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A Note from the Editor

Child development is a topic of great importance that can be approached from a variety of perspectives. From a biblical perspective, children are mentioned in reference to the kingdom of God. Was it a certain quality of children that Jesus was referring to or their position in society? In either case, Jesus clearly identified children as his concern. For this issue, we have focused on children and international development from historical, socio-cultural, biblical and theological perspectives.

Gradually we have come to a better understanding of the relationship between early childhood/adolescent development and later adult life experience. One of WCIU's recent Ph.D. graduates researches the effect of early childhood education and explores how children's talents are nurtured through education in Korea. She has since developed series of training seminars coaching and mentoring parents, teachers, and ministers.

Dr. Greg Burch opens us to the opportunities of participatory methodologies applied in research among children and how the process allows children to be both "research objects as well as researchers who participate and inform studies looking at interventions, therefore "bring(ing) positive change and development."

Namarr Newson takes us back in history to the 18th century and describes how a diverse group of people related to the Wyandot Indian tribe "contributed to the development of children's education/vocational training" in Upper Sandusky, Ohio.

Dr. Clara Cheng explores how self-esteem, an important variable undergirding one's ability to cope with cross-cultural stress, has its formation in a child's early upbringing. She draws from her expertise in childhood and adult development and relates original findings from her study of Hong Kong cross-cultural workers.

Kenton Moody presents cases from El Salvador, where fatherless children often get drawn into a downward social spiral and become victimized. Keenly aware of the family struggle, Kenton proposes "a viable solution to provide . . . fatherly protection and unlimited love for those youth at risk."

As always, you are welcome to join the dialogue, discussion, and debate through commenting on the articles and blog postings, and sharing insights on your own social networks.

Yalin Xin *is the Senior Editor for William Carey International Development Journal.*

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Applied Research with Children at Risk in Development Contexts

Greg W. Burch

Children at Risk in Global Perspective

Children and youth live in at risk conditions around the world. In many cases, young people are caught up in exploitative relationships where they exchange their bodies for goods or drugs. Others live and survive on the city streets by forming allegiances that will protect them from outside harm. Other children earn pennies a day shining shoes in plazas. I recently spent some time with upwards of twenty young people living under a bridge on the outskirts of Cochabamba, Bolivia. Some of the children sniff *clefa* (a type of glue) and stay high most of the day. Millions of children live and work in exploitive labor conditions around the world. Others are forced to become gang members in our local communities in the U.S. or street children in Latin America, Asia or Africa. Good interventions and best practices exist for providing care and restoration, but research is key to creating and demonstrating which models work. This article surveys some key practices for researching children at risk within development contexts.

Informed Action with Children

Research with children is in many ways in its infancy stage. In a study that surveys missiological dissertation topics over a ten-year period (1992 to 2001) no themes of childhood or children at risk studies were noted in top missiological studies (Skreslet 2003). Everything indicates that very little has changed since that original

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survey.[1]

Some research with children living on the street has been developed within the fields of sociology, anthropology, psychology and even geography, but very little has been accomplished within the field of missiology.[2] While acknowledging the role of the social sciences, missiological research (which often includes international development themes) seeks to keep the *missio Dei* as a central motif in producing a contribution to current religious studies focused on marginalized children. Remembrance of the mission of God is essentially what sets this type of research apart from other social science research. Mission is born out of who God is. As David Bosch reminds us, "mission has its origin in the fatherly heart of God" (1980, 240), thus research on children and youth should continue to keep this central focus.

Given the lack of research on children in missiology, Robert rightly points out that "as the percentage of the world's children continues to increase…a faithful and effective mission theory for the next century must also take into account the special needs of the world's children" (1993, 114). Workers seeking to respond to children in crisis are in need of research contributions to enhance current interventions among this population. Such solutions will occur only with research-based informed practice.

Recent movements have identified ministry to children living in difficult circumstances as a key missional activity for the Church. While most today acknowledge this as an important endeavor, some have identified this type of activity in terms of the "great omission." Patrick McDonald and Dan Brewster presented a booklet entitled *Children – The Great Omission?* at the Lausanne Forum for World Evangelization in Pattaya, Thailand in 2004. But the notion of ministry to children is growing and is evident in large gatherings and the ignition of new mission movements. This is especially evident in the 4/14 window movement and other such dialogues currently taking place around the theme of ministry to children.[3]

Faith based organizations (FBOs) and local churches, play a central role in caring for children, yet in some cases fail to develop quality-based interventions that truly help children over the long run. McDonald says,

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[1] Fortunately, some within the field of theological studies, including that of missiology, have begun to focus on this issue. Studies in childhood phenomenon are a natural fit with both theology and missiology. See the following works by Brewster (2005), Bunge, Fretheim and Gaventa (2008), Bunge (2001), McConnell, Orona and Stockley (2007), Miles and Wright (2003), Segura-April (2006) and White and Willmer (2006).

[2] See Burch (2010) for a recent example of missiological research in Latin America on this issue.

[3] The 4/14 window notion was first presented by Dan Brewster (1996) as a write up chapter in the book, *Children in Crisis* by Phyllis Kilbourn. This original work was developed as a response to the lack of focus on children within the 10/40 window mission strategy. Since that time many others have also picked up on the discourse and have included the topic as a critical mission strategy today. The 4/14 window summit was organized by Luis Bush and occurred first in September 2009 and was followed up in September 2010 by a second summit. For more on the movement see www.4to14window.com

> The Christian Church stands at the top of the list of candidates willing and able to handle the global privatization of care, education and welfare. However, if the church is to continue expanding as the major service provider in these and related areas, we need to make sure that we do so with the highest possible level of integrity and professionalism. We do not want to be simply good enough – we want to be an exemplary model of how to care lovingly and effectively for children in need (2000, 87).

One way to reach the professionalism that is needed is to emphasize the need to carry out research that takes into account the children themselves as key subjects.

Research *with* Children

Research on children will continue to develop as students and others look for new areas with which to develop new studies missional engagement. As missiological guided research continues to expand in this area in the years to come, ethical guidelines and dialogue on methodology are needed to curtail potential problems in this budding field.

One identified problem with some mission and development projects is the lack of specificity of contextual analysis when it comes to establishing projects that seek to help children at risk. Mission engagement often fails to identify children within specific cultural contexts. Let's take street-living children as an example. Definitions for such children tend to be general and universal. Is it accurate to assume that children who are called "*niños y niñas en situación de calle*" (boys and girls in street situations) in the city of Cochabamba, Bolivia are to be compared, via the same definition, with children living and working on the streets of Addis Ababa, Ethiopia for example? There is not sufficient enough knowledge when it comes to understanding the cultural particularities of children within a specific geographical location. This is often due to a lack of context specific research.

Other problems also exist. Some practitioners feel they have no time for research. They say, 'We must help the children now,' but just as there is a flaw in developing knowledge without a responsive action-oriented approach, so there is a flaw in mission engagement without informed knowledge. If FBO's and others are to respond in a way that is appropriate and take action in working with the children to create safer environments and effective interventions, then they will need to understand what the children's lives are like and how they arrived where they are at. Research and action go hand in hand when it comes to understanding and working with all children at risk.

Ethical Guidelines in Child-Centered Research

Ethical guidelines in child-centered research concern three common understandings. They are:

1. Respect and justice. These two notions focus on doing good and not harm. This includes

respecting children as human beings with dignity.

2. Rights-based research. This focuses on the three aspects of human rights: Provision, Protection, and Participation in accordance of the Convention on the Rights of the Child (CRC). Participation rights provide children with ample opportunities to be part of the research process. This includes children sharing their views and relying upon them for knowledge in the design and data collection process.
3. Results-based research. This includes the production of benefits that will help children living in difficult circumstances (Alderson 2004).

Those involved in research with children will be aware of local and federal policies on researching children. These policies and laws change from country to country. Adults who work in schools and care facilities are normally subjected to criminal background checks and psychological evaluations. The institution or group sending out the researcher should take care to carry out screening processes of researchers and must ensure the children will be safe. The researcher should also take care in screening assistants and helpers who will be participating in the research process as well.

