

The impact of honour and shame on the decision-making process of multicultural church-planting teams in Turkey

JL Cruz



orcid.org / 0000-0002-0153-9441

Thesis accepted for the degree *Doctor of Philosophy* in
Missiology at the North-West University

Promoter: Dr IW Ferreira

Co-promoter: Dr S Curtis

Graduation: May 2021

Student number: 30719615

PREFACE

I dedicate this thesis to my closest partner in ministry, my wife Betsy. Her wisdom and cultural sensitivity have helped us navigate through many difficult decisions.

I want to acknowledge the inspiration that Turkish and foreign church planters have been personally in launching this research. My prayer is that new cross-cultural teams will find help in these pages in making effective decisions for the sake of the Gospel in the land of Turkey.

I want to thank the Triune God for modelling how to make decisions as a team. God's costly decision to send the Son to this earth has reaped eternal benefits.

ABSTRACT

Title: The impact of honour and shame on the decision-making process of multicultural church-planting teams in Turkey.

This research examines how the elements of honour and shame in Turkish society affect the decision-making process of cross-cultural church-planting teams consisting of Turks and foreigners as they strive to plant churches among Muslims in Turkey. The findings will help improve the decision-making process of teams as they work in this cultural environment.

The main themes to be considered are honour and shame, group decision-making and cross-cultural church-planting teams. These themes and their interrelations with the Turkish culture and the Bible will be highlighted.

The conclusions of the research will show how cross-cultural teams have been influenced by honour and shame positively and negatively and will determine whether biblical values were upheld or violated. The findings of the research will inform an implementation project which will be a model for equipping church-planting teams in how to engage with issues of honour and shame in decision-making.

Key Words: Honour and shame, group decision-making, cross-cultural church-planting, Turkey.

TABLE OF CONTENTS

PREFACE.....	I
ABSTRACT	II
 CHAPTER I	 1
INTRODUCTION	1
 1.1 BACKGROUND AND PROBLEM STATEMENT	 1
1.1.1 Background	1
1.1.2 Problem statement	2
1.1.2.1 Decision-making.....	3
1.1.2.2 Cross-cultural church-planting teams	5
 1.2 RESEARCH QUESTIONS, AIM, OBJECTIVES AND IMPLEMENTATION ...	 6
1.2.1 Main research question: What is the impact of honour and shame on the decision-making process of cross-cultural church-planting teams in Turkey? .	6
1.2.2 Research aim and objectives.....	6
1.2.3 Implementation.....	7
 1.3 CENTRAL THEORETICAL ARGUMENT.....	 7
 1.4 CONTRIBUTION OF THIS STUDY	 7
 1.5 STRUCTURE OF THIS THESIS	 8
1.5.1 Part I - descriptive and interpretative tasks	10
1.5.1.1 Descriptive task.....	10
1.5.1.2 Interpretive task.....	10
1.5.2 Part II - Normative task.....	10

1.5.3	Part III - The Pragmatic task.....	11
1.6	METHODOLOGY.....	11
1.6.1	Introduction	11
1.6.2	Initial survey	12
1.6.3	In-depth interview questionnaire.....	13
1.6.4	Sampling	14
1.6.5	Collecting data	16
1.6.6	Coding and saturation:	17
1.6.7	Validity and reliability.....	18
1.7	ETHICAL CONSIDERATIONS.....	19
1.7.1	Estimated risk level	20
1.7.2	Selection of the participants	20
1.7.3	Expectations from the participants during data gathering	21
1.7.4	Facilities and probable experience of the participant	21
1.7.5	Risks and precautions	21
1.7.6	Benefits for participants.....	22
1.7.7	Benefits vs risks ration analysis.....	22
1.7.8	Expertise	22
1.7.9	Goodwill permission	23
1.7.10	Incentives and/ or remuneration of participants	23
1.7.11	Announcement/ dissemination of study results to participants.....	23
1.7.12	Privacy and confidentiality	23
1.7.13	Management, storage, and destruction of data.....	24

1.7.14	Monitoring of research.....	24
1.7.15	Data analysis method.....	24
1.7.16	Role of the researcher.....	24
1.8	CONCEPT CLARIFICATION, LIMITATIONS AND ASSUMPTIONS	25
1.8.1	Concept clarification	25
1.8.2	Limitations	26
1.8.3	Assumptions.....	26
PART I.....		27
CHAPTER 2		27
THE DESCRIPTIVE TASK		27
2.1	The descriptive task - manifestations of honour and shame in decision-making	27
2.1.1	The concept of honour in Turkey	27
2.1.2	The concept of shame in Turkey	29
2.1.3	Sources of honour and shame in Turkey	31
2.1.4	Issues of honour and shame in relationship to group decision-making in Turkey	32
2.2	The descriptive task- manifestations of honour and shame in decision-making	34
2.2.1	Relationship issues	35
2.2.2	Issues of identity.....	37
2.2.3	Leadership issues	39
2.3	Conclusions.....	41

CHAPTER 3	43
DESCRIPTIVE TASK	43
3.1 How do church-planting teams make decisions according to extant literature? Decision-making and group decision-making in multicultural teams.....	43
3.1.1 Decision-making.....	43
3.1.2 Group decision-making.....	43
3.1.3 Group decision-making in cross-cultural church-planting teams in Turkey....	45
3.2 RQ2 How do multicultural church-planting teams make decisions in Turkey? Answers based on responses found in field research.....	47
3.3 Conclusions.....	53
 PART II	 55
 CHAPTER 4	 55
INTERPRETIVE TASK	55
4.1 RQ3 What are issues of honour and shame that influence decision-making in church-planting teams? An examination of extant literature related to this problem.....	55
4.1.1 The nature of the church-planting relationship: church-planting team-mates or partners?	55
4.1.2 Biblical partnership	56
4.1.3 Developing church-planting teams	59
4.1.4 Team values in church-planting.....	61
4.1.4.1 Shared vision of the team.....	62
4.1.4.2 Doctrinal issues	63
4.1.4.3 Trust.....	64

4.1.4.4	Leadership	67
4.1.4.5	Power and leadership.....	68
4.1.4.6	Servanthood and leadership.....	70
4.1.4.7	Ethnocentrism	72
4.1.4.8	Paternalism and patronage	73
4.1.4.9	Role of women	75
4.1.4.10	Summary of this section	81
4.1.4.11	Finances	82
4.1.4.12	Cultural values and norms.....	84
4.1.4.13	Communication and language.....	86
4.1.5	The church planters.....	88
4.1.5.1	The calling of the church planters.....	88
4.1.5.2	The character of the church planter.....	89
4.1.5.3	Practical traits of the church planters.....	90
4.1.5.4	Summary of this section	91
4.2	The Why as found in the field research: issues of honour and shame that affect decision-making in cross-cultural teams.....	92
4.2.1	Human relationships or social interactions.....	94
4.2.1.1	Summary of relationship challenges.....	98
4.2.2	Identity	99
4.2.2.1	Concluding remarks about identity	103
4.2.3	Leadership, power, and respect (honour)	103
4.2.3.1	Concluding remarks about leadership issues	109

4.2.4	Pride, humility and shame	109
4.2.4.1	Concluding remarks about issues of the pride, humility and shame.....	113
4.2.5	Money, finances and financial support.....	113
4.2.6	Concluding remarks about issues related to money	116
4.3	Conclusions.....	116
CHAPTER 5		118
THE NORMATIVE TASK.....		118
5.1	How should church-planting teams engage in decision making? According to the Bible	118
5.1.1	Group decision-making in the Bible	118
5.1.2	The election of Juda's substitute in Acts 1:15-26.....	119
5.1.3	The case of the widows of the Greek Jews being neglected, in contrast to the widows of the Hebrew Jews	120
5.1.4	The choosing of Paul and Barnabas to start the first missionary journey (Acts 13:1-3).....	122
5.1.5	Were the Gentiles to be included in the body of Christ with or without the requirements of the Law? (Acts 15:1-21)	123
5.1.6	The decision to take or leave a team member along, namely John Mark....	127
5.2	What should occur in church-planting teams regarding decision- making? According to other sources	130
5.3	Conclusions.....	132
PART III.....		134
CHAPTER 6		134

THE PRAGMATIC TASK- IMPLEMENTATION PROJECT: A TRAINING	
PROGRAMME.....	134
6.1 Aim and objectives.....	134
6.2 Background and validation.....	135
6.2.1 Building trust in relationships	135
6.2.2 Overcoming offense and offering forgiveness.....	141
6.2.3 Avoiding revenge or retaliation	154
6.3 Content of the training programme.....	156
6.3.1 Spiritual formation (8 h)	156
6.3.2 Decision-making in the New Testament church (6-7 h of class).....	157
6.3.3 Building trust in team relationships (10 h)	157
6.3.4 Overcoming offenses and offering forgiveness (6 h).....	158
6.3.5 Shame, pain and reconciliation (12 h)	158
6.3.6 Tying loose ends (12 h)	158
6.4 Participants of the training programme.....	158
6.5 Dynamics of the training programme	159
6.6 Setting of the training programme	160
6.7 Word of advice for the training programme	160
6.8 Conclusions.....	160
CHAPTER 7	162
CONCLUSIONS AND RECOMMENDATIONS	162
7.1 Conclusions.....	162

7.1.1	RQ1 What are the manifestations of honour and shame in the decision-making process of cross-cultural teams in Turkey?	162
7.1.2	RQ2 How do cross-cultural church-planting teams in Turkey make their decisions?	163
7.1.3	RQ3 What are issues of honour and shame that affect the decision-making process of cross-cultural teams?	164
7.1.3.1	Observations about findings reflected in the table	167
7.1.3.2	Comparison of Good and Very Good teams around honour and shame factors impacting the decision-making process, as reflected in the table:.....	168
7.1.3.3	Comparison of dissolved teams in terms of the table above:	168
7.1.3.4	Summary regarding the impact of the honour and shame issues on teams	168
7.1.4	RQ4 What are the biblical principles and those derived from other sources that set the standard for what should be happening in the decision-making process of cross-cultural church-planting teams in Turkey?	169
7.1.5	RQ5 How can the findings of this study help church-planting teams filter through issues of honour and shame to improve their decision-making processes?.....	170
7.2	Recommendations	170
BIBLIOGRAPHY		173
APPENDIX A		176
INITIAL SURVEY WITH CHURCH PLANTERS WHO HAD EXPERIENCE OF WORKING WITH MULTICULTURAL TEAMS (4 FOREIGNERS AND 1 TURK).....		176
APPENDIX B.....		177
IN-DEPTH QUESTIONNAIRE BY JOSE L. CRUZ		177
APPENDIX C.....		179

OBSTACLES IN THE DECISION-MAKING PROCESS AS SEEN BY TURKS AND FOREIGNERS (POSITIVE AND NEGATIVE).	179
APPENDIX D	182
DESCRIPTION OF LEADERS WHO CONFIRMED RESULTS TO TRIANGULATE THE RESEARCH PROCESS.....	182
APPENDIX E	183
DECLARATION OF LANGUAGE EDITING	183

LIST OF TABLES

Table 1:	Structure of the thesis following Osmer's theory	9
Table 2:	Responses to initial survey (see survey in Appendix A)	12
Table 3:	Description of the participants of the In-depth interview	15
Table 4:	Comparison of high-context and low-context leadership influences following Plueddemann 2009, 88.	46
Table 5:	How church-planting teams make decisions in Turkey.....	48
Table 6:	Partnership within the Triune God (Wan and Ye-Chon-Wan)	57
Table 7:	Ephesians 5:22-23 by Sarah Summer.....	77
Table 8:	Issues of honour and shame that affect decision-making in the teams.....	93
Table 9:	Principles for building trust among church planters in a culture of honour and shame	136
Table 10:	Overcoming offense and offering forgiveness in a culture of honour and shame. Principles from the New Testament church and from participants.	142
Table 11:	Speaking directly and avoiding gossip (by using mediators) in a culture of honour and shame. A comparison between findings based on the New Testament church and participants.	148
Table 12:	Impact of issues of honour and shame on decision-making of church- planting teams	165

LIST OF FIGURES

Figure 1: The shaping of Turkish culture through time by M. and R. Buckley 33

Figure 2: Levels of trust- Rickett- Making your Partnership Work..... 65

CHAPTER I

INTRODUCTION

1.1 BACKGROUND AND PROBLEM STATEMENT

1.1.1 *Background*

Turkish culture is based on honour and shame, which means that its people must follow the values that society uphold as honourable. People who do not conform to those values are punished by using shame as a tool for that purpose (McPherson, 2005, p. 48; Muller, 2001, pp. 46–52; Musk, 2005, pp. 67–88).

Turkey is a secular nation by constitution, but in social practice, 97% of its population is Muslim (Pope 1997, 316, 318). Church-planting ministries in Turkey, among Muslims, have been accompanied by a great investment of finances, time, labourers, strategies and prayer over the last sixty years. Despite this considerable effort, the number of churches and believers have remained small. With a population of about 80 million people, the number of national evangelical believers accounts for only 6 000 congregated in 165 known churches (“Silas Project,” 2019).

National believers and foreign workers have struggled to re-establish the church of Jesus Christ since the 1960’s, with a shortage of success stories (Pikkert, 2008). A common church-planting strategy is that of using cross-cultural teams made up of Turks and foreigners. This strategy is biblical (Acts 13:1-3, Acts 15:36-41, Acts 16:1-5) and logical since national believers know the culture and foreigners have more years of experience in Christian life and ministry. But it has not borne fruit as expected, and the question lingers: Why is this so?

Literature and personal observation inform us that a crucial stumbling block in the cross-cultural church planters’ experience is the power struggles that arise within the teams, which surface in the decision-making process (Roembke, Lianne, 2000; Venugopal, 1997), as they grapple with issues such as biblical doctrine interpretations, finances, leadership styles, vision and cultural values among others (Barton, 2012; Brown, 2013).

This researcher has witnessed the hardships that church planters in multicultural teams suffer in Turkey, since he worked in that capacity for over sixteen years. He witnessed the outcome of power struggles in decision-making in Turkey. These power struggles, when not handled biblically, produce misunderstanding, fights, offence, bitterness, enmity, unforgiveness and division hindering the birth of new churches. The question arises: what role does Turkish

honour and shame play in the decision-making process of the cross-cultural church-planting teams (see Musk 2005; Muller 2001; Neyrey, Jerome 1998; Pam Wilson 1996)?

1.1.2 Problem statement

External factors that affect the life of any church-planting team are the economic, social, and political situations in the country. But there are internal factors that teams need to decide on, such as style of leadership, the role of women, ministry strategies, finances, and cultural values to mention a few. These have a direct impact, affecting the teams' relationships and performance, and inhibiting these or making them effective. The researcher has chosen to focus on the process of how teams make decisions and the impact that honour and shame exert on the process.

Extant literature and personal observations demonstrate that issues of power related to the Turkish culture make it difficult for team discussions to result in satisfying conclusions (Barton, 2012; Brown, 2013). The observed tendency is that teams get embroiled in power struggles that antagonize their ministry. Therefore, this study researches and explores how the Turkish culture of honour and shame influences the area of decision-making of cross-cultural church-planting teams, offering potential solutions to the problems found.

Extant literature separates the topics of honour and shame and group decision-making. But the topic of decision-making in cross-cultural teams, as viewed from a perspective informed by the problem of honour and shame, seems non-existent. So, it may be that this study is breaking new ground and it will clarify the impact of honour and shame on the decision-making process of church planting teams in Turkey

1.1.2.1 A Culture of honour and shame

The concept of honour and shame in Turkish society involves more than mere labelling--it is part of the fabric, the so-called "DNA," of the society, and permeates the perception of life in small and big decisions (Muller, 2001, p. 47; Musk, 2005, p. 67; Wiher, 2003, p. 203). Honour and shame are more than personal matters; they are intrinsic values of society exerted in every aspect of life. The topic is in fact of such importance in the eyes of Turkish people that persons will be appreciated or depreciated based on what is valued in the societal view, including age, education, religious beliefs, external appearance, financial wealth or other cultural valued aspects (Neyrey, Jerome, 1998, p. 5).

Turkish society can also be viewed as having an appreciation for a hierarchical structure where unequal power is wielded by those involved. The opinion of those without power carry less

weight than those who have more power. Therefore, those with less power usually remain quiet, and their opinions do not impact decision-making (Geer, 2009). For example, a regular worker does not have authority or power to express disagreement to a boss in the work site.

Turkey is also more event-oriented than time-oriented and is therefore known as a “high-context” culture. The latter means that authority becomes permanent, and great importance is given to credentials and age. Leadership, in this context, seeks group harmony where the highest goal is to build relationships and for followers to admire this.

Communication in high context cultures is indirect and words carry greater information in themselves. Society can interpret them with various meanings; because simultaneously tone of voice and non-verbal communication like gestures add to the whole equation. In low-context cultures, mainly Western cultures, each of the prior aspects enjoys a contrasting approach (Plueddemann, 2009, p. 88).

Finally, Turkey is a communal society, which means that the culture emphasizes the group and not the individual. The interdependence of people in the group and loyalty are important factors in these societies. This combination of cultural characteristics, as well as social make-up and religious beliefs, bring about challenges in communication, understanding of customs, work ethics that cross-cultural church planters face as they minister together in their pursuit of church-planting in Turkey.

Turkish society therefore approaches life by giving more power to those of higher status (Brett, 2007, p. 35), while words may have meanings that are different to what is said or written and people-centred issues override principles or laws; they further prefer doing things out of common agreement as a group as opposed to an individualistic approach (Plueddemann 2009). These descriptions of Turkish society are important for this study and will help church planters understand the character of the culture of honour and shame.

