the principle that believers should not go out in their strength but agree with the Word and faith.

The Concept of Unity in Scripture

Birch (2013) reminded us that "every conflict takes some toll on our lives and may leave lasting consequences, some good and some bad" (n.p.). However, cultural or ethnic conflict continues to require the attention of researchers, religious scholars, and church leaders. Sisk (2011) reviewed the phenomenon of cultural or ethnic conflict and noted that the literature and understanding of it had come far, ranging over a trajectory of the early post-Cold War era to the current discourse on the challenges that come with multicultural diversity.

In the Bible, a life of faith in Christ Jesus as the only Savior (John 14:6 "I am the way and the truth!" Mark 16:16 "He that believes and be baptized shall be saved)" is often stressed. The uncomfortable truth is that we are all under sin, and we are all in need of grace to inherit God's Kingdom, which can only be done through faith and acceptance of Jesus (Rom 3:1-9). Although there could be differences of opinion, the believers are warned against false prophets who want to destroy the church (1 Cor 11:19). Despite differences in all spheres, even administration, there is only one God (1 Cor 12:5).

The new creation, which makes up the church of Christ Jesus, is united under its

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head, Jesus, therefore worldly differences pass. For instance, Galatians 3:28 reads, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for you is all one in Christ Jesus." The point is to show that Jesus came to this world to teach, mold, and shape us to the way God desires us to be. Unity is the main concept, and the only way for people to get together with a sincere heart and transparency to pray as Jesus and the Holy Spirit will intercede on our behalf for God to give us victory. We will win over evil forces.

The main requirement of Jesus is for the church to be one and for people to abide and humble themselves before God's Word. John 17:21-23 states, "That they all may be one; as you, Father, are in me, and I in you, that they also may be one in us: that the world may believe that you have sent me." Similarly, John 10:16 states, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one-fold, and one shepherd," for divisions are contrary to the purpose of Christ. In 1 Corinthians 11:16 it is written, "But if any man seems to be contentious, we have no such custom, neither the churches of God," this is elaborated on in Titus 6:3-4 by stating that people who cause strife and uneasiness by their questioning of everything do not truly seek to understand better but are rather focused on causing disharmony in the church. Such people should not be allowed to cause conflict lest young believers might leave the church, thus giving Satan reason to celebrate.

The oneness of the believers is again emphasized in 1 Corinthians 12:13 where it is written, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

Barthel and Edling (2012) suggested that "church conflict is an amazingly rich

opportunity for God-dependent effort….It is of God; however, it is also of us as we

cooperate with what he is doing in such conflicts to effect [positive] change [in us]"

(p.112). Hunt (2013) affirmed this notion is adding that spiritual guidance is needed to

enable us to be discerning and allow our hearts to accept constructive criticism, "That

[He] may bring freedom to [our lives] and change [us]" (p. 57). Such guidance will ask

how the conflict affects those ensconced in it and will ask for, pursue, and support the

changes needed to resolve the conflict (Lederach, 2014).

Unity in Spite of Diversity and
Different Calling

Modern man has emancipated into a self-sufficient and self-serving being,

celebrating individuality and his own rights. In the United States, the Statue of Liberty

makes this visible and legal validation in its law books.

In contrast, the Bible teaches us that we are all one in Christ Jesus. In

1 Corinthians 12:12-15, Paul used the human body to explain the diversity in church

members' unity. This passage previously mentioned elaborates on the differences

between different body parts, all united and equally important in serving the same body

(1 Cor 12:12). Taking this powerful analogy to the church—ancient or modern—the

church members unite in serving the same Lord Jesus Christ, who is the head of the

church.

The individual differences, whether culturally, generationally, intellectually, or

specific abilities, may serve as a way to mold or help believers become more mature so

that the members' diverse abilities could serve the same purpose mainly to bring honor to

God and build the church.

The whole church is one family because we were all conceived in God's image, and we are called to support one another. Family is essential to the church. When there are troubles between some family members, the church is also affected, which would create some difficulties in working together if the problems are not resolved. When or if the members do not work in unison, the church's whole body will suffer, which will cause the church to miss its purpose.

Here again, the unity of the church members is emphasized, showing that people of faith should work together to bring glory to God. Individual differences are God-given abilities to serve the church better. Therefore, they should not give rise to conflict but rather the mutual appreciation for the uniqueness that each member brings to the church.

Lead by Example in Cultural Conflict

The last element in the theology of conflict addresses leadership in the church. "Behold, I have given him for a witness to the people, a leader and commander to the people" (Isa 55:4). The New Testament urges believers to become more like Jesus and witness and lead the church members. The principle of leadership is stated in Acts 17:26, which revisits the recurring theme of unity in Christ Jesus, together with the God-given diversity that leaders should recognize and cherish through their leadership. Most of the Haitian churches are experiencing division amongst leaders. As a result, there is much gossip among church members, which creates division, and often, churches end up splitting. Secondly, leaders should lead by example in seeking the Lord (Acts 12:27-28) as the Lord Jesus is everything the believer has. The leaders serve according to the specifications provided in Acts 6:1-3.

This section provided the reason behind appointing deacons to assist the apostles following the unhappiness that occurred between the Jewish and Greek widows (cultural conflict). Specifically, the selection criteria: "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:3).

The Bible is clear about the need to have leaders who are (a) suitably qualified to be in a leadership position, (b) followers of Jesus in all aspects of their lives, and are, therefore (c) fit to lead by example. Using these references is a way to show that many leaders are not living based upon the guidance provided by Scriptures, and the people or church members are not saying much for fear of touching the anointed of God.

**Ellen White's Teaching on Intergenerational
Cultural Conflict**

White's Christology (1889, 1890, 1898, 1903, 1949, 1952, 1956, 1957, 1970) maintains that conflict is a result of a disagreement between good versus evil forces, including greed and selfishness *versus* generosity, appetite, and desire *versus* temperance, envy *versus* empathy and compassion, strife *versus* peace and cruelty *versus* kindness, at war with one another. Mere mortals engage such conflict, as Paul wrote in

Romans 7:14-19:

> We know that the law is spiritual, but I am unspiritual, sold as a slave to sin. I do not understand what I do. For what I want to do, I do not do, but what I hate I do. And if I do what I do not want to do, I agree that the law is good. As it is, it is no longer I who do it, but it is a sin living in me. I know that good itself does not dwell in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. For I do not do the good, I want to do, but the evil I do not want to do this, I keep on doing.

Yet as White (1970) warned against the belief that the individual sustains this kind of conflict out of one's own strength. To achieve that is more than could be expected

from a self-sufficient believer who marvels in their ability. White pointed out that there

must surely be another force working within such a person; satanic force is focused on

destroying the believer.

In the same vein, the intergenerational cultural conflict prevailing at the three

Boston area Seventh-day Adventist churches aims to take us further from God. The

passage in Ephesians 6:12 comes to mind: "For we wrestle not against flesh and blood,

but against principalities, against powers, against the rulers of the darkness of this world,

against spiritual wickedness in high places."

Such is the case for the Seventh-day Adventist members of focus in this study. In

a theological sense, their intergenerational cultural conflict (subcultural conflict) is rooted

more deeply in the spiritual-wicked forces focused on destroying the churches'

memberships. This conflict requires recognition for what it is—a tug-of-war between the

spiritual and faith-filled beliefs and customs versus the darker forces focused on

destroying the body of Christ. These forces, said White (1956), should not be given play:

> In the conflict with satanic agencies, decisive moments determine the victory either
> on the side of God or on the side of the prince of this world. If those engaged in the
> warfare are not wide awake, earnest, vigilant, praying for wisdom, watching unto
> prayer ... Satan comes off victor, when he might have been vanquished by the armies
> of the Lord ... God's faithful sentinels are to give the evil powers no advantage.
> (p. 1098)

This conflict is one which the researcher as pastor sees significantly eased by

placing the focus on the unity of Christ Jesus. As said in Galatians 3:28, "There is neither

Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one

in Christ Jesus."

The oneness of all matures in Acts 17:26-28:

> From one man he made all the nations, they should inhabit the whole earth, and he
> marked out their appointed times in history and their lands' boundaries. God did this

so that they would seek him and perhaps reach out for him and find him, though he is not far from any one of us. For in him, we live and move and have our being.' As some of your own poets have said, 'We are his offspring.'

In addition, it is reiterated in 1 Corinthians 12:12-13:

Even as the body is one and yet has many members, and all the body members, though they are many, are one body, so also is Christ. For by one Spirit, we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

This approach, informing the intervention in this study, suggests stripping away

of the cultural and other differences to return to a state not of uniformity but of unity

(I. Anderson, 2014; Lambert, 2015). White (1957) asserted:

He who lives in the fear that others do not appreciate his value is losing sight of Him, who alone makes us worthy of glorifying God. Let us be faithful stewards over ourselves. Let us look away from self to Christ. Then there will be no trouble at all. (p. 957)

This approach focuses on our interests, values, reputation, or us and returns us to

work together in Christ. To do so, it is said in 1 Corinthians 12:27-28, is to appreciate and

build upon our God-given gifts and those of others by way of the help of the church:

"Now you are Christ's body, and individually members of it. And God has

appointed in the church, first apostles, second prophets, third teachers, then miracles, then

gifts of healings, helps, administrations, *various* kinds of tongues."

White (1970) reiterated that Christ had provided all spiritual culture for His

children. It becomes imperative for the ministry to assist in keeping that spiritual culture

running smoothly and in harmony. This requires tools, techniques, and guidance for the

church members to take responsibility for easing the thoughts, attitudes, and behaviors

contributing to existing conflict. In general, according to theological scholars such as

Rhea (2015) and White (1864, 1889, 1890, 1898, 1903, 1949, 1952, 1956, 1957, 1970),

the costs of appropriate intergenerational cultural relations can include having to leave

one's comfort zone and let go of false pride; committing to speaking and listening charitably, and putting Jesus before and above all else. Giving up some personal comfort to do so can answer the intergenerational cultural conflicts that result in severe outcomes from animosity to acts of proactive and reactive violence. In the name of Christ, to do so will be to collaborate toward unity, seeking similarities rather than focusing on differences, using God-given gifts rather than succumbing to the darker forces.

Prayer is the primary way to communicate with God. It is the primary weapon in spiritual warfare. It is considered the breath of the soul. Through prayer, believers can call on the Holy Spirit, who will guide them through hurts, pain, or conflicts. Believers should have a prayer life. The Bible enjoins Christians to pray without ceasing (1 Thess 5:17). Prayer cannot be effective without the presence and action of the Holy Spirit in our lives. Therefore, the Holy Spirit's leading will guide believers to have a deeper look within, which can cause them to resolve conflict in a healthy manner. Conflict will always be present in human life if we live in the flesh; however, the apostle Paul asks believers to allow themselves to be led by the Spirit (Gal 5:18). Believers will be able to handle conflict more successfully by including prayer in their lives, obeying to God's Word, and allowing the Holy Spirit to lead them.

Summary

From the New Testament perspective, conflict emerges from the fact that those parties were dealing with conflicts oftentimes are immature in their faith and subject to the influence of carnal desires. Mainly the carnal desires focus on the individual's (or group's) need to for recognition above the others or groups.

Every believer is equally important in the Kingdom of God. Nobody is superior or has the right to judge anyone, for it is God only who may judge, and to Him, every believer is precious. This does not imply that everyone is the same, for different gifts given to each believer results in the rich diversity of service. These gifts provided to the believers results in the smooth functioning of the church of God. All gifts should apply ministry competency for the glory of God.

The New Testament principle provides guidance on how members should resolve conflicts, which can help to maintain unity in the church in Christ Jesus. Often, I have noticed that some churches are suffering from tools and resources that members might need to function well at home as a family. United and strong families generate united, strong churches. In managing conflict, the believer must do self-searching and uncover their selfish acts for which they must repent and seek to fill themselves with the Word's knowledge, which can build such individuals up.

Believers should seek to walk in the knowledge of the Word with complete submission to the will of God. Finally, the church's appointed leaders should be exemplary Christians and lead by example in love for the people, the Word of God, and the faith in Jesus Christ.

CHAPTER 3

LITERATURE REVIEW ON INTERGENERATIONAL

CULTURAL CONFLICT INTERVENTION

An author advocates his techniques to help bring change for a solution to solve

struggles among generations in the secular world as well as in the religious world.

Writers might bring their own way of tactic in command to convey constructive changes

within today's society. Various observations have detected a cold war degenerating

relations among youth and adults and resulting in conflicting sentiments in the church

between first and second immigrant generations (Lima, 2013). These observations result

from the second-generation immigrants' need to reposition themselves as young adults

within a new country and culture (Lima, 2013).

In preparation for conducting this study, which is focused on developing a

theological basis on intergenerational cultural conflict and designing and implementing

an intervention for that conflict, the researcher led a review of the literature related to

young adult intergenerational relations, intergenerational cultural conflict, and Christian

conflict resolution leadership. The review was conducted using books, articles, and other

documents from the last five years. However, slightly earlier literature has also been

reviewed, which features information on the recent conflicts experienced in the Haitian

culture and the Boston area, in order to enrich the integrity of the review in context.

This chapter starts with an exploration of the literature on young adult relations and appropriate youth intergenerational relations together with the effect of inappropriate youth intergenerational relations. This chapter then continues with a review of the literature on cultural diversity, on the theology of divergence, and Christ and His approaches to cultural differences. The discussion of the literature on the universality of the Christian church and Christian leadership in the context of conflict resolution makes up the bulk of this chapter and is followed by conclusions and recommendations.

Young Adult Relations

An undeniable truth of American society is that it has become more culturally diverse following immigration and subsequent population growth. According to the Census Bureau, between the years 2015-2016, the number of other ethnicities ("African American, Hispanic, American Indian and Alaska Native, Asian, Hawaiian, and Pacific Islanders") grew as follows:

> The Asian population grew by 3.0 percent to 21.4 million. People who identified as being of two or more races grew by 3.0 percent to 8.5 million. The Native Hawaiian and Other Pacific Islander population grew by 2.1 percent to 1.5 million. The Hispanic population (including all races) grew by 2.0 percent to 57.5 million. The American Indian and Alaska Native population grew by 1.4 percent to 6.7 million. The black or African-American population grew by 1.2 percent to 46.8 million. The white population grew by 0.5 percent to 256.0 million. The non-Hispanic white alone population grew by 5,000 people, remaining at 198.0 million. (De Meléndez & Beck, 2018)

Added to this is the intercultural differences resulting from second-generation or 1.5 generation immigration status (De Meléndez & Beck, 2018).

> Young adults face several issues, not only that of determining one's identity moving from being a child or adolescent to young adulthood, but also negotiating cultural issues (Tatum, 2017). The current employment situation and dealing with the challenges of further education (or the lack thereof) also influence young adults' relationship building. In addition, issues such as stereotypes and racial bias could cast a dark cloud over the emancipation of young immigrant adults. Such issues might

force the young adult to associate mostly with peers who are in a similar situation, thus inhibiting integration into the larger American society. (De Meléndez & Beck, 2018)

Culture is present in everything people do, such as how one dresses and behaves (De Meléndez & Beck, 2018). Apart from the obvious differences in a native language and subsequent English proficiency, culture influences individuals' way of thinking, making assumptions, interpreting, and reacting to one's (social) environment. Another influence sphere of culture is religious expression.

According to Lawson (1999), "the impact of Haitian immigrant growth on American Seventh-day Adventism's" is at the core of young adult Haitian relations with newcomer Haitians. The near diaspora of Haitian immigrants who are "more sectarian in their beliefs and behavior. They are more confromative of other religious groups than the typical American Adventist today" (p. 83). In addition, there are conflicts with Haitian-Americans who are born in this country and who find disagreement with Haitian-Americans newly immigrated to the United States about beliefs, values, norms, behaviors, lifestyles, and practices. In a study proposing "guidelines and suggestions for developing a cross-generational, intergenerational, or multi-generational model of worship—for the Seventh-day Adventist church—with intentional involvement, training, and equipping of the younger generations," Robles (2010) noted that more and more churches are interested in becoming cross-generational or intergenerational. In this respect, "each congregation needs time to discuss the issues that lead toward the practice of intergenerational worship as much as [each need] the intergenerational worship itself" (p. 49).

One more significant topic at issue is intergenerational appropriateness of relations. The first part of this literature review focuses on the appropriate

intergenerational ties sought by the researcher in Seventh-day Adventist churches and its causes and effects resulting from inappropriate intergenerational relations.

Second-Generation Immigrants

Relevant to this research study is research literature on second-generation immigrants in general. Salas-Wright, Kagotho, and Vaughn (2014) examined the multigenerational "relationship between immigrant status and mental disorders" (pp. 1028-1036).The researchers used "data from the National Epidemiologic Survey on Alcohol and Related Conditions (NESARC) and compared 5,363 first-generation and 4,826 second-generation immigrants from Asia, Africa, Europe, Latin America to 24,461 native-born Americans" (pp. 1028-1036). They found that "first-generation immigrants are significantly less likely than native-born Americans to be diagnosed with a mood, anxiety, or personality disorder concerning mental disorders" (pp. 1028-1036). Still, "the prevalence of mental health diagnoses increases among second-generation immigrants" (pp. 1028-1036).

Moschion and Tabasso (2014) conducted a qualitative study of trust as it is developed in "second-generation immigrants in Australia and the United States" (p. 10), using "the variation in the home country and the host country" (p. 10) and separating "the effect of cultural transmission from the impact of the social and economic conditions on trust" (p. 10). The researchers determined "that trust in the home country contributes to the trust of second-generation immigrants in both the United States and Australia and that social and economic conditions in the host country affect individual trust" (p. 10) as well. In the context of "second-generation immigrants" (p. 10), coping, and religion, Hayward and Krause (2015) studied predictors of attitudes toward religious coping using "a

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national sample of African Americans, Caribbean Blacks, and non-Hispanic Whites

(National Survey of American Life)" (p. 70). The researchers found "significant

differences in attitudes regarding religious coping" (p. 70) between Blacks and Whites,

increased tendency toward religious coping in "African Americans and Black"

Caribbean's, and "similar and divergent patterns of demographic effects between African

Americans and people from the Caribbean" (p. 70).

With a focus on second-generation Haitians, Perry (2017) conducted interviews

with 28 respondents from "second-generation Haitians living in the Bahamas" and their

experiences "with the stigma of being Haitian, the road to citizenship identity choices as

themes" (p. iii). The researcher found that 23 out of 25 interviewees believed that there

should be changes to how they are stigmatized and treated as "second-class citizens"

(p. iii). The majority of participants also advocated for either birthright citizenship or

granting citizenship before age 18. No changes were made. However, at the age of 18, a

quick turnaround. It was suggested that changes probably occurred on their roads to

citizenship, which influenced and shaped their identities. In addition, the researcher found

"that second-generation Haitians . . . negotiate their identities in an environment where

they are constantly told who they are and/or that they have to choose [predetermined

categories defining them not as African/Pan African, Bahamian, Bahamian of Haitian

descent, Haitian, or Haitian-Bahamian] but as either] Haitian or Bahamian because they

cannot be both" (p. iii).

Table 1

Conflict Typology

Conflict Type	Circumstances/Examples
Internal conflicts	Experienced by an individual from within: e. g., anger, bitterness, resentment
Information [data] conflicts	Occur when "there is a lack of information necessary for decision making," when information is incorrect or miscommunicated, when information is interpreted differently, when two or more individuals disagree over which information is accurate, or when information is passed on in an inefficient or inappropriate way (skips a level of command, is not transmitted in other languages where needed, etc.)
Relationship conflicts	Based on negative or false perceptions, feelings, and attitudes, miscommunication or lack of communication, and/or repeated negative behaviors on the part of one or more individuals
Substantive conflicts	externally-based influences causing disputes between parties: e. g., limited resources such as lack of time, geographical constraints, or a limited church budget; organizational change(s) such as removal of a pastor or start of a church building project.
System conflicts	Disagreement over how the church is governed, who has the responsibility and accountability for roles, etc.
Value and belief conflicts	Caused by perceived or expressed incompatible beliefs and/or values (especially in regards to doctrine)
The circle of conflict	Is a model that diagnoses and categorizes the underlying causes or "drivers" of the given conflict.
The triangle of satisfaction	Is an extension of the circle of conflict, though it easily operates as an independent framework for the practitioner.
The social styles model	Focuses on understanding personality conflict and conflict related to personal communication styles.

Sources: Birch, 2013; Daman, 2010; Hicks, 2010; Furlong, 201

Types and Levels of Conflict

Hicks (2010) presented typography of general conflict that included a survey of the range of conflict intensity by level. Church conflicts can be categorized into several types: "internal conflicts, substantive conflicts, value and belief conflicts, relationship conflicts, information conflicts, and system conflicts, the circle of conflict, the triangle of satisfaction and moving beyond conflict"—Table 2 outlines conflict typology.

According to Hicks (2010), the typology of church conflicts can be consulted to determine a particular conflict within the church in order for the church leaders to pursue a viable solution. More significantly, Everist (2004) asserted, "Congregations moving from contention to life-giving collaboration can trust a faithful God of history, of the present, and of the unknown future, but they may need reminding" (p. 37).

In addition to these six types of church conflicts, Daman (2010) also explained change and added personalities, cultural tensions, and tribal wars as major causes of conflict within the small church.

Change

According to Daman (2010), even when it is unavoidable, change can lead to church conflicts. He points out that "change creates a conflict with the past as the church seeks to move forward to the future" (para. 26). Creating a substantive type of conflict (Hicks, 2010), change "in the small church" is problematic, not "because the church is" often unwilling to change because the church members are resistant to being forced to change (Birch, 2013; Daman, 2010). Change may become problematic not because "of the people's attitude toward change but" because of how leaders have introduced and facilitated the change (Daman, 2010). "However, the most common cause of failure is

produced by treating adaptive challenges as if they were technical problems. Usually they are resolved through the application of authoritative expertise and through the organization's current structures, procedures, and ways of doing things" (Heifetz, Grashow, & Linsky, 2009, p. 19).

Personalities

Possibly as a function of relationship conflict, personality differences are inevitable in bringing about conflict—be it through personality conflicts among church members or personality conflicts between a church member and church leaders (Daman, 2010; Hicks, 2010). This is the case because people have preferences and desires which they freely express. When preferences and desires are not aligned, clashes may occur (Daman, 2010). As Daman (2010) explains:

> While pastors encourage people to live out their faith as Paul challenges us in Philippians 2, placing the needs of others above their own rarely happens; people remain self-serving rather than self-sacrificing due to their uncontrolled carnal nature. (para. 30)

When personality differences lead to personality clashes and church conflict, it will be up to church leadership to guide the development of tolerance in the people, assisting them in appreciating the value of differences that can contribute to rather than derail the growth of the church.