Child protection policies that are normally considered essential to child outreach projects must be assessed and implemented for research projects as well. Unfortunately, it is common for some to be attracted to working with children for selfish and even harmful reasons. Heather MacLeod underscores this by pointing out that "increased media attention in the last decade has highlighted this fact, identifying cases of physical, emotional and sexual abuse of children by staff and volunteers. Christian organizations and church groups have been included in this attention" (2003, 245). MacLeod suggests that organizations develop child protection policies as an essential tool to caring for children within Christian outreach. She says, "child protection policies are aimed at reducing the risk of anyone who is associated with the organization abusing children" (2003, 247). Child protection policies in research projects should also be considered by institutional ethic committees (including NGO's and other development organizations) prior to authorizing any such research endeavors.[4]

Another ethical concern is that of adult power. Typically, it is the researcher that often holds the power when it comes to interpreting the data and the writing of reports and thus children are not always given the opportunity to contribute to this process (Alderson 2004). Researchers should keep these issues in mind when working with children. Children will need to be trained, empowered and encouraged to take part in the process at some level.

[4] For specific information on child protection policies see Miles and Wright (2003, 245-255).

Power and the position of researchers is a very crucial topic to reflect upon. If researchers are to have a truly participative arrangement then they must take into account the issue of positionality. We know "field research with street children presents two interrelated ethical problems: first, how to gain access to and build up the trust of the children, and second, issues affecting the research process which are associated with the identity and positionality of the researcher" (Young and Barret 2001, 384).

In Christian based research, we are obligated to remember the *imago Dei* that is present in each person we seek to understand. As humans created in God's image, children deserve to be recognized as part of God's creation and as people created in the very likeness of God with full participative rights.

Common questions that can be asked by the researcher prior to conducting a study are:

- How does my research advocate for providing for children in carrying for their basic needs as human beings?
- How are children being included as participants in the research process?
- How am I safe guarding the rights, confidentiality and integrity of the young people I am researching?

By considering these questions prior to and during the process, research will seek to treat children with dignity and respect during the design, data collection and write up phase.

Consent in Research with Children

Researchers should pay special attention to informed consent and other ethical concerns. In the past, many assumed that children were too immature to be able to consent to being subjected to research, and thus little research was conducted on them (Alderson 2004). Consent in most cases is possible and must be adhered to in research endeavors.

Ethical issues are often thought to be the central difference between research with children and research with adults. For example, "it is widely recognized that in order to gain children's consent and involvement in research, one has to go via adult gatekeepers who are able to limit researchers' access to the children" (Punch 2002, 323). Not only are we obligated to go to adult gatekeepers, but we must have the consent of the children we are researching. To include children as research subjects or as fellow researchers means to recognize and respect their voice.

Confidentiality

In regards to confidentiality, the children involved in research should be guaranteed confidentiality where this is needed.[5] Confidentiality is of extreme importance in researching children and this confidentiality must

[5] In order to protect the confidentiality of the child or adult, pseudonyms and a change of circumstances or geography is recommended.

not be broken unless a child reveals that his or her rights have been violated or they have been harmed or abused; in which case this must be reported. In some countries, to not report such an incident is illegal and it is certainly unethical. Researchers should also be aware that their investigation can be used later in court testimonies if a child reports abuse during an interview or conversation. Typically it is not appropriate for the researcher to offer help or counselling for the child that has been harmed, but rather should help get the child connected to a place where therapy is offered (Masson 2004). The emphasis throughout the research process should be focused on confidentiality. If a young person is confident their confidentiality is guarded they are more apt to be honest during the interview process and the outcomes of the research will be less biased.

Children as Social Actors Another issue that we should keep in mind in research is the role of children as social actors in society. Children are often disregarded when it comes to the value of their opinion or perspective. In fact, until recently, children have been overlooked in most academic disciplines. Children are important participants in society and faith-life. As participants, children have a voice and should be afforded space to speak into issues affecting their care and protection. As individuals created in God's image, children contain an intrinsic ability to create history. Theologian Richard Middleton notes that "essential to the meaning of the image in Genesis 1 is the dynamic power or agency that God grants humans at creation" (2005, 204). Agency is best understood as the capability to act and respond in constraining situations. This theological insight of the *imago Dei* encourages missiological and other religious researchers to acknowledge the opinions and actions of children. Because of this, we are also now duty-bound to seek to do justice in our care for children, and as guided by ethical principles, should seek to include them as pertinent actors in the research process. In acknowledging their place as subjects and agents, rather than objects of research, children are recognized as people who have something to teach adults as well.

Child Participation in Research

Recently there has been a switch in social science methodology, from doing research *on* children and youth to doing research *with* them. Ennew states that "studies of children in general and street children in particular tend to rely on adults' assumptions about how children feel and what they must need. Children themselves are rarely asked about their lives" (2003, 1). Research *with* children provides all interested parties with new approaches that include children as social actors.

Research *with* children, instead of just *on* children provides us with a unique view that up until recently has not been accessed. Researchers are just now beginning to look to children as the source for understanding children and their context. This participatory approach is in line with common research practices in development contexts, such as,

Participatory Learning and Action (PLA) and Appreciative Inquiry techniques. These research methodologies focus on the local power and knowledge of those within in the communities that desire development. This is true of children in these communities as well. Participatory Action Research (PAR) is a suitable research approach that serves children well, as participants, in the research process. One of the better frameworks for understanding child oriented research is with Roger Hart's (1992) participation ladder.

Hart makes use of a ladder to illustrate participation. Participation increases as one moves up the figurative ladder. The bottom of the ladder includes non-participative approaches to engaging with children. They are: *manipulation, decoration and tokenism*.

These three approaches to working with children and youth tend to lend to being hierarchical in nature and are non-participative, and focus on using children for a particular cause, either through direct manipulation or a participation that seems authentic, but in reality is only so in appearance.

As one moves up the ladder of participation one moves into the areas of effective participative ideas and thus the results are more child-centered. These areas consist of *assigned but informed*, *consulted and informed* and *adult-initiated-shared discussions with children*. These are areas where the child is given some control over the process and participation increases. As one enters into "child oriented research" the more participative the child becomes with the research. The two last categories are: *child initiated and directed and child initiated shared decision with adults*. This is considered to be very participative and child cantered development or research. In some cases, due to contextual circumstances, full participation will not be possible. Nonetheless, the researcher is advised to find ways in which to incorporate some child participation in the process.

In returning to PAR approaches, the goal is for maximum participation. However, in most circumstances it will not be possible to begin at the top of the ladder. But one should not begin at the bottom either. PAR will most likely begin with *adult initiated/shared discussions with children*. This is not in conflict with PAR, as it often begins with the researcher teaching on issues of research design and process. Also, this is considered participation, as long as one is working his/her way up to more participative engagement with the children. The eventual goal is to allow the children and youth to be full participants, leading the research and data collecting. One example of this is found in the work of Maria Cristina Salazar.

Salazar (1991) worked with young laborers in Bogotá, Colombia. The adult members of the research project (who would be referred to as external agents) consisted of a group of three officials from the Ministry of Labor, six social workers and Salazar. The first goal they sought to accomplish was to introduce to the child laborers (and themselves) knowledge about child labor practices and current legislation in Colombia. They then went onto develop, as a group of insiders and outsiders, illustrated booklets and photographs dealing with child labor and outlining current laws and rights of children. The adult participants then

conducted interviews, and through socio-dramas, autobiographies, and informal conversations gained knowledge about the social circumstances of the child workers.

In reflecting on the project Salazar comments: "This effort to obtain knowledge about the children's own experience, opinions and beliefs was a slow process that required the establishment of more equalitarian or symmetrical relationships with and among the children and a development of trust with members of the research team" (1991, 55). The researcher states that overtime the children began to share their stories – their history – and why they were working. The team also focused on opportunities to impart knowledge about "human rights, local ethnic and cultural origins – in short, knowledge which could help to alleviate inferiority feelings and assert self-respect and self-esteem" (1991, 56). As the process moved forward, the children participated more and more in the research. Salazar freely admits, "it was not easy to start and sustain participative processes with the children in the activities" (1991, 58). The children's participation grew over time. It was only when the children began to trust the outside research team did the participation really gain momentum.

While the outcomes of the research process did not prove to be "revolutionary" as a whole over the country, the young laborers were empowered as a result of their participation and were able to find concrete answers to problems they were facing as young people on the streets of Bogotá (Salazar 1991).