1.1.2.1 Decision-making

In any group, the decision-making process is one of the most important ways in which individuals from different backgrounds come together to find solutions for situations they face. This process sounds easy but, in practice, engages power-related issues at play in team dynamics, more so than many other processes. In his thesis, Brown demonstrated that even simple decision-making processes are key factors in the health and effectiveness of intercultural church-planting partnerships (see Ott and Wilson 2011, 379).

Decision-making becomes complex in a cross-cultural team that aims to plant churches, for instance in a Muslim setting. Gupta and Lingenfelter state that many factors make multicultural team interaction difficult: “The economic, social, cultural, motivational, and emotional differences among the partners are enough to shipwreck any attempt to work together. Add to the mix theological and ecclesiological differences, and a partnership becomes nearly impossible” (Gupta and Lingenfelter, 2006, p. 199).

The University of Harvard has provided a list of steps that reflect the western mindset in group decision-making, which are logical and have been proven scientifically to be effective (Harvard Business Review, 2006, pp. 5–6).

- Establish a context of success (get the right people involved)
- Frame the issue properly,
- Generate alternatives
- Evaluate alternatives
- Choose the best alternative

In addition to these steps, cross-cultural church-planting teams need to be aware that, as Christians, they must follow God’s will whole-heartedly. This necessity, of discerning God’s will, is of vital importance, placing it above any other human desire that the team might have (Barton, 2012).

The church of Jesus Christ in its early life stages were faced with decisions. How can early church models help us today in decision-making around cross-cultural church-planting teams? Here are a few examples: In the case of the newly established church in Jerusalem, the widows of the Greek Jews were neglected, in contrast to the widows of the Hebrew Jews. The tensions over apparent racial favouritism, an issue related to honour issue, had the potential of dividing the new-born church (Acts 6:1-7). What were the Apostles to do in this situation? Were they to favour one group over another? How would they do justice and avoid division in the new church?

Another example of decision-making faced by the early church was the acceptance or non-acceptance of the Gentiles into the Hebrew church, without keeping the requirements of the Law (Acts 15:1-21). This was a theological and cultural paradigm shift away from sole Jewish membership, since they understood that they had a unique covenantal relationship with God (Deuteronomy 7:6, Psalms 135:4). This inclusion would mean the membership of Gentiles as co-equals in God’s inheritance, without the requirements of the Law. Centuries’ worth of history, national pride which is, again, related to honour, and doctrinal understanding were at

stake. What were the leaders of the church to do? Was this from God? What was this a new entity that was being formed? If the Gentiles were invited, what would the requirements be?

A final example is the decision-making that arose between Paul and Barnabas regarding John Mark, as they were to embark on their second missionary journey (Acts 15:36-41). Here, the power struggle inside a church-planting team in relationship to one of its members can be witnessed. Were they to take him or leave him behind? Who was to take him? Did it end up being a good or bad decision?

Decision-making was at the heart of the church from its birth and in its subsequent development; learning from these experiences is vital for those involved in cross-cultural church-planting.

1.1.2.2 Cross-cultural church-planting teams

The team concept is of importance in different disciplines, since shared abilities, skills and resources have the potential to give better results. Ott and Wilson define it as follows: “A team is a group of people with complementary skills who are committed to a common purpose and work together in agreed-upon ways to achieve that purpose, holding each other fully and jointly accountable for the team’s results” (2011, p. 330). In church-planting, ministry teams are preferred over a one-person effort, since they are able to reach out to more people: “One of the recurring themes from the church planter surveys was the desire for church-planting teams. The survey revealed that attendance was demonstrably higher in plants with more than one church-planting pastor or staff. The attendance is almost double” (Stetzer, 2003a, p. 68).

In reaching Muslims for Christ, the team element is highlighted as part of the strategy:

Many missionary organizations involved in church-planting, especially those working among resistant populations such as Muslims and nominal Christians, use teams as a major element of their strategy. Frontiers Missions, a well-known American missionary agency, uses teams as the basic building block of its church-planting efforts among Muslims. (Ott and Wilson, 2011, p. 331).

The New Testament presents models of cross-cultural church-planting teams that God used to touch the hearts of communities. The example of Paul partnering with people from different backgrounds is clear throughout the book of Acts, as described in his Epistles, and in Acts 13:2-3 where they ministered as a cross-cultural team in Antioch; the Holy Spirit chooses Paul and Barnabas to be sent in the First Missionary Journey. Later, Paul and Barnabas disagree and part ways, each with their own team to start new churches (Acts 15:36-41). Then Timothy, a Greek-Jew, joins Paul’s team in Acts 16:1-5. Another example is Paul working with a married couple, where the woman, Priscilla, had an important leadership role (Acts 18:18-19). Finally,

a beautiful mosaic of these church planters appears by name in Romans 16. All these people were heavily involved in the growth of God's church all over Europe and Central Asia, and usually they worked in teams.

This study aims to find how the Turkish culture of honour and shame impacts the decision-making process of cross-cultural church-planting teams in Turkey. The topic of decision-making in a culture of honour and shame, according to this research, is directly connected to the understandings of leadership (see Brown 2013, 3), ethnocentrism-nationalism-paternalism (see Kraft 1997, 70; Pocock, Rheenen, and McConnell 2005, 285), finances (see Lederleitner and Elmer 2010, chap. 1), cultural values and norms (see Lingenfelter 2008, 44–45), communication-language (see Kraft 1997, 10), conflict resolution (see Geer 2009) and basic trust (see Rickett 2014, sec. 6).

1.2 RESEARCH QUESTIONS, AIM, OBJECTIVES AND IMPLEMENTATION

1.2.1 *Main research question: What is the impact of honour and shame on the decision-making process of cross-cultural church-planting teams in Turkey?*

Research questions, deriving from this main question:

- R Q 1** What manifestations of honour and shame appear in the decision-making process of church-planting teams in Turkey?
- R Q 2** How do church-planting teams in Turkey make their decisions?
- R Q 3** What are issues of honour and shame that affect the decision-making of cross-cultural church-planting teams in Turkey?
- R Q 4** What are the biblical principles and other sources that set the standard for what should be happening in the decision-making process of cross-cultural church-planting teams in Turkey?
- R Q 5** How can the findings of this study help cross-cultural church-planting teams filter aspects of honour and shame to improve their decision-making processes?

1.2.2 *Research aim and objectives*

Aim

To find ways to filter the influence of honour and shame on the decision-making process of church-planting teams in Turkey by using the biblical principles and other sources.

Objectives

To identify the manifestations of honour and shame in the decision-making process of the teams.

To understand how the cross-cultural church-planting teams in Turkey make their decisions.

To identify issues of honour and shame that affect the decision-making process of cross-cultural teams of church planters in Turkey.

To find principles in the Bible and other sources that will help church-planting teams manage issues of honour and shame, hence to reach better decisions.

To use the findings of this study to help cross-cultural church-planting teams filter issues of honour and shame, hence to improve their decision-making ability.

1.2.3 Implementation

The formulation of a training model that will aid foreign and national church planters around filtering issues of honour and shame, hence to improve their joint decision-making towards greater success around planting churches in Turkey.

1.3 CENTRAL THEORETICAL ARGUMENT

A better understanding of the culture of honour and shame in relation with what the Bible and other sources teach will help church-planting teams in Turkey work more effectively in the decision-making process.

1.4 CONTRIBUTION OF THIS STUDY

- This research and its aims will help national and the foreign church planters to understand each other better across cultures.
- This research will offer tools in the area of decision-making that church-planting teams can apply, removing obstacles in their dealing, in order to plant churches in Turkey.
- This research will help church-planting teams see more people come to salvation in Christ due to effective church-planting.
- The principles learnt from the research can be applied to other kinds of teams, besides church-planting, and enhance the quality of teams where cultures of honour and shame are involved.

- This research will enrich the study of cultures of honour and shame with their particular traits.

1.5 STRUCTURE OF THIS THESIS

The questions suggested in Osmer's theory pattern (Osmer, 2008) will be used to structure the present study: what is going on? (descriptive task); why is this going on? (interpretive task); what should be happening? (normative task) and how might we respond? (pragmatic task).

The flow of these questions describes how this thesis is developed. Each question will deepen access into the reality that church-planting teams experience in Turkey regarding decision-making. The answers derived will help understand each of the research questions related to the structure of this thesis, as reflected in Table 1 below.

Table 1: Structure of the thesis following Osmer's theory

RESEARCH QUESTION	AIM AND OBJECTIVE	RESEARCH METHOD
What manifestations of honour and shame appear in the decision-making process of teams in Turkey? How are cross-cultural teams making their decisions? PART I - What is going on? (Chapters 2 and 3)	To discover the expressions of honour and shame in the decision-making process. To discover how cross-cultural teams in Turkey are making their decisions. DESCRIPTIVE TASK	The in-depth questionnaire together with sources geared towards Turkish/Middle Eastern culture, and personal observations will address this.
What are issues of honour and shame that affect the decision-making process of cross-cultural teams? PART I - Why is this going on? (Chapter 4)	To identify the shame and honour issues that affect positively and negatively the decision-making process of church-planting teams. INTERPRETIVE TASK	The in-depth questionnaire will confirm the bibliographical sources and observations regarding issues of honour and shame that cause that behaviour.
What are the biblical principles and other sources that would help cross-cultural church-planting teams filter issues of honour and shame and improve their decision-making processes? PART II - What should be happening? (Chapter 5)	To find out biblical principles and other theologically sound sources in the decision-making processes that can be applied. NORMATIVE TASK	The principles from the exegesis of the New Testament church and from theologically sound sources will serve as reference principles.
How can the findings generated by this study help formulate a model that will train the cross-cultural church-planting teams filter issues of honour and shame to improve their decision-making processes? PART III-How might we respond? (Chapter 6).	The response is to set a practical training model that applies the lessons learnt from this study regarding honour and shame and improves the decision-making processes in church-planting teams in Turkey. PRAGMATIC TASK	Using the results of the research as established in Parts I and II, which depict the reality of the teams and the ideal situation as based on the Bible and other sources. A training model will be suggested to correct wrong practices in teams and replace these with correct practices.

1.5.1 Part I - descriptive and interpretative tasks

Because of their interrelatedness, this part centres on two questions: What is going on? Why is this going on?

1.5.1.1 Descriptive task

The descriptive task is defined as “attempts to gather information that helps us discern patterns and dynamics in particular episodes, situations, or contexts” (Osmer, 2008). In the present study the behaviour around decision-making and how the decisions are reached is observed in the relationships of the church planters; by examining their words, actions and the resultant consequences that directly affect the starting of new churches, thus engendering the following questions: What are the manifestations of honour and shame in the decision-making process in cross-cultural church-planting teams (RQ1)? How are cross-cultural teams making their decisions (RQ2)?

1.5.1.2 Interpretive task

This task will draw on “theories of the arts and sciences to better understand and explain why these patterns and dynamics are occurring” (2008, 4). The behavioural patterns and dynamics that teams practise and have been uncovered in the descriptive task have a reason for being. What are those root causes? For that purpose, in the present study, theories of art will not be used. Instead, theories of research science will be applied. The question to be answered reads: What are issues of honour and shame that affect the decision-making process of cross-cultural church-planting teams in Turkey (RQ3)?

These matters are at the root of this discussion. Their influence on the decision-making processes of cross-cultural church-planting teams may disrupt or enhance teamwork. Simultaneously, the examining of issues of honour and shame will show what and if there is a need for correction, so that the teams may make biblically informed decisions. In-depth interviews, secondary sources and personal observations will be used to define the issues of honour and shame.

1.5.2 Part II - Normative task

The normative task entails: “Using theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning ‘good practice’ ” (Osmer, 2008, p. 4). The present study will be based on the principles of the Bible, with emphasis on the New Testament church. This section responds to the question: What

are the biblical principles and other sources that would help church-planting teams filter issues of honour and shame in their decision-making process (RQ4)?

1.5.3 Part III - The Pragmatic task

The fourth element in the research methodology is the pragmatic task centred on the question that reads: How might we respond? In the words of Osmer again, it involves “strategies of action that will influence situations in ways that are desirable and entering into a reflective conversation with the ‘talk back’ emerging when they are enacted” (Osmer, 2008, p. 4).

The goal of this section is to use the previous findings of the study to build a model of training that will help filter issues of honour and shame. This will improve the decision-making process of cross-cultural church planters by making teams more effective in their ministry. This concern has been formulated as RQ5: How can the findings of this study help church-planting teams sift aspects of honour and shame to improve their decision-making? (RQ5).

1.6 METHODOLOGY

1.6.1 Introduction

The qualitative methodologies applied in this field research are aimed at answering the research questions, and these will give answers to the main research question, as posed above. The answers to these questions will describe the reality that cross-cultural church-planting teams encounter in Turkey and will try to explain: What is going on? Why is it going on? What should be happening? And how can this be corrected? – as set out in Osmer’s theory.

An initial survey will be used as the introductory method to bring clarity and direction into how the research needs to proceed. The in-depth questionnaire will be the main tool used, identifying the realities that church planters experience in decision-making processes. This will be combined with secondary literature sources such as books, articles, conferences, teachings and websites, in order to identify the descriptive and interpretive tasks. Personal observations made after 16 years of living in Turkey will occasionally inform the study.

Another method outside the initial survey and the in-depth questionnaire will be used to discover the normative task, namely an analysis of New Testament passages as related to decision-making in the church. The original intention of the authors will be sought to this end. This analysis will use the grammatical historical hermeneutical method (Kaiser 2009, chap. 2) along with further biblical tools in order to generate decision-making principles. These will be adopted to guide today’s church-planting experiences in Turkey. Other principles will be

inferred from sources outside the Bible, such as extant literature, contextualized in the Turkish arena. Yet another set of principles may arise from personal observations centred on life experiences in Turkey's church-planting.

1.6.2 Initial survey

As a first step in field research an initial survey (Appendix A) was sent by email to five (they all responded) experienced church planters to identify issues that affected the decision-making process in multicultural teams. This initial survey showed in general terms the areas of importance and difficulty as team members related to one another. This is where issues of honour and shame surfaced. At this stage, fishing for information needed to be conducted with a wide net with a view to focusing at a later stage on issues related to honour and shame. Table 2 reflects the results of this initial survey, which formed the basis for elaboration on the in-depth questionnaire.

Table 2: Responses to initial survey (see survey in Appendix A)

Issues	Important Issues Foreigners Turks	Difficult Issues Foreigners Turks	Totals
Shared vision	2 1	- -	3
Doctrinal beliefs	1 1	2 -	4
Leadership and Power	- -	3 1	4
Ethnocentrism	1 -	2	3
Paternalism	- -	1 1	2
Gender Roles	- -	- -	-
Finances	1 1	3 1	5
Cultural values and norms	1 -	2 -	3
Communication and language	2 -	1 -	3
Conflict resolution	2 -	3 -	5
Other: Trust	3 -	- -	3

Matters that showed the highest points were conflict resolution around unresolved issues, usually personal ones, and finances, followed by doctrinal beliefs, leadership and power. In turn, these were followed by shared vision, ethnocentrism, cultural values and norms and communication and language. The aim of this short survey was to uncover topics that posed the greatest difficulties to the cross-cultural teams.

All these results are related to power, where honour and shame easily creep in. The concrete issues were control of finances, leadership style, relationships and cultural values such as ethnocentrism, paternalism and communication.

Questions were formulated based on these results so as to see which ones brought issues of honour and shame to the surface in a more detailed manner. Other questions were designed that generated the in-depth questionnaire to further research the decision-making processes and suggest ideas for improving decision-making, as contained in Appendix B.

1.6.3 *In-depth interview questionnaire*

This method was chosen, among others, because it has a set of fixed questions that the interviewer seeks answers to while, simultaneously, it gives the opportunity to the interviewees to expand their answers. This may open up other aspects that had not been considered before and could be important for the research. Questions then can be modified to satisfy the needs of the research. Another important side to this kind of interview is that it allows time control: you can expand or fix it depending on the time constraints of the participants (Bernard, 2005, pp. 210–212; Gilbert, 2018, p. 134).

The questions in the in-depth questionnaire were aimed at answering five research foci (RQ) derived from the research question, as indicated. Questions # 1-8 were formulated to discover factors of honour and shame addressed in the following research question: What are issues of honour and shame that affect the decision-making process of the teams in Turkey (RQ3)? Questions # 2-5 of the questionnaire were designed to answer the following research question: How do teams make their decisions (RQ2)? Question number 9 of the questionnaire was formulated to address the research question: How can teams improve their decision-making process (RQ5)? All the questions were aimed at showing manifestations of honour and shame in decision-making, that is, RQ1.

The in-depth interviews indirectly addressed RQ4: what are the biblical principles and other sources that could help cross-cultural teams filter issues of honour and shame in their decision-making processes? This question was indirectly addressed in the in-depth interviews, but it is explained fully in the theoretical framework established in the normative part of this study.

Question # 1 of the questionnaire served as an ice breaker and simultaneously helped the interviewee to describe the background of the team dynamic. Question # 5 presented a case study, using a story that, in an oral society such as Turkey, would draw in the participant's attention by disguising the taboo topic of money and addressing it without threat.

1.6.4 Sampling

The sample for the in-depth interview were 20 foreign and national mature church planters in the country of Turkey. The theory behind this reasoning was that the research involved a qualitative nonprobability sampling, which is “always appropriate for labour-intensive, in depth studies or a few cases. Most studies of narratives are based on fewer than 50 cases, so every case has to count. This means choosing cases on purpose, not randomly” (Bernard 2005, 187). Under the nonprobability umbrella, the narrower category that will be chosen is referred to as a purposive or judgment sampling, because there is a specific purpose and a specific kind of informant is required.