Cultural Tensions

Pertinent to this study with young adult Haitians born in the United States and Seventh-day Adventist Church members who are newcomer Haitians of an older generation, cultural tensions can be problematic when "traditional values and culture collide with [incoming] values and culture" (Daman, 2010, para. 19). According to

Damon (2010), in the past, this was not one of the sources of conflict for the small church, as the church—especially as a rurally-located church—was "a homogeneous group unified around established cultural norms and values reflecting the homogeneous nature of the whole community" (para. 19).

With increasing globalization trends and with waves of Haitian immigrants to Boston increasing over the last four decades (Menino, 2007), each group of Haitians developed their way of expressing their Haitian culture (Glick Schiller & Fouron, 2017). This led to the church currently being heterogeneous and diverse in cultural norms and values. This could result in conflict over nonreligious issues being debated within the community but also biblical issues—when cultural concerns contribute to a "division between cultural values and biblical values" (Daman, 2010). "When tensions arise, people not only disagree, but also see the opposition as being liberal or legalistic, and thus ungodly" (p. 89).

Effects of Church Conflict

It follows that where conflict arises, there are adverse outcomes that need to be remediated. In general, Lederach (2014) suggested that conflict impacts by changing things in personal, relational, structural, and/or cultural ways. Particular effects of specific types of church conflict can include, for example, the physical and emotional stress and the hostility that builds as a result of a relationship conflict that can, in turn, impact the mental and/or physical health and well-being of an individual or group (Farrell & Simpson, 2017; Lederach, 2014). Adverse effects of internal conflict can lead to relationship conflict. A substantive conflict's negative effects can include increased goal and strategy incongruity, a decrease in effective knowledge-sharing behaviors, and

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decreased church member satisfaction (Lu, Zhou, & Leng, 2011). Negative effects of a

value and belief conflict can include diminished attitude stability, increased attitude

ambivalence, and diminished trust (Mulligan, 2004). Adverse effects of an information

(data) conflict can lead to any one of the types of conflict. Adverse effects of a system

conflict can include a negative impact on organizational norms and organizational

structure as well as processes and productivity (Boonstra et al., 2015).

Even more relevant, the effects of church conflict, in general, can include an

undermining of the morale of the pastor, an undermining of the morale of the church, and

a negative impact upon the testimony of the church (Daman, 2010). Any church conflict

impacts the heart of the worshippers (Barthel & Edling, 2012).

Controversy Regarding Spiritual Gifts

In work on shaping a faithful Christian ministry by way of spiritual gifts, DeVries

(2016) writes:

> The presence and practice of spiritual gifts in the church have…been with us at least
> since the outpouring of the Holy Spirit at Pentecost….While much of the modern
> literature has focused on definitions and the biblical use of these gifts, the reality of
> their presence in the church and mission—at least to some extent—and their
> importance for Christian believers cannot be debated. (para. 2)

The ministry's work in light of the intragroup conflict in the church can be

predicated on this assertion, as the minister works at the junction of spiritual gifts and

different concept from others at the church. For the groups at odds, there is the

understanding that while all church members have spiritual gifts, some will operate

within and bring these gifts to the community, while others will not. The church leaders

must make room for both brokenness and gifts within which each church member

operates (Jones & Armstrong, 2006). White (1970) illustrates:

The gifts of His grace through Christ are free to all. There is no election but one's own by which any may perish. ... Every soul is elected who will work out his own salvation with fear and trembling. He is elected who will put on the armor and fight the good fight of faith. He is elected who will watch unto prayer, who will search the Scriptures, and flee from temptation. He is elected who will have faith continually and who will be obedient to every word that proceeded out of the mouth of God. The provisions of redemption are free to all; the results of redemption will be enjoyed by those who have complied with the conditions. (p. 82)

The Scriptures speak to the phenomenon of using and bringing spiritual gifts of grace (Jas 4:6), faith (Eph 2:8), wisdom (Prov 2:6; Jas 1:5), and healing (Dan 1:17). White (1898) further elaborated:

He will spare nothing, however dear, which is necessary to the completion of His work. No truth essential to our salvation is withheld; no miracle of mercy is neglected; no divine agency is left unemployed. Favor is heaped upon favor, gift upon gift. The whole treasury of heaven is open to those He seeks to save. Having collected the riches of the universe, and laid open the resources of infinite power, He gives them all into the hands of Christ, and says, all these are for man. Use these gifts to convince him that there is no love greater than Mine in earth or heaven. (p. 57)

These spiritual gifts, bestowed upon those with the calling, can be brought to heal the broken and help grow the church under siege of intergenerational cultural conflict, to continue to build God's Kingdom.

Literature on Cultural Conflict Theory

According to Ting-Toomey (2017), at the center of conflict, in general, is face theory. Ting-Toomey (2017) writes, "Face influences conflict behavior because conflict parties have to consider protecting self-interest conflict goals and honoring or attacking another person's conflict goals. Conflict is an ideal forum for face-threatening and face-saving behaviors" (p. 123).

The intergenerational cultural conflict in the three Seventh-day Adventist Churches in the Boston area (Dedham Temple, Peniel Haitian, and Framingham Temple) between young adult Haitians born in the United States and newcomer immigrants who

were born and raised in Haiti can be assessed using face theory as well as other perspectives on the influencing factors behind the intergenerational cultural conflict.

According to Karlin, Zinger, and Ford (2015), several factors influence what they call pro-environmental behavior—the ministry's goal in church conflicts. To a lesser extent, attitudes influence and predict pro-environmental behavior. Individual characteristics and barriers, including socioeconomics, lack of money, and lack of knowledge, may do the same. Cultural differences play a significant role in behavior. Lee (1997) added that conflicting cultural norms could contribute to a high degree of conflict among minority groups and/or individuals.

A more specific following of the culture conflict model (Lee, 1997; Ting-Toomey, 2017) leads to the suggestion that cultural conflict arises from the challenges of simultaneous interactions between two cultural worlds, which in turn predicts higher levels of conflict for two groups of different generations and two groups such as the mono-cultural country of origin immigrant group (the second-generation young Haitian group) and the dominant cultural group (the young Haitian immigrant group). Some recent research supports this theory of cultural conflict and focuses on culture and intergenerational conflict.

Renzaho, Dhingra, and Georgeou (2017) studied "the intergenerational acculturation gap amongst new migrant communities" (p. 10). With a focus on 164 "migrant youth in Greater Western Sydney, New South Wales, Australia" (p. 10), and viewing migrant youth social connectedness, belonging, and agency (self-efficacy) through a lens of conflict and culture, the researchers conducted 14 focus group sessions

to investigate how youth can be understood within the process of dynamic relational adjustment.

Lui (2015) studied "intergenerational cultural conflict, mental health, and educational outcomes among Asian and Latino Americans" (p. 404). Conducting a systematic review with 61 research reports and "68 independent study samples involving 14,453 Asian and Latino/ samples" (p. 404), the researcher found a positive correlation between "acculturation mismatch (AM) and intergenerational cultural conflict (ICC)" ; (p. 4004); a correlation between "ICC and youth mental health and educational outcomes; and a" (p. 4004) moderating of these relationships by demographic and study characteristics.

Rasmi, Daly, and Chuang (2014) used a quantitative approach and sample of 71 individuals to study intergenerational conflict in immigrant Arab Canadian families to find that despite reportedly relatively low intergenerational conflict levels, honor-related intergenerational conflict issues were significant but not revealed through the Intergenerational Conflict Inventory. Urick, Hollensbe, Masterson, and Lyons (2016) also examined "intergenerational differences in the workplace as a potential source of conflict through a qualitative study of two generationally diverse samples" (pp. 166-185).The researchers found there existed "values-based, behavior-based, and identity-based tensions" (pp. 166-185) among generations, and "achievement-oriented, image-oriented, and ego-oriented perceived differences and strategies" (pp. 166-185) were used differently by generations to manage these tensions.

Revisiting Birch (2013) revealed that for minority groups, subgroups, and immigrant groups, the conflict could become cultural conflict as it distinguishes itself

from traditional conflict depending upon its cultural setting. According to Lederach (2014), spiritual guidance, change, and transformation will help "understand how conflict affects the cultural patterns of the group"(s) (pp. 103, 187). It will also help to understand how such patterns—accumulated and shared—help those involved understand the cultural patterns contributing to the conflict in which they are involved; and help the individuals accept and respond to the conflict. Some types of conflict impact by changing things in personal, relational, structural, and/or cultural ways (Lederach, 2014), so does positive change. It is as well notice that the goals for positive change or transformation out of cultural conflict require personal, relational, structural, and/or cultural strategies to accomplish the following, as determined by Lederach (2014) and as outlined in Table 2.

Table 2

Change and Transformation Goals to Resolve Cultural and Church Conflict

Change Goal	Purpose
Personal	To "minimize destructive effects of social and" cultural conflict
	To maximize physical, emotional, intellectual, and spiritual health and well-being
Relational	To "minimize poorly functioning communication"
	To "maximize understanding"
Structural	To "understand causes, conditions, and effects of violent expressions of conflict"
Cultural	To understand "cultural patterns that contribute to" violent expressions of conflict

Source: Lederach, 2014

Appropriate Intergenerational Relations

Evidence-based research has demonstrated the importance of intergenerational

relations. It begins with a conceptual model for intergenerational solidarity, based on the intergenerational solidarity model originating with Bengtson and Roberts (1991). The model is relevant for the Seventh-day Adventist Church. It does include intergenerational solidarity as a multidimensional phenomenon comprised of six types of exchange relations, including associational solidarity, structural solidarity, effectual solidarity, consensual solidarity, functional solidarity, and normative solidarity (see Table 3).

Table 3 on page 48 explains the accommodation on intergenerational solidarity and ambivalence paradigms. Intergenerational solidarity for Seventh-day Adventist Christians indicates that emotional relationships between generations include both positive and negative sentiments. Conflict paradigm establishes purposeful and comparable varieties of emotional relationships between young adults born in the United States from Haitian parents and those born in Haiti.

Table 3

Dimensions of Intergenerational Solidarity for Seventh-day Adventist

Type of Exchange	Operational Definition	Empirical Factors Involved
Associational solidarity	Frequency and patterns of interactions in which SDA church members engage	Frequency of interactions Type of interactions
Structural solidarity	Better structure for intergenerational relationships in number, type, and geographic proximity of church member	Residential proximity of church members Health of church members
Effectual solidarity	Type and degree of positive and reciprocated sentiment held by congregation members about each other	The shared trust, respect, warmth, and affection of church members The perceived reciprocation of the same
Consensual solidarity	Degree of agreement on attitudes, values, and beliefs among church members	Intra-congregational concordance among individual members on attitudes, values, and beliefs
Functional solidarity	Degree of helping and exchange(s) of resources	Frequency of physical, emotional, and/or financial, etc. support Perceived rates of reciprocity of exchange(s) of resources
Normative solidarity	Strength of commitment of members to perform roles and meet obligations within the family/church	Perceived importance of family/church and its intergenerational roles Strength of filial obligations

Source: Adapted from Bengtson and Roberts, 1991

For the Seventh-day Adventist Church, associational solidarity would involve

patterns and frequency of interactions of intergenerational members of the congregation. The value of associational solidarity, indicative of the strength of the social bond (Lederach, 2014; van Groenou & De Boer, 2016), is in its capacity to build familiarity and improve the experience and knowledge base for the younger generation. Structural solidarity would involve the "opportunity structure for intergenerational relationships in number, type, and geographic proximity of the church members" (pp. 271-279).

The value of structural solidarity is in the exposure of one minority group to another minority group. This results in the individuals of one group identifying with the individuals "of the second group and *vice versa"* and for the individuals of one group to learn of the differences experienced by the "second group and *vice versa"* (Craig, 2018). As the shared type and degree of positive and reciprocated sentiment (and perceived reciprocity) held by congregation members about each other, effective solidarity has perhaps the most value relevant to this study's subjects. This is reflected in studies finding that high effectual solidarity is positively associated with high satisfaction levels with life (Hazer, Öztürk, & Gürsoy, 2015).

Consensual solidarity would consist of the degree of intra-congregational concordance among individual members on attitudes, values, and beliefs. Also relevant to this study of young adult Haitians born in the United States and Seventh-day Adventist church members who are newcomer Haitians of an older generation, whereby if one group is differently socialized than the other—or one group has been more socialized than the other, their differing values, attitudes, and beliefs are likely to clash (Atkinson, Kivett, & Campbell, 1986).

Functional solidarity among members is characterized by the frequency of

physical, emotional, and/or financial, support as well as by the perceived rates of reciprocity of exchange(s) of resources. Crespi, Merla, and Meda (2018) explained that "intergenerational transfers of money, time, and space are important manifestations of functional solidarity" (p. xxxii), a dimension of intergenerational solidarity which can be identified by investigating whether members help each other, whether they do so by means of financial or instrumental support (Szydlik, 2008).

Similarly, normative solidarity is manifested as the perception of and obligation to the importance of family/church and its intergenerational roles and in the strength of filial obligations. Some researchers found that normative solidarity is less important than other intergenerational solidarity dimensions, such as effective and functional solidarity when predicting support exchange among members (Albert & Ferring, 2018). Conflict will disrupt the proportionality [of the church community], which will diminish the normative goal, including intergenerational solidarity (Lindenberg, 2014).

Jenkin and Martin (2014) in a study of millennials who were part of an Adventist organization, a majority of the participants reported "that their relationship with the church was determined by their relationship with older members" (pp. 96-104). The authors found that these reported relationships were often perceived as more significant compared to peer relationships. Participants are transitioning from adolescents to young adults more often attested to the importance of relationships with older members of society (Jenkin & Martin, 2014). In another study, Drury, Hutchison, and Abrams, (2016) determined that good intergenerational relations begin with positive and even extended intergenerational contact.

The researchers concluded that this could function to improve the attitudes of the

young adults of the group. In the case of Seventh-day Adventist church members who are young adult Haitians born in the United States and Seventh-day Adventist church members who are newcomer Haitians of an older generation, positive contact is also found to be necessarily accompanied by Christly attitudes and behaviors toward others. For Rhea (2015), this means leaving one's comfort zone and letting go of false pride, committing to speaking and listening charitably, and putting Jesus before and above all else. For Pohl (2011), this means engaging in four detailed Christian practices— thankfulness, promise-keeping, truth-telling, and hospitality—that can counteract those unhelpful forces and help churches and individuals shape, refine and positively withstand vibrant communities.

Indeed, Pohl (2011) even suggested forging alternative communities in contemporary society. In undertaking such a task, the author emphasized the crucial role of Christian practices in knitting together and sustaining a community according to the Word of God and on behalf of the community members. Intergenerational relationships can function in a positive or negative direction (Jenkin & Martin, 2014). Inappropriate intergenerational relations for youth, this means the youth will have meaningful experiences and suggests the discipleship of all members will benefit and be supported (Beagles, 2009).

Effect of Inappropriate Intergenerational Cultural Relations

According to Doucet (2014), both Haitian-born and American-born young adults are at ages where they might be crafting their identities. Ting-Toomey (2015) characterized this phenomenon as "Identity Negotiation Theory," whereby the emphasis was on negotiating both individual and sociocultural membership identity issues in

intergroup contexts such as communication situations. However, when intergenerational

cultural conflict ensues, and identity negotiations are thwarted, according to conflict-face

negotiation theory (Ting-Toomey, 2017), one of the two entities (individuals or groups)

might have a greater drive to save face, and the individuals involved could be at greater

risk for proactive and/or reactive aggression and/or violence (Choi, Tan, Yasui, &

Pekelnicky, 2014; Williford, Fite, Johnson-Motoyama, & Frazer, 2015).

Inappropriate intergenerational relations such as those on the verge of developing

at the three Seventh-day Adventist Churches in Boston can be due to cultural differences

even within the culture of one church and even among the overarching Haitian culture

with which both Seventh-day Adventist member groups identify. This can include a

collision of the "low-context (individualistic) culture and the high-context (collectivistic)

culture" (Merkin, 2017, p. 103). Such a high-low context culture clash can be due to a

range of causes, including biases, leading to stereotypical assumptions and

misunderstandings, and ignorance of the other group (Ugorji, 2016).

More specifically, the dynamics and culminating effects of inappropriate

intergenerational relations can include those caused by (a) differences in acculturation

rates and (b) acculturation distress, explained by Stepick et al. (2001) and Lui (2015),

respectively. First, Stepick et al. (2001) explained that cultural dissonance occurs when

the children and their parents acculturate at different rates causing the parents to lose their

ability to regulate the child's behavior. This could loosely be applied to the younger

generation of Haitians who have actually been born into a parent culture (the US) and

who have a head start on the newcomer Haitians who have yet to be acculturated.

Second, based on the age group, generational status, and gender, the individual or group

"offspring in adolescence and young adulthood may interact with the mainstream culture differently," whereby,

> immigrants in adolescent groups may be socialized into the mainstream society through peers and grade school settings, whereas immigrant offspring in adult groups may be socialized through college, work, and larger peer group settings. As offspring develop greater autonomy, the intensity and impact of the mainstream cultural influences also may increase. (Lui, 2015, p. 137)

Among the possible effects of intergenerational cultural conflict, which were anticipated to be different between the groups, Lui (2015) found that the outcomes were of two types: (a) broad-band outcomes, which involved problems with internalizing and externalizing; and (b) narrow-band outcomes, which involved a range from anxiety to depression to delinquency. Similarly, Williford et al. (2015), focused on acculturative dissonance, also found the explanation of the effects as those "uniquely associated with proactive but not reactive aggression" (p. 405) and as those having no moderating effects, "indicating that the significant risk factors in [their] study were associated with proactive and reactive aggression regardless of the level of acculturative dissonance experienced" (p. 405).

Church and Cultural Diversity

In addressing the nature of Christ and cultural differences, McRaney (2003) documented America's cultural shift from a modern to a postmodern society and recommended subsequent adaptations of evangelistic methods. Personal evangelism is the foundation for all church growth. As America's culture and landscape shift, people are looking for spiritual answers to life's significant questions. However, in the increasingly crowded marketplace of spiritual ideas, post-modernists are becoming more secular. McRaney (2003) addressed this problem and got to the heart of the solution. If

the Kingdom of God is to expand, the author asserted, individual Christians will have to

share their testimonies in an engaging, personal, and relevant listening culture today.

Conflict Within the Church

Conflict within a church might be assumed to be non-existent among a

congregation of kind, caring, and sharing members, but this underestimates the reality

that the church members are human, and conflict can arise irrespective of their loving and

caring interaction (Daman, 2010). The difference is not in the intensity of the conflict but

in the way the church members react to conflict and how it is resolved. And the way the

congregation responds to and resolves conflict depends upon the church leaders, their

understanding of the dynamic of conflict, and the approach to resolving it (Daman, 2010).

In this respect, the sources or causes and effects of conflict in small churches—relevant

to this study focused on three Churches in Boston.

Spirited Leadership in General

Hybels (2008) launched real-world teaching and inspiration about pastoral

leadership by discussing a variety of 12 significant leadership components from vision

casting, team building, raising money, and self-development. In guidelines for long-term

leadership, the author presented a wish throughout the local church's pages, a wish that

was unquestionably expressed for committed leadership and self-growth. In focusing on

Christian leadership, Hybels (2008) asserted "that the local church" community

represents the "hope of the world and its future rests primarily in the hands of its leaders"

(p. 27). As a spiritual leader and mentor, the pastor is called upon to develop a solid

leadership, one that casts a clear and invigorating vision together with the conviction that

the vision will become a reality; where the pastor can assemble a crew on character,

capability, and attraction, who can communicate and achieve the dream in an effective way.

Beginning with the first passages of their book on surviving the dangers of leading, Heifetz and Linsky (2017) introduced the ideas of the "trials and downsides" of leadership and identified instances where typically a leader was "taken out of the game" (pp. 10, 11). According to the authors, leadership is risky, and stories about assassinated leaders confirm the point. But in the chaotic conditions, to help leaders survive and flourish, the writers deliver encouragement to individuals who put themselves on the line as they overcome the perils of leading and as they encourage others to change.

These changes, such as those required for the members of the churches in the Boston area, are imperative to the community's growth where the leader serves. Heifetz and Linsky (2017) asserted that leaders must learn new approaches and change their attitudes to take bold steps towards adapting and prospering in the new circumstances. For them, "the single most mutual source of leadership failure is when leaders treat adaptive challenges like technical problems" (p. 14), ignoring the human content. Rather, satisfying change involves individuals with the issue(s) to opt for the change. However, this is problematic because individuals who are used to the status-quo find it difficult to see that the new condition will be any better than the existing state.

Christian Leadership

Just as "God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues" (1 Cor 12:28), so have several more authorities spoke to spirited leadership (Heifetz & Linsky, 2017; Hybels, 2008). Authors also addressed leadership for conflict

resolution (Birch, 2013; Hunt, 2013; Mintle, 2015; Sande & Johnson, 2015) in general or Christian leadership (Åkerlund, 2016; Cordeiro, 2011; Ford, 2006; Malphurs, 2003; Stanley et al., 2004) and Christian leadership for conflict resolution (N. T. Anderson & Mylander, 1994; Barthel & Edling, 2012; Butarbutar, 2007; Cosgrove & Hatfield, 2004; Hellerman, 2009; Jones & Musekura, 2010; Lederach, 2014; Noble, 2013; Steinke, 2006; Susek, 1999; Swindoll, 2014; Vanhooser & Strachan, 2015) in particular.

For the Christian church leader, Cordeiro (2011) advised, "An irresistible church lives heart first. It means working and serving God with true passion and living with an intrinsic desire to travel the pathways down which God leads and invites us to follow" (p. 46). This advice and the entire volume make it one of my "go-to" church leadership books. Cordeiro (2011) also addressed pertinent questions, such as, *why does God bless some churches and not others?* As Cordeiro explained, there is an amazing balance between the sovereignty of God and the believer's responsibility to obey Him (John 3:8). This will need to be worked out by believers and the churches of which they are apart. Christian leaders need to be rigorously focused on who they are more than what they do. Cordeiro's writing (2011) can help Christian leaders shape the atmosphere of their churches into one that pleases God and appeals to the world around them. This research hope is that each of us may experience an irresistible church where God blesses.