One of the results and benefits of PAR with young people and children is that they are encouraged to explore, reflect and act upon "their social and natural environment with the aim of strengthening their capacity for self-determination" (Nieuwenhuys 2004, 207). Children are social actors and it is through their participation that they are given a voice to begin to address issues that are important to them within their communities. They also begin to trust in their own solutions as a result of the research process. This is good development.

Involving children in research is critical to understanding their context. Without the child's perspective, one will never fully understand how they perceive such things like education, child-care and protective services. Children are essential to increasing our knowledge in caring for them.

Creative Child-Friendly Methods

Child-friendly methods in research are available. The circumstances will need to be evaluated, as well as research issues, before one utilizes any of these. While there are many traditional methods that can be adapted to more child-friendly approaches (e.g. street ethnography, participant observation, focus groups, interviews), pictures and diaries that capture the children's world from their perspective (Nesbitt 2000) have proven to especially helpful techniques. In some cases, children can collect data by becoming photographers and journalists within their communities. The researcher should take great care to ensure that handing over a camera does not place the children in danger. A potential problem with this method is a concern for confidentiality. Fargas-Malet et. al.

(2010) argues, while now finding popularity among some researchers, a major problem with this method is the issue of confidentiality given that it is almost impossible to receive consent from everyone included in the photographs. Other legal problems can occur if children are photographed while taking part in illegal activities such as drug use or thievery. Like all research techniques, one should seek to mitigate any potential threat to the use of this method.

Other recommended methods include sentence completion and writing to encourage creative responses that might not otherwise come out in interviews or focus groups (Morrow 1999). Drawing methods have also proven helpful in different types of research with children (Aptekar 1988; Punch 2002; Swart 1990). Drawing is often used in therapy in order to encourage children to reveal their feelings. In similar ways, while making distinctions between therapy and research, drawings can help children express their feelings about particular issues that might otherwise go unsaid. Like other methods, one should take great care to make sure the child or young person is interested in using drawing methods. In some cases children might feel that it is beneath them or feel embarrassed if they are not good at drawing (Fargas-Malet et al. 2010).[6] Whichever method a researcher chooses to encourage the participation of young people in research, the ultimate aim should result in new and enhanced interventions where children's livelihoods are improved.

Conclusion: Research that Impacts Lives

Research plays an important role in study and academic discourse. Not only does research contribute to effective outreach prior to engagement with children at risk, but in proper academic pursuits, can lead to enhanced theory and knowledge development that will continue to inform micro and macro adjustments with beneficial results.

Applied research in the field of mission and development involves understanding what "God has done, is doing and intends to do to accomplish His purposes" (Elliston 2008, 5). Christ has called his Church to take up the cause of the poor and orphan, and research can provide one approach to helping accomplish this. Informed practice will lead to more effective interventions that increase professional quality and ultimately the lives of children living in difficult circumstances.

In Swart' research on street-living and working children in Johannesburg, South Africa she notes that "the children themselves were keen that some record of their experiences, beliefs and achievements should be made available so that people could understand them better" (1990, 1). This is precisely the hope of research *with* children at risk in development contexts. As young people participate and inform research on contextual conditions that they face, missional

[6] For further child-friendly research methods see Ennew (2000), Hecht (1998), Hutz et. al (1995), Punch (2002) and Swart (1990).

engagement will develop responses that are appropriately aligned with who these children are and the daily lives they live.

The very purpose of research *with* children should have direct benefits for them. Ethically, we are guided by a concern to do justice and if our research does not seek the liberation and prevention of the causes that lead to children living in at risk circumstances (in unreasonable or exploitive conditions) on the street, then the researcher must question the very reason for pursuing such an exercise.

Christian researchers should be concerned with contextual issues that are at work in keeping children in a state of powerlessness and living in dangerous conditions. Ultimately, our action-oriented task is to participate with the disempowered and marginalized community of children in bringing about a change to structures and creating a more just society that takes serious human rights and ultimately the dignity of each individual child created in the image of God. As children living in difficult circumstances are cared for in Christ' name, many will look to him as the very source of their help and find faith in God. Mission and development research is an essential tool that can lead to enhanced interventions that aim to care and empower children around the world.

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Intercultural Ministry and Children Development in the Wyandot Land

Namarr Newson

Introduction

There is historical significance dating back to the late 1700s-early 1800s. It consists of events involving the teamwork of Jonathan Pointer, John Stewart, Rev. James Finley, Between-the-Logs, John Hicks, Mononcue, Peacock, Squire Gray Eyes, Harriet Stubbs, and Bishop McKendree. Jonathan was an African American enslaved man captured by the Wyandot Indian tribe as a very young boy. John Stewart was a bi-racially African American preacher and the initial missionary to the Wyandot tribe. Rev. James Finley (White) was the organizer of the Wyandot ministry into the Methodist congregation. Between-the-Logs was the Wyandot Chief Speaker and the first Wyandot Methodist. John Hicks was a White captive that was personally selected by Tarhe the Crane (Head Chief of the Wyandot Nation) to be a clan chief. Mononcue was a Wyandot warrior known for strength and bravery. Peacock was an early member of the school committee. Squire Grey-Eyes was a Wyandot that became an ordained Methodist minister. Harriet Stubbs was a schoolteacher that accompanied the Finley family (Felkner 1984, xvii-xviii) . McKendree (White) was Bishop of the Ohio Conference.

The theme of this research is to display the intercultural connection within this diverse group of people that are Black, White, Red, male & female. This diverse group of people increased intercultural development in the Wyandot land in Upper Sandusky, Ohio and greatly contributed to the development of children's education/vocational training. This information is important to bring to attention because it reveals intercultural development/ministry in America during the late 1700s-early 1800s. This dynamic is important to bring to attention because it reveals two beginnings in American history. The first beginning is a successful ministry movement towards/with the Wyandot Indian tribe. The second beginning is the establishment of a school for children in Ohio.

Wyandot Tribe

The Wyandot people originally lived in southern Ontario. They were related to the Iroquois but were attacked by the Iroquois Confederacy years before European settlement. This ordeal drove the Wyandots from their homeland along the Georgia Bay. As a result, some came to live in Northern Ohio. The Wayandots were a confederacy of multiple peoples who spoke the Wyandot

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languages that realated to the Iroquois language. Over time, their relationships with other American Indian peoples in the Ohio territory changed. According to the Anglo-American historical record, the Wyandots were regarded as fierce warriors as they allied with the French until British traders moved into the Ohio Country around the year 1740. They allied with the French again until the British victory in the French and Indian War. During the American Revolution, the tribe fought for the British against the Americans (Ohio History Central 2016). They would eventually become a wealthy tribe some time later.

Ohio: State & Children's Education

Ohio became a state on March 1, 1803 but without a formal declaration until 1953. This is due to President Dwight Eisenhower signing the documents to make it a state effective as of the original date (Ohio History Central 2016). During the late 1700s-early 1800s, children's participation in schools was limited.

There were limited educational opportunities in the Northwest Territory and Ohio once it became a state. Mothers educated their children at home, although there were a number of schools founded in towns and villages. The settlers believed that schools would have a civilizing effect on Ohio. At this time, there were no public schools. Parents had to pay tuition for their children to attend school or work out a trade of some kind. The kind of education that children received in these schools was limited. The schools taught basic skills in reading, writing, and mathematics. Normally, teachers emphasized good manners. The schools were open a few months a year, ususally in the summer because the boys were needed to work in the fields. There was no law requirement for a child to attend school during this era (Ohio History Central 2016).

Jonathan Pointer

The American Indians and African Americans, who were previously entitled as *American Negro*, are two of America's oldest ethnic minorities (Quarles 1969, 7). Outside of the church, these ethnic groups have a long and very important history of serving each other. The situations that brought them together were initially the attack with inhumanity towards the indigenous people with robbery of their lands, and the enslavement, captivity, and migration of the Africans to improve the American land through manual hard labor. Historically, the indigenous peoples lived on the American land before the coming of Columbus. Sometime later, through slavery and diaspora, this movement, migration, and/or scattering of people from their own native land, many Africans migrated to the American southern states as slaves to their Anglo masters. Many of the runaway slaves (known as maroons) escaped to the indigenous peoples' territory, where they found help, acceptance, love, and friendship. The indigenous tribes adopted many "maroons" into their own culture.