The number of church planters in the sample was further determined by the following statement: “there is no overall sampling design that tells you how many of each type of informants you need for a study. You take what you can get” (Bernard, 2005, pp. 186–209). Since the church in Turkey is small, the pool of Turkish church planters to choose from was limited, so the number chosen was 20, which represented close to 1 for every 300 believers that live in the country. The following table presents the interviewed church planters and their characteristics.

Table 3: Description of the participants of the In-depth interview

Name	Sex/Age	Nationality	Years in Turkey/Years in Christ	Nationality of leader they work under	Organization the church plant is under	Condition of participant
Karl	Male/60	Southern European	35/40	Southern European	Independent	L
Alo	Male/26	Turk	26/5	North American	North American	M
Chase	Male/36	North American	8/20	North American	North American	L
Enre	Male/50	Turk	50/19	Turk	Independent	L
Isa	Male/54	Turk	54/18	Turk	Independent	L
Ernec	Male/58	Turk	58/20	Partnership	Independent	P
Donald	Male/52	North American	20/40	Turk	Independent	M
Ayi	Male/55	Turk	55/20	Turk	North American	L
Zebra	Male/67	Turk	67/30	Turk	Independent	L
Arthur	Male/55	Latin American	17/30	North American	North American	M
Nas	Male/40	Turk	40/14	Turk	North American	L
Petrus	Male/72	N. European	30/50	Partnership	Independent	P
Nature	Male/49	North American	10/30	North American	North American	L
Jay	Male/35	North American	10/25	Turk	Independent	M
Cheska	Female/75	North American	35/50	Turk	British	M
Flower	Female/73	N. European	25/60	Turk	British	M
Yangin	Female/37	Turk	37/20	North American	British	M
Zeta	Female/50	Turk	50/16	North American	British	M
Auto	Male/59	Latin American	22/40	Turk	Independent	M
Yoy	Male/45	E. European	10/30	E. European	Independent	L

L=leader, M=member and P=partner (team leadership, both are at the same level).

Summary of statistics:

Nationalities: 9 Turks and 11 foreigners: (North Americans 5, Europeans 4 and Latin Americans 2. There was almost an equal number of Turks and foreigners. Most of the foreigners originated from North America and Europe, while fewer originated from Latin America.

Gender: 4 women (2 Turks and 2 foreigners) and 16 men. Most of the interviewed church planters were men.

Number of years that foreigners had served in Turkey: from 8 to 35 years. There was a wide range of years, but most of the church planters had been in the country for a decade or more.

Ages of church planters: Turks, between 28-67 years old. Foreigners, 35-75. The age range of the Turkish and foreigner church planters was similar, though Turks were slightly younger.

Years of following Christ: Turks between 5-30 years. Foreigners: 20-60 years. This was where the greatest difference lay, where foreigners had more years of following Christ. Some of them came to Christ in their childhood and youth, as depicted in the table above.

Team leaders: 9 team leaders, 9 team members and 2 partners who share responsibility as co-equals were interviewed. Among the leaders, 5 were Turks and 4 foreigners. No women team leaders were interviewed. The one partnership referred to was made up of an older foreigner and a younger Turk.

1.6.5 Collecting data

The initial survey was not designed to be the main tool of research, but rather as a way of finding out how the research should continue and what to emphasize. Once the initial surveys were received, the answers were tabulated and evaluated, as shown in Table 2. This evaluation gave direction to the researcher regarding the following step, namely the in-depth interview. The initial survey was sent by email after contact via telephone with various experienced church planters. Most of them, except for one, were foreigners, chosen under the assumption they could speak openly to the delicate issues of honour and shame. The other advantage was their willingness to interact over the phone and comment once the survey had been completed.

The second tool, the in-depth case interviews, as presented in Appendix B (see Seidman 2006), was conducted with Turkish and foreign male and female church planters over eighteen¹ years of age, who had experience of working in cross-cultural church-planting teams and were of good testimony according to the Christian community, as confirmed by the Turkish Evangelical Alliance (TEK). The in-depth interviews focused on lived experiences regarding

¹ In Turkey to speak to a person under 18 years of age about another religion outside of Islam is against the law.

decision-making. Issues of honour and shame that affect the decision-making process were drawn from these twenty interviews, as discussed in Chapter 4, as well as decision-making processes that teams used, discussed in Chapter 3, and obstacles they encountered, reflected in Appendix D. This ultimately led to recommendations for improvement and a better model for decision-making.

1.6.6 Coding and saturation:

Coding is the process by which the amount of data is reduced without losing meaning. This process helps find items (or codes) formed in accordance with categories to which they belong. The grouping of categories forms themes, and these create theory (Adu, n.d.). Some experts have explained this process as going from the leaves to twigs to branches and, finally, ending at the trunk of the tree. The points of reference for coding are the research questions and the main idea.

The coding of the four-question initial survey, given to five participants, was straightforward; the results were tabulated and analysed, as found in Table 2. The fruit of this small survey together with the bibliographical and secondary sources gave direction to formulating the questions of the main research vehicle, the in-depth questionnaire.

In the case of this second tool as shown, again, in Appendix B, the design of the questionnaire pursued answers to the research questions. The results were coded and placed in tables to be reported in the study. The coding of information contained in one hundred and three pages, single spaced in size eleven font involved enormous amounts of information. This information was organized in the following way: the first phase was to read the material several times to get a better grip on it (Seidman, 2006, p. 117); of course, there was familiarity with it from the interviews. After reading, the material was printed, marked and underlined with notes made on the margins watching out for any links to the research questions. Subsequently, at the bottom of the page, a summary with the items that surfaced was written down. All the summaries were compiled, which resulted in what was called the coding tree document 1.²

Having compiled this tree in 36 pages of summaries (codes), it was easier to group them into categories. By reading the document repeatedly, categories became clear. Once again, the research questions were taken as reference points to establish connections between materials. These categories gave fruit to coding tree document 2.³

² The coding trees are available on request; they are in the researcher's possession.

³ The coding trees are available on request; they are in the researcher's possession.

With this tree in hand, the material was organized into themes. Participants' verbatim utterances were taken into consideration in order not to lose their voice; they needed to be heard. Again, research questions offered reference points without forcing results (Seidman, 2006, p. 113), enabling the establishment of connections between themes. At that stage there were themes that emerged again and again, a situation known as saturation, when interviews repeat the same information. This was important, since issues in decision-making surfaced repeatedly. At that stage, further questions arose: Which ones of the themes were more important? What order of importance did the interviewees give to them? And, most of all, which ones showed relationships with honour and shame?

The original interviews were revisited with these three questions in mind, to examine the frequency with which themes related to honour and shame appeared. The whole document was marked with different colour highlighters, one per theme. These colour results were grouped and tabulated, which showed the frequency with which themes were addressed. The highest numbers of results referred to themes most frequently quoted by the participants. But which ones of those were related to issues of honour and shame? This was where the theoretical frame gleaned from secondary sources came into play, defining issues where honour and shame parameters occurred, as will be discussed in Chapter 4. These parameters would help the identification of themes related to honour and shame that surfaced from coding.

The questionnaires gave rich results, which were tabulated in different manners. These tables reflect analysis of the state of church-planting teams in decision-making, and how the factors of honour and shame impacted those decisions positively or negatively. As a final step, the results were triangulated by referring to confirmation of a few experienced leaders in Turkish ministry, as found in Appendix D. This brought the field research to completion.

Comparison of biblical and secondary sources, the theoretical framework, combined with the results of the in-depth questionnaires illuminated the issues of what should be happening and what was happening at ground level. With this in hand, the next step was the formulation of an implementation project to help the church-planting ministry in Turkey.

1.6.7 *Validity and reliability*

Validity: "refers to the accuracy and trustworthiness of instruments, data, and findings in research. Nothing in research is more important than validity" (Bernard, 2005, p. 53). In this research, the methodologies of an initial survey and in-depth interviews were used, as commonly practiced in qualitative research. The accuracy and trustworthiness of the instruments combined with the degree of openness in the responses of the interviewees will

guarantee the quality of the data. This is why the element of trust between the interviewee and interviewer will also help secure validity. The handling of the data and findings fall on the interviewer, who needs to be humble and open, and seek the counsel of more experienced people when obstacles arise.

In this study, data was obtained by placing trust between the interviewer and the interviewees as a corner stone. This is particularly important in the culture of Turkey and, without it, the in-depth interview method would have been unsuccessful. This is where factors such as time of knowing the person, the Christian life testimony, the type of relationship enjoyed, the degree of openness that has developed over time are important. An advantage that the interviewer had was that he had known all the interviewees and their performance over years of work and companionship. Another aspect to consider is that neither one of these people had worked in church-planting with the interviewer or had an interest in future work together, so there was no hidden agenda. The third was that, if necessary, the TEK could guarantee trust by standing behind the credibility of the interviewer and interviewees.

Reliability entails “the extent to which an instrument yields the same results if a researcher re-measures the same people, under the same conditions. If the two sets of data correlate highly, the instrument (and, by implication, the study itself) is said to be reliable” (Gilbert, 2018, p. 73). We know that this is almost an impossible situation to achieve, since the same circumstances or responses cannot be duplicated exactly: there will always be some variations. But when the same method is applied to twenty different people and the results continue to repeat themselves, it means that validity has been achieved to a satisfactory extent.

The matters of validity and reliability were tested by employing triangulation, which led to confirmation of results as examined by experienced people on the field, reflected in Appendix D. Further confirmation arose from the answers given by interviewees regarding obstacles to decision-making, reflected in Appendix C, which dovetailed with issues of honour and shame that affect decision-making reflected, in its turn, in Table 7.

1.7 ETHICAL CONSIDERATIONS

This research follows the ethical guidelines for field research provided by the North West University of South Africa⁴. The following points will therefore be taken into consideration.

⁴ Note: The necessary application was submitted and approved by the Theology Research Committee of the North-West University (NWU-SERC). Ethics number: NWU-02041-20-A6

1.7.1 *Estimated risk level*

The present research of minimal risk, which is described as follows: “The research will collect information that would generally not be regarded as sensitive, such as opinions rather than personal information.” (de Lange et al., 2016). This is clearly observed by clarifying the characteristics of the participants and the purpose of the research. The participants are adult and mature Christian planters within the evangelical church. On the other hand, again, the purpose of the research is to study issues of honour and shame that arise in the decision-making within teams in Turkey; the Turkish population outside of the church was therefore not involved in any manner, and sensitive issues that might have placed the participants in any danger were not touched upon.

Any potential harm was minimized by way in which participants were selected and recruited: they were all mature believers whose immediate and extended families were aware of their faith. Most of them lived in large cities where the social pressure was not severe. To minimize repercussions even further, pseudonyms were used instead of real names, and the information will be kept confidential. No one will know the identity of the interviewees except the researcher. In addition, there is the issue of privacy: each interview was conducted in a private and secure setting. All recordings were stored safely under the custody of the researcher after the interviews had been transcribed.

1.7.2 *Selection of the participants*

This study required a “purposive sample” of church planters; hence there was a need for participants who were informed and not merely responsive informants, that is, they were chosen on purpose, not randomly (Bernard, 2005, p. 187). Why is this? It is because the research specifically examines decision-making among church planters in Turkey, whereas the church is small and church planters even fewer.

The characteristics of the church planters sought were men and women of 18 years or older, people of good testimony in their communities and church who were known for their work in church-planting and mature in character. There was an effort to have an equal number of foreigners and nationals.

The gatekeepers around choosing the interviewees were authorities of the TEK, who gave advice regarding the most appropriate participants. These authorities were known to me personally for over sixteen years, where I have laboured in Turkey, so that a relationship of trust could be depended on to obtain this information.

1.7.3 *Expectations from the participants during data gathering*

After sifting the candidates by means of the prior requisites, as stated in Section 8.2, potential participants were approached by secure means of communication, including email, WhatsApp, telephone, personal contact or otherwise, to see if they were willing to take part in an interview; the topic and aims of the study were explained. An interview period of approximately one hour was given. If they accepted, the place and time of meeting were agreed on.

1.7.4 *Facilities and probable experience of the participant*

The interviews were carried out, if possible, on a face to face basis in the country of Turkey, but some occurred in other latitudes, as church planters were visiting other countries. In such cases, Skype or other appropriate and secure means were used.

The meeting place was secure and quiet, where people could speak openly, and interviews be held without interruptions of other people or noises. A church building, an office or home were found to be preferable. Tea or water were offered to the participants, as it is customary in Turkey, and the protocol of the questionnaire was read for oral consent. Signatures were not taken, since that would cause discomfort given the nature of Turkish culture. An opening and closing prayer were offered.

1.7.5 *Risks and precautions*

The risks of this research were minimal, since our target audience were Christian church planters, and the topic of study was focused on how they deal with decision-making. Neither of these aspects was sensitive enough to offer a major repercussion in the research. Nonetheless, for the sake of safety, the following measures were put in place.

The protocol in the questionnaire was read before the interviews commenced, stating that no real names would appear on the written thesis, but only pseudonyms, and that confidentiality would be respected. The interview would be completely voluntary, and they had the freedom not to answer anything that they did not want and to or withdraw from the interview at any time.

After the interview, the information given would be screened and anything that might potentially bring negative repercussions would be omitted or reported in a way that would not harm anyone. The interviews would be recorded with the use of a recording device and then transcribed and kept in computer files under a password. If any copies were made on paper, those would remain in the researcher's private files, where no one else would have access to

them. The recorded interviews would be transcribed and erased completely from the recording device.

1.7.6 *Benefits for participants*

- Those participating in the interview would have a chance to review their work and an opportunity to be heard.
- They could evaluate their performance by meditating on how they were progressing as they related their personal experience.
- They would have opportunity to think about aspects that they had not been able to ponder before the interview.
- They could express frustrations in ministry and relationships in an environment of trust and confidentiality.
- They would receive the summary of findings inferred from all the interviews.
- They would be able to see how the findings could benefit their own ministry.
- They would be able to share the findings and help others involved in church-planting.
- They would be able to grow spiritually by applying the principles that resulted as fruits of the research.
- They would grow their ministries in a healthier manner by minimizing the pitfalls that the issues of honour and shame had brought into the equation.
- They would find joy in their ministries as they worked together with other team-mates moving in a common direction.

1.7.7 *Benefits vs risks ration analysis*

The risks of performing this research were minimal and in no way compared to the many benefits that arose from it. Risks and precautions listed in Section 8.5 and benefits listed in Section 8.6 readily indicate that the benefits outweigh the risks.

1.7.8 *Expertise*

The researcher had been a church planter in Turkey for over sixteen years and had conducted research in this country for his intercultural studies thesis prior to the present study thesis. The participants were people he had known in the country for many years, as mentioned, and there was trust in those relationships. If there would be a reason to doubt this, the researcher would consult, once more, with the TEK authorities.

1.7.9 Goodwill permission

The church planters were generally independent; some belonged to international denominations, and a few to local churches. After they had been authenticated by TEK, the church planters evaluated individually whether they needed to ask for permission from their authorities to participate in the interview. If necessary, the interviewer explained to their authorities the need, purpose and protocol of the interviews.

The protocols contained the goal and purpose of and need for the interview. These were read and clarified to the interviewees before the questions were posed at the beginning of the interview. Clear verbal consent from the interviewee was necessary in acceptance of participating. The interviewee was free to stop, ask questions or withdraw himself or herself from the interview at any time, as stated also in the protocols.

1.7.10 Incentives and/ or remuneration of participants

No financial remuneration was offered for the interview. Offering a payment for this would have been offensive in the Turkish culture. Interviewee incentives were restricted to helping the church in Turkey develop and grow, participating in the interview (considered to be an honour), helping the interviewer fulfil his assignment, honouring the relationship with the interviewer, which is very important in the Middle East and, finally, offering to receive the results of the findings. The interviews were conducted at a place and time of the interviewee's choice.

1.7.11 Announcement/ dissemination of study results to participants

The results may be discussed in articles, seminars, conferences and with every participant who wanted a copy. Confidentiality was however always maintained by using pseudonyms in the documents distributed.

1.7.12 Privacy and confidentiality

The researcher is committed to keeping the identity, personal information and interviews of the participants confidential. As mentioned, participants' names were protected by employing pseudonyms, known only to the researcher or, if necessary, the supervisor. As mentioned, interviews have been kept in the personal computer of the researcher, protected by a password. If any copies of the interviews were to be made, they would be kept in a secure place under the protection of the researcher. The thesis will bear no real names: only pseudonyms will appear. Responses will be cited with the use of these.

1.7.13 Management, storage, and destruction of data

After the interviews, the information was screened, and anything that could bring about negative repercussions were omitted or reported in a way that did or would not harm anyone. The interviews were recorded with the use of a recording device and then transcribed and kept in computer files protected by a password while, as mentioned, paper copies have remained in the researcher's personal private files where no one else had or will have access to them. The recorded interviews were transcribed and erased completely from the device.

1.7.14 Monitoring of research

The researcher had to stay within the limits of what had been verbally agreed on in the protocols. Within reason, he had to remain within the bounds of the prepared questions and had to show respect with a view to time and interpersonal interactions with participants. If any doubts or difficulties were to arise during the research process, he had to communicate clearly and in a timely manner with the study leader to solve these. Once the research had been finished, the results had to be coded and arranged intelligibly by using tables, diagrams or any other means that brought clarity to the work. The results needed to be shared directly with the advisor and, and if more work was needed, the latter would direct any additional steps to be taken.

1.7.15 Data analysis method

Section 1.8 above has discussed research instruments, sampling, data collection and analysis in full.

