

According to these cultural continua, toward which end of each spectrum would *omoiyari* people lean?

As a result of our earlier explorations, it is apparent that *omoiyari* people would tend to be more concrete than abstract, oriented toward the group over the individual, be more non-confrontational than confrontational, non-verbal than verbal, and be predisposed toward belonging over and against joining. And, this would be true of most other Asian Americans as well.

A cultural continua profile of “*omoiyari*” people

6	5	4	3	2	1	0	1	2	3	4	5	6
Abstract							<i>Concrete</i>					
6	5	4	3	2	1	0	1	2	3	4	5	6
Individual							<i>Group</i>					
6	5	4	3	2	1	0	1	2	3	4	5	6
Confrontation							<i>Non-confrontation</i>					
6	5	4	3	2	1	0	1	2	3	4	5	6
<i>Non-verbal</i>							Verbal					
6	5	4	3	2	1	0	1	2	3	4	5	6
Joining							<i>Belonging</i>					

While one Asian culture will vary from another, how they differ will be, not so much in direction as to the extent of their orientation. For example, while Chinese and Koreans may be more verbal than Japanese, in comparison to the broad spectrum of world cultures, Far Eastern cultures are relatively more non-verbal than Western cultures. So then, what are the major characteristics of Japanese and other Asian Americans that should determine

the shape of effective evangelism and ministry among them? They are concrete, group-oriented, non-confrontational, non-verbal and oriented toward belonging.

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What does this mean? They are group-oriented in that the will and welfare of the group is more important to them than their own will and welfare, especially when it comes to family. Being group-oriented, they are very relational. They are highly concerned about what other people think and feel about them and the networks to which they belong. Their own needs are met by meeting the needs of others through reciprocity. They tend to be consensual, the goal of their decision-making being that all agree and relational harmony is maintained. They are non-confrontational, tending