One example of some similarity is Jonathan Pointer. Pointer was an African American enslaved person from Virginia captured by the Wyandotts in 1791. Although being Black, he felt more a part of the Wyandott culture, and was treated well by this tribe. Pointer learned several languages and became Chief Interpreter of the Wyandott Nation. His significance in both American church history and Methodist history reflects his role as an interpreter for John Stewart, who is the first missionary to convert the Wyandott Indians to Christianity (Felkner 1984, v). Interestingly, despite Pointer's keen intelligence for languages, he could not read nor write.

John Stewart

John Stewart (Walson and Stevens 2002, 83),

a freeborn African American born of biracial ancestry involving African, Anglo, and Native American (Marsh 1974, 27). He served at the Wyandott Indian Reservation in Sandusky, Ohio. Due to his success, he became a licensed preacher by Ohio Methodists. In 1819, his ministry to the Native Americans was considerably the actual beginning of the first Methodist Mission in America. Stewart's ministry became the first mission of the newly established Methodist Episcopal Missionary Society (United Methodist 1988, 7). He is the first missionary to home missions of the Methodist Episcopal Church (Marsh 1974, 9).

Stewart came at an incredible time; he approached the Wyandotts sometime after they had a war. Many died and scattered around. The chiefs thought about bringing their nation back together. Once he arrived to share his faith in God's Word, many of the Wyandotts opposed it. Many of the Wyandotts said that the bible stood for the Anglo rather than the Indian. The Wyandotts initially thought Stewart was like the others, meaning they thought he wanted to cheat them and get their money and land. Jonathan Pointer also initially opposed Stewart. They asked the question, "Why wasn't it given to them instead of the White man?" Stewart responded by quoting Scripture of the Great Commission to them (probably Mark 16:15 or Matthew 28:19) when he spoke about preaching the Gospel to every creature. He explained to them that he came to them for that very reason and that Scripture was for them as much as it would be for anyone else. He sought to assure them that the Gospel would in fact, be preached both to them and to all nations of Native Americans and all nations under the heavens until the end of the world (Mitchell and Walker 1969, 34).

The theme of his ministry was the message of hope and salvation. Mononcue, a Wyandott warrior, wished to challenge the speaker claiming that the bible and all of its doctrines, were sent to another place and another group of people, and therefore could have nothing to do with them. This followed with the belief that the Son of God was born amongst the White people, and they never heard of the Son of God until the Whites brought the Word. The Son of God only spoke to the Whites, not to Red the Men, and there was no book for them. If the Great Spirit had designed the Red Men to be governed by this book, then it would have been sent. Instead, there is religion that suits Red people; it preserve as sacred, as the Great Spirit gave it. Stewart replied, "God has sent this book to you *now*." He followed this statement by explaining that this book *has come*, although it has taken a long time to come, and God has directed that it will go on until it has reached all the world, and all nations, and colors and languages of men; none can stop it (Finley and Stevenson 1916, 22).

Mononcue and other chiefs opposed Stewart again and announced that the Great Spirit would send them great destruction if they abandoned their old traditions, that the Great Spirit would denounce them as a nation and would abandon them forever. The people should never think about turning away from their fathers' religion. Stewart continued with his ministry despite the opposition. Later, after acknowledging their lack of joy due to hatred and alcoholism, Mononcue and other chiefs converted to following Christ and the Word of God, and sought to join Stewart in his ministry to Wyandotts. As a result, the Red men and woman ministered to each other. They spoke of the grace of God through Jesus Christ, being overwhelmed with God's goodness; they all united in giving glory unto the Lord.

During this time, he wasn't granted permission to minister to anyone. Stewart came as a self-appointed ambassador of God who did not even ask for a license to preach, yet. The thought might not have occurred to him, as he simply just believed that the love of Jesus longed for the Red Men (Marsh 1967, 37). John Stewart and his partners helped

plant a church and helped build the building through construction work (Marsh 1967, 37).

Intercultural Ministry and Contextualization

Stewart's contextual theology consisted of communication and sharing life with this tribe, becoming as close to them as possible in order to relate to them in order to share the Gospel. The objective was to establish himself as becoming part of their culture, then to serve them. The hope was for them to allow Jesus to free them from alcohol abuse (due to anger and depression) and hatred towards Anglo Americans and rival indigenous tribes. Stewart testified to them of his struggle to overcome the influence that alcohol had over his life, that drinking it was a ruining factor, and God removed his desire to drink alcohol. He encouraged the people that the Lord would do the same for them, and they believed Stewart to be an honest, humble, and sober servant of a personal God who practiced what he preached. The text of Stewart's first sermon to the Wyandotts reflected Matthew 5:6, "Blessed are they who do hunger and thirst after righteousness" (Marsh 1967, 36).

John Stewart did not work through this mission alone; he served with his partner Jonathan Pointer, who made all of this service possible as the interpreter, and eventually collaborated with other ministers and Indian chiefs who not only converted but some became ordained Methodist ministers. This partnership led to intercultural discipleship. These were very vital times for these people of different cultural backgrounds to come together. During these times, it was common for people to remind themselves of the unfortunate history of the past, considering different minorities in America endured such things as having to change names, culture, and religious views in order to follow the oppressive, inhuman practices like slavery, with unfair laws and customs in the American southern states. The Wyandots and Pointer used past misfortunes to justify their reasons for being biased against others. Such attitudes might turn into ethnocentrism or ethnocentric fallacy.[1]

The Established School for Children

Rev. Finley, also known as Mr. Finley among the tribe and others, was a trusted and dear friend to tribe and all other major figures mentioned earlier. Finley sometimes preached to the tribe in the woods. He was profoundly encouraged to witness Black and Red people worship the Lord after experiencing powerful preaching. The Wyandots wanted him, Pointer, and Stewart remain close to them for service and help. Enthusiastic of the notion for the Wyandots to decrease in disease, alcoholism, and wild/harmful pleasures, Finley suggested that establishing a school for the tribe's children would be positive. Eventually, the Wyandot school was ready to function.

A school committee composed of Between-the-Logs, John Hicks, Mononcue, Peacock and Squire Gray Eyes was appointed to oversee the conduct of the children and to make sure that every report was "plain and satisfactory to the Nation." It seemed promising, but the Wyandots themselves had to be directly involved in the school to help appeal it. To gain further support for the school among the Wyandot Nation, Squire Gray-Eyes took his own little daughter Margaret by the hand, led to the school and enrolled her as the first student. Before long seventy children were enrolled. This Wyandot Mission School was the first school in the Ohio territory and became known as the first co-educational school in the United States. In

[1] For definitions of ethnocentric fallacy, refer to Richard H. Robbins, "The Ethnocentric Fallacy and the Relativist Fallacy" in *Cultural Anthropology: a Problem-based Approach* (Belmont: Wadsworth, 2009), 8.

addition to learning the "3 R's", girls learned the arts of spinning, weaving, sewing and cooking and boys learned farming and animal care. All were tutored in cleanliness, manners and deportment. Ragged little ones arriving from other villages along the Sandusky River were fed, clothed and educated. The boys admired John Stewart and Between-the-Logs. Harriet Stubbs, one of the young helpers who came to the village with the Finleys, became a beloved model for the girls she taught. After the mission and the school were founded, life in the Wyandot Nation changed for the better (Felkner 1984, 45-47).

The Wyandot Nation became more industrious, drunkenness decreased, more people turned to God for direction in their lives. Homes were comfortable and farms were well developed and prepared. Bishop McKendree reported these great progressions and noticed that the Wyandot children were joyful, obedient, and clean. There was a time when the Bishop even volunteered to weed the cornfield and assigned the boys to join him in doing so. The school grew and thrived. More support came from the War Department (Bureau of Indian Affairs) and by the Methodist Church. More missionaries came to assist. This was a hopeful time and growing wealth for the Wyandot Nation. These were happy years (Felkner 1984, 47).

Contribution to Wyandot Land, America, and Christian Community

The contribution of Pointer, Stewart, the Wyandots, and the others is vast. They contributed not only to Wyandot Reservation (Rez) but also increased education for children and impacted Christendom. Due to their collective works, they followed the examples of Christ's disciples by making a difference within a land and/or foreign land. Pointer personally experienced a transformation in a land once foreign to him but became home, as so with Stewart. The Wyandots experienced a transformation in their home and noticed it in themselves, family members, their leaders, and helped each other expand the faith in Christ.