1.7.16 Role of the researcher

The researcher played a key role: he was the guarantor of privacy and confidentiality of the participants as well as a safe environment where everyone could work at their best. His oversight protected and will protect the content of the interviews and the analysis of the data with the appropriate methodology, maintaining reliability, so it would render answers to the questions that the thesis posed (see Gilbert 2018, 71). He was also the guarantor of truthful results confirming these by means of the right sources, that is, maintaining the appropriate levels of validation. He will distribute results to those who needed to partake of the benefits.

1.8 CONCEPT CLARIFICATION, LIMITATIONS AND ASSUMPTIONS

1.8.1 *Concept clarification*

Church-planting is the action of starting new churches. It includes evangelism, discipleship, and leadership training. For this study, the concept church-planting was limited to the stage before the moment when the church had put elders in place and was ready to move forward on its own. From the moment that elders were in place, it was deemed an established church (see Acts 14:23).

A Turkish church planter is a Turkish individual male or female involved in the work of starting a new church, usually in a team setting.

A foreign church planter is a non-Turkish individual male or female involved in church-planting in Turkey, usually in a team setting.

A western church planter is an individual male or female originating from cultures in Western Europe, the United States of America or Canada, who is involved in church-planting in Turkey.

A Latin church planter is a man or woman originating from any Latin-based culture, who is planting a church or churches in Turkey. They could originate from Latin America, Spain, Portugal or from another country as long as they maintained their Latin identity, such as Hispanics in the United States of America.

A Local church/ congregation/ body is a group of professing Christians who meet regularly under a certain leadership in a specific place for fellowship with one another, worship of God, celebration of the ordinances and instruction from the Word of God. In the case of this study, it was a local Turkish church.

A universal church/ body or the Body of Christ comprises professing believers in Jesus Christ who live, have lived, and will live in the world throughout the ages, from every tongue, tribe, and nation.

A cross- or multicultural church-planting team is a group of people from different nations and cultures, including Turks, who have decided to work together with the common goal of planting churches in Turkey.

Partnerships are formal or informal agreements to work together under certain conditions with the goal of establishing local churches in Turkey.

1.8.2 Limitations

Foreign church planters focused on in this study were westerners and Latins. Church planters from the West and those from Latin nations have a certain degree of homogeneity in their biblical formation, but this is true to a lesser extent of their cultural world view.

In the present study, churches planted were protestant evangelical ones. These churches adhere to the Lausanne doctrinal statement (Stott, 1974). Sample cases came from various parts of Turkey, but mainly from larger cities, where most of the church-planting performed by Turks and foreigners had taken place.

It is important to distinguish that this study deals with starting new churches, not the development of churches already in existence. The concept of church-planting addressed here centred on the beginning stages until the stage at which the church had chosen elders.

Honour and shame may have influenced the answers of Turks and Latins (cultures of honour and shame), especially those questions dealing with personal issues. As mentioned, though, the questionnaires offered protocols that addressed the sensitivity of the matter and protected the identity of participants, as well as providing the freedom to withdraw from the interview process if requested by the interviewee.

The interviews were held in Turkish, English and Spanish. The researcher enjoys proficiency in these three languages. If needed, professional language helpers were to be consulted.

1.8.3 Assumptions

Decision-making is an important aspect of the working relationship of cross-cultural teams in Turkey.

The low number of churches planted is partially caused by the lack of agreement and disruptions in the working relationships of church planters.

There is a desire to establish working relationships among the Turks and foreign workers and their organizations in the church-planting endeavour in Turkey.

Summary: this introductory chapter of this thesis has presented the title and key words, abstract, background and problem statement, research questions, aim, objectives, implementation strategy, central theoretical arguments, contribution of the study, structure of the thesis, methodology, ethical considerations, concept clarification, limitations and assumptions.

PART I

CHAPTER 2 THE DESCRIPTIVE TASK

Part I of this research centres on the descriptive task, as described by Osmer, as discussed prior in Section 1.7. This task poses two fundamental questions: What is going on? – to be discussed in Chapters 2 and 3; and, Why is this going on? – to be discussed in Chapter 4.

The first of the two questions has to do with manifestations of honour and shame in church-planting teams and the how the teams reach their decisions. Chapter 2 is arranged in the following order: first, it presents bibliographical and personal observations, followed, second, by results from field research, while they both will focus on the same topics of concern. The chapter concludes, third, with a summary.

2.1 The descriptive task - manifestations of honour and shame in decision-making

Results obtained from extant literature and personal observations:

2.1.1 *The concept of honour in Turkey*

In Turkey and Muslim societies, the rule of honour is based on male pride (Buckley and Buckley, 2002, pt. Honour).

Honour is a value attributed to a person that places him or her in a position of privilege with a view to certain rights in contrastive relation to others in that society. It impacts on the identity of the individual who seeks acceptance from those around him or her. In addition, as Bill Musk states: “Honour (*sharaf*) refers to uprightness of character, integrity, glory even. It evolves from and announces the stainlessness of one’s way of living” (2005, p. 67).

In communal societies, honour is woven into relations within groups, such as families, neighbours, villages, and cities. In communal Muslim cultures, loyalty to one’s own is upheld as an important value: “Loyalty to family and kin is fundamental to Middle Eastern societies. In cultures in which bonds between persons count for so much, it is not primarily law which channels and corrects human behaviour. Rather it is the connected concepts of honour and shame” (Musk, 2005, p. 67).

In Muslim society, honour has many facets, but the outstanding facet is the honour of family, which mainly centres on women and their sexual purity. It is the male in the household who

needs to care for this. This sometimes entails that the purity of the wife, daughters, mother, and sisters fall under the guardianship of men. Any act that trespasses this threshold needs to be dealt with in order to restore honour to the family (Musk, 2005, p. 71). How others view you is crucial in the eyes of Turkish society; it is vital for church-planting teams where Turks are involved to be comprehensively aware of this and not trespass the limits of honour, causing offense.

Turkish terms related to honour include *onur*, *şeref*, *namus*, *saygı*, *hürmet*. Each is used in different ways or contexts. For instance, *namus* is a term related to moral purity or decency shown in the actions of a person in relation to the opposite sex. *Onur* and *şeref* is used in common day language and they refer to respect in the public sphere. *Hürmet* is an older term and it denotes reverence, homage, tribute, and it is used as an attribute of God. All the terms cited carry the intention of recognition, esteem, respect, homage, or reverence showing the extent to which honour is imperative in the daily lives of Turks.

What happens when honour is violated, and the action cannot be forgiven? What usually follows, is revenge to restore honour for a shame-oriented conscience. Wiher puts it this way: “As honour is generally more difficult to restore, revenge is a greater problem in shame-oriented contexts. Blood revenge has been a century long tradition in the Mediterranean context, which has coined the Spanish technical term *vendetta*” (2003, p. 402).

It is important to clarify the concept of pride in relation to honour, because at times the difference becomes blurry and people in Turkey tend to confuse them. In Turkey, is pride the same as honour? Pride as well as honour may have positive and negative connotations depending on usage. Pride is defined as follows: “1. the quality or state of being proud: such as. a. inordinate self-esteem: conceit. b. a reasonable or justifiable self-respect. c. delight or elation arising from some act, possession, or relationship parental pride” (Merriam and Webster, 2020). This definition tips the scales to negative connotations, yet it could have positive meanings. This is the way pride is seen in Turkey as well: people may need to experience pride in their name, origin, family, work, status, and role in society. The problem is found when this pride becomes the controlling factor that dictates lives and behaviour in society, it can become harmful in the way that honour, if taken to an unhealthy extreme, becomes a controlling force exalting the wrong sets of values--those values that go against the golden rule set in the Bible (Matthew 22:34-39).

Those who belong to cultures that are less driven by honour and shame should be sensitive to the value that it presents in Turkey. Any word or action that demotes the standard of honour will provoke offense and shame and, if not resolved properly, will cause misunderstanding,

confusion, resentment, and division. All these elements will erode the level of trust of the team and cause ineffectiveness in a church-planting endeavour.

2.1.2 The concept of shame in Turkey

Simply put, shame is the opposite of honour. Wu defines shame in a holistic manner, which is closer to the Middle Eastern point of view: "Shame is the fear, pain or the state of being regarded unworthy of acceptance in social relationships. It is a psychological, theological and social concept" (2018, p. 206). This definition suits the understanding of shame in Turkey. It is the opposite of honour: it is the bad name or reputation given to people who do not comply with the standards of behaviour that are upheld by society. People are shamed when they fall short of the standards that are important according to Turkish society.

Shame is more than an emotion: it is a state of being; at times the person is born with it, as in the case for instance of a person with a physical or mental handicap. In Turkey, shaming may take different forms: isolation, giving the cold shoulder, an end to talking to a person, calling them with a derogative name, taking away rights and privileges that the person had before, such as money or an inheritance, putting a person in confinement in the case of a handicapped child or even murderous acts on people who bring shame and dishonour to the family, the so-called "honour killings."⁵

As in the case of honour, the Turkish language has various words to describe shame. The term *küsmek* means to be offended; to sulk or to pout. In practice it may be expressed in the form of depriving a person from communication by giving them the cold shoulder, a form of isolation and punishment, or crossing the street when they come in the same direction, talking behind their backs, making faces, gossiping and not answering their phone calls. These issues all show unresolved conflict. Another word used for shame is *ayıp*, which means disgrace, unmannerly, fault, defect. This term is used in public settings to put limits to actions by showing how inappropriate they are, and that the behaviour is not accepted. It creates embarrassment and correction in order to take control of a situation; it can be used to control children, but also among grown-ups. The word *utanç* carries the idea of embarrassment, disgrace, opprobrium ("Tureng English Turkish Dictionary on Line," n.d.) as well as the idea of carrying something that is painful and needs to be hidden from the public. A final term in this group is *rezalet*, which means disgrace, vileness, deplorableness, outrageousness, infamousness, ignominy,

⁵ Honour killings are murderous acts committed usually on a woman in order to restore the good name of a family. The reason for the killing is that the woman was known to be involved voluntarily or involuntarily in an immoral act. It could also involve homosexual behaviour that is publicly known and brings shame. It is usually carried out by the male members of the family.

reproach, indignity ("Tureng English Turkish Dictionary on Line," n.d.). A friend who had lost his engineering job due to his faith in Christ and was economically bankrupt after a few months expressed that he found himself in the condition of *rezalet*.

To save face is an important concept related to shame in Turkish culture. In explaining the importance of this concept in the Middle East, Musk states the following: "Face is the outward appearance of honour, the 'front' of honour which a man will strive to preserve even if in actuality he has committed a dishonourable act...One is considered justified, for instance, in resorting to prevarication in order to save one's face. If it comes to saving somebody else's 'face,' lying becomes a duty" (2005, p. 74). People will consider many actions to hide their shame and save face in Turkey. In western culture, it may appear to be a direct lie but, in the Turkish mentality, it is a duty in order to not be dishonoured. This has direct implications for teamwork, since saving face will inevitably show up in the decision-making process of a church-planting team.

Honour and shame usually occur together. When one is present the other should usually be absent, but they go hand in hand, in spite of the fact that they are contradictory conditions or attitudes (Muller, 2001, p. 88). They both are used by society to control people by rewarding or punishing them. Other characteristics that go hand in hand in the case of a world view based on honour and shame include high power or power distance, which denotes appreciation for a hierarchical structure where power is distributed unequally to those involved. Those without power have less ability to express their opinions openly and, when they do, their words do not enjoy the weight of those of the more powerful (Geer, 2009). For example, a regular worker has less authority or power to express discontent than a boss in the work site.

As mentioned, Turkey is furthermore a high-context culture: word connotations carry greater weight than particular group and can be interpreted in various ways. In low-context cultures, as mentioned, words take their face value (Hall, Edward T-Beyond Culture 1976). For instance, in Turkey a "yes" may mean "no" or vice versa. In the West generally a "no" is "no" and "yes" means "yes".

Turkey is of a communal nature, which means that the culture emphasizes the group and not the individual. Interdependence and loyalty are important values in these societies.

In summary, Turkish society approaches life by giving more power to those of higher status (Brett, 2007, p. 35), people-centred issues override principles or laws and actions are taken

by common agreement as a group, as opposed to an individualistic approach (Plueddemann, 2009, chaps. 5–7).

Understanding these concepts sheds light on the nature of cross-cultural interactions in Turkey. In particular, the factors mentioned affect the interaction of Turks with those belonging to cultures where honour and shame do not enjoy the same weight; to ignore their relevance in Turkish culture has proven detrimental to the cause of church-planting. When shame occurs, team members should biblically restore the honour that has been taken, so that harmony may return to the team. This restoration may be accomplished with a word of apology and restoration to whatever harm has been caused.

2.1.3 Sources of honour and shame in Turkey

The sources of honour are those phenomena that elevate people to outstanding positions in their social environment. In Turkish society these include wealth, age, wisdom, beauty, education, sports achievements, religious fervour (in Islam, not in other religions), patriotism, marriage, being male, physical strength, loyalty, family status and place of origin (Muller, 2001, pp. 90–98).

Respect for age was found to be particularly important for the present study, as it emerged as such in field research. Usually, leadership is tied up with age, not skill. Even though leadership skills are recognized as honourable in Turkish society, age seems to override it. A younger person will hardly ever succeed in being a leader if there are older people in the team (Muller, 2001, p. 88).

The sources of shame in Turkey are those things that disgrace the person in the eyes of society, including crime, a lie, theft, murder, sexual immorality (especially in women), abandoning one's religion, treason to the family or country, cowardness, poverty, singleness and menial jobs such as that of a trash collector. There is a curious aspect to all of this: when the fault is successfully concealed, it is deemed unimportant, but once the fault comes out into the open, shame sets in. This explains why shame as well as honour are collective issues: they occur in relationship to others in society. Muller therefore rightly comments as follows: "shame is not only an act against the accepted system of values, but it can also include the discovery, by outsiders, that the act has been committed. Hamady states 'He who has done a shameful thing must conceal it, for revealing one disgrace is to commit another disgrace.' There is an Arab proverb that says, 'A concealed shame is two thirds forgiven'" (Muller, 2001, p. 81).

2.1.4 *Issues of honour and shame in relationship to group decision-making in Turkey*

Issues of honour and shame to be discussed in the present section are those that, based on research conducted in extant literature and the field, emerged as more common and hence more likely to be experienced in teams.

Interpersonal relationships: this engages the high value that Turks place on harmonious relationships. In Turkish culture, spending time together as often as possible, being welcomed in the homes of collaborators, having a say in the lives of team members, viewing team-mates as though they were family, enjoying open lives, sharing meals and material possessions are vital. This may clash with the western mentality that values independence, having family time by themselves and being private about many life matters. In other words, Turks view honouring interpersonal relationships as more important than church-planting activities or the results. People-centred relationships are valued over work or ministry.

Turkey is therefore a collective society. When in touch with other cultures that understand harmony in human relations differently, clashes are bound to occur. The opposite of harmonious relationships will be the result of those clashes, that is, mistrust, division, unforgiveness, anger, gossip, coldness, non-involvement, and retaliation. These characteristics or actions have an intimate connection with offense, which brings about pain and woundedness, affecting decision-making negatively.

Identity is the conviction of who the person is in essence. Stone states that identity is at the very core of being human: "it is deeper than personality, feelings or thoughts--it is the very spirit of man" (2000, pp. 107–108). This identity pertains to Turks and non-Turks alike. It is a human issue and an issue of spiritual maturity. The lack of a healthy identity is the cause for a life that is not well balanced, which is not only harmful to the self, but also to those around one.

The Turkish cultural identity has been formed over centuries by influences such as shamanism (involving the occult and fear), Islam (involving submission and fear), Ottoman culture (involving pride or inferiority and fear), the Republican culture (involving national pride and conformity) and materialism (Buckley and Buckley, 2002), all of which has served to create a culture of mistrust, conformity, fear, rejection, inferiority, frustration, anger and bitterness, which generally moves people into occult practices.⁶ Hence, normal everyday culture, when

⁶ The Buckleys have worked effectively among Turks in Turkey and abroad for over four decades.

touched by the power of the Gospel, needs to change; but it is well known that this process will take many generations to become a full reality and affect the culture positively. Consider Figure 1 below in this regard.

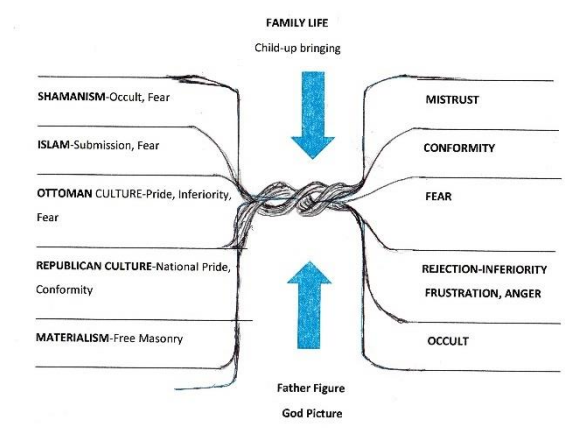


Figure 1: The shaping of Turkish culture through time by M. and R. Buckley

However, one must ask why identity is so important to teamwork. When Turkish identity gets rubbed up in the wrong manner, national pride emerges. Turks are known to be touchy regarding issues that refer to their national identity and cultural values, known as Turkishness. There is a whole article of the Turkish law devoted to this matter, which penalizes offending the Turkish state, where the meaning of offense can vary⁷. Others might call this nationalism, but this term appears to have an unnecessarily negative connotation; the issue will be discussed in Section 4.1.4.5 of this thesis.

Leadership in Turkish society means power, which is related to honour in terms of a person possessing the elements that are esteemed in the culture, that is, age, wealth, education, religiosity, strength, family, and others. Turks admire and follow strong leaders, and seldom is leadership questioned, since this would be disrespectful, causing offense, because it would appear to attack the honour of the person, bringing about shame.