Positive determinations of leadership are also the focus of Stanley, Joiner, and Jones (2004). The theme of the book *Seven Practices of Effective Ministry* rotates around the impression that there are positive possessions or determinations that leaders must emphasize to maintain an organization and to ease life for the members of that organization. The authors related a fictional story with the ability to prioritize and plan

within the church. Fundamentally, the authors offer seven practices that guide real ministry: (a) clarify the win; (b) think steps, not programs; (c) narrow the focus; (d) teach less for more; (e) listen to outsiders; (f) replace yourself; and (g) work on it. The authors provided leadership and planning principles that could be used by modern-day leaders.

Establishing and maintaining leadership is not always easy, and with the different approaches that are often prescriptive, one could get frustrated and disheartened. Rather than using popular leadership principles based on business experience, Ford (2006) approached Christian leadership from the viewpoint that God is intelligent and that He gave His children the tools needed in order for them to be different, suitable, and great leaders. The author explained that it was not necessary to possess every leadership ability to be successful because God has gifted each church member with a variety of specific gifts to join His leaders.

Becoming acutely aware of what one's abilities are and getting to know those God placed around us enables church leaders to establish the right leadership team needed for the task ahead. This view frees and empowers church leaders. Moreover, it is aligned with the New Testament. It stands to reason that Ford's views of church leadership are theologically grounded and well suited to church life. Although Ford's views of church leadership may not resonate with everybody, it is worthwhile to contemplate and perhaps implement some of Ford's principles. It might be the most opportune time to, Ford maintains, knock over the leadership ladder, start valuing people placed around you, and set yourself free from attempting to fit into the various molds of different leaders rolled into one package.

In addressing the question, *what makes a leader a Christian leader?* Malphurs (2003) suggested two definitions of leaders and leadership, respectively. Malphurs defined Christian leaders as servants who possess capabilities to influence people to follow their God-given path and are trustworthy in doing so. Furthermore, Christian leadership is a process through which the Christian "servants use their reliability and skill to guide people in a particular situation to pursue their God-given course" (p. 10). In a comprehensive work, Malphurs (2003), definition of Christian leadership was based on the Bible and extensive research. Malphurs broke leadership into different foundations aimed to (a) help the leader regulate who he/she is, (b) determine and establish what his/her image is, (c) learn how to achieve it, and (d) find what God may be calling him/her to do.

Similarly, Åkerlund (2016) addressed leadership in Christian contexts. Even with rising attention in the investigation on spiritual creation, prior studies have not debated the role of leadership in Christian character development, per se. However, Åkerlund (2016) attempted to fill this void by establishing how 1 Thessalonians in general, and 1 Thessalonians 2:1-12 in particular to show Paul's goal and technique of management for community establishment. Printed as a message by Paul while in chains to a persecuted church, Paul calls consideration to his previous visit to the city as a plumb line for Christian conduct and leadership. As such, Paul's letter speaks to his resocialization, given his recent changes, emphasizing the relationship with the self and others in a conducive atmosphere. With this investigation, Åkerlund (2016) concluded that Paul's leadership is Christocentric in real life, having displayed flexibility for relationships central in the faith.

Swindoll (2014) also focused on Paul's lessons for Christian leadership to resolve

conflict among church members. In an analysis of 1 Timothy, 2 Timothy, and Titus,

Swindoll (2014) noted that Paul's recommendation was meant for a different kind of

audience, mainly pastors, ministers, and clergy. With an exegesis on the three letters from

Paul written to the church in a time of crisis, the book is important for ministers and lay

leaders, placing them in the shoes of the ministers under Paul's charge. This provides the

lay readership with an opportune look into the challenges faced by the ministry of the

past compared to the challenges faced by today's ministry.

General Spirited Leadership and
Conflict Resolution

Conflict is going to happen. Every personal relationship will have it. While some

people avoid conflict at all costs, others may wade through and cause more problems in

the process (Mintle, 2015). According to Mintle (2015), a solution to managing conflict is

to successfully talk through personal conflict by building the skills and attitudes

necessary to do so. According to Mintle (2015), under the right conditions, and when

conflict is handled properly, relationships will grow in intimacy. To help achieve this,

Mintle helps apprentices to understand the causes of conflict through communication

styles, skills needed, instruction from the Bible, and good practices.

Each aspect of help from Mintle is backed by a discussion of the advantages of

facing conflict and the disadvantages of avoiding conflict. The fundamental steps to

engaging in forgiveness and forging a friendship, resulting in casting off of resentments

and instead embracing and enjoying positive feelings, made for a good practical guide for

the researcher to help church members resolve intergenerational cultural conflict(s).

Everyday conflict resolution is approached by authors Sande and Johnson (2015) armed with an outline of "a biblical model for handling the inevitable conflict we find ourselves in with friends, family, coworkers, fellow believers, and even strangers" (pp. 21-22). The model for everyday conflict resolution begins and ends with the biblical "value of being a peacemaker. When we strive to maintain peace and unity with those around us, we bring glory to God, deepen our relationships, and point others to the power of the Gospel" (pp. 23-24).

In another unique approach to conflict resolution, Arterburn (2018) unpacks the Bible's "book of Esther along with other Bible stories to walk us through the concept of conflict" (p. 674). In our situation today, we can use God's Word on the proper resolution of conflict and practical solutions to handle current conflict. While it is arguable that the book of Esther primary purpose "is not to teach us about conflict and conflict resolution, it does deal with the subject as a point of" (p. 674) the secondary application.

Thus, Esther's primary purpose and, therefore, of Hunt (2013) "is to show us how some differences may never be resolve, but you can still be reconciled to those with whom you differ" (p. 12). It is therefore admirable that Hunt (2013) draws on these stories for illustrations of conflict that can, in the abstract, be resolved by and through God.

Another work by Birch (2013) is an applied resource to help leaders manage conflict resolution by determining conflicts and reuniting the parties involved. Essential services to accomplish this goal are entrenched in debates of main ideas and examples from real-life circumstances as well as in discussions of the consequences of conflict to living a good life. For instance, in the workplace, the consequences of inevitable

conflict(s) include dysfunctional teamwork, compromised productivity, decreased employee performance, employer and client satisfaction, and increased employee turnover. But according to Hunt (2013), with strategies to address a disruptive individual or a particularly difficult conflict situation, training in conflict resolution skills can result in improved teamwork, productivity, and customer and employee satisfaction.

Christian Leadership for Conflict Resolution

N. T. Anderson and Mylander (1994) offered hands-on and life-giving tactics for biblical application in order to help in the manner for self-conduct in the church. This unique book considers the authenticity of the spiritual world and the need for modifying guidance and management problems. Churches that put these phases into practice will be set free from suppression to thrive in the liberty Christ proposes. Barthel and Edling (2012) later added to the discussion to help resolve church conflicts and redeem the mission that is the church. Every church deal with conflict issues between its members, and to fix them, the church must rely totally on biblical concepts serving as simple guides.

Barthel and Edling (2012) referred to a section in Acts 15 describing the church's conflict, when Judaizers came between the members, sowing seeds of doctrinal division. The authors then discussed saving people who are in the grasp of unbearable pain that accompanies the collapse of relationships. The authors concluded that resolving a conflict between church members implies that all parties must submit to the Holy Spirit by taking every thought captive. Interpersonal clashes between church members need the sympathetic care of church leaders who submit to the Holy Spirit's guidance. Acts 15 and the work by Barthel and Edling (2012) became the basis for a model for contemporary

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assemblies on how to douse the fire of contention with sound judgment, control, and biblical responding.

Lederach (2014) heads the list of excellent leadership resources, human relations, and dealing with conflict resolution. Lederach (2014) draws on John 3:16 for inspiration to resolve conflict. The argument is that God gave Himself to resolve the situation. In both secular and theological realms of conflict resolution, the parties involved need to be willing to share or sacrifice something to achieve a solution. Jones and Musekura (2010) asked the challenging question about whether we actually believe in God's healing power as it would allow us to overcome pain and forgive. The authors argue convincingly about the need for forgiveness, which they portray as essential as daily sustenance, transforming the world through the church's witness. Christian leaders should model love and tolerance towards their fellow human beings and demonstrate the willingness to give themselves when dealing with conflict.

A work equally motivating is one by Butarbutar (2007), who reconstructed Paul's conflicts in 1 Corinthians 9 and the whole of 1 Corinthians. Butarbutar related the issues of 1 Corinthians to a congregation in a church in Indonesia. Especially helpful to Christian leaders is an in-depth examination by Butarbutar (2007) of Paul's pastoral strategy for replacing conflict by having both parties show appreciation for the opposing party and by having the leader demonstrate and model pastoral compassion. The ethical viewpoint of Paul stated in 1 Corinthians is that the believers should identify with the crucified Christ instead of being self-serving rulers. Butarbutar discussed a case study of the 1990s leadership crisis in the largest Christian coalition in Southeast Asia (HKBP)

that reinforced the relevance of 1 Corinthians 9 as a way for resolving disputes both past and present.

Church conflicts, in particular, and Christian leadership for conflict resolution, are also addressed by Noble (2013). He asserted that breaking "free from the bonds of destructive church conflict" (p. 194) lies in discovering "how God's Word brings inner healing, renewed hope, and powerful fellowship for challenging times" (p. 194). Noble's book (2013) enables the Christian leader to understand and smother the flames of conflict by discovering their position and contribution to the conflict. Leaders who genuinely care about their congregation's effectiveness should prepare themselves in good times for conflicts that could arise in any congregation.

Cosgrove and Hatfield (2004) support Christian leadership and conflict management by bringing in systems theory to inform conflict resolution practices. At the core of systems, the theory is that the individual believers are not responsible or accountable for their atypical behavior. Instead, the fault lies in how the community as a system interacts within itself. To improve a conflicted audience or group, one must fix the structure and not challenge any individual. Unfortunately, although Cosgrove and Hatfield wrote to a church audience, biblical references are not included to "support the systems theory approach to battle crisis management or show systems theory in use by God."

"A systems approach" to resolve conflict within the church "is at odds with revealed Scripture since" the Scriptural focus falls on individuals who need to repent, resolve personal disputes, and make restitution. In contrast, Hellerman (2009) presented a Christian perspective on the early church where the unity of the church centered on Jesus'

vicarious death and resurrection and the deeper meaning thereof to the believer. Hellerman (2009) pointed towards the modern church where the individual is more important than the group, and their insights or desires are superior to Jesus. The early church demonstrated a radical interdependence required by the Gospel.

This notion is in stark contrast with contemporary church communities and challenges the "the church is for me" attitude developed in modern-day churches. Hellerman (2009) countered this idea with a resounding reply: "The well-being of the group—not the individual—comes first when a member of the group is faced with life-changing personal decision, no, you are for *the church*" (p. 74). The author realizes that the individual believer has a role in the congregation and not otherwise is joyful. Hellerman's challenge (2009) to the Christian community can be useful for all types of non-traditional cooperatives and communities. The most beneficial aspect of the current study is the emphasis on unity in Christ Jesus and equally important the focus on committing to the church.

With a similar focus on personality and the interpersonal, and drawing deeply on the biblical images of the body of Christ as well as a variety of sciences from biology to neurology to pathology, Steinke (2006) took a wide-angle view of reality by stating: "The subatomic level of reality is systemic" (p. 6). Or, according to the Scriptures, "We are members of one another" (Eph 4:25). According to the author, congregations are living organisms with a hidden connectedness. Church health, much like a human body, is the result of how this living system responds to the certainty of alien forces or disease. Steinke (2006) did not regard a healthy congregation as one without troubles; rather, a healthy congregation responds to dysfunction through internal healing processes. In other

words, healthy congregations are communities that take responsibility for their healing and, thus, their health. Steinke (2006) observed that healthy growth might take time since a rooting process must occur first. The church can be described with gratitude, graciousness, clarity, mood, and tone as these words help portray what a hope-filled, Spirit-led congregation looks and feels like.

Susek (1999) offered a book with guidelines on preventing and helping overcome conflict in the church. The author discussed the danger of unresolved conflict facing the church while providing pastors and leaders with the necessary tools to deal with naggings in the church community. Although not sufficient for a standalone training manual, the guide provides insights pertinent to training. The first part of the book used metaphors to show the progressive steps of conflict, how the sparks of conflict were scattered, the flames were fanned, and the fierce firestorm was unleashed.

Susek (1999) explored different causes of conflict in the church, of which one is influenced by cultural differences such as idealism and perceptions of doing well. Another reason for conflict that resonates with the current study is the kind of leadership provided by the church, which could be corrupt and therefore lacking the openness and support needed. Susek (1999) provided several practical suggestions to prevent the fire of conflict from spreading, one of which is to appoint an interim leader to allow regrouping and rekindle trust. Susek's practical suggestions (1999) are particularly useful in designing conflict resolution training as set out in this study.

VanHoozer and Strachan (2015) also served up a timely metaphor and antidote for this troubling, anti-theology age we find ourselves in. The authors present a fresh vision, a vision for "reclaiming the vocation of the pastor-theologian" (p. 15). The

authors argue that pastors have never stopped being theologians who serve the congregation as children of God by educating them in the Bible's knowledge and building their faith. The authors thus refocused the definition and role of pastors in local congregations. Pastors are not appointed to be CEOs or managers. This orientation is of practical use in the current study. It pinpoints the pastor's role in the church, leaving space for other leaders to provide leadership, allowing the pastor to fulfill the pastoral role.

Furlong 2010, has strongly demonstrated problems or challenges should not be looked at as a one size fit all. Several models are to be considered; some models suggested the importance of finding out causes of the conflict at hands. Therefore, "internals and externals aspects included emotional and time to process are important to investigate must be investigated. Based on this concept, it would be imperative to also look into understanding personality conflict and conflict in relation to manner of communication" (pp. 21, 24).

**Spiritual Leadership for Young Adults
and Cultural Conflict**

Setran and Kiesling (2013) established the agenda for Christian ministry working with emerging adults. To help clarify the muddied dynamics of personalities in transition, the authors provided a sympathetic but realistic look into how young adults face issues that hamper their spiritual growth as followers of Jesus Christ. The authors offered support for mentoring this population in their relationships, evolving sexuality, and spiritual struggles. Sisk (2011) also delivered a focused book that moves beyond easy generalizations about religion and conflict to culturally specific and leadership-based case

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studies. The researcher linked to an overarching framework highlighting the ambivalence of religion regarding the conflict.

Branson and Martinez (2011) offered an equally relevant work on culture and leadership. The authors based their work on the premise that as several of our communities are progressively getting more diverse, it should not be surprising that the same diversity is being replicated in our churches today. The question to be answered is, how should the church pursue unity among such diversity? And what does leadership in a socially sundry context look like? Branson and Martinez (2011) addressed the issue of language and communication by emphasizing cultural diversity. The authors explored establishing meaning between parties that did not speak the same mother tongue and identified that speakers often assume that listeners understand perfectly. "In multilingual, multicultural environments, the leader needs to be particularly sensitive to the complexities of the communication so that he or she can strengthen relationships across these differences" (Branson & Martinez, 2011, p. 123).

In the section entitled "Theology and Context," the authors discussed the importance of diversity and culture, as found in the Bible. The second section, "Sociocultural Perspectives," details different categories for understanding cultural differences. The third part, "Leadership, Communication, and Change," describes how to lead a church to and through greater diversity. "As the church responds to Christ's call to replicate" His people's multinational character, pastors and amateur leaders need to advance their skills and abilities to serve in those contexts. The multicultural author team has written this book to equip such leaders to create a culture that lives to please God. This becomes apparent in the church's life of cohabitating in the context of diversity, thus

avoiding conflict between the first and second-generations. The practical advice and use of biblical examples to illustrate a point to make this book relevant to the current study.

Summary and Recommendations

All of the literature works under review converge toward the same goal in resolving conflict by establishing steps that leaders such as managers, spiritual advisors, and pastors can utilize as they facilitate peace in their respective communities. Conflict is inevitable. Although the authors discourage one to seek after it, conflict is more beneficial than detrimental when proper measures are taken to bring healing to the affected parties or communities. In my ministry, as senior pastor in the Boston area, I cannot help but notice the animosity and the division caused by cultural differences of Christians coming from different countries or other denominations. I draw in the vast well of knowledge from these volumes in preparation for my project.

In general, according to theological scholars such as Rhea (2015), the costs of appropriate intergenerational cultural relations can include having to leave one's comfort zone and letting go of false pride, committing to speaking and listening charitably, and putting Jesus before and above all else. It is up to Christian leaders to provide means for resolving intergenerational cultural conflict, doing so by supporting members in living in Christ, forsaking dark forces, and finding ways to live in unity for the good of all.

CHAPTER 4

DESCRIPTION OF THE INTERVENTION

The intervention will be conducted in four phases:

1. Intergenerational cultural conflict (ICC) intervention Phase One involves the assessment of the initial intergenerational cultural relationships using member surveys.

2. ICC intervention Phase Two involves the development of proper intergenerational relationships through seminars.

3. ICC intervention Phase Three involves the development of subsequent appropriate intergenerational relationships through social group activities.

4. ICC intervention Phase Four involves the assessment of subsequent relevant intergenerational relationships using follow-up member surveys.

Initial Development of Intergenerational
Cultural Intervention

In Phase One, the first member survey will consist of closed-ended questions and will use a SurveyMonkey scale to measure the church members' perceptions of the existence and extent of intergenerational cultural conflict at the following Seventh-day Adventist Haitian churches: Dedham Temple Church, Peniel Haitian Church, and Framingham Temple Church. The survey will be administered through SurveyMonkey. The results of these surveys will also be used to inform the intervention that will be developed. Although insights gained from the literature reviewed and the Bible provided

valuable insights on the approaches to intervention, which should be co-informed by insights gained from the two groups of Haitian worshippers at the Churches mentioned above.

Advanced Development of Intergenerational Cultural

In Phase Two, the researcher will present a series of Zoom seminar for youth and young adults of the three Haitian Seventh-day Adventist Churches. A specialist in the area of conflict management will be invited to run a session for healing and reconciliation between the generations. The seminar will last approximately two hours each, and the specialist-run conflict management sessions will last between one to two hours each.

Development of Subsequent Intergenerational Cultural Relationships

In Phase Three, the researcher will present a second series of Zoom seminar for youth and young adults of the three Haitian Churches. A specialist in the area of intergenerational cultural conflict will be invited to run a session to help close the gaps between the generations. The seminar will last approximately two hours, and the specialist-run conflict management sessions will last between one to two hours each.

Follow-Up Member Surveys

In Phase Four, the follow-up member survey will consist of open- and closed-ended questions—the latter using a SurveyMonkey scale—to measure Dedham, Peniel, and Framingham church members' perceptions/assessments as to whether the intervention activities helped or did not help achieve intergenerational cultural conflict resolution. The purpose of the open-ended questions is to gather a narrative on the

participants' perceptions of the intervention and insights on how the participants' perceptions of the other group of Haitian church members developed.

Research Method and Analysis

A convergent parallel study design was chosen to collect, analyze, and elucidate quantitative and qualitative data (Petrosyan, n.d.; Tomasi et al., 2018). As a result of the impact of COVID-19, the only choice was to conduct surveys through Survey Monkey that will be used in order to collect information from young participating Haitian church members. Survey questions will include both closed-end Likert style questions and open-ended questions, thus collecting numerical data and narrative data. The data collection will be from the three Haitian Churches in Boston, the United States, where the researcher serves as pastor. Furthermore, the setting will be limited to the Haitian youth group activities specially designed for Haitian between 18 and 35 years old attending the church.

Participant Recruitment and Data Collection

Participants will include all Haitian youth and young adults who attend the regular youth group meetings at the respective churches. The relevant churches describe youth as young church members between 18 and 35 years regularly attend the church's weekly group activities. The Haitian participants will consist of two groups: those churchgoers who were born and bred in the United States and have at least one parent who was born in Haiti (Group 1); churchgoers who were born in Haiti and moved to the United States up to five years ago (Group 2). *Inclusion criteria* are as follows: (a) member of one of the three Seventh-day Adventist churches included in this study, (b) regularly attend the Seventh-day Adventist church youth group activities, (c) (i) born and bred in the United

States and have at least one parent who was born in Haiti (Group 1) or (ii) born in Haiti and moved to the United States up to five years ago (Group 2), (d) aged 18 to 35 years [the age of the youth and young adult group members], (e) speak and understand English well, (f) willing to participate in the study for the total duration thereof—about three months—which includes (i) completing two sets of questionnaires, (ii) attend the conflict resolution seminars provided to the youth groups at the church, and (iii) participate in the social activities which will form part of the conflict resolution training. Participation will be *anonymou*s to preclude the possibility that participants could feel coerced, seeing that the researcher is also the Pastor of the three Seventh-day Adventist churches and will be presenting the conflict resolution seminars. Given the size of the youth groups at the three churches included in this research, 30 participants will be sufficient to conduct the study.

Participants will be *recruited* by discussing the purpose of the study with all youth where, after recruitment, flyers will be emailed to all attendees. Recruitment flyers will contain information on the purpose of the study, inclusion criteria, nature of participation, and the researcher's contact details. Interested parties will be requested to follow a link provided on the recruitment flyer that will open onto the eligibility page. Interested parties will be prompted to check the inclusion criteria that will register eligibility. Eligible parties will be prompted to click on the "Next" button, which will direct the person to the informed consent page. A flier will appear across the screen thanking those who do not qualify for participation, for their interest. Only eligible parties will be able to access the informed consent page. Electronic consent will be registered when the interested parties click on the "Take Survey" button, which will take them to the survey

that is administered by SurveyMonkey. After completing the survey, participants will be

prompted to click the "Submit" button.

An informed consent form will load when the interested person clicks on the

survey. After reading the informed consent, the person will have the opportunity to either

click on the "Take Survey" or "Quit" buttons. Informed consent is registered when the

participant clicks on the "Take Survey" button. Participants clicking on the "Quit" button

will automatically receive a flyer thanking them for their interest. After submitting the

questionnaire, the session will end.

Analysis of Results

The researcher will download the results of the questionnaires from the

SurveyMonkey website link. After a preliminary descriptive analysis of the results, the

conflict resolution seminars will be finalized and subsequently presented at the three

Seventh-day Adventist churches' youth groups. After completing a series of two

workshop sessions presented by an expert on conflict resolution and conflict management

to improve the interaction between the Haiti-born (first-generation) and America-born

(second-generation) Haitian church members. This process will take approximately three

months since the youth groups meet only once a week. This period of time between the

two sets of questionnaires is considered to be sufficient as basically the same instrument

will be used with only adding some open-ended questions which are designed to provide

feedback on the conflict resolution seminar and the perceptions of the participants on

dealing with conflict. The latter set of data will be analyzed phenomenologically by using

the steps of Smith et al. (2009). In contrast, the remainder of the questionnaire responses

will be analyzed using descriptive statistical analysis.