One of the greatest transformations within the land is the defeat of secularization. The term "secular" would be defined as not connected with church or religion (Webster's New World Pocket Dictionary 2000, 291). Secularization may be defined as the withdrawal of whole areas of life, thought, and activity from the control or influence of the church (Hunter 1992, 25-26). When we consider "secularity", we mean separate from both religion and/or church. One word we often use to describe this is "worldly", as in describing people with no involvement with church or religion as "worldly people." The Wyandots could be considered secular in their past because of their previous separation from the church. A Christian, Jew, or Muslim might call them heathens in their past because of their separation from these three widely-known religions.

The development of children through schooling enabled them to become better people with developed crafts so that they come useful servants of the Lord in the Wyandot land. The intercultural ministry and development exemplified an art of discipleship training. This training came in the form of guidance. Leaders would guide each other as they taught one another. Such guidance could have came from private meetings and/or conversations with the spiritual mentors. The benefit of this includes defeating loneliness and insecurities while fighting against many troubles such as the trouble Mononcue had with alcoholism, and receiving great encouragement to be serviceable in the church. considering a spiritual mentor reflects D. Michael Henderson, writer of *A Model For Making Disciples: John Wesley's Class Meeting*. A spiritual mentor or class leader should establish an atmosphere of acceptance,

commitment, trust and understanding. As this occurs by each member reporting their spiritual progress, others come to understand the member as the leader leads this experience (Henderson 1997, 101). The most important task for the leader is to be a great listener. Stewart, Finley, and McKendree practiced holy listening, presence, and attentiveness.

As we consider the ministry of listening, it is important to believe in the fact that spiritual direction is not about domination and submission, but rather about "holy listening," presence and attentiveness (Guenther 1992, 1). If this intercultural ministry was not established, the Gospel would not have spread amongst the Wyandot Indians. This means that Wyandat ministers would not have come about, then there would not have been a connection with other ministers and educators to come together for a humanitarian effort. If that was so, secularization would have prevailed continually within this tribe, and children development would have lacked or could have been postponed. Pivotal and incredible events occurred in the Wyandot land.

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Child Development: A Hinge in Crossing Culture with a Healthy Self-Esteem

Clara Cheng

Does a child's psychological development determine how successfully he/she will cross cultures later on in life? Certainly it does, even though it is not the sole determining factor. In this short article, I will contend that child development is one of the major factors contributing to a cross-cultural workers ability to cross cultures well. In so doing, I would like to highlight that the process of uprooting a person from one's home country and familiar support system, leaves a person feeling extremely insecure. With the additional difficulty of language acquisition and dealing with culture shock, the whole process shakes a person to the core. And it is precisely the challenge to one's identity and worth that makes self-esteem such an important variable in being able to handle the changes and adjustments required in crossing cultures.

One's upbringing and parental-child relationship can exert a positive or harmful impact on a person's self-esteem, which in turn will affect the degree to which one can cope with cross-cultural stress. In the end, I will propose a biblical way to re-establish one's self-esteem in order to cross cultures healthily.

Introduction - Out of the Womb

"Going to the field is an *out of womb experience* [*italics* mine] for most first-term missionaries. They have left the support system of family, friends, and church for an unknown, often hostile, environment" (Jones 1995, 30). While cross-cultural workers are being separated and uprooted from the support system they have had been used to thus far in their lives, they must simultaneously adjust to living in a different culture with an unfamiliar worldview and norms of behaviors. They will have to work on establishing a new social network in a culturally appropriate manner. At the same time, in most cases cross-cultural workers also have to adjust to different living standards and to learn access to new social resources. All of these changes are akin to a baby coming out of a warm and protected womb to a

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totally new world, grasping for something to hold onto with their tiny fingers.

Francis White and Elaine Nesbit point out that crossing cultures is a process of psychological adjustment involving changes due to separation and loss. The cross-cultural worker may go through several major psychological stages.

1. Denial: Some may try to minimize the loss by writing often and promising to return home, and so on. Wherever they go, they admire the scenery and people of the host culture as if on a tour. 2. Anger: They may express their anxiety in impatience, gruffness, silence, or criticism, especially with friends and family. Sometimes, they feel 3. Sadness: They may become depressed and will go through grieving, "[coming] to grips with the reality and significance of a loss" (O'Donnell and O'Donnell 1988, 410). It is not until they reach the psychological stage of 4. Resolution in accepting the loss that they will start to integrate the new situation into their present lives. In experiencing the four stages of grief, however, the lives of cross-cultural workers can be are enriched, giving them far more to offer to others (Ibid., 409-411). The one condition for such a positive outcome is that the cross-cultural worker was able to overcome any egative impact from the out of the womb experience to their self-esteem.

The Possible Negative Impact of the Out of the Womb Experience On a Cross-Cultural Worker's Self-Esteem

Besides the experience of separation and loss, cross-cultural workers undergo culture shock as well. Duane Elmer gives a very simple but excellent description of culture shock. "Culture shock is when you experience *frustration* from not knowing the rules or having the skills for adjusting to a new culture. . . [It makes] us vulnerable to embarrassment, mistakes and even danger" [*italics* mine] (Elmer 2002, 44). This sense of frustration is compounded by a *sense of loss* from being uprooted and a *sense of impotence* (Ronald Taft as quoted in Gudykunst 2003, 377). The sense of loss and impotence, in turn, can lead to psychosomatic symptoms if maladjustment continues.

In the process of separation and bonding, as well as cultural adjustment, we often encounter behaviors and words other than what we expected. Some of the immature responses Duane Elmer lists are: outbursts of anger, resentment, negativity, fear, and pent-up irritations (Elmer 2002, 55). We must find out the reason behind our responses. Otherwise, our ministries will be negatively affected. Moreover, a cross-cultural worker's psychological, social and spiritual well-being could be so negatively impacted that the result could be burn out.

Moreover, crossing cultures often involves learning a new language. When adult cross-cultural workers start learning to count "1-2-3," call "daddy" and "mommy," name colors and so on -- it brings the workers back to their infancy and stymies the workers' intellectual growth. The limitations on communication in a foreign language can make daily activities stressful and

heighten one's sense of insecurity. The frustration of being unable to accomplish even daily chores in an unfamiliar environment further depletes one's emotional energy. The repeated experiences and sense of failure can contribute to the diminishing of self-esteem, especially for those who are shy and are afraid to make mistakes.

Besides grammar, culture is ingrained in language. Therefore, culture shock occurs in the process of language acquisition, when the learners encounter concepts that are absent or contradictory to their original culture. The cross-cultural workers have to start their socialization as children again. The disorientation in the socialization process will further reduce the cross-cultural workers' self-esteem. In summary, crossing cultures is an experience that will very likely lead to a crisis of self-esteem, shaking the person to the core.

Impact of Difficult Child Development on Self-Esteem

The question is why do some workers struggle so much with self-esteem under cross-cultural duress, while others not so much? Why are some cross-cultural workers resilient when the core of their self-esteem is shaken? And why do some just crumble under the impact of crossing cultures? It is because each person's upbringing is unique. In the process of child development, each child may have encountered good facilitation of growth or obstacles at various stages in their psychological development. When a child's psychological development is well established, his/her self-esteem will not be impacted as negatively by the out of womb experience. Such adults will be able to adjust to their new cultures and environments with a more resilient self-esteem.

Tasks and Difficulties in a Child's Psychological Development

Below is an appendix that I developed in my dissertation, "Person-formation of Chinese Cross-Cultural Missionaries from Hong Kong" (Cheng 2001, 340). [1] It summarizes the developmental tasks in children's development, their timing and the results of frustrated development.

[1] To develop this table, I have combined the writings of three authors. Two chapters, one called "Understanding Human Development" in Groeschel's *Spiritual Passages: The Psychology of Spiritual Development* and another chapter called "Contemporary Psychoanalytic Theory" in *Theories of Personality* by Calvin S. Hall and Gardner Lindzey, have been cross-referenced. Both chapters are based on the developmental psychology theory of the famous psychologist, Erik Erikson. It summaries the developmental tasks of a child's development and what will happen when the development is frustrated.