⁷ Article 301 is an article of the Turkish Penal Code making it illegal to insult Turkey, the Turkish nation, Turkish government institutions, or Turkish national heroes such as Mustafa Kemal Atatürk. It took effect on June 1, 2005 and was introduced as part of a package of penal law reform in the process preceding the opening of negotiations for Turkish membership of the European Union, in order to bring Turkey up to Union standards. The original version of the article made it a crime to "insult Turkishness;" on April 30, 2008, the article was amended to change "Turkishness" into "the Turkish nation." Since this article became law, charges have been brought in more than 60 cases, some of which are of a high profile.

Leadership usually rests on the shoulders of one person, generally male. Team leadership is unusual. The concept of servant leadership, as promoted in the New Testament, is not understood or seen as a weakness (Knox, 2010, p. 139). Therefore, leadership is a sensitive area in cross-cultural church-planting teams, since Turks expect strength and power, and to certain extent foreigners, servanthood. For clarification, the one-person leadership is also a biblical concept, and it can be carried in godly manners when the leader is humble and accountable. This topic will be covered in greater depth in Section 4.1.4.5.

In summary, then, societies based on honour and shame make their decisions centred on relationships, honour, leadership opinions and other cultural values. In contrast, western societies tend to base their decisions on information, norms, and statutes, rendering them more democratic in the sense that members are more actively involved.

Thus, having consulted extant literature and other sources, the focus shifts to results from the present to answer research question RQ1.

2.2 The descriptive task- manifestations of honour and shame in decision-making

Results from field research

RQ1 What manifestations of honour and shame appear in the decision-making process of church-planting teams in Turkey?

Each of the questions in the in-depth questionnaire were designed to target RQ1, since it touches on areas of relationship, identity, leadership, money, and team problems, while these areas were where issues of honour and shame manifested themselves.

These surfaced in teams and had a direct impact on the decision-making process by means of words or actions causing ripples in cross-cultural teams. Examples of these will follow each section below. The following classifications were engendered by coding the interviews, grouped into three categories involving observations around interpersonal relationships, identities and reactions regarding leadership. The latter aspects were the main issues of honour and shame that impacted the decision-making process, as reflected in Table 7. At times, these various manifestations of honour and shame belonged to more than one category.

The following paragraphs present the main categories and the ways in which issues of honour and shame manifested, including some effects on decision-making. The voices of interviewees are cited to give testimony to each situation.

2.2.1 Relationship issues

Under this big umbrella, one found expressions that related to a culture of honour and shame in the decision-making process. Note that these aspects only pertain to a culture of honour and shame where they are prevalent.

Mistrust manifested as the underlying belief, taught to Turks since childhood and throughout their schooling years, that foreigners are agents that have come to take away their land, while entertaining other ulterior motives, which has left even believers with a sense of mistrust in relationships with foreigners, and even among themselves. This is shaky ground on which a working relationship starts around church-planting, resulting in the fact that foreigners need to gain the trust of Turks before they can develop a relationship in which healthy decision-making is feasible. Consider, in this regard, the following responses by interviewees.

It is in our past, this country has had many invasions, and difficult events in history so they mistrust. Our culture has to do with our history, the events that happened since the Crusades...this is taught from the school system, books and teachers (Alo, interview 2, p. 10).

Turks are blunt if they don't trust you. Oh, yes Turks feel when you are trustworthy, or they don't trust you. Let's face reality, Turks have a hard time trusting. It takes time, it is true among Turks as well; but they have the language and culture, and foreigners have to overcome that first...if I don't trust you I won't open my heart to you nor vote for the decision even if it is a good decision (Alo, interview 2 p. 9).

A further aspect under this rubric is the occurrence of fights, divisions and lack of self-control. The testimony of various foreign church planters was that Turks were not able to control their tempers when having discussions, which resulted in raising of voices, heated discussions, use of harsh words, pounding on tables and slamming of doors, especially when they did not get their way. Once the squabble was over, they gave one the cold shoulder, not wanting to relate to one. All of these actions failed to resolve issues creating, instead, walls of separation and offense, opening the door to unforgiveness and retaliation. The following two testimonies of foreigners give credit to this aspect.

There was a financial investment in this project, and we had borrowed the money...when I said that we needed to sell and pay the money in full. He was terribly upset with this, and said he hated me worse than his enemies, because I was going to ruin him...I only wanted financial integrity and to pay the loan (Jay, interview 14 p. 78).

When they don't get what they want, they get angry, frustrated and start lashing back...they give you the cold shoulder, don't want to talk to you anymore (Donald, interview 7 p. 41).

Moreover, gossip, difficulty in saying no and unresolved conflict were established to be problems in relationships. The lack of direct ways to address issues in fear of being disrespectful or culturally rude, also when it comes to saying no, made it difficult for people to understand what was actually occurring, and that is when gossip entered the fray. Since people could not speak their minds openly, they did so covertly, behind the backs of those discussed. This way of relating to others made communication confusing and the message would readily be lost on those involved. Consider the following responses:

Even if you are asking questions people will not answer them honestly, they will try to say what you want to hear. They don't want to be rude. They don't really say yes (Zebra, interview 9, p. 53).

Hospitality is very important in our culture, not to show it is shameful. For this reason, it is hard to say 'no' to a person (Yangin, interview 18, p. 86).

In one situation, we had a person who wanted to divide the leadership with gossip. So, we talked and confronted the person and that person got so angry, he threw the keys of the building and left the fellowship (Nas, interview 11 p. 62).

If you question, you may be proven wrong and if you are wrong it is shameful. It is a cycle...So, people speak behind people all the time, they get fake respect in front of them with a title of pastor or whatever (Zebra, interview 9, p. 54).

Another issue mentioned in relationships was retaliation. Due to unresolved conflict, often caused by offense having been taken, and due to the lack of means to disagree directly in cultures of honour and shame, solving conflicts becomes another stumbling block to healthy relationships. All these issues are relational in nature, while cross-cultural teams in Turkey will be faced with them, and the effects were evident in the testimonies presented by the church planters. Cultures of honour and shame focus on saving face, not on solving the problem. Problems are swept under the carpet and remain there until the weight is too much, when it spills over in anger, violence or retaliation. When there is no system in place to resolve issues, the decision-making process becomes hard to achieve, as evidenced by the responses below.

The Christian maturity is related to the reactivity; how do you handle yourself. The Turkish culture is one of reaction, there is a lot of reaction related to shame to defend yourself (Zebra, interview 9 p. 54).

It is not unusual to be in a relationship with a Turk where they want to benefit from you with a job, status or money. I know 20 to 30 men with the same situations. When you do not give them what they want, they get mad at you and they are gone from your life. These are deep things in the relationships, that I do not know exactly how to explain them (Donald, interview 7, p. 41).

I have a foreign friend who worked in East Turkey, he disciplined a man for 10 years and after that this man, a Turk went to the police to inform them about the foreign man's Christian work...it took this foreigner 2 years to overcome this treason (Donald, interview 7, p. 41).

2.2.2 Issues of identity

An issue that surfaced in different ways when it came to identity classification was sensitivity related to Turkish ethnocentrism, that is, cultural sensitivity, or Turkishness again, which expresses itself in a sense of national pride and is sensitive about anything that might offend Turkish traditions, foods, land, families or beliefs. This is a tricky aspect of the culture that has tripped up foreigners, since sincerity, transparency and speaking directly are held as high virtues by western cultures; when faced with the Turkish cultural ways, these can therefore turn into dilemmas around what to do or say and, occasionally, it has turned sour relationships among Turks and foreigners, as reflected in the following responses by interviewees.

Isa (interview 5 p. 29) said: "the workers coming from the West when they attend a wedding here in our country they go and stand during the wedding, they never dance. They go back home early, maybe it was too loud for them or they may think the 'Turks dance weirdly'. They do not interact with Turks; they place a little money on the bride's dress as it is our tradition, may make a comment of how nice it was but that is it. If they come! They have a right to do this or that, maybe customs are a bit strange for them. So, they don't do it, but they need to sit down and interact with people, it is necessary, and it is to be done out of respect."

Sometimes the terms we use may offend people, so we need to be careful what terms we use in Turkish are offensive and what terms you can use. If you call him a thief (even as a joke) because he comes from a certain part of town then you have made an enemy. To the foreigner he may not show it, but he does not come to the meetings any longer out of shame (Nas, interview 11, p.63).

A further aspect here is that of spontaneity in Turks' lives, involving spur of the moment actions and no planning or keeping schedules. The latter are viewed as unimportant, which may work well in a world that requires flexibility, but it lends itself to difficulties around retaining accountability in a team relationship with foreigners. The sense of planning or going towards goals is something foreign to Turks. This runs in contrast with the western mentality, which is geared towards planning, keeping schedules, and keeping the goal in mind, at times to the point of rigidity, which may work against them. These matters cause friction in the decision-making process of a cross-cultural team, as indicated by the following responses.

Americans think of goals, but Turks are more in the process, they learn what to do and go with the flow...taking notes, looking at the calendar is not part of the culture (Ayi, interview 8, p. 43).

The team collapsed and scattered, the leader was a western fellow very goal oriented and could not connect with his team. Some westerners come and say that to start your team meeting with tea, food, talking is losing our time. The engaging in relationships is important in Turkey it is part of the ministry (Ayi, interview 8, p. 47).

Regarding a Turkish worker's reluctance around accountability, a western leader expressed the following: "He has a hard time reporting his time and activities to the leader, I have to push him" (Chase, Interview 3 p.15).

Then there is the matter of paternalistic expectations: Turkish culture is paternalistic by nature, and protection of wife and children, as understood by it, is applied to working relationships. When Turks do not witness the characteristic of faithfulness in protection or paternalism in their teams, they feel abandoned or even betrayed by their foreign team-mates. Western and westernized workers conceptualize maturity as being independent from co-workers and more dependent on God. These opposing views clash in the decision-making of cross-cultural teams and create tension if not resolved properly. Consider the following response in this regard.

When we hired them, we tried to make it very clear, they needed to raise their own support. At the same time, you are required to be supervised. What is difficult in Turkey if you are under leadership they expect to be provided. When I came on staff with this organization in my country, I was expected to raise my own support and be submissive to my leaders. The Turkish part did not own these values. They put expectations for us for funds and were not being responsible for their work. Both were happening (Nature interview 13, p.71).

Pessimism is a further problem area encountered in these situations. Some interviews conducted with Turks and foreigners alike presented this characteristic of the Turkish personality, where a sense of defeat exists even before efforts have been made by the team. Turks argue that it is impossible to achieve a certain success. Westerners, in contrast, arrive with the mentality that they can solve any problem: they bring strategies and plans, "the superman mentality". The clash of these two attitudes around decision-making is another stumbling block that was presented as evidence of what happened in church-planting teams.

A western leader discussing his Turkish teammate, said: "When discussing about my favourite ministry, I was trying to make the team see how this could work. But the Turkish counterpart was continuously saying 'it will not work', 'it will not happen' he was very negative. So, I finally said 'if you are not going to help, be quiet'. I have learnt how negative they are and that you have to push them" (Chase, interview 3 p. 13).

Among us some western brethren have a 'superman spirit'. They see things from afar, a bit distant or cold. They have the funds so they can go wherever they want; they have nice houses. So, this is how it is observed by us (Isa, interview 5, p. 27).

An additional problem that arose is entitlement: this was said to create tension and was described by interviewees as Turks believing that they had a right to certain privileges in teams, because they were Turks--or held a singular position. In other words, they felt the right to hold a privileged position due to their nationality, skill, age or levels of experience. Foreign church planters would see the team in terms of equality, where all needed to share the same privileges and responsibilities. These two different perspectives brought about tensions in the decision-making process of a church-planting team. Entitlement had effects on leadership as well as relationships among the team members, as evidenced by the response cited below.

In Turkey we have the issue of age, or how long you have been a believer and those are the qualifying things to be in leadership. For example, if Ahmet has worked for longer in this company, we will put him as leader even though he has no qualifications for that position (Zebra, interview 9, p. 51).

2.2.3 Leadership issues

In cultures of honour and shame, leadership and power are equal properties, which may be true of to a certain degree of western leadership. The real question is, what is that power used for? Is it for self-promotion or serving others? Cultures of honour and shame, such as Turkey, try to use power as a tool to position oneself on top of others with the appearance of perfection. The appearance is particularly important, since it is tied in with how others perceive you and think of you, and that is where the real issue lies: it is a matter of appearances. This conforming for the sake of approval is of vital importance in cultures of honour and shame. In western cultures, which are far from perfect but in contrast, saving face is not as intensely important. In Christian circles, the highest calling is to adhere to what God says and conform to his standards.

The element of competition belongs under the umbrella of the present topic. It is not uncommon in Turkish leadership circles, which means that leaders want to be outstanding in the eyes of those around them. This may affect relationships with foreigners, as Turks observe and compare their financial position with them in terms of how their lifestyles maybe different or how the educational background and Christian experience of foreigners may seem superior. Turks tend to forget the many difficulties foreigners encounter, such as language acquisition, cultural adaptation to the new country, work permits and their families' struggles to adjust, which may create a difficult environment, where discontent and criticism set in and decision-making becomes difficult for a team; vis-à-vis the comments below.

So, Turks are jealous of others for many reasons; he lives better than me or has more than I have. There is a sense of competition. They may accuse the leader of the team

saying, 'you are not a good leader, you don't have faith, or you are not brave in taking that challenge'. They want to be better than the leader (Ayi, interview 8 p. 47).

Financial situations have brought tensions in the Turks-foreign relationships. Since the whole missionary enterprise is based on bringing support from their countries. Finding a job for a foreigner here is difficult. Turks do not realize this, and they see only the externals: they have a car, flexible job schedule, they attend conferences in four- or five-star hotels, their bosses do not treat them badly a complete contrast to Turkey. Then Turks say I would like to serve the Lord as well, if someone would support me (Zebra, interview 9, p.54).

One must add to this mixture of potentially problematic elements the matter of pride, the last aspect to be discussed around leadership. A culture of honour and shame emphasizes pride, self-sufficiency, and almightiness. It is interesting to note that this may overlap with westerners who come across, with their bold assertiveness, as know-it-all trusting in resources and plans. Yet, the distinction needs to be upheld that not all westerners struggle with this form of pride, even if their pioneering spirit may make them come across that way. Turks are turned off by this, yet, ironically, the models they follow and admire in everyday life are ones of power.

It needs to be pondered that these characteristics are generally opposed to the Bible's counsel on human leadership. The Bible focuses on humility as a virtue that leaders need to follow, the fact that they need wise counsellors around them and that they are strong with the help of others. The clash between these views brings misunderstandings that influence and emerge around in decision-making, as evidenced by the examples below.

Instead of getting a phone call at 10:00 pm at night to tell us about a decision we have to make right away. You can't make decisions like that, you need to talk, pray and take your time to ponder. I have learnt about Turks that they love to appear decisive, to be loud-vocal it sounds more confident with their answers...when there is an automobile accident, both of the drivers need to come out and shout at each other, the one who shouts the loudest proves that they are in the right even if they are not (Donald, interview 7 p. 38).

The term 'humility' is in the Turkish dictionary, but it is not a life practice. The Turkish church is learning its significance through hardships by making mistakes. Especially in church-planting when the responsibility is delegated to a Turkish person, the temptation for pride to set in and live that way is so great. Because it is important to be seen by people that you have authority (Ayin, interview 8, p. 43).

When they see us as foreigners; what do they see? Pride, trust in money, quickly wanting results sort of people, or people that will go home at the first degree of problems that they find. We do have issues as foreigners, we bring our own baggage. Of course, not everything is negative...but we need to be aware of our problems (Flower, interview 16, p. 83).

2.3 Conclusions

This chapter presented manifestations of honour and shame in the decision-making process of church-planting teams, as indicated, on an examination of extant literature, personal observations and results emanating from responses to RQ1. How, then, can these manifestations of honour and shame in decision-making of church-planting teams in Turkey be summarised?

Regarding relationships, one should emphasize mistrust. Turks carry the seed of mistrust in relationships due to their history and the way they are taught throughout their formative years, impressed on them further by their culture. This affects relationships with foreigners where reluctance to participate occurs or in open opposition to decision-making in the life of the team.

This is confounded by tempers flaring up or loss of self-control, the raising of voices, harsh words, offending behaviours, pounding on tables or slamming doors as they unexpectedly exit decision-making meetings when they do not get their way, followed by giving the cold shoulder, ultimately separating themselves from the group, creating division.

A further drawback is lack of clarity in communication: the style of communication that Turks use frequently becomes confusing, especially when the meaning of words has to do with circumstances that may be interpreted culturally. The “yes” may mean “no” and the “no” may mean “yes,” and miscommunication results. After all, as indicated, gossip is a cultural trait, since society does not allow direct and honest conversations, since they may be viewed as disrespectful. Unresolved conflict due to the characteristics of the culture lead to offense, grudges, lack of forgiveness and retaliation, which may embroil the experience of the cross-cultural teams.

Regarding identity, the mentioned sensitivity or Turkishness when they feel offended is expressed in manners and behaviours that may be hard to grasp by foreigners, since direct verbalizing of the issue that caused the offense frequently does not occur.

Furthermore, as indicated, the lifestyle that has no clear limitations around how time is spent, and the lack of a programme makes accountability difficult; everything is done spur of the moment. This creates a clash with western cultures where time, planning and accountability are viewed as paramount. Yet, there is a positive side to this: flexibility to adapt to whatever changes may happen, which is the reality of life in the Middle East.