Mixed Methods Design

Mixed methods research and design are grounded in a pragmatic approach towards research (Szyjka, 2012). In mixed methods research designs, the researcher uses both quantitative and qualitative data and analytic methods. In the pragmatic approach, the combination of qualitative and quantitative research methods is preferred. It is considered to provide greater completeness in research results and, therefore, lead to a complete understanding of human behavior.

Qualitative research focuses on understanding human behavior in context and aims to elicit data that are unique to the participant(s), focusing on the participants' perceptions and lived experiences (Szyjka, 2012; Kyte & Whitley, 2018). Examples of qualitative research include ethnography, grounded theory, case study, and phenomenology. Data collection methods in qualitative research include open-ended questions used in interviews, focus groups, or surveys and may include observation and document analysis. In qualitative research, the researcher aims to collect thick and rich data, which means it is data that provide in-depth knowledge of the participants' experiences and/or perceptions (Szyjka, 2012; Kyte & Whitley, 2018). By constructing knowledge from participating humans' experience, a qualitative research design offers a method to address complex social problems such as the problem addressed in this research (Szyjka, 2012; Kyte & Whitley, 2018). To address the research problem in the current study, a phenomenological approach is considered the best as it aims to explore the lived experiences of the participants.

Quantitative research aims to collect numerical data and aims to discover or explain the relationships between data by using statistical analysis methods (Szyjka,

2012). Examples of quantitative research include correlation, causation, quasi-experiments, and research using surveys, each with its associated statistical methods to analyze results (Szyjka, 2012). Instruments used to collect data for quantitative studies often include published questionnaires which were validated for their reliability. In the proposed study, a researcher-developed questionnaire will be administered through SurveyMonkey, and data collected will be analyzed using descriptive analysis and summative statistics.

Qualitative Phenomenological Approach

The research will utilize a qualitative phenomenological approach. The application of Husserl's descriptive phenomenology (Martin, 2016) was chosen as opposed to the interpretive phenomenology of Heidegger (Vagle, 2016) to give the researcher an understanding of the human experience with intergenerational cultural conflict. This research approach enabled the researcher to study the phenomenon that involved the perceptions, attitudes, beliefs, values, and behaviors of the selected Seventh-day Adventist members experiencing intergenerational cultural conflict. In particular, this approach provides the basis for intentionality (whereby awareness comes as a result of reflection), bracketing (whereby the researcher as observer momentarily suspends beliefs in order to open up to the beliefs of others) (Chan, Heng, Siddique, 2013), and the essence, or "whatness," of a thing, behavior, or phenomenon (Martin, 2016). Such an approach will inform the researcher's focus on what Vagle (2016) identified as the "intentionality of the human experience…, [that] …inseparable connectedness between subjects [humans] and objects [things, ideas, constructs] " (p. 27) that creates meaning in the world. In the case of the members in the three selected Boston area churches, the

researcher is supported in the parsing of what is getting in the way of that connectedness and what possible solutions could be implemented to overcome the conflict(s).

Research Methodology and Protocol

The research methodology involves establishing a research purpose and two surveys followed by two symposiums, a conducting a qualitative, multiple case study (Creswell, 2013) using preliminary member perception surveys and follow-up member-assessment surveys to collect study data; and conducting comparative and interpretative phenomenological analysis (Smith et al., 2009) of the survey data. The preliminary survey consisted of closed-ended questions using a Likert-type scale to measure Dedham, Peniel, and Framingham church members' perceptions of the existence and extent of intergenerational cultural conflict at their respective church.

The follow-up survey, designed by the researcher, included open- and closed-ended questions—the latter using a Likert-type scale—to measure Dedham, Peniel, and Framingham church members' perceptions/assessments of the intervention activities as they helped (or did not help) toward achieving intergenerational cultural conflict resolution. The survey method and the interpretative phenomenological analysis to unpack the surveys were used as an efficient and effective way to determine the participants' needs to administer conflict resolution.

Research Purpose and Design

The purpose of the research will be to design and report intervention for intergenerational cultural conflict with members of three churches in the Boston area. The research will involve a phenomenological study design which is aimed at exploring the participants' lived experiences of the phenomenon of intergenerational conflict and

the ensuing conflict resolution seminars. A phenomenological study design has the power

to determine the subjective lived experiences and opinions of participants (Szyjka, 2012),

and therefore was considered to be helpful to the researcher to arrive at some

understanding of the phenomenon—the causes behind intergenerational cultural conflict

at the SDA churches—and come to conclusions that would help further refining the

intervention for conflict resolution among members.

Disclosure of the Researcher's Position and Bias

Researcher bias—an error that can lead a researcher to draw conclusions that may

not be supported by the data (Panucci & Wilkins, 2010)—will be monitored in order to

ensure that the study reflects the surveyed participants perceptions over those of the

researcher (Panucci & Wilkins, 2010). Biased research affects the credibility and

reliability of the study (Shenton, 2004). Since the researcher is an instrument of the study,

the researcher took efforts to eliminate or reduce any personal biases that could

negatively affect the study results and interpretations. The current study will involve

anonymous participants who have participated in the conflict resolution seminars and

took the pre- and post-seminar questionnaires administered by SurveyMonkey. The

decision to collect data using open-ended questions that form part of the electronic

questionnaire was made to minimize researcher influence and possible coercion since the

researcher is a pastor at the churches included in this study.

Panucci and Wilkins (2010) suggested minimizing research bias by properly

designing the study, implementing study instruments, and conducting data collection and

analysis. The researcher made every effort to achieve credibility and reliability to offset

any researcher bias. I also made efforts to minimize obvious and avoidable bias sources

by spreading the study sample to cover three Boston area churches, rather than just one church. Janesick (2011) explained that a researcher's biases, beliefs, and values must be disclosed as part of a description of the researcher's role. I have identified and described my role and have also taken efforts to reduce personalizing views on my part, as a leader of the church activities conducted in this study regarding conflict resolution and as a pastor at the three churches. I acknowledge that I could likely have brought preconceived notions of these phenomena to the study process and intentionally put aside the role of pastor and Christian leader whenever possible—such as when conducting the searches for the literature review, completing the literature review, and designing and administering the surveys.

Detailed Study Procedures

Data collection for the case study methodology may involve two rounds per church of member surveys. After participants' electronic consent was registered when the interested parties clicked on the "Take Survey" button, the survey that is administered by SurveyMonkey will automatically load. After completing the survey, participants will be prompted to click the "Submit" button. The survey will automatically close after 30 participants submitted their questionnaires. Allocation to groups is done electronically when the participant answers the eligibility questions. A second opportunity to take the extended survey—which includes open-ended questions—will be presented after the conflict resolution seminars and associated social activities took place. There will be an approximate four weeks period between taking the two sets of questionnaires, which will allow participants to answer each questionnaire afresh and not being influenced by the previous questionnaire. Participants will be prompted electronically by SurveyMonkey to

take the second questionnaire, and after completing the conflict resolution seminars and activities, the researcher will also remind all members of the second questionnaire.

Confidentiality

Participating in this research will be anonymous since data collection will be done using SurveyMonkey, and the researcher will not know who the participants are. This arrangement was deemed necessary as the researcher is the residing pastor of the three churches involved and the youth could otherwise feel coerced to participate. Efforts will be taken throughout the course of the study to ensure the confidentiality of data and participants. The participants will be given an informed consent form, and as indicated, any information that will be obtained during the surveys is kept confidential. The researcher will not use that information for any purposes outside the bounds of the research project, and no names or other information that could identify individuals will be used.

Credibility and Reliability

Efforts will be taken throughout the course of the study to achieve the credibility and reliability of the research. First, in order for the qualitative section of the study to be credible, its findings have to be congruent with reality (Shenton, 2004). Therefore, the researcher will make efforts to ensure that the study has a significant degree of credibility by proving it has actually tested what it was intended to test, namely conflict resolution before and after the intervention. Second, to achieve reliability and replicability of the results, the researcher will outline and detail the research process taken so that others can apply the intervention for other needs and types of conflict resolution (Shenton, 2004; Smith et al., 2009; Creswell, 2013).

Data Analysis

The data collected will be analyzed by conducting comparative data for the surveys and interpretative of the entry as well as the exit survey (Smith et al., 2009) of the survey data, based on the qualitative phenomenological approach (O'Sullivan, Rassel, & Burner, 2008). The interpretative phenomenological analysis will be used based on the phenomenological approach in order to "develop an analytic interpretation of participants' accounts which should be prompted by, and clearly grounded in, but which may also go beyond, the participants' sensemaking and conceptualizations" (Smith et al., 2009, p. 186). An interpretative narrative of the intervention data is offered in Chapter 5. Conclusions from the interpretation of data, along with overarching conclusions from the project as a whole, are discussed in detail in Chapter 6.

Summary

This chapter provided a detailed outline of the research approach and design. The discussion included detail of the efforts taken to ensure the study's confidentiality, credibility, and reliability, and the efforts made to avoid researcher bias. Data collection and data analysis procedures were discussed, as well. Chapter 5 will provide a complete interpretive narrative of the intervention implementation.

CHAPTER 5

NARRATIVE OF THE INTERVENTION IMPLEMENTATION

Narrative

This section presents the narrative and expansion of seminars to improve youth

and young adult connections and youth and young adult spiritual growth. This chapter

explains the workshops, depicts the plan details, and presents a draft of the seminars.

Introduction

This area presents a summary of the project, objective, technique, testing, and

information assortment. It portrays the kind of information utilized in the examination, how

it gathered, and sets out how the information investigated to investigate the exploration

issue.

Layout

This investigation utilized one-bunch pre-survey and post-survey techniques. It

accepted that, through this methodology, quantifiable outcomes were conceivable and

that it should be possible in a brief timeframe. The pre-survey was to identify the social

and profound issues that youth and young adults face after immigration. The post-survey

estimated the improvement in youth and young adult connections and religious

experience after the seminars' implementation. There were no main leaders for specific

areas because of the size of the populace. The reason for this project was to assess the impact of a variable result.

Method

The main activities were conducted in four phases:

1. Intergenerational cultural conflict (ICC) intervention Phase One assessed the initial intergenerational cultural relationships using SurveyMonkey to gather data.

2. ICC intervention Phase Two attempted to development proper intergenerational relationships through the seminar "Conflict Management" led by Pastor Garry Pierre and involving a presentation and question-and-answer session.

3. ICC intervention Phase Three involved a second seminar, "Intergenerational Conflict Between Young Adults," and included a presentation and question-and-answer session led by Dr. Fredo Ignace.

4. ICC intervention Phase Four evaluated the effect of the seminars on the intergenerational relationships using follow-up member surveys.

All three churches (Dedham Temple Church, Peniel Haitian Church, and Framingham Temple Church) were involved. All data were anonymous and confidential—they were secured in a password-protected folder through SurveyMonkey, and the only investigator have access to this folder. Information collected from SurveyMonkey were analyzed online through SurveyMonkey analysis. The research venture built a workshop that would improve youth and young adult connections within the three specific Haitian Seventh-day Adventist churches in Boston (Dedham Temple Church, Peniel Haitian Church, and Framingham Temple Church). In each congregation, the youth director or the church secretary was picked as a personal assistant.

The personal assistant was given a concise clarification on how to help and motivate the youth and young adults to access SurveyMonkey by participants using a link to complete the survey on their computer. Only the researcher has access to data collections. Descriptive research was well-used to discuss how the conflict between the two groups happened, what caused it to happen, and where it happened. There is a risk that is not greater than usual, as participants may disagree with some cultural aspects and feel isolated due to their personal opinions. As a result, these churches' youth and young adults will gain a more significant opportunity to develop networking. They will be renewed as they are getting new beneficial information gained from the seminar. Data will be collected from SurveyMonkey online.

The researcher had a private account with SurveyMonkey, where all information was secured. They were guaranteed, all data were anonymous and confidential.

Goals

Based on my 27 years of experience, I realized that prejudice and discrimination are not new. First, there was, by all accounts, a level of slackness in the commitment of youth and young adult to personal Bible study, church and worship involvement, and attendance. Second, there were perceptible social issues among the youth and young adults--of those born in the US and those born in Haiti.

These two issues are connected. Following immigration, disturbed and changed connections appear to profoundly influence the youth and young adult lives. This research was intended to help them improve their social abilities, subsequently making a fruitful ground for improving their life experience. It is hoped that participation in the seminars would help them to:

1. Comprehend that migration may bring difficult changes to their lives, but, it could likewise improve their connections

2. Improve their relational abilities

3. Learn essential abilities in peacemaking

4. Grow their spiritual needs

5. Improve their connections.

6. Enhance their life and further improve connections with one another and with God.

**Intergenerational Cultural Conflict Intervention
Phase: Development of the Initial Appropriate
Intergenerational Relationship Using
Member Surveys**

Analysis and Findings From Surveys

In August 2020, an entry survey and an exit survey were conducted after the Zoom seminars ("Conflict Management" and "Intergenerational Cultural Conflict Between Young Adults") at Dedham, Peniel, and Framingham. An email invitation was sent in July 2020 to a total of 85 youth and young adults. Thirty-four finished the entry survey, and 25 participants finished the exit survey through SurveyMonkey. All graphs analyze the statistical results and review.

The study comprised 14 segments; one of them was about the youth and young adult profile. These 14 segments accentuated various parts of youth and young adult connections:

1. cultural tendency and view of Scripture

2. generational, language, and cultural differences

3. cultural issues and biblical principles

4. relations between young adults born in the US and those from Haiti

5. leaders and young adults' opinion

6. church programs that help each young adult become a disciple

7. whether everyone's skills are fully valued and utilized in the churches

8. whether churches provided ongoing training for young adults in successful evangelistic technics and approaches

9. whether the churches grow in love and joy as their members relate to one another through culture and language

10. church interest in the youths' and young adults' spiritual growth

11. youth involvement in weekly church services

12. excitement of youth and young adults to come and worship with their church family

13. frequency of church attendance

14. level of involvement in the church

This last segment managed an outline of the apparent multitude of different segments.

Q13 Select your gender
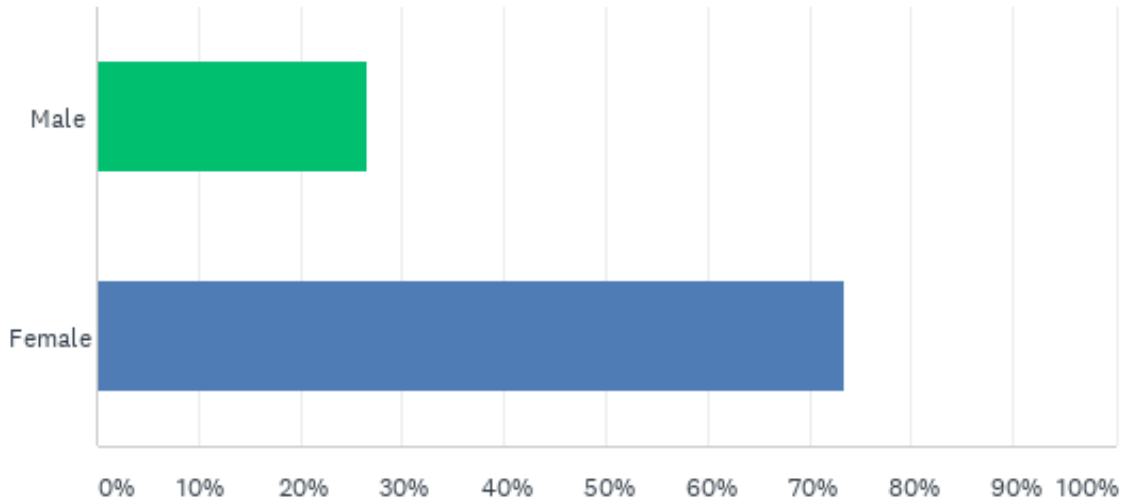
Figure 2. Entry-survey. Source: SurveyMonkey.

In this study, there were more female participants than male because this is a representative reflection of each church demographic in the district. The conflict had a decent portrayal of both male (26.67%) and female (73.33%) youth and young adults.

Q14 Select your age range
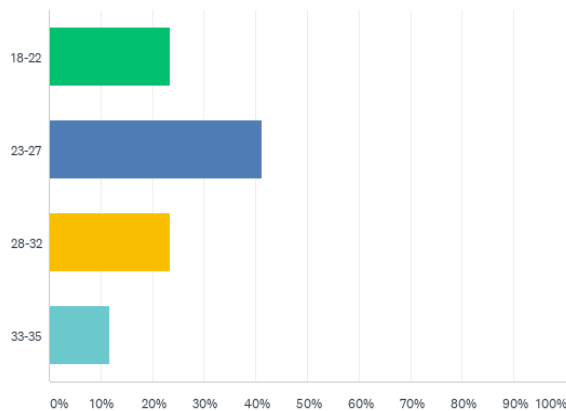
Figure 3. Entry-survey. Source: SurveyMonkey.

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The age range varied from 18-22 years (23.33%), 23-27 years (43.33%), 28-32 years (20.00%), and 33-35 years (13.33%).

Q15 Select your marital status
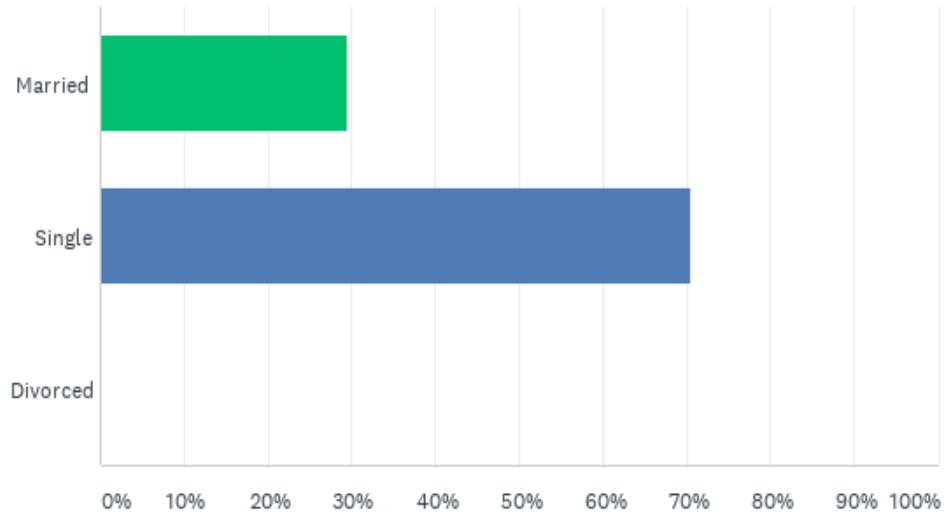
Figure 4. Entry-survey. Source: SurveyMonkey.

Based on the information provided from the survey, 30% of participants were married and 70% were single.

Q16 Do you have any children?
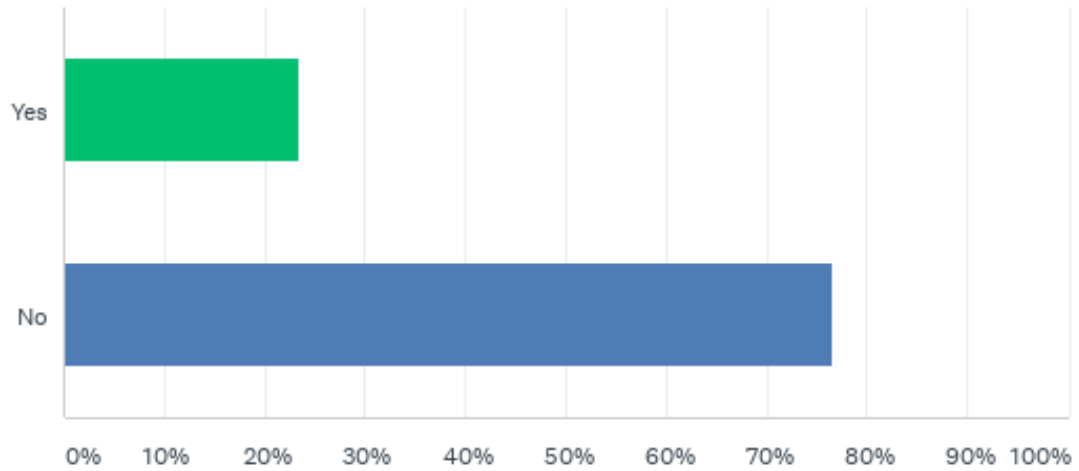
Figure 5. Entry-survey. Source: SurveyMonkey.

Based on the information provided from the survey, 30% were married and 70% were single, among them 23.53% have children and 76.47% did not have any children.

Q17 Church attendance frequency
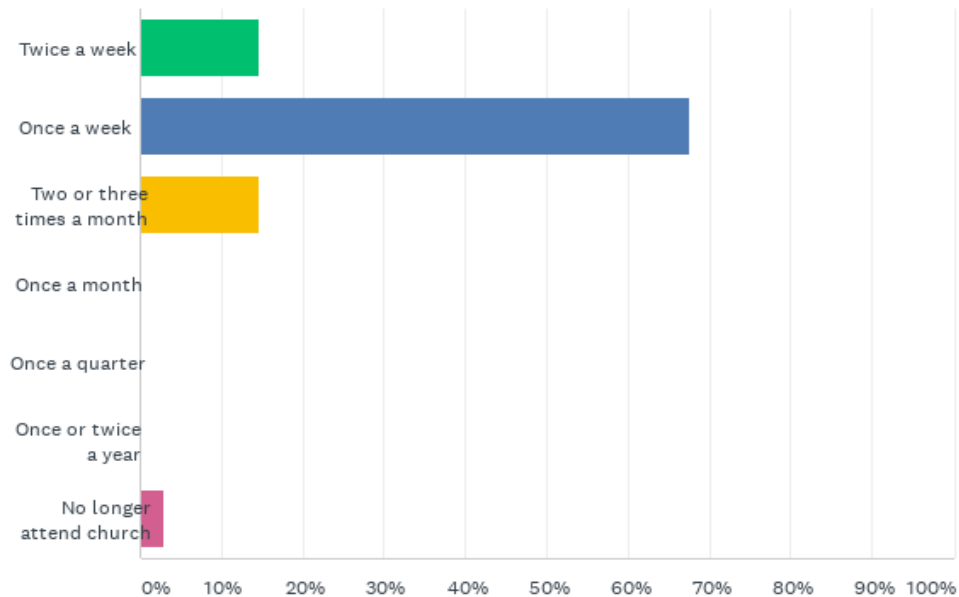
Figure 6. Entry-survey. Sources: SurveyMonkey.