Stages	**Developmental Tasks**	**Difficult Development Results**
Infancy to 6 years old	Learn to trust. Develop initiative.	Mistrust others. Develop a sense of shame and self-doubt. Become legalistic.
Later childhood and adolescence	Develop creativity. Learn to be industrious and competent. Develop individuality: a sense of their own identity, who they are in their aptitudes and ideology.	Develop a sense of inferiority. Compensate with over-achievement Become negative, self-conscious, anxious, confused and unpredictable, and fearful of rejection.
Early adulthood	Experiment with intimate relationships of many kinds and develop the capacity for intimacy.	Develop inability in intimacy.
Adulthood	Mature in generativity. Develop the virtue of care.	Develop a sense of stagnation. Become authoritative.

Common Damaged Emotions

From the table above, we see that any frustrated child developmental task leads to a negative impact on a child. Eventually, what will be the lasting negative emotional impact on adults who have experienced frustrated development? Of course, each person is unique and there is no simple answer to this question. Here, I would like to list commonly seen damaged emotions as depicted by David Seamands in his *Healing for Damaged Emotions.* They are: A. sense of unworthiness, B. perfectionist complex, C. supersensitivity, and D. depression (Cheng 2001, 71-73). Quoting directly from my dissertation, I offer the following descriptions of each emotion.

A. *Sense of Unworthiness*: This sense of unworthiness is "a continuous [deep] feeling of anxiety, inadequacy, and inferiority" (Seamands 1981:14). Persons with such a sense of unworthiness do not believe that they are worthy as a person. Moreover, they do not think they are worthy of anyone else's care for them either. This sense of unworthiness not only affects their own self-esteem and social relationships, it also penetrates into their relationship with God and faith in Him. They have a hard time personally receiving God's love and forgiveness for them.

B. *Perfectionist Complex*:

According to Seamands, the perfectionist complex is: The inner feeling that says, 'I can never quite achieve. I never do anything well enough. I can't please myself, others, or God.' This kind of a person is always groping, striving, usually feeling guilty, driven by inner oughts and shoulds. 'I ought to be able to do this. I should be able to do that. I must be a little bit better.' He's ever climbing, but never reaching (1981:14–15).

Seamands expands this complex in his book entitled *Healing Grace*. He explains that people who have developed a false super-self always have to perform in order to fulfill themselves. However, they have a hard time relating to God, to people, and even to themselves. Such persons will not be satisfied with their own achievements and are constantly trying to prove themselves to gain approval (1988:97–99). Their hearts do not know grace.

At this point, I would like to add another dimension to perfectionism. Perfectionism drives people to achieve even at the cost of extinguishing themselves. Not only does the inner drive exact a toll on their lives but it impacts and can overrun the life of those who work with them. But when [perfectionists] are confronted with their problem, they feel threatened because [their dream of being perfect colleagues is shattered]. Therefore, perfectionism has the power to drive people to "workaholism," to blind people to the reality threatening their

self-image, and to cause them to sacrifice social relationships for tasks.

C. *Supersensitivity*: Supersensitive people have usually experienced deep emotional hurt when they reached out for affection. They "need a lot of approval" (Seamands 1981:17). Their need for approval is so intense that they may "read" even unintended disapproval and negligence as personal affronts. Some supersensitive people, however, cover their sensitivity by "being hard, tough . . . [and even] pushing people around, hurting, and dominating them" (1981:17).

D. *Depression*: Another very common emotional problem among adults is depression. Seamands identifies biological disposition, learned-feeling concepts, and the temperament of a person as contributing factors to depression. "Depression is related to personality structure, physical makeup, body chemistry, glandular functions, emotional patterns, and learned-feeling concepts" (1981:129). By nature and temperament, some people are nervous, apprehensive, or easily frightened. They are supersensitive and their feelings are easily touched and changed. . . . People who are extremely introspective and sensitive often have the worst problems with depression (1981:130).

> Seamands also makes two interesting and important points about depression. They are acceptance of the prone-to-depression self and the relation between depression and spiritual warfare. Rejection of one's own temperament and not accepting oneself aggravates depression in a person. Satan will also try "to turn temperamental depression into spiritual depression . . . emotional depression into spiritual defeat . . . burned-out emotion . . . into a burned-out trust" (1981:131).

These commonly developed damaged emotions last not only in a person's childhood, but they stubbornly persist into adulthood without much of the person's awareness. Therefore, cross-cultural workers should review their own childhood development. It will enable them to realize what damaged emotions they have been carrying in their lives and what the causes were. Hopefully, we can even facilitate the healing before they enter into the "out-of-womb" experience. Let us look at what possible causes of frustrated child development could be.

Causes of Frustrated Child Development and Damaged Emotions

Cross-cultural workers cannot simply remove their damaged emotions without having received healing from their difficult childhood development and devastated self-esteem. We must ask the question, "What caused a certain childhood developmental task to be frustrated?" While some children encounter sinful

abuse and trauma at certain stages of their development, some experience a lack of support or negligence from their parents.

A. Traumatic Experiences in Childhood Development.

Below is a list of eight illustrations of possible traumatic life experiences that I am quoting from my dissertation.

1. Recurring, disturbing mental pictures, scenes, or dreams
2. Hurt from being rejected, abandoned, and unwanted [by significant adults in the child's life, especially by parents].
3. Memories of specific humiliation, embarrassment, and shame, and of the overall [family] atmosphere of the growing years.
4. Frightening experiences [including growing in a war zone], unhealthy teachings, and poor relationships [especially from parents or parental roles] in the past that lead to various kinds of fear.
5. Abuses: physical, emotional, verbal, and sexual.
6. Unfulfilled, lack of certain emotional needs: lack of love, acceptance, affirmation, and intimacy.
7. Parental inversion [Instead of being taken care by parents, the child is made to take care of the parents].
8. In utero encounters: damaged emotions resulted from any persistent strong negative feelings from or through the mother from what she was going through (Cheng 2001, 76).

B. Parental Relationship.

Nevertheless, the key to a child's emotional wholeness is parental relationship. When I was writing my dissertation, I found Charles Kraft's description of some problematic parental relationship, in his *Deep Wounds, Deep Healing.* David Seamands' *Putting Away Your Childish Things* further explains the above scenarios. If abandonment, conditional love and perfectionism are inflicted from the parents to the children in their development, it will greatly damage the child's self-esteem.

> One may have the issue of abandonment if the parent(s) were unavailable or absent. Someone with the issue of rejection could have had parents who were too quick or too frequent in their correction. Or, the parents might not have wanted the child. A person may suffer from fear or a sense of insecurity if he or she has family members who were unpredictable and erupted in anger. Or, if the person was pressurized by parents to conform, he or she could turn rebellious. (Kraft 1993:184–187 as quoted in Cheng 2001, 73-74)

"If a child is raised in a family with parents who interact with conditional love and conditional relationships, the child will try very hard to gain acceptance and love. The child may then develop a motto of 'measure up!' (perfectionism)" (Seamands 1982, 32). "Such inner children in adults can be emotionally destructive in that they may "feel shame or guilt about nearly everything they do and even for who they are" (Kraft 1993, 185). If a cross-cultural worker encountered the

difficulties depicted above in their childhood psychological development, the stress and shock of crossing cultures will aggravate his/her damaged emotions and self-esteem.

Re-establishment of Self Esteem for a Healthy Adjustment from the Out of the Womb Experience

Therefore, cross-cultural workers must uphold their self-worth with a biblical self-esteem both for their own emotional wholeness and in order to be healthy workers for God's kingdom. A biblical self-esteem is so vital in the process of undergoing culture shock and adjusting to cultural change.

On Defining "Self-Esteem"

Before we examine what is biblical self-esteem, it would be appropriate to first define the term "self-esteem". I would like to cite Ray Anderson's *Self Care*, in which he defines self-esteem succinctly as ". . . an affective sense of accepting one's self and feeling self-worth" (2010, 97). Accepting one's self requires a self-concept, that is, an awareness of who we see ourselves to be. In turn, a sense of self-worth is contingent upon a sense of self-respect. Therefore, 1. self-concept, 2. self-respect and ultimately 3. self-worth are the basic components of self-esteem (Ibid., 97-98). In addition to these basic components, biblical and social perspectives to a person's self-esteem contribute to a holistic sense of self-esteem.