Consider further the elements of frustration and judging: when Turks feel unattended and unprotected when they work for a foreign leader, they get frustrated and judge them. The lack

of understanding of this working relationship and its responsibilities as understood by each culture is important. Missiology has warned about paternalistic relationships, and Turkish culture supports such relationships. Simultaneously, western cultures may need to re-evaluate the biblical responsibility of a partner in church-planting in terms of the financial, emotional and physical nature of this relationship as expressed with a view to biblical partnership, discussed in Chapter 4, an aspect that Turks seem to carry institutively in their communal culture.

Discontentment and frustration arise when Turkish negativism clashes with the positivism around a new project brought in by westerners. Foreigners may view this as a threat or a rebellious attitude. However, it might involve no more than a cultural trait that needs to be questioned and worked through to find a way ahead. The positive side of this potential dilemma is that it might help the team to evaluate the situation on a deeper level, pray more and depend on God for results. Frustration, according to Turks, is “a cultural way and it cannot be challenged.” When age, nationality or another highly regarded cultural value dictates the make-up of the team, discontent, frustration, and similar emotions may arise among foreigners. There are some positive aspects in these cultural values, but if they act as stumbling blocks, they need to be challenged, analysed in the team and brought under the scrutiny of the Word of God.

Regarding leadership, as indicated, Turks are prone to want to be noticed and honoured as a characteristic of the culture. It is not only the seeking of power that is important, but also the appearance of power. This leads to an attitude of competition motivated by rivalry, envy or even greed, and these are dangerous for the wellbeing of a team.

Finally, as far as pride and self-sufficiency are concerned, the tendency for Turks to entertain national pride may collide with foreigners’ desire to prove themselves by achieving accomplishments, which renders the situation volatile and counterproductive. It is here that humility and the example of Christ need to make the difference that would solve the dilemma.

CHAPTER 3

DESCRIPTIVE TASK

RQ2 How are church-planting teams making their decisions in a culture of honour and shame, such as Turkey?

The present chapter will describe the decision-making process of multicultural teams within a culture of honour and shame, in accordance with material gleaned from extant literature in relation to the direct results from the data collected among church-planting teams.

3.1 How do church-planting teams make decisions according to extant literature?

Decision-making and group decision-making in multicultural teams

3.1.1 *Decision-making*

In multicultural teams, the decision-making process involves individuals from various backgrounds gathering to find solutions to their problems. At first glance, the process may seem straightforward but, in practice, it brings to the surface, in a manner surpassed by few other situations, matters of power that are at play in the team dynamics. In his thesis, Brown found that even simple decision-making processes were key factors in the health and effectiveness of intercultural church-planting partnerships (see Ott and Wilson 2011, 379).

Harvard Business advises five steps for the usual way in which groups make decisions: 1) establish a context of success. This assumes a friendly context, where problems are faced by people who encourage creative thinking, while careful deliberation is given to the process of how the decision is reached. 2) Frame the issue properly: a clear understanding of the issue at hand is necessary around how it will affect the objectives of the business. 3) Generate alternatives: decision makers must develop alternative choices. 4) Evaluate the alternatives. 5) Choose the best alternative: In a group there is some degree of personal preference, ambiguity and dissention which often makes the final choice difficult. Decision-making demands good judgement and creativity in addition to technical proficiency (Harvard 2006, 6 - 7).

3.1.2 *Group decision-making*

Group decision-making is promoted in our day above individual decision-making, since it is understood to be richer in personal resources and perspectives, with the potential of arriving to better conclusions. According to studies, groups that are more effective are those consisting of six to seven members; they become better at deliberating when they have been actively

involved in decision-making for 15 to 18 meetings, but the most effective mark was a seven member group involved in at least 15 sessions of decision-making (Robert Bales et al. 1951, 461–68).

But group decision-making poses challenges. Members may influence each other in such a way that the team will not arrive to the best decision. There are two main factors that deter groups from being effective: 1) the influence of knowledgeable people who share their opinions first, which brings about a cascade effect so that those voices that come after take sides with them. 2) The influence of social pressures: not wanting to contradict out of respect, fear of losing influence or popularity or for other social reasons, as found by Hastie and Sustain (2014, 57–72), who point out further that, when inequality occurs in a group, the attitudes of those participating are affected by various social factors: “Both informational and social influences help to explain the finding that in a deliberating group, people who are in a minority position often silence themselves or otherwise have little weight. There is a more particular finding: members of low status groups, less educated people, African Americans and sometimes women speak less and carry less influence within deliberating groups than the high-status peers” (2014, 41). This is important for our study, since in the church planting teams in Turkey there are men, women, and different racial groups participating in decision making. Will the social factors that affect teams in the West, where this study was done, affect the decision-making process of church planting teams in Turkey?

Another aspect that detracts from good decision-making centres on the relationships within the group. Venugopal points out that, when members of a team engage in personal attacks or what he describes as “ego conflict,” it will turn into an affective conflict: these kinds of behaviours will disrupt the decision-making process (1997, 61). Amason describes what occurs under these kinds of circumstances, when there is strong negative sentiment among members of a team, members tend to abstain from participating in decision making, in other words the lack of affective acceptance will hinder performance (Amason 1996, 126). This information will enlighten the research findings on how teams relate inwardly and how their decisions are affected by the social dynamic.

Group decision-making therefore enjoys clear advantages, as indicated, but it harbours dangers that can negatively affect the process and results, most importantly those dealing with social pressure and relationships in the group. However, the information presented above focuses mainly on a mono-cultural environment, with the exception of Venugopal’s work, which does focus on intercultural teams, where social values related to different cultures carry weight and may well impede the flow of information and the decision-making process.

3.1.3 Group decision-making in cross-cultural church-planting teams in Turkey

The decision-making becomes more complex in a cross-cultural team, as has been indicated, where the goal is to plant churches in a Muslim setting. Gupta and Lingenfelter underscore that there are many difficult factors in a cross-cultural team interaction: “The economic, social, cultural, motivational, and emotional differences among the partners are enough to shipwreck any attempt to work together. Add to the mix theological and ecclesiological differences, and a partnership becomes nearly impossible” (2006, 199).

Plueddemann sheds light on group decision-making in cultures with high power distance⁸, explaining that leadership and decision-making are set as rules, with little or no consultation allowed, since they have more authority, respect and status: decisions are therefore hardly questioned (2009, 95). This is true in the case of Turkish society and multicultural teams whose leadership is Turkish, enjoying little or no knowledge of and sensitivity towards decision-making in other cultures. In Turkish culture, being the oldest member, having more education or experience, being a male, being wealthier, being married and other cultural honouring factors place the person on an advantageous position in decision-making (Musk 2005, 67–85). The tendency for a person in such conditions is to make decisions on their own, without consulting other members. This detracts the team’s work and goals, as has been indicated in Section 3.1.2.

Again, Turkey is a high power-distance and high-context society that is furthermore of a communal⁹ nature. , w means that people-centred issues override principles or laws, and they prefer engaging in actions as a group, as opposed to an individualistic approach (Plueddemann 2009, chaps. 5–7). There may seem to be an apparent contradiction around the assertion of high power-distance and as well as communality. How can leadership that does not accept questioning engage actions as a group? This is the reality of leadership in this context: leaders want the following of the group without being questioned, since accepting questioning would evidence weakness; followers tend to follow without questioning. This trait

⁸ Power distance is the term that denotes appreciation for a hierarchical structure where there is unequal power owned by those involved. Those without power have less ability to express their opinions openly and if they do, those do not have the weight that another with more power has (Geer, 2009). For example: a regular worker has less authority or power to express discontent to a boss in the work site. If a society is high power distance it means the hierarchical structure is more elaborate and there is more distance between levels in which people are placed. Leaders and followers are more separated.

⁹ A communal culture puts society above the individual. Interdependence and loyalty are important values in these societies.

may seem contradictory to western cultures where leadership tends to be democratic and communication is directly expressed.

These characteristics complicate the decision-making process when they come in contact with cultures that “say what they mean and mean what they say,” placing principles above relationships. Around the complexities of decision-making in high-context cultures, Brett states:

Determining whether or not parties had an agreement was a major challenge that surfaced when Mary and I interviewed members of multicultural teams about challenges they faced. Parties from high-context cultures are frequently reluctant to say “no” and parties from low context cultures that want a “yes” are very good at hearing what they want to hear and not very good at interpreting a high context “yes” (2007, 40).

Again, the cultural characteristics discussed above engender complexities in dealings among cross-cultural church-planting teams in Turkey, which may derail the efficiency of the process. The table below reflects the various contrasts between Turkish and western cultures as discussed above.

Table 4: Comparison of high-context and low-context leadership influences following Plueddemann 2009, 88.

Item	High-context leadership	Low-context leadership
Time	Various events may occur simultaneously. It may be difficult to begin and end a meeting on time or isolate one activity at a time.	Meetings begin and end on time and should be scheduled in an orderly sequence. People want to stick to the agenda.
Communication skills	Communication is indirect, with emphasis on nonverbal messages. Tone of voice, posture and facial features have group-related meanings.	Communication is direct - whether spoken or written. The idea is more important than the feeling behind it.
Authority	Prestige is bestowed by the group and becomes almost permanent. Others will be expected to respect rank. Formal credentials are important and need to be evident. Age is often a criterion for respect.	Authority is earned by individual effort and accomplishment. It is temporary and dependent on continued successful performance. Formal credentials are not as important as performance.

Item	High-context leadership	Low-context leadership
Leadership style	Leadership is usually of a controlling nature so as to maintain group harmony and conformity. The leader often has a charismatic personality. Leaders reward loyalty. Followers appreciate strong leaders.	Leaders allow others significant input in decision-making. Followers are more likely to question the ideas and decisions of the leader. Leaders respect individual initiative from group members.
Style of conflict resolution	Indirect resolution is sought through mutual friends. Displeasure is shown through non-verbal, subtle communication. Direct conflict resolution may be avoided for as long as possible. Preserving harmony is emphasized.	Resolution is sought through direct confrontation. People will meet face to face and articulate difficulties verbally. Speaking the truth is emphasized and appreciated.
Goals	The highest goal is to build interpersonal relationships and make friends. Group harmony is highly valued.	Goals are task-oriented. The leader will want to accomplish a precise, determined job within a prescribed time frame.

Having thus synthesised the materials from extant literature related to the matter at hand, the subsequent section will continue discussing this matter, namely how multicultural church-planting teams make decisions in Turkey, with a view to responses gathered by means of field research.

3.2 RQ2 How do multicultural church-planting teams make decisions in Turkey?

Answers based on responses found in field research

The following table reflects these answers as harvested with a view to questions 5-10 of the in-depth questionnaire.

Table 5: How church-planting teams make decisions in Turkey

Participant	Met formally/ informally to discuss decisions	Prayed over the decisions as a team?	Made decisions by consensus?	Deferred decisions to Leader if necessary?	Called an outside advisor?	Team responsive to interaction	Nationality of leader
Karl	Yes	Yes	Yes	Yes	Yes	Yes	S. Europe
Alo	Yes	Yes	Yes	Yes	Yes	Yes	American
Chase	Yes	Yes	Yes	Yes	Yes	Yes	American
Enre	Yes	Yes	Yes	Yes	Yes	Yes	Turk
Isa	Yes	Yes	Yes	Yes	?	Yes	Turk
Ernec	Yes	Yes	Yes	Yes	Yes	Yes	Tr- N. European
*Donald	No	No	No	Yes	No	Yes	Turk
Ayi	Yes	Yes	Yes	Yes	Yes	At times	Turk
Zebra	Yes	Yes	Yes	Yes	Yes	Yes	Turk
Arthur	Yes	Yes	Yes	Yes	Yes	Yes	American
Nas	Yes	Yes	Yes	Yes	Yes	Yes	Turk
Petrus	Yes	Yes	Yes	Yes	Yes	Yes	Tr-N. European
Jay	Not always.	Not always.	Not always.	Yes	Yes	Yes	Turk
Nature	Yes	Yes	Yes	Yes	Yes	Resistant	American
*Cheska	No	No	No	Yes	No	Yes	Turk
*Flower	No	No	No	Yes	No	Yes	Turk
Zeta	Yes	Yes	Yes	Yes	Yes	Yes	American
Yangin	Yes	Yes	Yes	Yes	Yes	Yes	American
Auto	Yes	Yes	Yes	Yes	Yes	Yes	Turk
Yoy	Yes	Yes	Yes	Yes	Yes	Reluctant	European (Eastern).

*In these cases, the outside help/advisor was available, but the leader did not seem to desire it.

Most participants reported a general manner of making decisions around the following components:

1. Discussed ideas over informal or formal meetings.
2. Prayed over decisions.
3. Made decisions by consensus.
4. Deferred decisions to the leader; when no consensus was reached, they would let the leader make the decision.
5. Call in a third party for an outside opinion. There were some teams that had no specific decision-making process or no process at all.

If a Turk leads the team or if it is led by an experienced and culturally adapted foreign church planter, the decision-making process was less structured and more spontaneous. Foreigners seemed to take an approach that was structured to a greater degree.

The decision-making methodology adopted by teams varied: not all were executed in a specific order, yet they seemed to have the same elements. It is important to note that this is how the teams perceived their decision-making processes whereas, in practice, it did not necessarily happen in the manner perceived, or they may not have followed a particular process. The paragraphs below unpack the decision-making steps used and how they were viewed by the participants.

1. Discussion of ideas over informal conversations or formal meetings.

This meant that generally teams approached their decision-making discussions in different ways. Some chose a formal pre-set meeting where they would sit down with an agenda to follow at a specific time and place. Other teams made their decisions while involved in some other activity as a meal or over tea and talked informally about a certain topic, with no specific agenda in mind.

Most of the teams, except for three, had an established formal or informal manner by which they made their decisions; they all knew that this was their style of decision-making and seemed fine with it. But two teams especially did not take the time for discussing ideas, they were made unilaterally, which frustrated team members. In one of these teams, the leader was a Turk and the members Northern Europeans and Americans. Consider one of their responses:

“When we have meetings our opinions are not sought after...we would be happy to be consulted, the other younger couple is quite frustrated with this since they come from a place where democracy is the rule, just like us even though we have been here for a long time” (Cheska and Flower, interview 15-16, p.79).

Another problem that surfaced was that some teams experienced a lack of response from members due to passivity, reluctance or a sense of rejection. This happened in teams where unresolved conflict occurred related to a sense of inadequacy or vengeful reactions to the conduct of the leader, leaders or co-workers. Each of these aspects will subsequently be discussed in brief based on responses from interviewees.

The lack of response due to unresolved conflict occurred in a team consisting of Turks and Americans. While the leader, was an experienced Turk, Ayi. He had noticed distancing and lack of participation in the team. He called for help, and a mediator came to their aid. Subsequently, Ayi said:

“When the Americans shared ‘when we want to say something the Turks shut us by saying that we do not understand their culture and that things are not done that way in Turkey’ the Americans felt hurt and decided to remain quiet” (interview 8 page 46). The Turks were using the phrase “you don’t understand our culture” so foreigners would know that Turks were the ones that knew the culture and in those matters they had to be learners. This could be interpreted in many other ways but the purpose of bringing this out is that in team life there is conflict that needs to be resolved so members can freely speak and discuss issues at hand.

This view dovetailed with that of a Turkish woman, albeit that she was a member of another team: “The phrase ‘you don’t understand, here in Turkey...’ from the Turks is not a constructive approach and creates tensions, behind this is an attitude of ‘I know better and I am using my knowledge to dominate you’. It is not a good attitude; you may know better but do not use it, because it will back-fire” (Yangin, interview 17, p.87).

These responses clearly indicate that failure to resolve conflict results in the erection of barriers in the team.

The lack of response due to feelings of inadequacy was found in a team comprising Turks, Iranians and Eastern Europeans. The leader was an Eastern European man who was the oldest team member, and said:

At their lack of response, I get angry, I push them to respond. I said to them ‘if you not put your opinions on the table then we will do it my way and when you learn to speak what you are thinking we will talk again.’ Maybe they are scared I will not listen to them, or they are not mature, or they are afraid to make mistakes...so they prefer to say nothing (Yoy, interview 20, page 100).

The members of this team felt inadequate, giving credence to Yoy’s observations that they felt scared or intimidated and not sufficiently mature to participate and voice their thoughts.

The following quote shows an antagonistic attitude from church-planting team members to their leaders. This team was made up of Turks and Americans, where the leaders were American. One of the leaders Nature, said:

“The Turkish lady never shared, she filed up after the Turkish husband, she never said anything against him...the man was more vocal in resisting our leadership and I did not know why...I thought maybe they will file behind after the decision is made...but he would be fighting and resisting it all along. He was very vocal and did not shut, he was passive resistant. If he did not like the decision, he kept opposing it” (Nature, interview 13 p. 71-72).

Without a doubt there were unresolved issues around these attitudes that flared up in an open antagonism when decisions were being made and after they had been made.

2. Praying over decisions.

Of the 18 participants that reported getting together to discuss ideas formally or informally, the majority did not emphasize prayer for the decisions they were making. One group did take longer periods of time to make decisions where prayer was used to aid the process. Another group had around 99% of the team on board for any decision and dedicated themselves to pray for wisdom and guidance as they made the decisions for this and, if the answer remained uncertain, they did not make the decision. This finding confirms Venugopal's point that teams that enjoyed a healthy process were those that prayed together (1997, iv).

3. Reaching decisions by consensus.

Eighteen participants reported that their teams met to discuss ideas formally in a meeting or informally when team members were involved in shared everyday activities. If no decisions were reached, teams would defer the decision to the leader. This seemed to be part of their agreement, even if not in writing.

Table 5 above shows that those who prayed together over decisions were able to reach consensus regardless of the outcomes. Praying therefore enabled them to reach a decision however difficult the decision might have been.