Of the 59 participants, 16.67% attended church twice a week, 66.67% attended church once a week, 13.33% attended church two or three times a month, and 3.33% no longer attend church.

Results

This event fundamental reason was to create seminars to improve youth and young adults' connections and build up their lives. The entry survey was to test the speculation heard about youth and young adults' tension, social issues that appear to influence participants' profound growth contrarily. Each segment of the survey had questions extending from "Strongly Disagree, Disagree, Not Sure, Agree, and Strongly Agree." Each section was reviewed based on the finding of each graph/figure.

Q1 My cultural tendency and personal ideas influence my view on scripture?
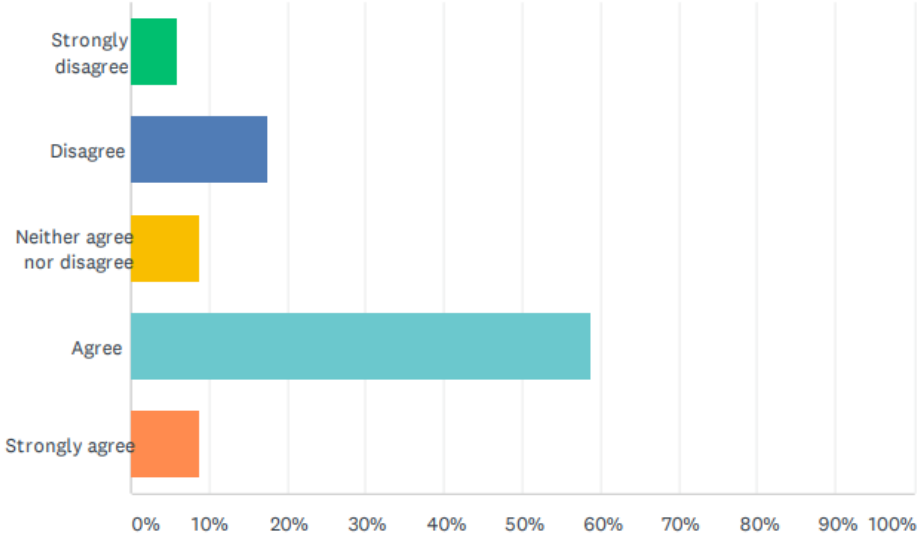
Answered: 34   Skipped: 0

Figure 7. Entry-survey. Source: SurveyMonkey.

From the figure 7, it is very apparent that cultural perspectives influence youth and young adults' views of Scripture. The vast majority of participants (56.67%) agreed that their cultural bias influences their view on Scripture.
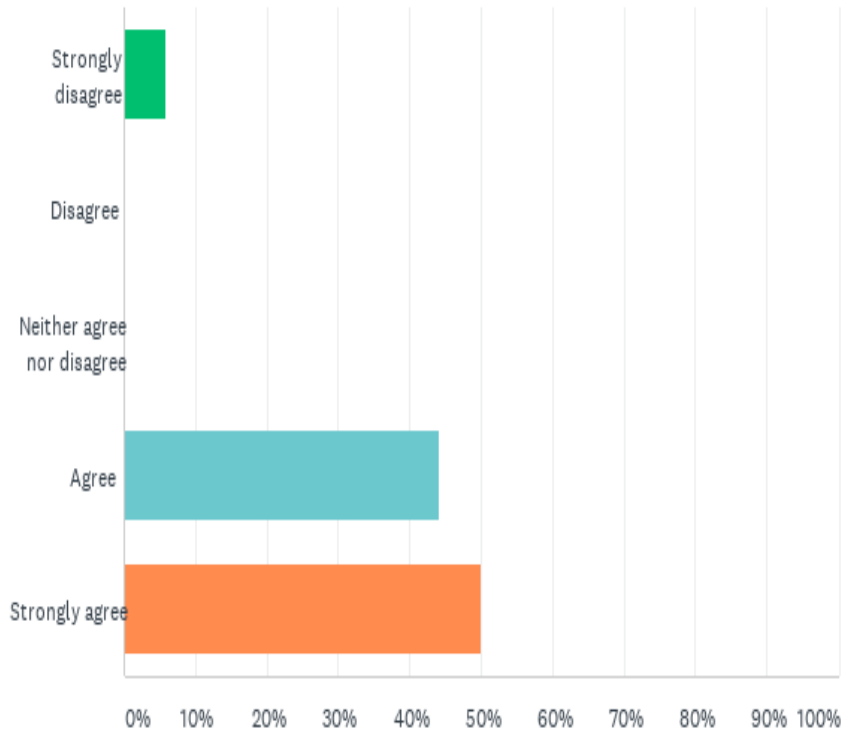
Figure 8. Entry-survey. Source: SurveyMonkey.

Because 93.33% either strongly agree or agree that generational, language and cultural differences constitute a hindrance to constructive relationship building, it would be beneficial to have two different worship services each Sabbath, one in French/Creole and the other in English.

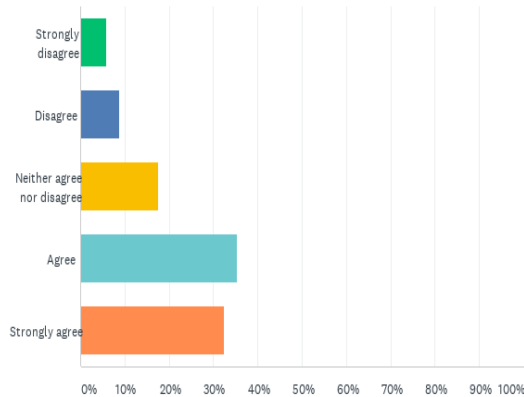Q3 Cultural issues should not override Biblical principles?

Figure 9. Entry-survey. Source: SurveyMonkey

It is important to note that the vast majority of the research participants are of the view that cultural issues should not override biblical principles: 35.29% agreed, and 32.35% strongly agreed. There is a contrast between Q1 and Q3: participants agreed that although cultural issues should not override biblical principles, they nevertheless agreed that their cultural bias influences their view on Scripture. This discrepancy can be addressed through Bible studies informed by insights from the social sciences.

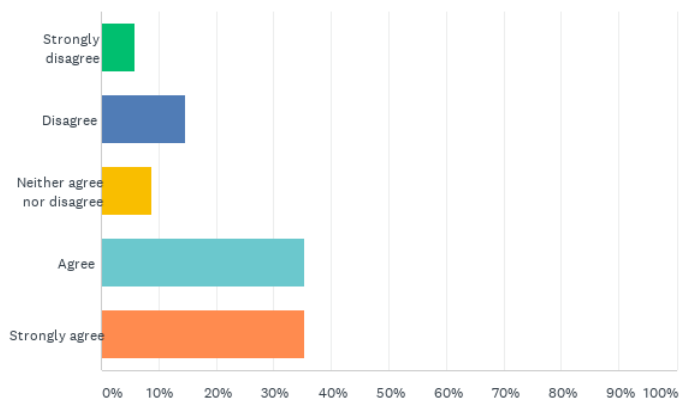Q4 The relationship between the young adults who were born in the US and the ones from Haiti is challenging?

Figure 10. Entry-survey. Source: SurveyMonkey.

The relationship between young adults born in the US and those born in Haiti is challenging: 40% strongly agreed and 36.67% agreed that their relationship is challenging. A forum will be provided to both groups to figure out how to refrain from seeing differences as threatening. Instead, they will be coached on how to intentionally be sensitive in their approach to one another.

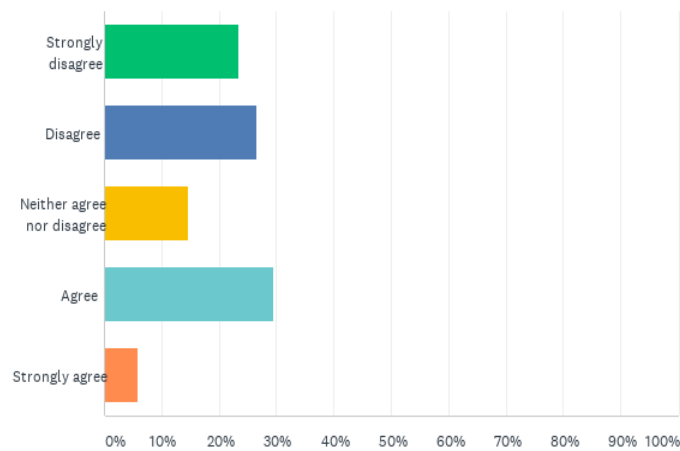Q6 The church leaders design programs that help each young adult to become a disciple?

Figure 11. Entry-survey. Source: SurveyMonkey.

Since the vast majority either disagrees or strongly disagrees that church leaders have in place programs to help young adults become mature disciples, the church programs need to be redesigned with input from the youth in order to take into account their spiritual growth needs.

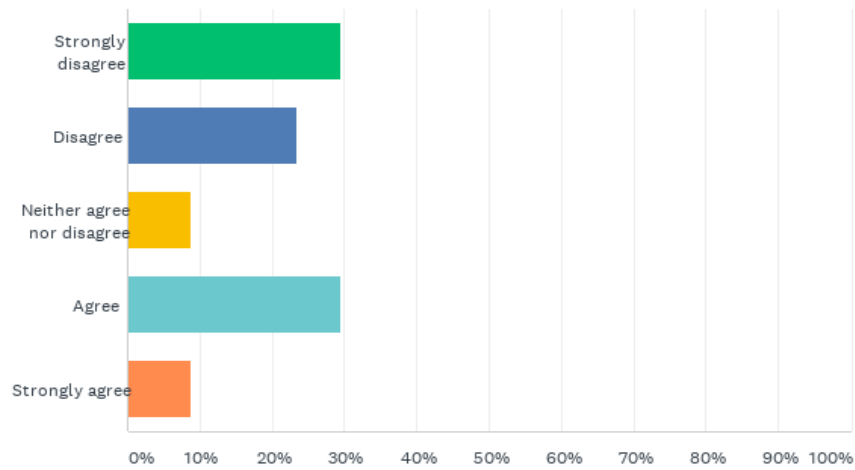Q7 The skills of everyone are fully valued and utilized in the churches?

Figure 12. Entry-survey. Source: SurveyMonkey.

Since the youths express the need to be involved, it is essential to train church

leaders on servant leadership so that they do not discriminate when choosing people to be

assigned to specific projects.

Q8 The church leaders provided ongoing training for young adults on successful evangelistic technics and approaches?
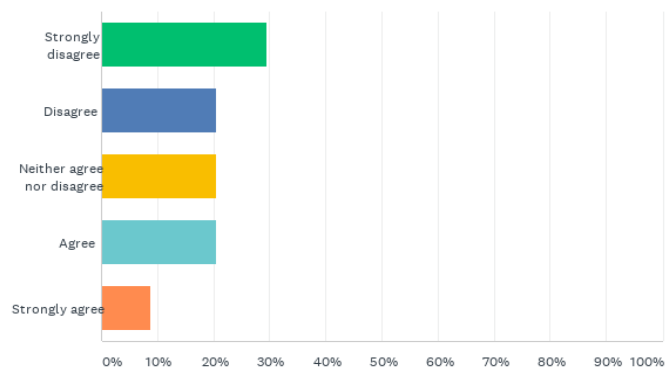

Figure 13. Entry-survey. Source: SurveyMonkey.

Comprehensive training needs to be conducted on practical evangelism and role-play to understand various evangelistic techniques and approaches better.

Q5 The leaders welcome always the young adults' opinion?
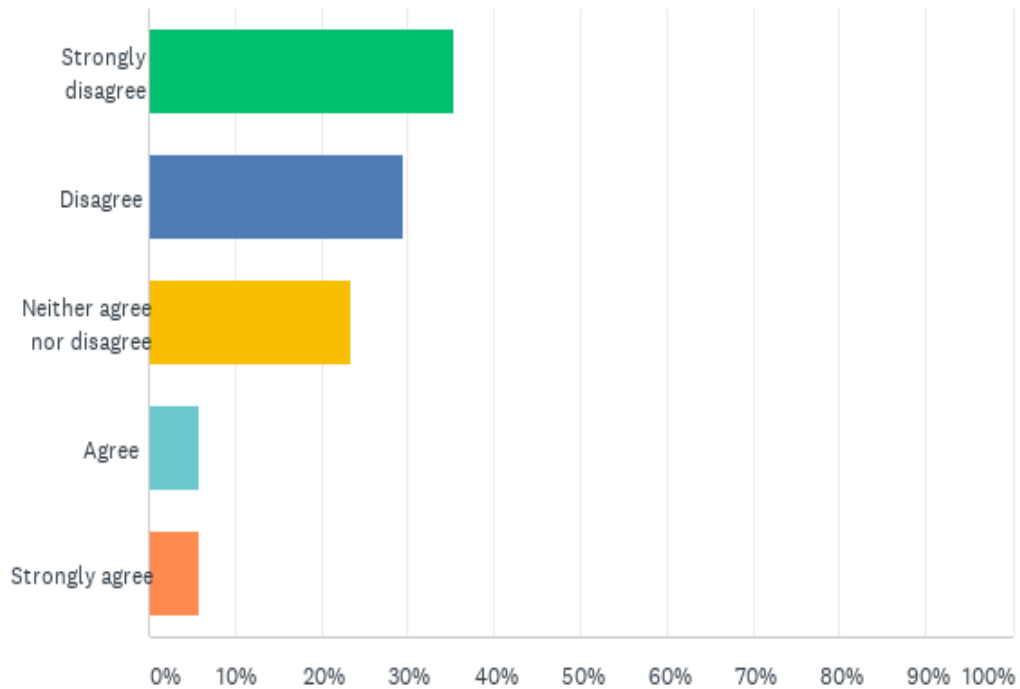

Figure 14. Entry-survey. Source: SurveyMonkey.

Round table discussions need to be used as a platform to discuss the importance of teamwork in ministry. Church members will be encouraged to be openminded to each other's ideas and contributions.

Q9 The church grows in love and joy as members relate to one another through culture and language?
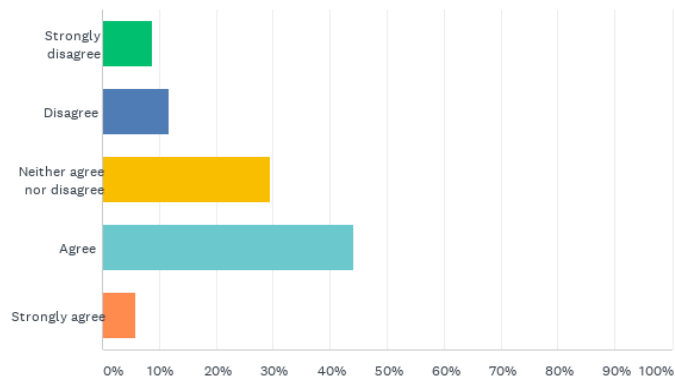

Figure 15. Entry-survey. Source: SurveyMonkey.

Because the majority of participant perceive the importance of relationships in fostering love and joy, programs will be designed to facilitate healthy fellowship so that members will get to know each other better.

Q11 The church has uplifting worship service including the youth weekly?
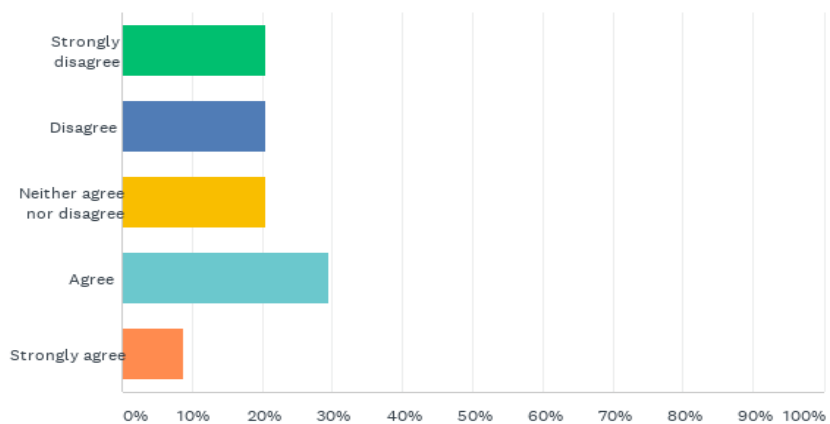
Figure 16. Entry-survey. Source: SurveyMonkey.

The figure 16 points to the need of redesigning worship services in such a way that all church members' spiritual needs are addressed.

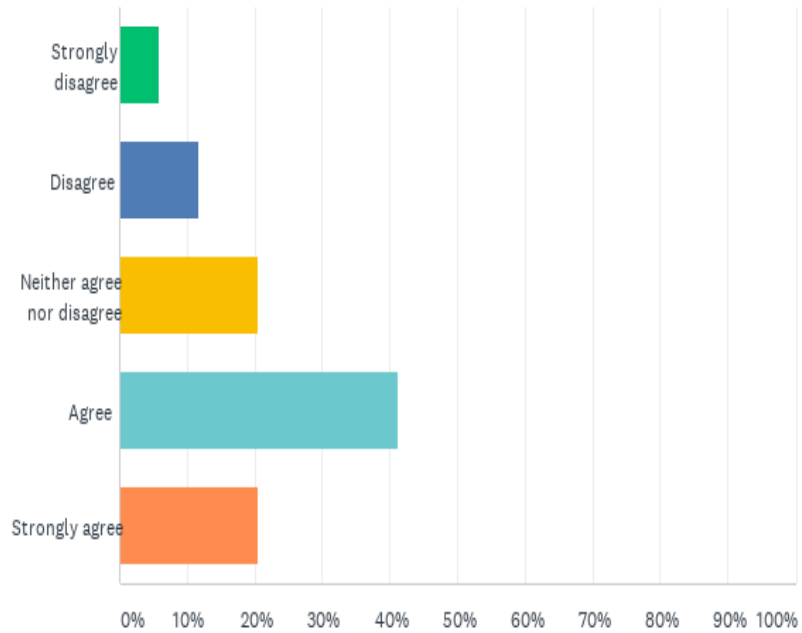## Q12 Often times, I am excited to come and worship with my church family?

Figure 17. Entry-survey. Source: SurveyMonkey.

Although the vast majority feel excited to come to weekly worship service, there is needs to still investigate ways to get those undecided to get onboard.

Q18 Level of involvement in church
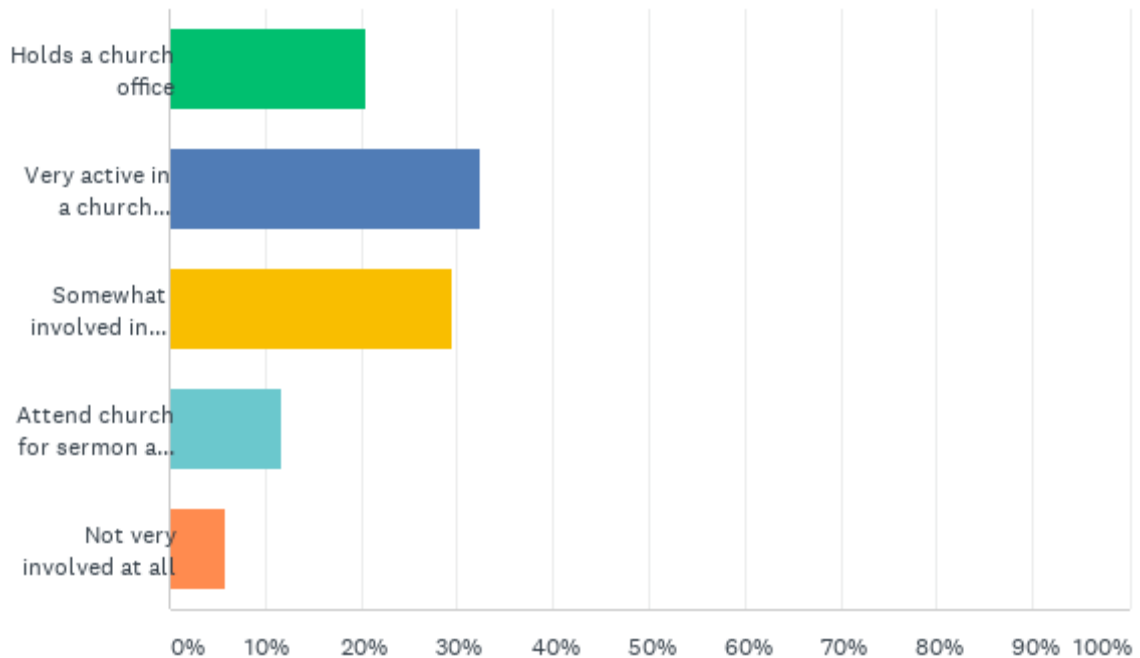
Figure 18. Entry-survey. Source: SurveyMonkey.

With the similarity between Q12 and Q18, the same approach will be use to revitalize members' participation in church activities.

Development and Implementation of Seminars

After the symposium presentations on conflict management, I have realized that at Dedham, Peniel, and Framingham there is a need to address conflict in relationships between young adults coming from Haiti and the young adults born in the US. Below are the workshops' impressions: the attendees were very involved and concerned about changes that may give them some freedom to operate and belong to the church. There were suggestions to conduct more seminars for adults, and that training should be performed by the pastor or guest speakers or anyone with the knowledge of the subject of

interest. Participants were concerned about culture clashing between the two groups: (a) young adults from Haiti and (b) young adults born in the US.

Seminar One: Conflict Management August 22, 2020

During the session on Conflict Management, the audience was able to have a healthier knowledge of the conflict. Some believed that conflict could be avoided to some degree; however, it should be understood that conflict cannot be avoided as long as humankind is coexisting or interacting with each another. The main reason for the conflict is based on how people perceive and receive information, which is influenced by each individual's cognitive factor. The church has a greater need to comprehend the dynamics of conflict since the church is composed sometimes of diversity of ethnic groups and of people from different social backgrounds and cultures. The participants also agreed that conflict could not be resolved during anger or frustration, but when the concerned people are calmed and collected.

Seminar Two: Intergenerational Cultural Conflict
Between Young Adults (August 29, 2020)

After the symposium presentations on "Intergenerational Cultural Conflict between Young Adults," I have realized there was a need to identify the reason that caused intergenerational cultural conflict in relationships between young adults coming from Haiti and the ones born in the US within the three churches. Participants mentioned that some people felt they were more advance than the ones coming from Haiti. Some others stated that their mindset is slower to understand or grasp the concept of living in a country where values or principles and even structure are incredibly different from what was learned in Haiti. Another group mentioned that both groups should start over with

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new concepts and learn to accept each other in order to make a difference. If not, they would be rejecting one another.