Biblical Dimension of Self-esteem

Ray Anderson points out that a biblical self-esteem recognizes "the self has intrinsic value to God" (2010, 104). He calls this biblical self-esteem "positive self-esteem." "The recovery of the image of God as the intrinsic value of the original self, resulting in positive self-esteem as empowerment for feelings of self-worth, has its source in divine love and grace" (*Ibid*., 104). With Anderson's definition of self-esteem, it tells us who we are and enables us to respect ourselves with intrinsic worth from God.

When God creates us, he bestows his image in us. God values and esteems us so much that He even gave us His Son. Your existence is the design of God. He designed you even before you came to being in your mother's womb. Your existence is not an accident. He wants you. "You created my inmost being, you knit me together in my mother's womb . . . All the days ordained for me were written in your book . . ." (Psalm 139: 15, NIV).

If we find our self-esteem in our original identity as royal beings with the image of God in us and understand that we are worthy of Christ's laying down his own life, we respect our identity in God. God loves and accepts us not because of who we are, but because of the heavenly Father's love and because of Christ's atonement. We then esteem ourselves with the same esteem that God has for us. Our biblical self-esteem and self-worth, therefore, are based on the worth the Father himself bestows us in Christ.

Social Dimension of Self-Esteem

Moreover, by acknowledging our God-given intrinsic value, we "can freely acknowledge [our] own value and value to God and others" (Anderson Ibid., 116). From Anderson, we see that self-esteem actually is a three dimensional relationship: with God, with self and with

others. Kristjan Kristjansson also points out that self-esteem is not merely a self-concept. Self-esteem is tied to the emotions of pride and shame as one perceives one's self-worth (2010, 126). Self-worth *per se* is understood in the context of relationships. Therefore, there is a social dimension to self-esteem as well.

Let me elucidate further by tracing how God actually ordains that children learn God's intrinsically bestowed self-esteem from their parents. To children, parents are mighty figures. Children's sense of intrinsic self-esteem is established through their parents' unconditional love and acceptance. If, however, children are deprived of such parental love and nurture, they lack a sense security in their early development, which they keep searching for even in adulthood. Their sense of self-worth comes to depend on others and they become vulnerable to a negative self-image. They often try to recover their self-esteem by self-effort and by gaining esteem from people. Unfortunately, they never attain their goal because the biblical basis for self-esteem does not come from others. "For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God—not by works, so that no one can boast" (Ephesians 2:8, NIV). Just as salvation does not come from us, neither should our self-esteem be based on our own performance, for our self-esteem can only ultimately come from God. Even kingdom workers, however, when they cross cultures may still rely on the wrong means in search of their self-significance.

Re-establishment of Self-Esteem

As we have been discussing, not all cross-cultural workers necessarily enter cross-cultural settings with a wholesome self-esteem, and the cross cultural experience only magnifies some of our damaged emotions. Therefore cross-cultural workers must be honest and courageous to take a hard look at themselves when reacting to a new environment and pay attention to intense emotional reactions (sudden anger, depression, and so on) or abrupt behaviors. Below are some suggestions I would propose.

A. **Hard questions to ask ourselves.**

"Am I experiencing a crisis with respect to my self-esteem? Why do I feel the way I feel? Why am I so exhausted in my inner-being?" It may be helpful to recall what happened in each stage of our psychological development. Let us honestly ask ourselves, "Have I been carrying any damaged emotions in my life?" "Do I have a biblically based self-esteem? Or, do I allow my damaged emotions and damaged self-esteem to distort the biblical truth about who I am?"

B. Responsibility for seeking healing from the past. As adults and as cross-cultural workers, is it too late for us as adults who are already in crossing cultural work, to seek healing from the past? No, it is never too late for a person to re-establish their self-esteem. What happened to us in the past does not ultimately determine our present lives. It is how we respond to what happened that matters the most. "Although people with damaged emotions usually did not cause

their own damaged emotions, they are still responsible if they allow 'the inner child of [their] past to dominate [their lives]'" (Cheng 2001, 75).

In my case study of six Hong Kong women missionaries, I found that those who sought healing for their emotional wounds scored the best results in their lives in cross-cultural ministry. Those who denied or ignored their wounds scored the lowest (*Ibid.,* 213-214)! In fact, as adults and as cross-cultural workers, we have the responsibility to actively seek healing from the past and build a healthy self-esteem. What can we do to restore emotional wholeness in our lives?

C. Actions to heal frustrated child Development.

Prayers and meditation: Pray that the Spirit helps us to be aware when we fall into traps opened up by damaged emotions and a distorted self-esteem. Let us ask God to show us the root causes of past devastations and to enable us to forgive those who inflicted such damage on us. At the same time, let us take up our responsibility as adults to renounce and repent of the fact that we allowed ourselves to react out of the hurt and damage from the past. Then ask the Holy Spirit for help to replace our damaged self-esteem with a biblical self-esteem. To develop a healthier self-esteem, take time to prayerfully meditate on the Word of God, especially on those passages in which God speaks tenderly about his esteem for us. In addition, enrich your lives with teachings on biblical self-esteem and inner-healing by godly authors. Soak yourselves in prayers and in meditation to transform the affective faculty of your inner-being. Rest in the self-worth that God has bestowed upon you.

Seeking counseling and inner-healing[2]: It takes practice to completely rest in God's bestowed self-worth. Since there is also a social dimension to self-esteem, it is not advisable for cross-cultural workers to seek transformation in their self-esteem solo or by themselves. We should also seek support from others. Therefore, if you are in an environment that can offer you counseling and inner-healing ministry, please take advantage of it to facilitate the re-establishment of a biblical self-esteem.

Getting prayer and emotional support: Confide in your supervisor and some trustworthy prayer partners that you need their spiritual and emotional support. It is not shameful that you were inflicted by a frustrated childhood development. But it will be a shame if you do not seek recovery by getting support from others. You, yourself, also want to be gentle and supportive of yourself as well.

Conclusion

In this article, we see that child development is a key factor to crossing cultures with a healthy self-esteem. Crossing cultures is like an out of womb experience that can lead to a self-esteem crisis. If any of the stages of development psychologically are frustrated, the self-

[2] "Inner-healing ministry" is also called "prayer counseling" sometimes. The "counseling" that I refer to, here, is conducted by professional psychologists. Meanwhile, "inner-healing ministry" is administered by Christians who are gifted in ministering to people who seek breakthroughs in the healing of their inner beings by the work of the Holy Spirit. Sometimes, such breakthrough can never be achieved by professional counseling. Still, professional counseling can facilitate and stabilize the transformation in the healing of the inner beings.

esteem will likely sustain a negative impact that in turn can pose damaging later in life both to the cross-cultural worker and to his or her ministry. The adult cross-cultural worker bears the responsibility of seeking healing from the emotional devastation of the past, if there was any.

The success of a person crossing cultures with a healthy self-esteem, however, is not determined by a person's past. Rather, it is determined by one's own determination to redeem any difficulty in their childhood development. By establishing a biblical self-esteem, a cross-cultural worker is able to live as a child esteemed by God and as a new creation. Their inner being is an unspoken witness of the Life in them to others. They can also enable others to be the same in God.

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Children at Risk in El Salvador - Cases

Kenton Moody

The 2015 news headlines were full of stories of the plight of Central American refugee children, specifically those from El Salvador, who were fleeing the mounting violence and gang recruitment. Although nothing specific was done to help these children in risk, the tragedy continues to play out in the lives of many families. The issue at hand is not just out-of-control gang violence, but rather the disintegration of the family. Massive immigration during the civil war that ended more than 20 years ago, continued to skyrocket after the war as well due to lack of economic opportunities. Many men were among those immigrants and single parent families proliferated. A common factor in children and youth at risk in El Salvador is the lack of a father figure. A home without a father is like a house without a roof. The elements enter freely and over time the home is destroyed.. Single mother families have produced single mother families and fodder for the gangs as both children and youth look for a father figure and family.

Proverbs 10:15b (NIV) says, "Poverty is the ruin of the poor." Poverty is not first and foremost an economic issue, but rather an emotional, spiritual, and physical obstacle confronting many families in El Salvador and other third world countries. A fatherless home is many times more likely to be ruined by the vicious cycle of poverty without a strenuous intervention by the church to rescue, heal, and restore. The following are three examples of parental poverty and the results. The names have been changed due to the age of youth.