4. Deferring final decisions to the leader.

When no consensus was reached, teams would mostly have the leader make the final decision. If there was no agreement around this procedure, or if the leader felt uneasy, they would call upon an outside mediator. All teams had the opportunity of calling for help, but three leaders did not make use of it, all of whom were Turkish. These leaders felt misunderstood by

their foreign organization or felt there was no one to help them or felt they could resolve the matter on their own since, after all, they were the leaders.

Deferrals of this nature might be easier in cultures where the expertise of others is seen as a tool for help rather than a menace that leads to the loss of authority, which is dishonouring. Turkish leaders might have felt competent or they may have thought that they needed to appear competent in themselves.

Importantly, the Bible was seldomly brought up by interviewees as a basis for decision-making. Only two mentioned filtering ideas on the basis of biblical principles. Perhaps this aspect, too, was assumed by participants. The importance of discernment was furthermore mentioned by only a single participant.

5. Calling outside assistance when decision-making stagnated.

All interviewees seemed to enjoy a clear sense that there were human resources that they could seek assistance from. Not all chose to do so, especially where the leader was a Turk, for various reasons. In one case, there was a problem with a Turk's foreign organization, and he had come to the conclusion that they did not value him. In another, it seemed that a Turk felt that he did not need outside help to solve the issues and did not even consult with team members. In this regard, consider the statements below.

"We have good people, but because of this animosity between the Turkish leaders and the main leadership in the big city. We are not getting the resources, since the Turks do not feel a part and he then does not use what is being offered. So, there is this "Turkishness" (sensitivity to offense based on Turkish values) that is happening here that is blocking the whole situation of blessing" (Cheska, interview 16, p.81).

"The 2 foreigners later realized that the Turk was going to be the leader. He liked the concept of plurality in paper but not in practice. When asked he would say "why do we need to talk?" From the beginning we should have sat down and asked: "How do we make decisions?" Instead of getting a phone call at 10:00 p.m. the night before to tell us about a decision we needed to resolve. You can't make decisions like that, you need to talk, pray and take time to ponder" (Donald, interview 7 p. 37).

The overall set of components of decision-making in most teams were as follows: a) discussion of ideas over informal or formal meetings. b) Praying over decisions. c) Making decisions by consensus. d) Deferring decisions to the leader when no consensus could be reached. e) Calling in a third party for an outside opinion.

The way in which teams made decisions can therefore be summarised as follows.

- No overall set pattern could be established for this process. Most of the foreign-led teams did entertain a pattern, but Turkish-led teams adopted a flexible approach where a pattern would, at times, be non-existent.
- The spiritual aspects of prayer and Bible filtering were mentioned by a few interviewees but did not appear to be central to the way teams made their decisions.
- Four participants reported that leaders did not take members into consideration for decision-making. Those teams were led by Turks.
- Deferring decision-making to the leader when they could not decide became an easy way out for all the teams.
- Most of the teams were willing to use a mentor from outside when needed, except in three cases, which teams were led by Turks.
- Team members wanted to have a say in decisions, yet, in some teams, there were cultural, relational and spiritual issues that would interfere with the process. In these instances, the process became difficult or non-existent.
- Some teams had difficulty motivating their members to participate in the process, since these members did not feel safe to participate, or due to previous offenses that had not been solved. Two teams took offense at some of their members, since in one instance the members' attitudes were of passive rebellion, opposing decisions from the leader at every turn. In the other instance a member of the team retained a pessimistic stance about the outcome. These problems were expressed and/ or provoked by Turks, illustrating that issues of honour and shame were affecting the process.

3.3 Conclusions

One infers that cross-cultural team decision-making is a difficult task in any environment, while issues of honour and shame induce additional difficulties that should be understood and managed by foreigners with a view to successful progress.

The teams interviewed in the present study made decisions in formal and informal manners, yet they all seemed to agree on certain common-sensical tools related to the process, given that members showed knowledge of the theory of decision-making. However, implementation of these was lacking, as demonstrated clearly in the outcome of the teams. For instance, the teams knew that consulting was an important element, but some teams failed to talk to their members about decisions. Leaders made decisions without asking the team members and in

turn the members felt left out. In short, they knew the tools they needed, but failed to use these.

The crucial spiritual areas of prayer and using biblical principles were unfortunately found to be marginal components of the process among most teams interviewed. Ironically, the need for leadership to act as the finalising voice around the settling of issues was unanimous. In addition, some teams chose not to use mediators who were available to them, which indicates that issues of honour and shame prevented them from making use of the resources at their disposal. This was demonstrated by the findings based on examining interviews, as has been set out above.

PART II

CHAPTER 4 INTERPRETIVE TASK

Why do teams behave in these ways around decision-making? The answer to this question arguably centres on the causes of these behaviours. In other words, how did members get to the point of behaving in these ways?

With a view to these matters, the present chapter outlines issues of honour and shame that affect decision-making positively or negatively with special reference to church-planting teams. The first section will examine three sources of information that may explain the nature of the church planters' relationships and the values or issues that church-planting teams face: These are the Bible, extant literature around these topics and personal observations. The second section will focus on the results of the in-depth questionnaire, which shed light on the most prevalent issues of honour and shame, so as to find reasons for this behaviour.

4.1 RQ3 What are issues of honour and shame that influence decision-making in church-planting teams? An examination of extant literature related to this problem

4.1.1 *The nature of the church-planting relationship: church-planting team-mates or partners?*

The term team-mate is frequently used, but the term partner should be used, because it is clearer and enjoys a wealth of biblical and practical connotations and applications. However, "partnership" is a buzz word that may have a variety of meanings for different audiences. In recent days it has been used and abused in the areas of business, education, science, politics, medicine and accounting, to mention a few. The term has been used in the evangelical environment in a wide variety of ways. Merriam Webster's dictionary defines it as follows: "The state of being a partner. A legal relation existing between two or more persons contractually associated as joint principals in a business. A relationship resembling a legal partnership and usually involving a close cooperation between parties having specified and joint rights and responsibilities" (Merriam and Webster, 2020).

The various definitions of partnership in Christian circles carry much deeper meanings than the ones cited from Merriam Webster's dictionary above. For example, the missiologist J.

Andrew Kirk contrasts the loss of meaning by frequent usage of this term with the re-assuring relevance that it actually has in the present moment:

In recent years it has become fashionable and common to speak of relationships between different groups of Christians in terms of partnership. Though not free of ambiguities-in some societies its meaning has become cheapened by the usage of couples living together without public commitment of marriage. Partnership has a positive and reassuring ring about it, denoting a sense of equality, collaboration and public commitment to share in common endeavours” (2000, p. 184).

Clearly, then, the discussion is in need of a biblical understanding of the term and reality of “partnership” as a foundation to be used in the present study.

4.1.2 Biblical partnership

The Old Testament proposes the understanding that working together in agreement brings good fruit. The author of Ecclesiastes states the following: “Two are better than one, because they have a good reward for their toil. For if they fall, one will lift him up” (Ecclesiastes 4:9-10).

Wan and Penman advocate that, by establishing the “why” of the partnership, understanding of its nature will be smoothed. On thorough study of the topic, they take the Trinity as a model of partnership in terms of its relationships of love and unity in diversity, as reflected in Table 6 below. They also offer further suggestive and useful models: the model of the unity of the family of God, based on John 17. The model is the body of Christ made up of diverse members yet functioning as one body under one head (Rom 12, 1 Cor 12 and Eph 4). The gifts of the Spirit are to be used by the world church to serve in accordance with Ephesians 4. The Bible’s use of the term *koinonia*, that is, fellowship, denotes the act of being together to work together. The usage of another Greek term, *sunergos*, denotes parts working together for the common good (1 Cor 3:9, Phil 4:3, 3 Jn 8). The understanding of *Missio Dei* is that of the Triune God reaching out to a lost world and using his people to fulfil this purpose. The concept of *ekklesia* ties well here, denoting the local and universal church involved in the *Missio Dei* (Wan and Penman, 2010).

Table 6: Partnership within the Triune God (Wan and Ye-Chon-Wan)

GOD	THE FATHER	THE SON	HOLY SPIRIT
THE FATHER		• Obeys the Father's will (perfect obedience). • Intercedes to the Father on behalf of believers. • Mediates the Father's blessings • Mutual counsel	• The Father's agent of creation. • Agent of Revelation • Is the Agent of God's wisdom, power and knowledge. • Proceeds from the Father. • Mutual counsel Gen 1:26
THE SON	• Sends the Son • Gives the Power • Mutual Love • Mutual Glorification • Mutual Counsel		• Came upon Mary and Jesus was conceived (agent of virginal conception). • Filled the Son from his birth and in baptismal and after baptism (authenticates Jesus' Messiahship) • Empowered Jesus to serve. • Mutual counsel
HOLY SPIRIT	• In the OT, Holy Spirit sent to authenticate the anointing of the king. • The Father sends the Holy Spirit as a helper to Christ's disciples, to all believers in conversion.	• The Son sends the Holy Spirit • Jesus baptizes with the Holy Spirit (agent of regeneration). • Mutual counsel	

Kirk defines the term with a view to its etymology:

Its most basic meaning is 'partaking together in' a group which has a common identity, goals and responsibilities. Its most perceptible use might be in the sharing of a solemn meal together, such as that which Jesus Christ shared with his disciples on the night he was betrayed - 'dipping bread into the bowl with me'" (Mk 14:20) – "and which subsequently became a meal to celebrate his death and resurrection (1 Cor 11:20ff.) (Kirk, 2000, p. 188).

Kirk concretises the term with a view to four aspects of sharing to be found in the New Testament: sharing of a common project, gifts, and material resources as well as sharing in suffering. The latter is the most profound and difficult of all the manifestations of partnership (John 20:19-23): but the foundation of partnership is the model provided by the drama of the incarnation of Jesus Christ. 'God with us' is partnership or, as some people would put it, 'solidarity' (2000, pp. 188–191).

As mentioned by Wan and Penman in the previous paragraphs, the Greek word *sunergos* means fellow worker and is therefore related to partnership. Paul uses it frequently to describe his relationship with men and women as he takes the Gospel and plants the Church of Jesus in many places. Stott presents this grid of relationships as follows:

A number of his associates he called *sunergos*, like Timothy (Rom 16:21 and possibly 1 Thes 3:2) and Titus ("my partner and fellow-worker in your service," 2 Cor 8:23). Also, Priscilla and Aquila ("my fellow-workers in Christ Jesus," Rom 16:3) Urbanus (Rom 16:9), and Philemon "our beloved fellow-worker," (Phlm 1). Twice he listed a whole group under this epithet, namely Mark, Aristarchus, Demas and Luke "my fellow workers" (Phlm 24) and Aristarchus, Mark and Jesus Justus as being—at least during his Roman imprisonment—the only Jewish people "among my fellow-workers for the Kingdom of God" (Col 4:10,11). He also included women among his fellow-workers, like Euodias and Syntyche. They "have labored side by side with me in the gospel," he wrote, "together with Clement and the rest of my fellow-workers" (Phil 4:3). Sometimes he added the word "fellow soldier" which is what he called Archippus (Phil 2). Thus, Epaphroditus was "my brother, fellow-worker and fellow-soldier" (Phil 2:25). All these were Paul's co-laborers, working with him in the spread of the gospel" (Lausanne Movement, 1983, pt. Theological Preamble).

These valuable notes dovetail with the present study, since church-planting assumes the kinds of working relationship they describe.

Bush and Lutz define partnership in a concise, conclusive and clear way: "An association of two or more Christian autonomous bodies who have formed a trusting relationship and fulfil agreed-upon expectations by sharing complementary strengths and resources to reach their mutual goal" (1990, 46). Their focus on the terms: association and trusting relationships explain the concept of *koinonia*. Then they add agreed-upon expectations, sharing complementary strengths and mutual goals which is the understanding of the *sunergos* concept. These Greek terms were brought out in the biblical passages from the Lausanne Movement by Stott, concord with the definition given by Bush and Lutz.

The same authors warn about the reality of expectations that arise in any partnership where two or more autonomous individuals or parties take part; it requires their willingness to participate or not to participate. If they will participate, how will they participate and what are the privileges and responsibilities (resources)? This is where decision-making comes into play and the importance of realizing the nature and implications of a biblical partnership relationship.

After examining the earlier definitions of partnership, it can be seen that one aspect is missing. What is the spirit in which this relationship is to take place? The spirit is to be one of “cooperation and brotherly love.” This is a crucial element; without it the church planting partnerships would be just another kind of working relationship. Rickett includes it as he defines partnership as “a relationship between ministries and people who share common aspirations, strive to achieve them together, and do so in a spirit of cooperation and brotherly love” (2014, chap. 1).

Rheenen and Parker state that certain characteristics must be present in a partnership. Dovetailing with Bush and Lutz, they argue that the relationship must be carried by trust, interpersonal interaction, accountability, mutual complementation and well-defined goals (Rheenen & Parker 2014, 191–95).

Bush and Lutz, Rickett and Rheenen and Parker therefore provide an understanding of partnership that is useful for this study, it biblically addresses problems encountered by cross-cultural church planters who come together in Christian love, *koinonia*, with the specific goal of working (*sunergos*) to start new churches. These authors include the aspect of trust as a cohesive element in the relationship, while also mentioning a mutual goal, which implies an understood agreement. All of these are factors to be considered in this study. The concept of partnership may seem simple, but its implementation has many angles, and some have proven to be controversial, as will be demonstrated.

4.1.3 *Developing church-planting teams*

Individual ministry is not prohibited in the New Testament. There are several crucial instances of this: Jesus meets Nicodemus and talks about eternal life (Jn 3); Jesus meets the Samaritan woman at the well in Sychar, and she comes to believe that he is the promised Messiah (Jn 4); Phillip moved by the Holy Spirit, who then finds the Ethiopian eunuch with whom has a wonderful conversation, baptizing him after he has come to faith in Christ (Acts 8:26-40). However, these events are uncommon, because one usually finds the disciples with Jesus, performing miracles, teaching, and encountering people.

Paul worked alone preaching the gospel (Gal 1:23) before he started the church planting ministry with multi-cultural teams (Acts 13:1-3). The testimony that the book of Acts and Paul's Epistles give generally is one where he works with other men and women, Christian background Gentiles and Jews. Through them and the local churches he expanded the Gospel everywhere, especially among the Gentiles, where the Gospel of Jesus had not been preached before (Rom 15:14-21).

The sense of partnership in church-planting is illuminated further by Shenk and Stutzman when they describe the ministry of Paul:

“Nevertheless, it is also true that when the believers reached out through church planting, the Acts record suggests that the ministry was always carried forward by a team. They apparently never commissioned a missionary to go alone into a new region to plant churches. A noteworthy example is the commissioning of Paul and Barnabas, accompanied by John Mark, as missionaries to the Gentiles. These men were commissioned by the church in Antioch to plant churches among people who had never heard the gospel” (Shenk and Stutzman, 1988, pp. 43–44).

There is a list of 38 different names, found in Acts or the Epistles, of people who worked with Paul; they were from different backgrounds, nationalities including both genders (Shenk and Stutzman, 1988, p. 49). Bosch, explains that Paul had many colleagues with whom he fellowshiped and worked, and he puts them under three different categories: “first, the most intimate circle, comprising Barnabas, Silvanus and particularly Timothy; second: the ‘interdependent co-workers,’ such as Priscilla, Aquila, and Titus; and third, and perhaps most important, representatives from local churches, such as Epaphroditus, Epaphras, Aristarchus, Gaius, and Jason” (1991, p. 132).

A question that arises here is why Paul needed so many partners from so many different backgrounds and nationalities to plant churches? Ott and Wilson refer to the vastness of the world-wide task of taking the Gospel. This required people from everywhere with different giftedness that model the love of God in Christ. These authors state their point in this manner: “Partnerships facilitate the planting of new kingdom communities by strategically bringing together complementary gifts and resources” (Ott and Wilson, 2011, p. 373).

Another feature of a partnership is that they add synergy to God's work but also have a qualitative impact by demonstrating reciprocal care, respect for the members of the church no matter who they are or in what condition they are found i.e. The Philippians gave generously and sacrificially to Paul's ministry (Phil 4:10-19). Epaphroditus was also a messenger that was

sent by Paul to the church in Philippi and served Paul in his needs (Phil 2:25-30). Another partnership example is set by the relief aid brought through Paul from the Gentile churches to the Jerusalem church. This brought greater unity among churches, no matter their ethnic background (1 Cor 16:1-4; 2 Cor 8-9).

The giftedness, skills, and experiences that each member of a team possesses are assets that when put together, in a healthy setting, will enhance the performance in ministry of a team. For this reason, Paul sought out team members that would be ideal for the task of church planting in different settings. This is how Shenk and Stutzman explain Paul's teams worked:

When the team crossed the Bosphorus Straits to begin their church planting ministry in Macedonia and Achaia, they were attuned to the challenge at hand. For Luke, the region was home. He understood the culture of the people. There was Timothy, sociologically equipped to be an effective change agent. There, were Paul and Silas with their traditional roots in Judaism. In addition, Paul understood people because of his years as a businessman in Asia Minor and his training in theology and philosophy. He was able to incorporate many different styles of leadership into his team ministry. It was important to Paul to have a cross-cultural team which included persons from the culture in which he intended to create churches (1988, p. 47).

The Bible therefore clearly demonstrates the incorporation of people better qualified to form a church-planting team, including 1) those who will help the goal of expanding the Kingdom of God, enjoying as they do the vision of doing church-planting; 2) those who will enhance care, respect and support for other team members. They will build the team, and they could be found by conducting a bit of observation and inquiring with local leaders regarding the background of an individual; 3) those who will empower instead of control. These are individuals who will represent others and share the responsibility for ministry, instead of doing everything themselves; 4) those who enjoy giftedness and traits that complement those of others in the team, instead of competing with the gifts of those others.