There is a striking similarity between the findings of the entry and exit surveys. The way forward suggested in the figures illustrating the findings in the entry survey is therefore also applicable to the findings of the exit survey.
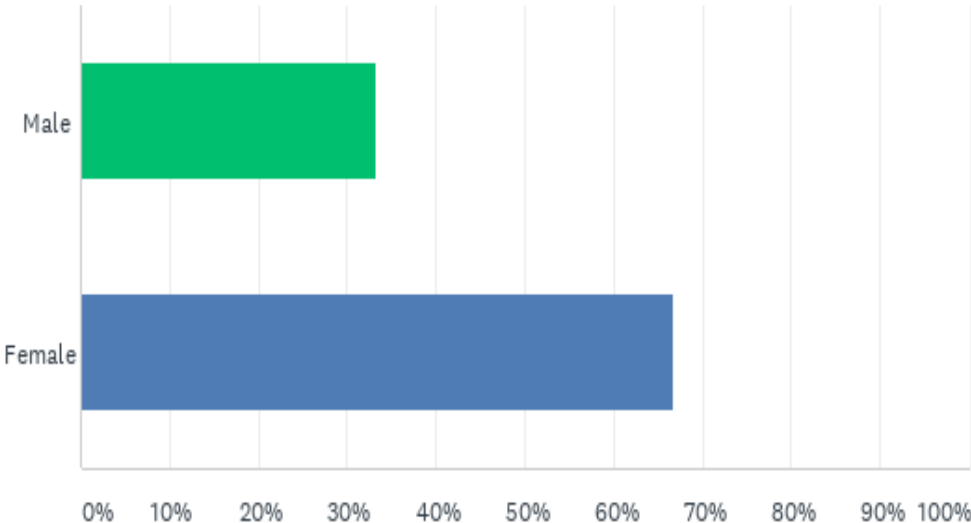
Figure 19. Exit survey. Source: SurveyMonkey.

Q14 Select your age range?
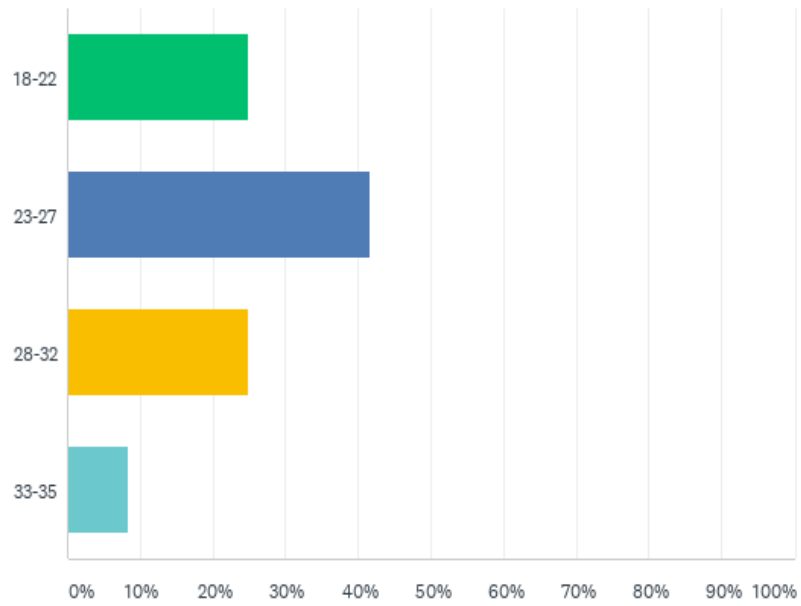
Figure 20. Exit survey. Source: SurveyMonkey.

Q15 Select Your Marital Status?
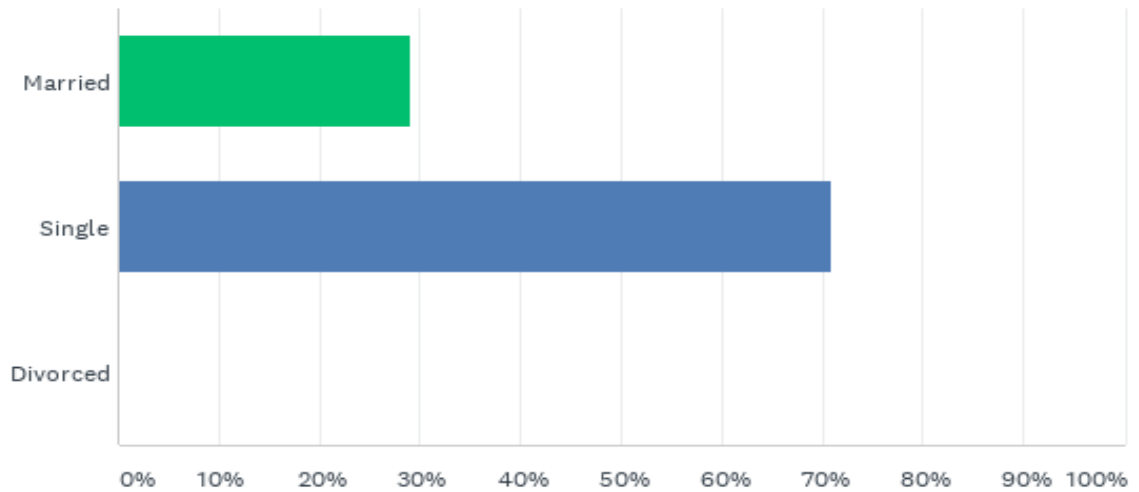
Figure 21. Exit survey. Source: SurveyMonkey.
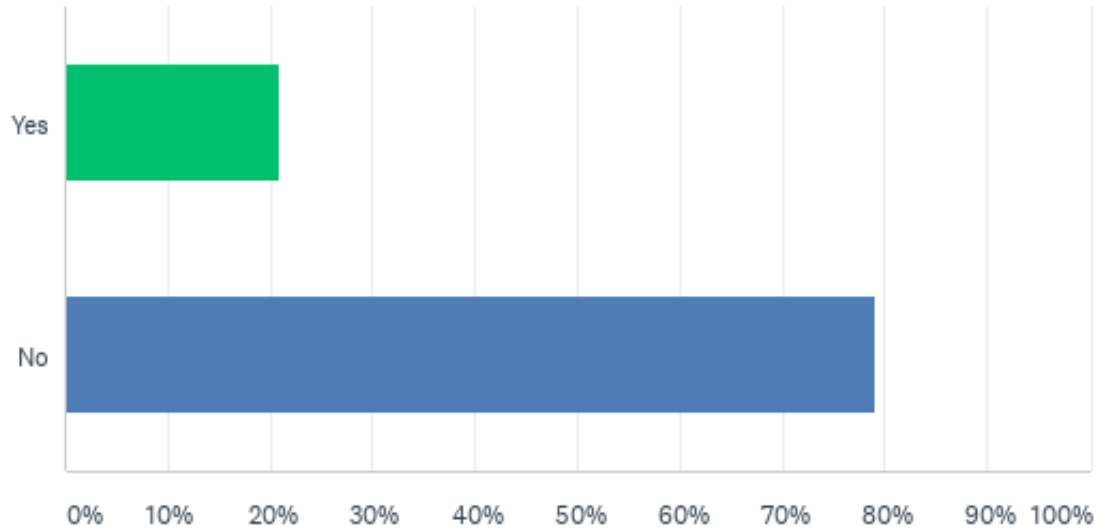
Figure 22. Exit survey. Source: SurveyMonkey.
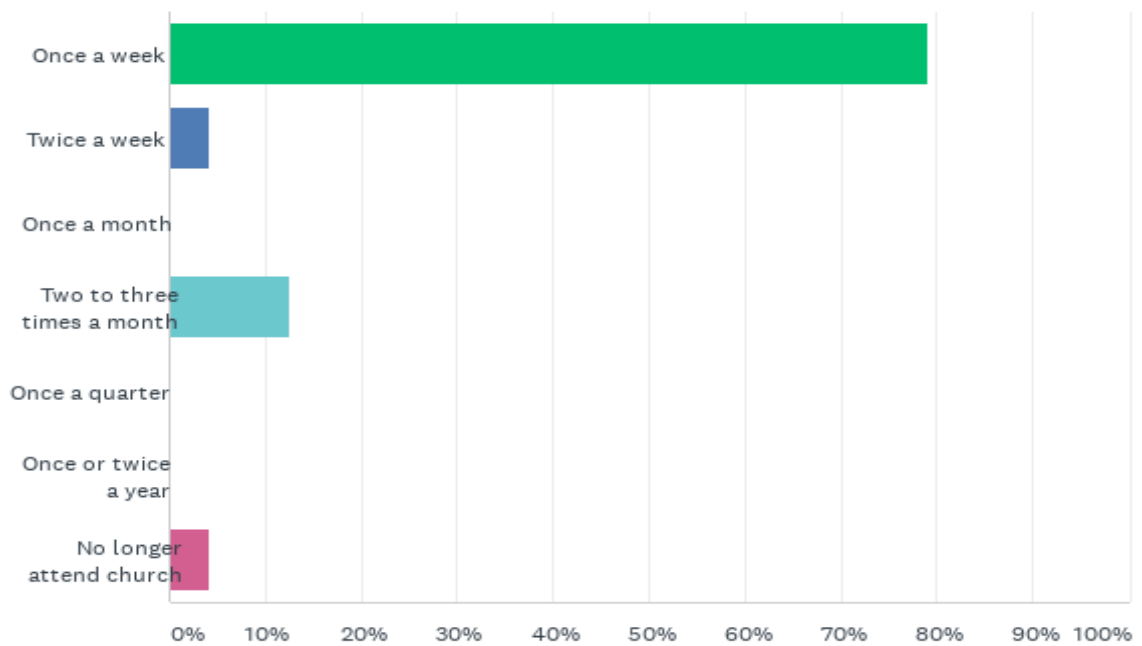
Figure 23. Exit survey. Source: SurveyMonkey.

Q18 Level of Involvement in Church
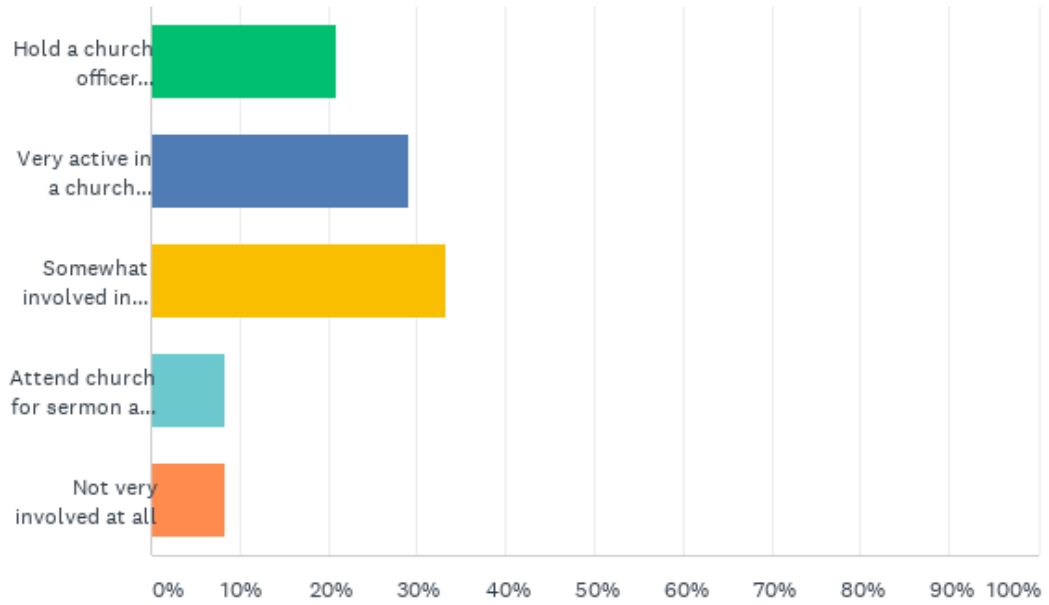
Figure 24. Exit survey. Source: SurveyMonkey.

Q1 My cultural tendency and personal ideas influence my view on scripture.
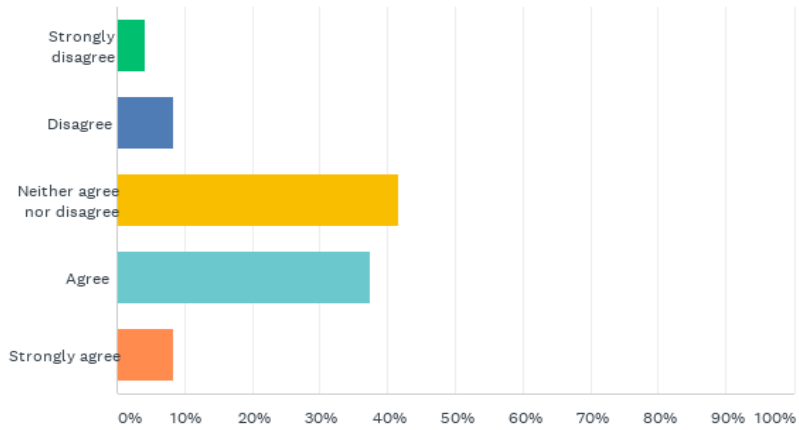
Figure 25. Exit survey. Source: SurveyMonkey.

Q2 I am well aware of generational, language, and cultural differences.
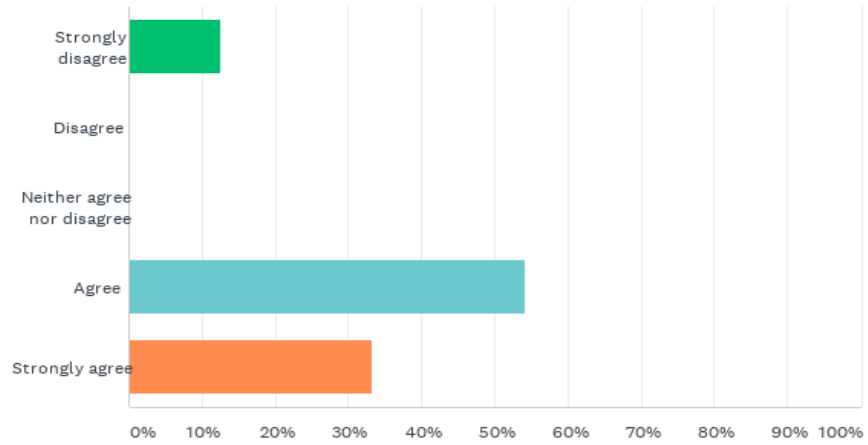
Figure 26. Exit survey. Source: SurveyMonkey.

Q4 The relationship between the young adults who were born in the US and the ones from Haiti is challenging.
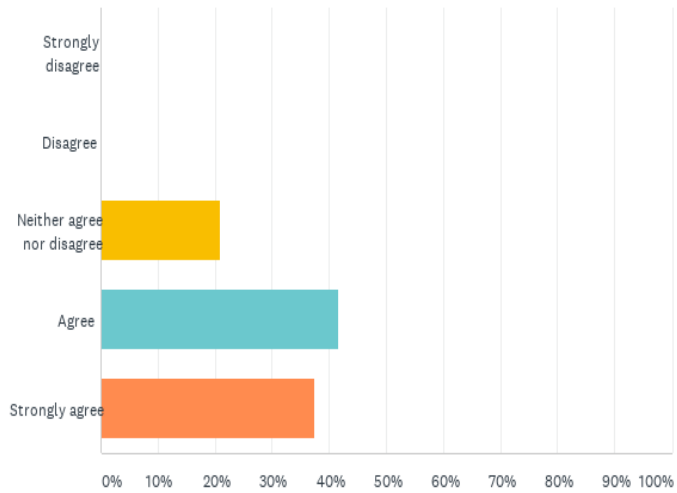
Figure 27. Exit survey. Source: SurveyMonkey.

Q7 The church leaders design programs that help each young adult to become a disciple.
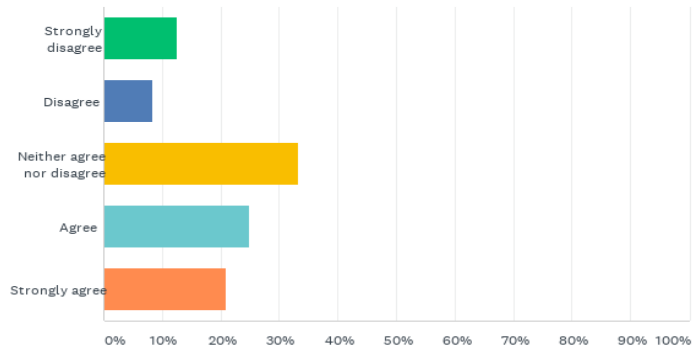
Figure 28. Exit survey. Source: SurveyMonkey.

Q6 The skills of everyone are fully valued and utilized in the church.
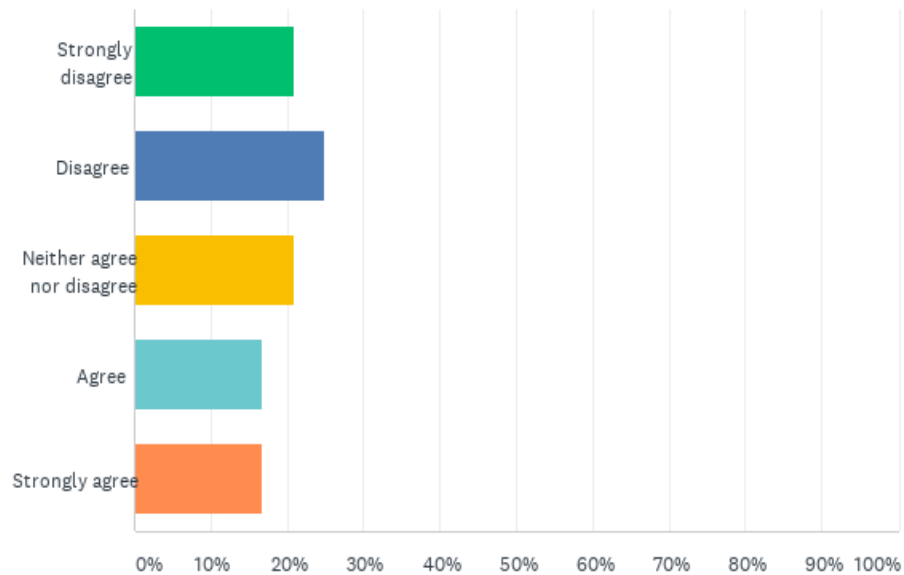
Figure 29. Exit survey. Source: SurveyMonkey.

Q8 The church leaders provided ongoing training for young adults on successful evangelistic technics and approaches.
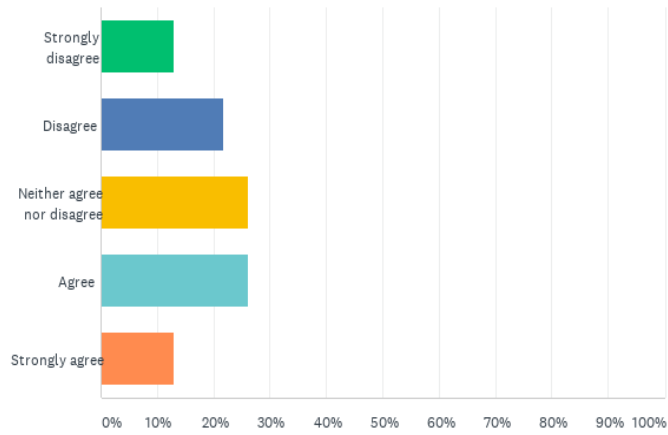
Figure 30. Exit survey. Source: SurveyMonkey.

Q5 The leaders welcome always the young adults' opinions.
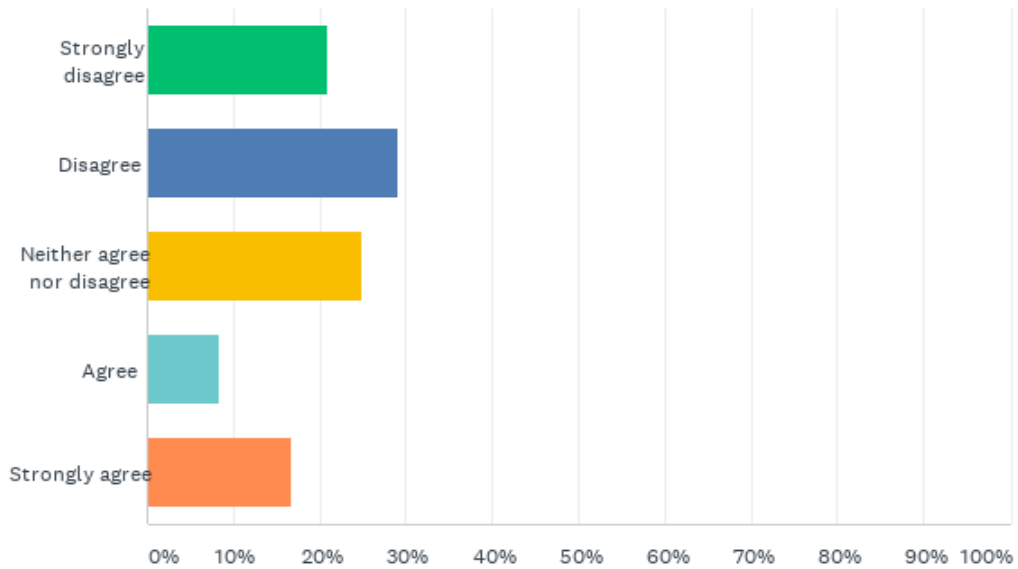
Figure 31. Exit survey. Source: SurveyMonkey.

Q9 The church grows in love and joy as members relate to one another through culture and language.
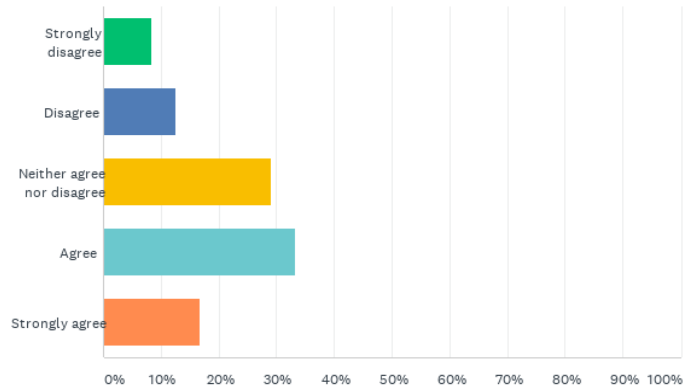
Figure 32. Exit survey. Source: SurveyMonkey.