Case 1

"My father wanted to put us all in an orphanage…I wished he had. I grew up surrounded by drunks, thieves, and drug addicts, but that isn't the worst of it...my childhood was full of beatings, insults, humiliations without one ounce of love or affection. Not once did my mother or father ever hug me or tell me they loved me. Those were horrible times for me that I'll never forget." María's demeanor bares the mark of neglect and abuse. There is an obvious lack of self-esteem, a fear of showing and receiving love, repetitive aggressive behavior, and a lack of adequate social skills. Maria's father is now serving 25 years in prison for his felonious activity and sexual abuse. Prior to being caught, his house was the headquarters for the gang of thieves and drunkards. María and her siblings were

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the object of their unwanted attention, insults, suggestive behavior, and drug usage. For more than a year, Maria's mother abandoned the 9 children to live with another man only returning when their father was thrown in jail. María felt abandoned by her mother, not sensing any security from her father, the pain of her two brothers joining rival gangs, and seeing the disintegration of her family.

At 14 years of age, Maria had already tried almost everything. "I just wanted my life to end, it wasn't worth living. "I'm surrounded by my brothers and sisters, mother and grandmother, but I feel as though I have no family." The church became something that María lacked, providing a new family and a surrogate father. She immersed herself in the youth, dramas, and was at almost every activity. Her and her siblings were also sponsored to attend the Hosanna School, a local private school that provides Christian education for children and youth at risk.

All of this created an unexpected crisis for María. One day she came to me as the pastor, weeping and almost frantic. "I've been here a year at the church. You talk about loving others without limits, you tell me you love me, you tell me that God loves me more, but I don't know how to accept all of this love. I want it, but I've never experienced love so I don't know how to deal with it." Most of the children and youth at risk we deal with are like dry sponges, soaking up all of the love and affection you can give them. For María it was different. The more we loved her, the more she resisted, but now we finally understood why.

Just having a house to live in, food to eat, and clothes to wear was not enough. When I asked María what she wanted most, she replied, "A family." Helping María realize she is not at fault for all of the family issues and difficulties has been a challenge. It has been a case of taking out the thorns from her life, one by one, allowing each area to heal.

Case 2

Manuel stands along the small road that runs the length of San Mauricio. His home is a rusted tin shack with a dirt floor where he lives there with his mother, brother, and some cousins. His teenage sister is already living with someone and has a baby. In spite of the 90 degree tropical heat, Manuel is wearing a long sleeve shirt with one arm tucked inside of his pocket.

Intimidation, fear, personal safety, anger, frustration all run through one's mind when entering San Mauricio. Gang members from the 18th Street gang control the area. With only one entrance and a narrow trajectory that follows the former rail line, one is confronted with their presence every time you enter and exit the community. The gang is made up of young boys and men from as young as 10 years old to approximately 25. Every person and every vehicle is closely monitored. Anyone who they don't know or who isn't from the area, is questioned. If they are from a rival gang area (the MS-13), their lives are in immediate danger or they are warned never to set foot again in San Mauricio.

My first encounter with Manuel was when we built a small wooden home for a gang related family. He and his fellow gang members wanted to know why we were there and why we were helping one of their community. We invited them to help us. They laughed and seemed "extra interested" in our tools, but by day's end, nothing had disappeared and a couple of them had lent a hand to nail the boards together.

After moving our church to the highway that borders San Mauricio and rival gang territory, my wife and I frequently visited the neighborhood, taking the time to walk the former rail line, talking with families, inviting to church, distributing fruit trees and rice and beans. I remember when we stopped to talk with Manuel and Carlos, his older brother. They were both smoking marijuana, but seeing us, were embarrassed and extinguished their joints. Manuel's dad has left the home when Manuel was still a boy. Their dad was a drunk and frequently violent, beating their mother and leaving them without any means of support. "I don't miss him," Manuel told me. The street life beckoned Manuel and Carlos and they eventually dropped out of school and became well known in the community for extortion, robbery, and death. Manuel and the other gang members eventually accepted us as people welcome in their community, but never visited our church until they were faced with a crisis.

On Christmas Eve, Manuel and his brother Carlos were caught by rival gang members in disputed territory. Carlos was severely beaten breaking most of the bones in his face. Manuel's left hand was severed by a machete and his right thumb was cut off. He was also cut on the head by the machete. The intention was to kill them, but fortunately, the police arrived in time to save them. When I walked into the charity hospital to visit them, they were taken by surprise. Carlos acted as though he couldn't care less about the prayer, but Manuel cried. It was the start of a relationship.

I asked our church members from their community to pray for them. One lady told me it was almost impossible for her to pray for them as Manuel and Carlos had killed her father. There is an incredible tension between helping a few and alienating many more. Salvadorans' lives are filled with news of violence. Killings between rival gangs are common, but so are the gruesome murders of police, teachers, students, and many innocent people. Streets are deserted at night in the city where we live. Unofficial statistics reveal say for those who ride the bus each day have a 100% chance of being robbed within a year.

There is an official estimate of 60,000 or more active gang members according to the newspaper El Diário de Hoy in the April 18, 2106 issue. The Washington Post, per Joshua Partlow on April 3, 2106, places that number at 70,000, not counting the tens of thousands already in jail. That represents nearly 1% of the population. The real numbers may be much higher. Those involved in gangs outnumber the police and military forces combined. El Salvador has been rated as one of the top three most dangerous countries in the world for the past several years according to Joshua Partlow in the Washington Post article, May 17, 2015. Last year there were 103 assassinations per 100,000 persons. In the first three months of 2016, more than 2,000 people have been killed.

Manuel is one of tens of thousands. His life is forever changed by the loss of his hand and thumb which is why he wears the long sleeves and keeps his arm tucked inside his pocket. He and his family have been coming to church. He wants us to help him get a prosthetic hand. Manuel's future is unsure and there are few if any job opportunities for a young man with his handicap and his reputation. His usefulness to the gang is now also severely limited. I've been told by various policemen that it is impossible to reform Manuel or any other gang member. The goal, however, is never reformation,

rather transformation and nothing is impossible for God.

Case 3

Her smile is engaging, she is loving, has a way with words, and makes friends easily. One would never realize that behind Jeni's smile is a world of hurt. She never really experienced what it was like to have a father, only a trail of "step-men" (this is a personal definition of those step-fathers who never assume the role of father).

Jeni's mother, Marisol, is the daughter of a holiness pastor. Jessica was born out of wedlock and although her birth father visited her in the hospital when she was born two months premature, the only thing he gave her was his name. He soon had another woman and disappeared from Jeni's life. As she grew up with a single mother, she felt a desperation to know her real dad. When she finally was able to locate him and go visit, the woman he was with didn't want a reminder of previous relationships. The words Jeni's father spoke to her cut her heart into pieces. "I don't love you, I don't want you, and I never will."

The next four step-men that filtered through Jeni's life were not interested in her, other than the one who saw her as a sexual object and began to sexually molest her. Jeni's mother didn't believe her at first and blamed Jeni for the problem. When we discovered what was happening, the man fled, and Marisol didn't want to prosecute him since he was the father of one of her other children.

Without a man in the house, Marisol found part time work washing clothes and ironing. Jeni became the surrogate mother for her three siblings. After school she heats up a cheap soup, feeds her brother and sisters, then helps them with their homework, washes the uniforms for the next day, carries water, cleans the little house, bathes her siblings, and prepares dinner. Many times her mother comes home from work exhausted and takes out her frustration on Jeni physically for some small infraction.

Although only 12 years old, Jeni has already experienced a life time of rejection, hurt, and struggle. "I only wished my dad loved me, then things would be different," Jeni told me. Our goal has been to fill this void in her life to keep her from seeking an early out in the form of a man or boy promising her a different life.

One of the challenges of working with children and youth at risk has been to encourage the church to move beyond the comfort zone of proclamation and liturgy to a level of intricate involvement in their lives and unconditional love. These three cases are examples of youth who have experienced years of abusive and destructive behavior. The redemptive message can change their lives, but it may take years to heal, and only patience, consistent love, and commitment can bring about that restoration. The church must put aside the exclusivity and rejection of those whose lives don't conform to a religious expectation and be God's spiritual and social agent combating the evil influence of Satan through a visible example of true love and concern.