Q11 The church has uplifting worship services including the youth weekly.
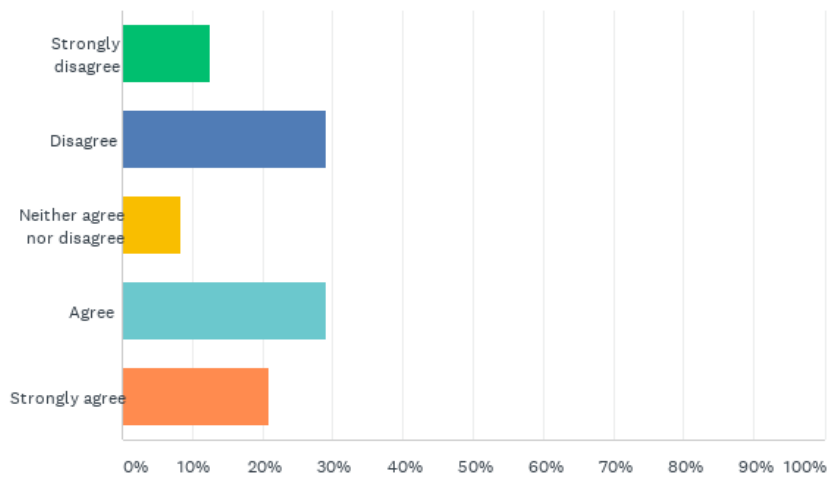
Figure 33. Exit survey. Source: SurveyMonkey.

Q12 Often times, I am excited to come and worship with my church family.
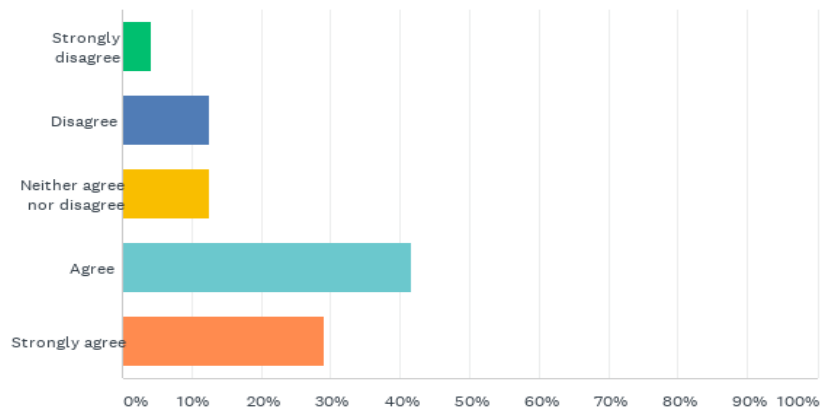
Figure 34. Exit survey. Source: SurveyMonkey.

From the two surveys, it became evident that much work needs to be done for a

better result (see Figures 15, 16, 17 cf. 32, 33 and 34). Work still needs to be done even

though both surveys uncovered that a higher rate on these statements shows that the

participants strongly agree that they are excited to come and worship with church family

compared to those who do not. The culture of doing church business needs a better

accommodation where every member, including youth and young adults, attracts love

and joy as members relate to one another through culture and language; and where the

youth and young adults participating in worship is uplifting. As a result, everybody is

excited to come and worship with the church family (see Figures 15, 16, 17 cf. 32, 33,

and 34).
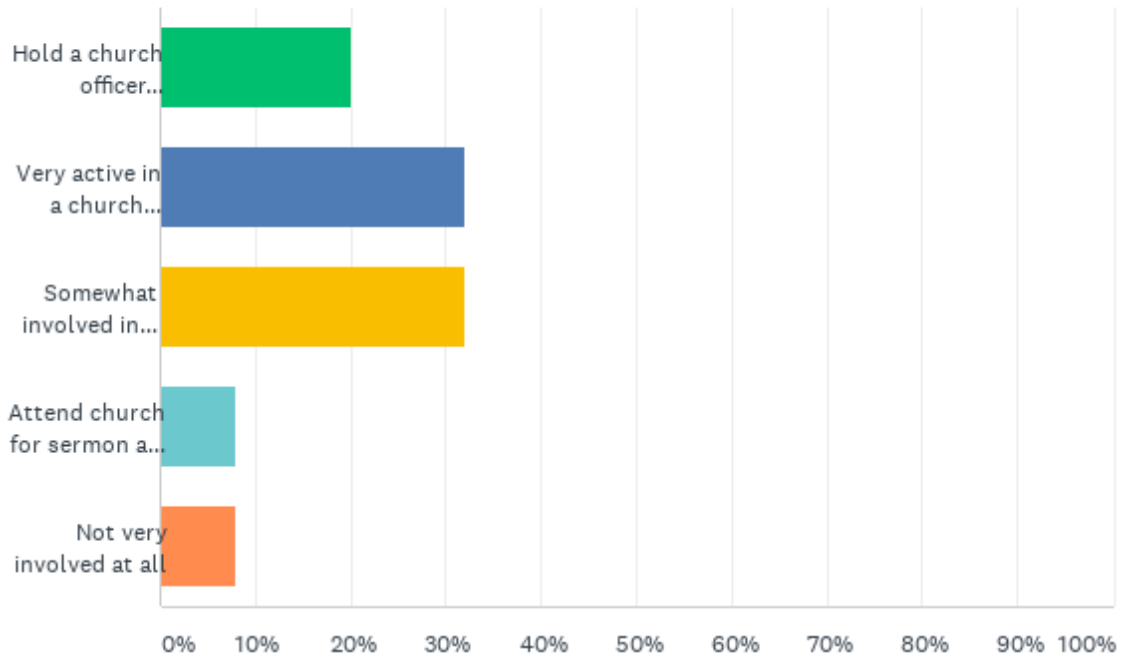
Figure 35. Exit survey. Source: SurveyMonkey.

Q19 How would you rate the seminar's on a scale of 1 – 10?
"1 is the lowest and 10 is the highest"

Answered: 24   Skipped: 1
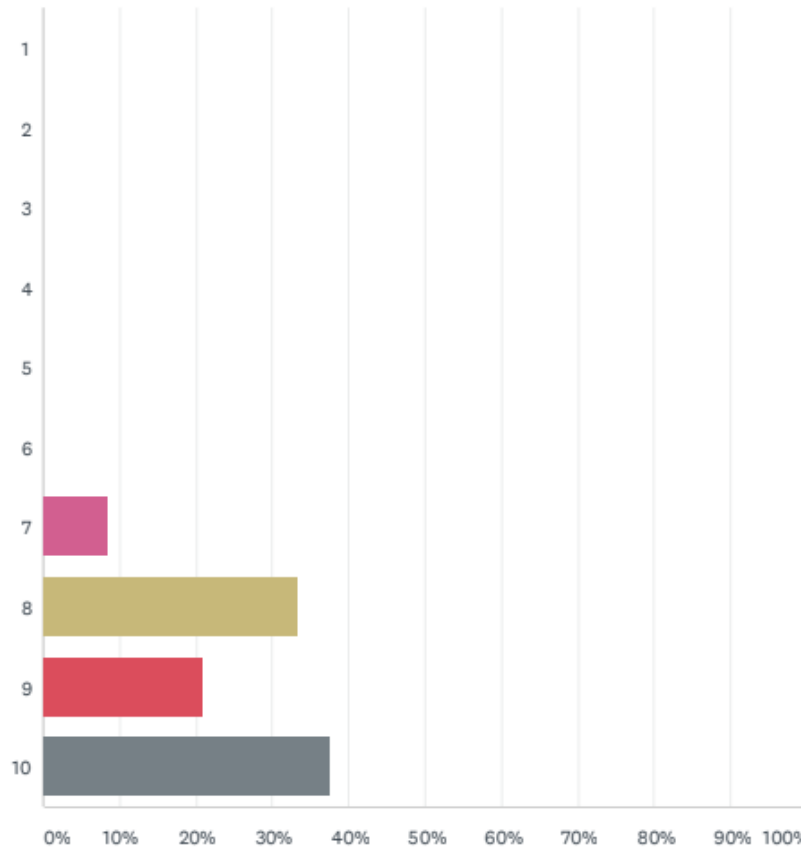
Figure 36. Exit survey. Source: SurveyMonkey.

The responses to the post-survey questionnaires in Figure 36 show that all the participants rated the seminars very satisfactorily. This is an indication that the content of the seminars was relevant and met participants' expectation.

Reactions to the last statement on the exit survey: "Did the seminars contribute to a better understanding of the conflict?" A high percentage of the participants reacted positively, and here is the feedback of those who choose to express their filing and thought.

"Yes, hearing that the cultural differences play a big role in parents and elders not understanding us the youth. Enlightening one another instead of arguing and being passive-aggressive will be a start of change."

"It's clear that many young adults within the church community face challenges daily. Where we go to find solitude in the arm of the Lord should not be the previous generations' arena to micromanage or make one feel inferior (not in all cases). The church of Christ is a masterpiece of all His people, young and old, tall or short big and small. There is no feasible way to grasp His plan comprehension if we need to be met as a body for all of our needs. In the eyes of God, we are the same children. We are working towards a common interest at heart, which is the love of Jesus Christ."

"The seminars did contribute to the discovery of some conflict when it comes to speaking to the adult in the church and way that we should talk to each other."

"Yes, it made it open to everyone to relate."

"Indeed, there are so many issues going on, especially on that matter that blocking the gospel to be spread in the way it should be. I was not well aware of them. I hope that study could contribute to something greater in the church on that matter."

"Yes, it did. The seminar was needed. Thank you."

"The seminar somewhat contributed to a better understanding. Hopefully, it does not just stay there. I hope leaders take our comments and ideas into consideration and take the initiative in making things better and the near future for the youth and young adult."

"Yes, giving youth a platform to express their feelings and concerns."

Summary

The focus of Chapter 5 was the narration of how the project was implemented. The youth and young adults' responses to the surveys before and after the seminars were very encouraging. Their comments reflected what they learned and what caused the real issues of "Conflict Management and Intergenerational Cultural Conflict Between Youth and Young Adults." The participants also understood that the task is not easy. Everybody needed to have an open mind and the willingness to adjust their views, while letting the Holy Spirit positively affect their lives for a more significant outcome.

Throughout the seminars, I realized that the essential thing the youth and young adults could do as they start a new chapter together was to respect and accept others as they are all working for God's Kingdom. Therefore, to have a church for everyone to be involved, the youth and young adults should be ready to understand they are on a mission as God's partners, and they must cooperate with the church leadership as everyone tries be obedient to God's word. When the seminar was over, the researcher collected some feedback from the exit survey. The last question was, where can youth and young adults give their comments and suggestions? The seminar's main objective was a success because the feedback proved that the young adults gained some learning experiences from the event.

The data that were accumulated and analyzed did assist in helping to identify and address significant needs. The outcome has set the basis for further inquiry, planning, and potential action in developing intentional ministry for youth and young adults. Beyond this project's parameters, evidence abounds showing that opportunities are available for

the successful interaction among the youth and young adults at Dedham, Peniel, and Framingham.

CHAPTER 6

PROJECT EVALUATION AND LEARNINGS

Introduction

The leadership voyage I have been on since the start of my Doctor of Ministry journey has been extremely productive. I initially set out with the primary objective of taking care of the congregations' issues concerning the cultural conflict between young Haitian immigrants and second-generation young Haitians at Dedham Temple Church, Peniel Haitian Church, and Framingham Temple Church in the Boston area. However, I immediately discovered that my desires were impractical. I found that answers for confusing issues like this one do not come rapidly or basically from one exploration venture alone.

Then again, an intercession and exploration examination like this one, when joined with the Scriptural investigation and ongoing writing, can include another viewpoint to the ongoing conversation concerning the relationship between the youth and young adults and their involvement in the congregation. It can add one more unique piece to fit into the general arrangement as we all struggle to understand this problem and attack this challenge together. This section sums up my Doctor of Ministry project by checking on the four phases of the undertaking cycle, mainly: Theological Reflection, Literature Review, Intervention, and Data Evaluation. After the summary, this section introduces a short conclusion of the paper, recommendations for future usage of

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comparable ventures, general suggestion for pastors and community leaders of Haitians in the diaspora, and further exercises learned on the route.

Summary

Chapter 1 was composed to offer knowledge of the problem and the basis for the project. It was additionally intended to give a guide depicting the course the project would take. I sorted out the parts into segments for better understanding. They are: "Description of the Ministry Context, Statement of the Problem, Statement of the Task, Delimitations of the Project, Description of the Project Process, Theological Reflection, Review of Literature, Development of the Intervention," Research Methodology, and Protocol, and Definition of Terms.

The theological reflection on intergenerational cultural conflict intervention of Chapter 2 was meant to orient this study as a spiritual viewpoint. From the New Testament perspective, conflict emerges from the fact that parties that are dealing with conflicts, frequently are immature in their faith and are subject to carnal desires. Mainly the carnal desires focus on the individual's need for recognition above the others or the group.

It is vital to the Kingdom of God for each believer to understand that we are all sinners and should refrain from thinking of being better than another individual. Nobody is superior or has the right to judge anyone, for it is God only who may judge, and to Him, every believer is precious. This does not imply that everyone is the same, for different gifts given to each believer results in the rich diversity of service. These gifts provided to the believers results in the smooth functioning of the church of God. All gifts should be applied in ministry competency for the glory of God.

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The Bible contains various counsels regarding conflict; however, one principle from the New Testament found in (Matt 18:15-17) guides how members resolve conflicts, which can help maintain unity in the church in Christ Jesus. Often, I have noticed that some churches are suffering from a lack of tools and resources that members might need to function well at home as a family. United and strong families generate united, healthy churches. In managing conflict, believers must do self-searching and uncover their selfish acts for which they must repent and seek to fill themselves with the knowledge of the Word, which will help to build them up.

Believers should seek to study God's Word and should be sure to demonstrate complete submission to the will of God. Finally, the church's appointed leaders should be exemplary Christians and lead by example in love for the people, for the Word of God, and the faith in Jesus Christ.

Chapter 3, the literature review, tried to survey significant writing that adds to the subject of conflict and conflict management between the youth and young adults and their relationship with one another. Most of the literature represented recent scholarship. All of the literature works under review converge toward the same goal in resolving conflict by establishing steps that leaders such as managers, spiritual advisors, and pastors can utilize as they facilitate peace in their respective communities. Conflict is inevitable. Although the authors discourage one to seek after it, conflict is more beneficial than detrimental when proper measures are taken to bring healing to the affected parties or communities. In my ministry, as senior pastor in the Boston area, I cannot help but notice the animosity and the division caused by cultural differences of

Christians coming from different countries or other denominations. I drew from the vast well of knowledge in these volumes in preparation for my project.

In general, according to theological scholars such as Rhea (2015), the costs of appropriate intergenerational cultural relations can include having to leave one's comfort zone and letting go of false pride, committing to speaking and listening charitably, and putting Jesus before and above all else. It is up to Christian leaders to provide means for resolving intergenerational cultural conflict, supporting members in living in Christ, forsaking dark forces, and finding ways to live in unity for the good of all.

Chapter 4 indicated the intervention was to be conducted in four phases, which were, an assessment of the initial intergenerational cultural relationship, development of proper intergenerational relationship, development of subsequent appropriate intergenerational relationship, and assessment of subsequent relevant intergenerational relationship. It provided a detailed outline of the research approach and design. The discussion detailed the efforts taken to ensure the study's confidentiality, credibility, reliability, and the efforts made to avoid researcher bias. Data collection and data analysis procedures were discussed, as well. The account of Chapter 4 was intended to guide the reader through the modes, techniques, and mentalities that were used all throughout project.

Finally, the focus of Chapter 5 was the narration of how the project was implemented. Presented were the information surveyed and the outcomes and results of the assessment cycle. The youth and young adults' responses to the surveys before and after the seminars were very encouraging. Their comments reflected what they learned and the real issues of Conflict Management and Intergenerational Cultural Conflict

between youth and young adults. The participants came to realized that the task of managing conflict not easy. In trying to resolve conflict, people need to have open minds and the willingness to adapt their views, while letting the Holy Spirit positively affect their lives.

Throughout the seminars, I realized that the essential thing the young adults could do as they started a new chapter together was to respect and accept others the way they are accepted. In order to have a church that is suitable for everyone, the young adults must become partners with God in the mission, must cooperate with the church leadership, and obey God's Word. When the seminar was over, the researcher collected some feedback from the exit survey. The last question was where the youth and young adults gave their comments and suggestions. The seminar's main objective was achieved because the feedback proved that the young adults gained some learning from the workshops.

The data that were accumulated and analyzed did assist in helping to identify and address significant needs. The outcome has set the basis for further inquiry, planning, and potential action in developing intentional ministry for youth and young adults. Beyond this project's parameters, evidence abounds showing that opportunities are available for the successful interaction among the youth and young adults at Dedham, Peniel, and Framingham.

Evaluation and Learnings

The project focused on using education, forgiveness, and reconciliation at Dedham, Peniel, and Framingham to bring about unity and accord. Data were obtained from the information gathered from Dedham, Peniel, and Framingham young adult

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members, through SurveyMonkey, to learn whether or not the project's primary objective had been accomplished. In this section, I share my conclusions about what I learned.

1. If people choose to bypass what the Bible explains regarding the creation of mankind; it likely will be impossible to have a biblical basis for unison among different ethnic groups and tribes. The ability to have a point of view and accept what the Bible states about the origin of mankind makes it doable for people to respect others from different ethnic and tribal groups.

2. Churches are not exempt from conflicts; therefore, people would need to forgive one another in order to reconcile. This will make it possible for those who have been hurt to feel accepted as members of God's family.

3. Older church members are usually more motivated to demonstrate loyalty to their own kind, than the youth in church who do not have as much concern regarding ethnic norms. As a result, there is more reconciliation between the youth and people from diverse ethnic groups as long as they believe in Jesus Christ.

4. Church leaders seem to ignore or take a long time to confront the problem of ethnic conflicts and to create ways for people to exercise forgiveness and facilitate reconciliation in the church. Some church leaders take advantage of ethnic disharmony to manipulate and control the mission of the church.

5. Many members attend church services but are not involved in church activities. They mention that not everyone is called to do work in the church. This maybe because people are not fully converted. Such members often struggle with forgiveness and reconciliation because their hearts are not in tune with the will of the Jesus they claim to love. Our past and other influences acting on us during our lifetime have had an

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enormous impact on our character, actions, and even our understanding of people from different backgrounds.

However, God values the entire human race, and He is seeking to save all of us in order to give us eternal life. For this reason, God's instruction in Scripture calls every believer to face and overcome the challenge of race, ethnicity, language, and culture. Although our ultimate loyalty must be to Christ, we should never forget or deny where we came from and discriminate against others. Diversity makes it possible for us to become humble, to learn from others, and to bring our hearts to love others amid our differences. Forgiveness and reconciliation exemplify the work of God behind the scenes to call and get people have faith and to restore relationships. The Gospel has the power to make changes everywhere and in everyone as long as people show a willingness to come together as one in Christ.

6. The ones that have been in the faith longer should seek to protect the relationships of the younger followers of Christ by creating a safe area or milieu in which problems and conflicts can be discussed and resolved in a healthy and friendly manner. For example, in Christ, people change; Onesimus was transformed from being a slave, a thief, and a runaway seeking refuge; to a convert, a brother, after accepting Christ as His Savior and sought forgiveness and reconciliation with Philemon. Bias and the labeling of others have passively prevented forgiveness and reconciliation taking place in the church.

7. Church leadership should be accessible to all members which would avoid or decrease tensions and hatred between different groups.

8. During church elections, pastors should refrain from dictating who should and can serve. Everyone should be given an opportunity to serve without being overlooked as a result of their ethnicities or other bias reasons.

Recommendation From the Youth
and Adult Reactions

How do we make church intergenerational, so all voices are heard? Though the frontal lobe of the youth is not yet fully formed, and executive functioning is not wholly developed, still many young people have responsibilities in the society, such as holding jobs, being in the armed forces, etc.; but often this is not so at church. We need to trust our youth and be open to new ideas and formal positions of leadership. We should not think that the youth are going to mess up or do not know what they are doing. We should trust them and give them space to grow spiritually.

Open Communication

We need to ensure that we are not just hearing but listening. We need to listen to the youth's concerns, needs and empathize with them, rather than brushing them off because they are young.

Also, we should have more platforms/opportunities where youth can be openly expressive without the worry of being reprimanded or talked about after because of their views or opinions.

Final Recommendations

In a continued discussion of spiritual warfare, White (1864) writes,

I saw evil angels contending for souls and angels of God resisting them. The conflict was severe. Evil angels were crowding about them, corrupting the atmosphere with their poisonous influence, and stupefying their sensibilities. Holy angels were

anxiously watching these souls and were waiting to drive back Satan's host. But it is not the work of good angels to control minds against the will of the individuals. *If they yield to the enemy and make no effort to resist him, then the angels of God can do but little more than hold in check the host of Satan that they should not destroy until further light is given to those in peril, to move them to arouse and look to Heaven for help.* Jesus will not commission holy angels to extricate those who make no effort to help themselves. (pp. 104-105)

Based on this quote of Ellen White, people need to decide or react in order to see positive changes. James 4:7 also recommends to us: "Resist the devil, and he will flee from you," and Romans 12:2 tells us "to be transformed by the renewing of your mind."

I intend that this intervention would ease intergenerational, cultural conflict at Dedham, Peniel, and Framingham and helps the members help themselves.

Based upon my observation, the research findings, and the lessons learned throughout this journey, I would like to make several recommendations. I recommend that conference officers provide conflict mediation training opportunities all their pastors to enhance their efforts to address conflict in their congregations. This project could be a reference material in such trainings. Because conflict is an inevitable reality in every congregation, theological schools are encouraged to invest more resources in preparing future pastors for mediating congregational conflicts. I recommend that the church board, elders, and youth leaders refer to this project as a tool for addressing any subsequent conflicts that might arise.

My Transformation as a Ministry Professional

As I mull over my experience through the Doctor of Ministry voyage, I understand precisely how I have changed all through this cycle. I am a third-generation Seventh-day Adventist. I was tested from the earliest starting point of this cycle to think outside the "Adventist box" as I battled to devise and execute the standards in my

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worship places. In the first place, I had an antipathy for anything that appeared to empower emotionalism, shallowness, or eastern otherworldliness. I spent numerous hours perusing leadership writings and books and examining scriptural standards' fair purposes to separate myself from my common propensity towards impassiveness.

Numerous books helped bring me around to thinking differently. However, the best were *Minding God's Business* by Ray S. Anderson and *Churches, Cultures & Leadership*: *Practical Theology of Congregations, and Ethnicities* by Branson and Martinez (2011). Although I have the option of valuing scripture as God's Word, and being upheld by the writings of Ellen White, I must say I owe an obligation of appreciation to these two writers for emptying their hearts in such a significant manner into in these books. I acclaim God for the profound journey I have been on over the past years, and I will endeavor to ensure its lasting impact on my life.

APPENDIX A

ENTRY AND EXIT SURVEYS

Seminar Entry Survey

Instructions: Fill in the box that best describes your answer

1. My cultural tendency and personal ideas influence my view on Scripture?

○ Strongly disagree
○ Disagree
◉ Neither agree nor disagree
○ Agree
○ Strongly agree

2. I am well aware of generational, language, and cultural differences?

○ Strongly disagree
○ Disagree
○ Neither agree nor disagree
○ Agree
○ Strongly agree

3. Cultural issues should not override Biblical principles?

○ Strongly disagree
○ Disagree
○ Neither agree nor disagree
○ Agree
○ Strongly agree

4. The relationship between the young adults who were born in the US and the ones from Haiti is challenging?

○ Strongly disagree
○ Disagree

○ Neither agree nor disagree

○ Agree

○ Strongly agree

5. The leaders welcome always the young adults' opinion?

○ Strongly disagree

○ Disagree

○ Neither agree nor disagree

○ Agree

○ Strongly agree

6. The church leaders design programs that help each young adult to become a disciple?

○ Strongly disagree

○ Disagree

○ Neither agree nor disagree

○ Agree

○ Strongly agree

7. The skills of everyone are fully valued and utilized in the churches?

○ Strongly disagree

○ Disagree

○ Neither agree nor disagree

○ Agree

○ Strongly agree

8. The church leaders provided ongoing training for young adults on successful evangelistic technics and approaches?

○ Strongly disagree

○ Disagree

○ Neither agree nor disagree

○ Agree

○ Strongly agree

9. The church grows in love and joy as members relate to one another through culture and language?

○ Strongly disagree

○ Disagree

○ Neither agree nor disagree

○ Agree

○ Strongly agree

10. The church leaders show much interest in my spiritual growth?

○ Strongly disagree

○ Disagree

○ Neither agree nor disagree

○ Agree

○ Strongly agree

11. The church has uplifting worship service including the youth weekly?

○ Strongly disagree

○ Disagree

○ Neither agree nor disagree

○ Agree

○ Strongly agree

12. Often times, I am excited to come and worship with my church family?

○ Strongly disagree

○ Disagree

○ Neither agree nor disagree

○ Agree

○ Strongly agree

13. Select your gender

○ Male

○ Female

14. Select your age range

○ 18-22

○ 23-27

○ 28-32

○ 33-35

15. Select your marital status
   ○ Married
   ○ Single
   ○ Divorced

16. Do you have any children?
   ○ Yes
   ○ No

17. Church attendance frequency
   ○ Twice a week
   ○ Once a week
   ○ Two or three times a month
   ○ Once a month
   ○ Once a quarter
   ○ Once or twice a year
   ○ No longer attend church

18. Level of involvement in church
   ○ Holds a church office
   ○ Very active in a church ministry
   ○ Somewhat involved in church
   ○ Attend church for sermon and then goes home
   ○ Not very involved at all

Seminar Exit Survey

This survey is to be completed after attending the seminar(s)
Instructions: Fill in the box that best describes your answer

1. My cultural tendency and personal ideas influence my view on Scripture.
○ Strongly disagree
○ Disagree
○ Neither agree nor disagree
○ Agree
○ Strongly agree

2. I am well aware of generational, language, and cultural differences.
○ Strongly disagree
○ Disagree
○ Neither agree nor disagree
○ Agree
○ Strongly agree

3. Cultural issues should not override Biblical principles.
○ Strongly disagree
○ Disagree
○ Neither agree nor disagree
○ Agree
○ Strongly agree

4. The relationship between the young adults who were born in the US and the ones from Haiti is challenging.
○ Strongly disagree
○ Disagree
○ Neither agree nor disagree
○ Agree
○ Strongly agree

5. The leaders welcome always the young adults' opinions.
○ Strongly disagree
○ Disagree

○ Neither agree nor disagree

○ Agree

○ Strongly agree

6. The skills of everyone are fully valued and utilized in the church.

○ Strongly disagree

○ Disagree

○ Neither agree nor disagree

○ Agree

○ Strongly agree

7. The church leaders design programs that help each young adult to become a disciple.

○ Strongly disagree

○ Disagree

○ Neither agree nor disagree

○ Agree

○ Strongly agree

8. The church leaders provided ongoing training for young adults on successful evangelistic technics and approaches.

○ Strongly disagree

○ Disagree

○ Neither agree nor disagree

○ Agree

○ Strongly agree

9. The church grows in love and joy as members relate to one another through culture and language.

○ Strongly disagree

○ Disagree

○ Neither agree nor disagree

○ Agree

○ Strongly agree

10. The church leaders show much interest in my spiritual growth.

○ Strongly disagree

○ Disagree

○ Neither agree nor disagree

○ Agree

○ Strongly agree

11. The church has uplifting worship services including the youth weekly.

○ Strongly disagree

○ Disagree

○ Neither agree nor disagree

○ Agree

○ Strongly agree

12. Often times, I am excited to come and worship with my church family.

○ Strongly disagree

○ Disagree

○ Neither agree nor disagree

○ Agree

○ Strongly agree

13. Select your gender?

○ Male

○ Female

14. Select your age range?

○ 18-22

○ 23-27

○ 28-32

○ 33-35

15. Select Your Marital Status?

○ Married

○ Single

○ Divorced

16. Do You Have Any Children?

○ Yes

○ No

17. Church Attendance Frequency

○ Once a week

○ Twice a week

○ Once a month

○ Two to three times a month

○ Once a quarter

○ Once or twice a year

○ No longer attend church

18. Level of Involvement in Church

○ Hold a church officer position

○ Very active in a church ministry

○ Somewhat involved in church

○ Attend church for sermon and then go home

○ Not very involved at all

19. How would you rate the seminars on a scale of 1–10?
          "1 is the lowest and 10 is the highest"

○ 1

○ 2

○ 3

○ 4

○ 5

○ 6

○ 7

○ 8

○ 9

○ 10

20. Did the seminars contribute to a better understanding of the conflict?

APPENDIX B

INVITATION LETTER

Dear valued young adults,

Ever since I have been ministering to the SDA churches Dedham Temple Church, Peniel Haitian SDA Church, and Framingham Temple SDA Church, I have been interested in the growth of young adults. The future of these churches is deeply connected to young adults' involvement; therefore, I am inviting you to a life-changing upcoming event that will provide you with access to learn and shape your will to God's will. Please join me on these two Sabbaths, August 22, 2020, and August 29, 2020, from 4:00 pm-6:00 pm. via Zoom.

During these seminars, we will discuss topics such as:

1- Conflict Management
2- Intergenerational Cultural Conflict Between Young Adults
   We will be meeting with all the churches via Zoom.

Please register in advance for this meeting; copy and paste this link to your browser:

https://us02web.zoom.us/meeting/register/tZAkcOiqqD8oEtaQFiD9YnfmIinhV1 udvMgZ

After registering, you will receive a confirmation email containing information about joining the meeting.

I am sincerely convinced these seminars will be an open eye and a life-changing opportunity. Let's make it a moment to reconnect and to network as we are all seeking to be ready for the second coming of our Lord and Savior Jesus-Christ.

By choosing to be a part of this event, you will participate as a part of the research for my dissertation. Through SurveyMonkey, a link to complete an entry survey at the beginning and an exit survey when the program is over will be provided. Your participation will be confidential and your name will not be disclosed or used in any writing. The expected requirements are as followed:

1- Must attend at least one seminar

2- Must be between the ages of 18-35 years old

Please RSVP by replying to this email with yes or no for attendance purposes.

I am looking forward to your participation during these events

Blessings.

_____

Calerbe Aguy MDiv
District Pastor Southern New England Conference
Email: caguy11@msn.com
Phone: (772) 985-0381

YOUNG ADULTS!

Yes, you are invited to these awesome seminars at 4:00 pm on the Sabbaths of July 4 and July 11, 2020

Please register in advance for this meeting; copy and paste this link to your browser:
https://us02web.zoom.us/meeting/register/tZAkcOiqqD8oEtaQFiD9YnfmIinhYLudvMgZ

Shaping Your Will
To God's Will

Hosted by: Pastor Calerbe Aguy
For more information please call or text: (772) 985-0381
or email: caguy11@msn.com

Seminars will be presented on:
Conflict Management
&
Intergenerational Cultural Conflict Within Young Adults

APPENDIX C

INSTITUTIONAL REVIEW BOARD REQUIREMENTS

Research Protocol

Calerbe Aguy IRB Application

Title and Purpose of the Study: Addressing cultural conflict between young first-generation Haitian immigrants and young second-generation young Haitians at Dedham Temple Church, Peniel Haitian SDA Church and Framingham Temple SDA Church in the Boston area.

The purpose of this project is to address the stagnant conflict that is within the Haitian churches by developing a theological basis for addressing intergenerational cultural conflict, developing and implementing an intervention, evaluating and reporting the results using an established research methodology and protocol.

Subject: Young adults between 18 and 35 years old are the main concern of this project. These young adults are divided into two categories: (a) those who were born in the United States and (b) those who were born in Haiti.

Recruiting: Young adults will be invited directly through phone calls, text, email and recruitment flyers will be sent via mail to all attendees. The event will be hosted through Zoom. There will be a complete absence of coercion or pressure to get them involved. It will be done on a voluntary basis. A link will be provided for the young adults to complete also the SurveyMonkey survey.

Consent: Consent will be implied when persons attend the seminars and complete the surveys. **Voluntary Participation:** In my protocol, participant will be voluntary and will be free to leave at any given time without any penalty.

Procedures: The main activities will be conducted in four phases:

1. Intergenerational cultural conflict (ICC) intervention Phase One will assess the initial intergenerational cultural relationships using SurveyMonkey to gather data.

2. ICC intervention Phase Two will attempt to development proper intergenerational relationships through the seminar "Conflict Management" led by Pastor Garry Pierre and involving a presentation and question-and-answer session.

3. ICC intervention Phase Three will involve a second seminar, "Intergenerational Conflict Between Young Adults," including a presentation and question-and-answer session led by Dr. Fredo Ignace.

4. ICC intervention Phase Four to assess the impact of the seminars on the intergenerational relationships using follow-up member surveys.

All three churches (Dedham, Peniel, and Framingham) will be involved in this study. All data will be anonymous and confidential, secured in a password-protected folder through SurveyMonkey Only researcher will have access to this folder. Data collected from SurveyMonkey will be analyzed online through SurveyMonkey analysis.

Research Design: Descriptive research will be used to discuss how the conflict between the two groups happened, what caused it to happen and where it happened.

Risk: There is a risk that is not greater than normal as participant may disagree with some cultural aspect and feel isolated due to their personal opinion. As a result, youth of these churches will gain greater opportunity to develop networking and will be

renewed as they are getting new beneficial information gained from the seminar and various social activities.

Data: Data will be collected from the SurveyMonkey online by the researcher.

Securing of Data: Researcher will have a private account with SurveyMonkey where all information will be secured. All data will be anonymous and confidential. They will be secured in a password protected folder and only researcher would have access to this folder.

**IRB Application for Proposals to be
Considered to be Exempt from IRB Review**

Basis for applying for exempt status:

___ Research does NOT include:
- More than minimal risk
- Minors
- Other vulnerable subjects
- Pressure or coercion
- Concealment or deception
- Invasive procedures
- Sensitive topics
- Video or audio recordings
- Anonymity

___ Research only does secondary analysis of existing data with no identifying subject information

_x__ Research only includes "on-the-job" activities that involve no more than minimal risk

Study Title

Addressing Cultural Conflict Between Young Haitian Immigrants and Second-Generation Young Haitians at the Dedham Temple, Peniel, and Framingham Seventh-day Adventist Churches in the Boston Area

Researcher Information

Name	Calerbe Aguy
AU Department/Affiliation	Seminary-DMin
Address	20 Emerson Lane, Leominster MA 01453
Phone	772-985-0381

Email	Caguy11@msn.com
IRB Training Certificate	Yes

Advisor Information

Name	David Penno
AU Department/Affiliation	Seminary-DMin
Address	4145 East Campus Circle Dr, S207 Berrien Springs, MI 49104-1560
Phone	269-471-6366
Email	penno@andrews.edu
IRB Training Certificate	Yes
Approval Signature	*David Penno*

For each item on page 2 of this application, provide the information requested in the Pages/Section box or check the appropriate "Yes" or "No" box. If the "Yes" box is checked, provide an explanation or description in the "Pages/Section" box. If you have a separate proposal, rather than providing information in the Pages/Section box, you may indicate the page number(s) or section in your proposal where the information/document(s) can be found.

See "Exempt Proposal Requirements for IRB Evaluation" for help in completing this application.

Sample

	Yes	No	Pages/Section
Describe the subjects who will be studied.	Protocol p. 1		
Will any subjects be under the age of 18?		x	
Will any subjects be selected from a vulnerable population group?		x	

Recruitment Procedures

Describe how your subjects will be recruited or selected, including how you will use	Protocol p. 1

criteria for inclusion and exclusion.			
Will there be undue pressure or coercion used on subjects to participate?		x	

Data Collection

Describe the type(s) of data to be collected.	Protocol p. 2
Describe where the data will be collected.	Online

If data is collected at a site other than Andrews, an Institutional Consent Form or Institutional IRB approval is attached.	x		See attached document
The data collection instruments (e.g., tests, surveys, interview questions, observation check lists) to be used are included.	x		See attached document

Informed Consent

Describe information given to the subjects and the procedures and/or	See attached documents

incentives used to gain consent.			
Will there be any concealment or deception related to the research purposes or subject participation?		x	

Research Experiences and/or Procedures

Describe each experience or procedure subjects will participate in or be exposed to during the research.	Protocol pp. 1, 2
Describe any risk the subjects will be exposed to.	Normal church activities

Will more than minimal risk be involved in this research?		x	
Will any Invasive procedures be used?		x	
Will any culturally or morally sensitive issues be addressed that would create more than minimal risk?		x	

Confidentiality

Describe how information will be recorded and how the data will be treated confidentially.	Protocol p.2		
Will any information be recorded that will allow the data to be connected to the subject?		x	
Will any audio or video recording be used?		x	

Andrews University

INFORMED CONSENT FORM

I am conducting a research study as part of my D.Min. Project, in partial fulfilment for my study at Andrews University, Berrien Springs, Michigan. Your participation in this study is greatly appreciated.

Research Title: Addressing cultural conflict between young Haitian immigrants and second-generation young Haitians at Dedham Temple Church, Peniel Haitian SDA Church and Framingham Seventh-day Adventist churches in the Boston area

Purpose of Study: The purpose of this project is to address the stagnant conflict that is within the Haitian churches by developing a theological basis for addressing intergenerational cultural conflict, developing and implementing an intervention, evaluating and reporting the results using an established research methodology and protocol.

Duration of participation in study: I understand that I will be required to complete a survey which will take approximately 30 minutes of my time

Benefits: The youth of the three churches Dedham Temple Church, Peniel Haitian SDA Church, and Framingham Temple SDA Church, will gain greater opportunity to develop networking and will be renewed as they are getting new beneficial information gained from the seminar and various social activities.

Risks: Risk is not greater than normal as participant may disagree with some cultural aspect and feel isolated due to their personal opinion or view.

Voluntary Participation: I have been informed that my participation in this study is completely voluntary. I am aware that there will be no penalty or loss of benefits I'm entitled to if I decide to cancel my participation in this study. And that there will be no cost to me for participating in this study

Confidentiality: I understand that the identity of the participants in this study will not be disclosed in any published document and will remain confidential. The researcher will keep the records locked in a folder that only he has access to.

Contact: I am aware that I can contact the supervisor Boubakar Sanou ▮▮▮▮▮▮▮▮ or myself at (772) 985-0381 for answers to questions related to

this study. I can also contact the Institutional Review Board at Andrews University at (269) 471-6361 or irb@andrews.edu.

I have read the contents of this Consent and received verbal explanations to questions I had. My questions concerning this study have been answered satisfactorily. I hereby give my voluntary consent to participate in this study. I am fully aware that if I have any additional questions I can contact Pastor Calerbe Aguy (772) 985-0381, or his advisor, Boubakar Sanou █████████.

_____   _____

Signature (Participant)   **Date**

_____   _____   _____

Researcher Signature   **Phone**   **Date**

SOUTHERN NEW ENGLAND APPROVAL LETTERS

SECRETARIAT OFFICE

SOUTHERN NEW ENGLAND
CONFERENCE
OF SEVENTH-DAY ADVENTISTS

April 8, 2020

To: Institutional Review Board
Andrews University
4150 Administrative Drive, Room 322
Berrien Springs, MI 49104-0355

RE: Pastor Calerbe Aguy

To Whom This May Concern:

The Southern New England Conference gives consent for Pastor Calerbe Aguy to continue his project. The next step is for him to be able to complete a survey regarding his pursuit of the DMin.

We understand the title and purpose of the study is: Addressing cultural conflict between young Haitian immigrants and second-generation young Haitians at Dedham Temple Church, Peniel Haitian SDA Church and Framingham Temple SDA Church in the Boston area.

The purpose of this project is to address the stagnant conflict that is within the Haitian churches by developing a theological basis for addressing intergenerational cultural conflict, developing and implementing an intervention, evaluating and reporting the results using an established research methodology and protocol.

Thank you,

Cesar Perozo

Executive Secretary

Southern New England Conference

_____

SECRETARIAT OFFICE

SOUTHERN NEW ENGLAND CONFERENCE
OF SEVENTH-DAY ADVENTISTS

June 9, 2020

To: Institutional Review Board
Andrews University
4150 Administrative Drive, Room 322
Berrien Springs, MI 49104-0355

Ref: Pastor Calerbe Aguy

To Whom It May Concern:

The Southern New England Conference gives consent for Pastor Aguy to conduct seminars on August 22 and August 29, 2020. The topics include Conflict Management and Intergenerational Cultural Conflict Between Young Adults.

We continue to support Pastor Aguy with his dissertation.

Sincerely,

Cesar Perozo

Cesar Perozo
Executive Secretary
Southern New England Conference

APPENDIX E

IRB APPROVAL LETTER

Andrews University
Office of Research & Creative Scholarship

July 13, 2020

Calerbe Aguy

Tel. 772-985-0381

Email: caguy11@msn.com

RE: APPLICATION FOR APPROVAL OF RESEARCH INVOLVING HUMAN SUBJECTS
IRB Protocol #: 20-063 **Application Type:** Original **Dept.:** Doctor of Ministry
Review Category: Exempt **Action Taken**: Approved **Advisor:** David Penno
Title: Addressing cultural conflict between young Haitian immigrants and second-generation young Haitians at Dedham Temple Church, Peniel and Framingham Seventh-day Adventist churches in the Boston area.

Your IRB application for approval of research involving human subjects entitled:

"*Addressing cultural conflict between young Haitian immigrants and second-generation*

young Haitians at Dedham Temple Church, Peniel and Framingham Seventh-day

Adventist churches in the Boston area"[original title] IRB protocol #20-063 has been

evaluated and determined Exempt from IRB review under regulation CFR 46.104

(3)(i)(A): Research involving benign behavioral interventions in conjunction with the

collection of information from an adult subject through written responses (including data

entry) and information collection and the information obtained is recorded by the

investigator in such a manner that the identity of the human subjects cannot readily be ascertained, directly or through identifiers linked to the subject. You may now proceed with your research.
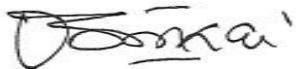
Please note that any future changes made to the study design and/or informed consent form require prior approval from the IRB before such changes can be implemented. In case you need to make changes please use the attached report form.

While there appears to be no more than minimum risks with your study, should an incidence occur that results in a research-related adverse reaction and/or physical injury, this must be reported immediately in writing to the IRB. Any research-related physical injury must also be reported immediately to the University Physician, Dr. Katherine, by calling (269)473-2222.

We ask that you reference the protocol number in any future correspondence regarding this study for easy retrieval of information.

Best wishes in your research.

Sincerely,

Mordekai Ongo, PhD.

Research Integrity and Compliance Officer

Institutional Review Board – 8488 E Campus Circle Dr. Room 234 - Berrien Springs, MI 49104-0355
Tel: (269) 471-6361 Email: irb@andrews.edu

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VITA

Name: Calerbe Aguy

Background: I was born on April 11, 1965 in Ansed'Hainault, Haiti. I have three younger sisters and two younger brothers and was raised in the Seventh-day Adventist Church by loving parents who are still married. I was baptized into the body of Christ and became a Seventh-day Adventist at a young age (1978). I am a product of Adventist Christian education and have attended Seventh-day Adventist schools from 6th grade through University.

Family: I got married on July14, 1996 to Nadege Brice who is from Carrefour, Haiti, WI. We have three children, Carl-Hendy Elie (Born in 1997), Carley Yvens (Born in 1999) and Nathanael Sebastien (Born in 2011).

Education:
2021   DMin, Andrews University Theological Seminary, Berrien Springs, MI
2012-2015   MDiv, Andrews University Theological Seminary, Berrien Springs, MI
1989-1993   BA in Religion (Minor in Biblical Studies), the Adventist University of Haiti
1978-1987   High School Diploma, Franco-Haitian Adventist Institute

Ordination:

1998   I am an ordained minister currently holding ministerial credentials from Southern New England Conference of Seventh-day Adventists

Experience:

2016-   District Pastor of Dedham, Peniel, and Framingham Seventh-day Adventist churches (Boston, MA)
2014-2015   Senior Pastor of the Agape Haitian Seventh-day Adventist Church (Denver, CO)
2012-2015   Andrews University Theological Seminary (MDiv. Student)
2000- 2012   Volunteer Pastor of the Beracah Seventh-day Adventist Church (Bradenton, FL)
1998-2000   District Pastor of the Bethel I & II Seventh-day Adventist Church (Port-de-Paix, Haiti)
1996-1998   District Pastor of 16 Churches Seventh-day Adventist (Ennery, Haiti)
1994-1996   District Pastor of 15 Churches Seventh-day Adventist (Beauchamp, Haiti)

1993-1994   Intern Pastor of the College Seventh-day Adventist Church (Cap Haitian, Haiti)