4.1.4 Team values in church-planting

The following values present the foundational aspects that any team partnership should take into consideration to be functional. These values are so important that, at times, they could be conductors of growth or sources of distress that break the team apart. Therefore, these are the areas where most teams present weaknesses and where the issues of honour and shame show their face. This is a crucial aspect for this thesis, since the most conspicuous and potentially debilitating issues around honour and shame will be included in this list.

4.1.4.1 Shared vision of the team

Daniel Rickett sheds light on the importance of shared vision in partnerships: “Shared vision is a picture of what a partnership can achieve. It establishes both clarity of purpose (why we are doing this?) and clarity of direction (how we are going to do it?)” He continues:

By vision, I mean a picture of future that is both compelling and credible... the more richly detailed and visual the image, the more easily the partnership is oriented around it... A credible vision articulates a realistic view of the future... People on both sides have to believe that, with God's help, they can actually make the vision a reality (2014, chap. 1).

The definition of team-work or partnership adopted in this study is one that presents a common vision, goal or aspiration. This common aspiration is a shared vision that needs to be clear in the minds and hearts of the parties involved. When the work is performed by people or entities from different cultures, every word can be prone to a different understanding and matters will become unclear from there on in. Confusion around vision in partnership is shown in a conversation with an older Turkish pastor¹⁰ he commented that many foreign workers in his nation were mostly interested in planting churches and did not care about the pastoral care of the sheep of the existing churches. This is why he was not motivated to be involved in church-planting as foreigners understood it.

It seems that the lack of a common vision due to flawed impressions can create a considerable set of opportunities or debilitations around vision, especially when working cross-culturally. Clarifying misunderstandings is therefore an imperative part of the process of defining the nature of a shared vision, or discerning if one exists at all. Of course, if there is no common vision that can be worked out, the partnership should not exist, because it will only create tension and hardships without the expected outcome.

A shared vision is one trait of the Trinity in their working together. This is clear from the creation account in the book of Genesis 1-2 and in John 1:1-18. It is shown in God's effort of bringing the world to Himself. This common vision stems from the mind of the Father and finds embodiment in the Incarnation of the Son, while it is present in the work of the Holy Spirit in this world (Jn16:8-11). Paul calls the shared vision of God the purposes of God in bringing glory to himself by uniting all things in Christ in the fullness of time (Eph 1:3-10). This common vision is at work in the ministry of the Apostle Paul, who was called by God to take the gospel to the Gentiles, to kings and to the Israelites; this was God sharing His vision with Paul (Acts

¹⁰ Pastor ZT (initials to protect his identity) is one of the most respected leaders in Turkey and his comment on the issue of church planting was eye opening.

9:15). Simultaneously, Paul shared this vision with many as he invited others to participate with him in the spreading of the gospel (Rom 16:1-16); this was part of his philosophy of ministry (2 Tm 2:2).

The questions that arise are: what is the shared vision or goal in the intended partnership for cross-cultural church-planting? The reply needs to be explored, and if the aim is to establish new churches, we need to ask: but what does a new church look like in that particular culture? What are the agreed roles and resources for each part in the process? How will the church planters know that they achieved their common vision?

4.1.4.2 Doctrinal issues

Doctrinal issues are biblical beliefs that serve as a or are the foundation for the whole partnership enterprise. This is an important topic otherwise, if these biblical beliefs are not agreed upon, the whole partnership may collapse. Wan and Baggett comment on how some denominations might shy away from working with other denominations that have different doctrinal beliefs: “Unity would be nice, but we cannot have unity at the expense of doctrinal orthodoxy. Therefore, we must work in isolation to insure doctrinal purity. There can be no true interdenominational unity in this side of heaven” (Wan and Yee-chong Wan, 2010). They add that their position is one where sound biblical principles and orthodoxy in doctrine need to be taught in pursuit of working with others in different denominations.

Rickett brings a word of warning and guidance on this issue:

At the very minimum, fundamental beliefs, values, and aspirations should be in the same universe. Partners must have the same convictions about God, Christ, the Holy Spirit, the gospel, and the Bible. Major differences cannot be glossed over. They will eventually surface and may put the whole partnership at risk...There will surely be differences that merit debate. In such matters the old axiom applies in essentials unity, in non-essentials liberty, in all things charity. It is important to be completely clear with each other about the primary things (2014, chap. 1).

The Gospel stands at the core of the doctrinal beliefs that a church planting team must adhere to. The Gospel is the reality that God sent his Son (Jn 3:16), born of a virgin (Is 7:14) by the work of the Holy Spirit (Lk 1:34-35). He is the promised Messiah prophesied in the Old Testament from the line of David. This Jesus lived a sinless life (2 Co 5:21), died on the cross for the sins of the whole world, resurrected (Ro 1:3-4) and will return to this earth. He offers a new life and eternal life to those who believe in him (1 Jn 5:11-12). This message is to be believed and preached by his followers. Without this message the whole partnership becomes void and senseless.

This researcher agrees that there needs to be a core group of beliefs that are the fundamentals of evangelical Christianity, in accordance with the Lausanne Covenant (Stott, 1974); that there are issues that are not as crucial, where we can respectfully agree to disagree, but that unity in Christ that ties us is greater and indispensable. Based on this declaration of faith, the church of Jesus can agree to work together in church-planting across cultural and denominational lines, especially where there is so much need and so few are serving.

In order to guarantee common ground in doctrinal beliefs for partnership relations, Rickett suggests a document that states the doctrinal beliefs, at the least the fundamental ones, for use by the team; as an example he suggests the World Evangelical Alliance or Lausanne Covenant or the Gospel of Jesus Christ: An Evangelical Celebration. But he clarifies that the best guarantee in this regard is the ministry's reputation and track record: "Effective partners take as much time as necessary to investigate where the prospective partner invests its resources and how it conducts its ministry" (2014, chap. 1).

4.1.4.3 Trust

Trust is the glue that holds relationships together, keeping them healthy and growing, and all the important factors that have been mentioned will either help build it or destroy it. If trust is not present, true partnerships will not occur. Elmer defines trust simply as follows: "Trust is the ability to build confidence in a relationship so that both parties believe the other will not intentionally hurt them but will act in their best interest" (2006, p. 77). Regarding the importance of trust, Rickett adds: "However, trust poses a dilemma. While it is the most powerful component of a partnership, it is also the most fragile. A partnership can no more function without trust than a body can function without a brain" (2014, sec. 6 Mutual trust).

There are different levels of trust that are needed in different kinds of relationships. The closer we want the relationship to be, the higher the trust factor needs to be. Rickett adds that the cultural distance between partners also affects the need for trust (2014, sec. 6 Mutual Trust). This is true the greater the distance the greater the differences between cultures, and the harder it is to understand and trust them. Understanding and trust then require an extra effort to overcome the obstacles that stand between the known and unknown. This struggle to overcome obstacles to be able to understand and trust, while assessing dependability, may lead to interdependence. The more distant the culture the greater the struggle for interdependence becomes.

This has important implications where the relationships of Turks and foreign church planters find themselves to be functioning on a personal level, while their lives are intertwined not only in a task but also in a bond of brotherhood, financially and emotionally bringing the level of trust to the highest level. The following figure by Rickett presents the levels of trust in relationship to cultural distance and interdependence in ministry underpinned by cross-cultural partnerships.

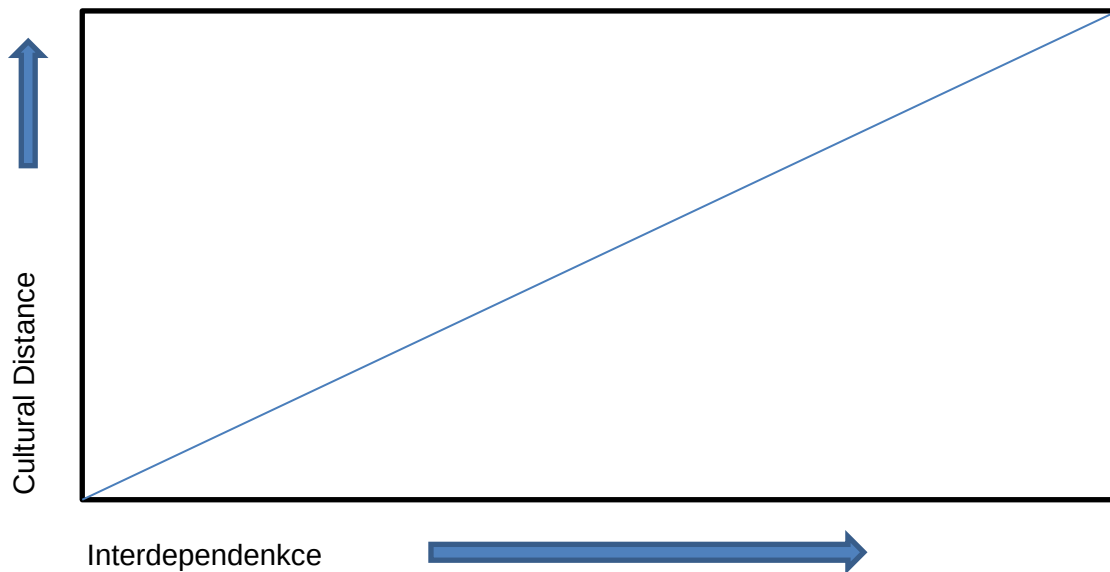


Figure 2: Levels of trust- Rickett- Making your Partnership Work

The Bible presents a God that is trustworthy: His faithfulness (Dt 7:9; Ps 36:5; Rom 3:3; 1 Cor 1:9), his unchanging love (Ps 36:5; Lam 3:22-23; Jn 3:16; Rom 5:8 and 8:38-39; 1 Jn 4:9-11), his provision at every turn (Gn 9:3; Ps 34:10; Mt 6:31-32; Jn 14:13-14; Rom 8:3) and his watching over us and presence with us are proof of this (Ps 139:7; Ps 139:18; Jer 29:13; Mt 28:20; Jn 14:16). Simultaneously, God has entrusted humans with watching over creation (Gn 1:28-30) and their own lives; this is body, soul and mind (Rom 12:1-2). We have to look after spouses and children, and children have to look after their parents (Eph 5:22-6:4). God also bestows trust in the area of leadership in his church (1 Tm 3) around our spiritual gifts (1 Cor 12-14) and to take his gospel to the ends of the earth (Mat 28:18-20) by giving his children his Holy Spirit's presence (Acts 1:8). He bestows trust in the area of government (Rom 13). So, trusting relationships with others is clearly a cornerstone of the Bible.

Jesus built a special trust relationship with his twelve disciples. One of these betrayed him. But through their trials, triumphs and tribulations, Jesus modelled for them the kind of trust he

expected from them. This trust led him to be denied and abandoned by most of them but, through forgiveness and reconciliation, he was able to bring them back and teach them that trust was a process that involved triumphs as well as difficulties. The story of Jesus and Peter is a model of this kind of trust (Mk 14:66-72; Jn 21:15-17).

Paul lived this kind of life with his co-labourers and disciples in the ministry of church-planting. We find this kind of relationship when he confronted Peter for his double standards in his dealing with Jews and Gentiles (Gal 2:11-13). Paul and Barnabas separated on the question of bringing John Mark on their missionary journeys (Acts 15:36-41) but, eventually, they seemed to solve their issues, and John Mark became dear to Paul (Phlm 1:24; 2 Tm 4:11). The matter of trust was shown in Paul's leaving of elders to establish churches he had started (Acts 14:23). The relationship between Paul and Timothy is one of love and trust, as we see in both Epistles (1 and 2 Tm).

The truth is that human relationships are the same everywhere in the world, humans have the same needs and the and the issues relating to trust do not vary much. Elmer indicates the main ingredients necessary to build trust in relationships require time because there is no instant recipe for this. There is also emotional risk involved since every human relationship has its ups and downs with its challenges to be solved. The other aspect is that each one of the persons involved needs to pay attention to the other person's points of view. The final one is that trust is a living thing that needs to be cared for if not it may die (2006, pp. 77–78).

Rickett discusses the matter of how to build trust across cultures by stating that there has to be a closeness and a listening ear as well as practical attention:

The kind of concern that generates trust is more than empathy. It's obviously important to be aware of and sensitive to the feelings of others. But if you hope to create trust, concern must be acted on. Trust comes from acting in ways that help meet another's needs...getting to know your partners and building rapport is also indispensable. It is difficult to demonstrate concern for those you don't know. Showing concern requires rapport, being available and approachable to your partners, listening to them, and understanding their point of view (2014, sec. 6 Mutual Trust).

The researcher agrees with Rickett's point of view emphasizing actions, and not only words. This is more appropriate to the honour and shame culture where the investment of personal time in relationships is highly valued. Which brings us to a question: How do you build trust across cultures? In western cultures, trust takes smiles, being sensitive to the person's needs and a visit may be in place, though always asking first, calling on the telephone, sending an e-mail, spending time together (but with the other person's permission, never imposing), showing respect and interest in each other's opinions and, importantly, giving room in terms

of time and distance. Questions may be asked but meddling in their privacy may be perceived as intrusive.

This could be quite different in other cultures, for instance in the case of Turkey's closely trusting relations, wanting to know everything about the other person, where privacy is not important, and even matters of money are asked directly from people you hardly know. One does not ask before visiting; people may drop by unexpectedly. Generally, visiting shows honour, and the fact that you want to visit someone is significant to those visited. Trying to force people to eat when invited to a meal in their home is not pushiness, but a symbol of hospitality. Rules in friendship and trust are therefore culturally particular, and those wanting to gain access to the hearts of people must do it in their terms.

4.1.4.4 Leadership

The focus of this section is the role of leadership within a cross-cultural context of honour and shame. Leadership will be defined from a biblical perspective while taking cross-cultural factors into consideration.

James E. Plueddemann addresses the meaning of Christian cross-cultural leadership, which is relevant to this study since it focuses on leadership from that perspective. The honour and shame societies emphasize relationships, which means that their understanding of leadership is influenced by the ability to work with people in the accomplishment of goals and this definition may not be as precise as one coming from the West.

He subsequently gives his own definition but warns that it is biased by his theology and culture:

Good leaders are fervent disciples of Jesus Christ, gifted by the Holy Spirit, with a passion to bring glory to God. They use their gift of leadership by taking initiative to focus, harmonize and enhance the gifts of others for the sake of developing people and cultivating the kingdom of God (2009, pp. 14–15).

Other authors like Elmer give a biblical definition of leadership emphasizing humility (2006, p. 168). Both authors therefore characterize biblical leadership as a gift from above that needs to be lived with Christlikeness in interpersonal relations, helping people to grow in Christ to serve the glory of God.

The attitude of humility is important for this study because the research showed that in Turkish culture leadership emphasizes power, external appearances, and pride. While the Bible presents humility as an important ingredient in the life of a Christian leader, the question arises, what is the humility that Christian leaders should live? Elmer explains humility as mandated in the Scriptures for every believer (1 Pt 5:5) and it is an attitude of lowliness of

mind, meekness and gentleness that finds expression in the lifestyle of the individual in relationship to a holy God and others. At the same time its expression has a cultural appearance (2006, pp. 32–33).

Elmer's and Pluedemann's view on leadership seems to be the best fit between theory and practice. The leader is a person who is humble and has a pure motivation for service, seeking the glory of God, knowing, loving and fearing Him. This person, gifted in leadership, has every aspiration to be used by God by following the example of Jesus, the best model of a humble leader.

World view is another fundamental aspect that cannot be emphasized enough since cultures and human nature have such a hold on the styles of leaders. The leader needs to be able to filter cultural and human tendencies that may become self-centred and self-serving, by turning away from them and adopting the biblical principles, which are unchanging and applicable to all cultures. This is especially important in cross-cultural relationships in church-planting teams.

4.1.4.5 Power and leadership

The topic of power needs to be addressed at this stage, because it is linked with leadership. Power is addressed by Scripture widely: The Triune God is the source of all power (Ps 62:11; Jer 10:12; Acts 1:8, Eph 3:20-21). He gives it to men to exercise authority to do good on the earth (Gn 1:26; 2 Chr 1:12; Prv 3:27; Eccl 5:19; Rom 13:1-5), but it is no secret that it can be used for evil to oppress others (Ex 2:23-25; Eccl 4:1; Jas 5:4). Power and control seem to be hard to separate at times; the ones with power want to control those who are weaker. In this realm, fear is a weapon used to stay in power. The story of humankind is an unfortunate example of this reality in kingdoms, governments, religious groups, families, friendships and in all kinds of relationships where staying in power is pursued by exercising fear through physical, emotional and spiritual oppression. This is clearly evidenced throughout history and remains to the present day.

What a contrast this forms with Jesus' leadership: he who will one day be honoured with all the power that is due to him (Mk 14:62; Phil 2:8-11; Rv 4:1-11); only Jesus is able to transform the use of power for evil into power for good (Mt 4:1-10, Lk 4:18-19. God grants power to those who are weak and seek him (Is 40:29-31). He bestows it to His children to expand his work and carry out His plans (Mt 28:1-20; Acts 1:8). God has delegated it to angels so they can fulfil his duties (Ps 103:20; Heb 1:7). When his angels appropriated his power they were brought down, like in the case of Satan (Is 14:13-14).

Relating power to the issue of teamwork or partnership, Kirk states:

Partnership is undoubtedly linked to questions of power. A truly mutual relationship cannot exist between two parties who possess unequal power. Power, principally, is the freedom and ability to make choices and act. It is invested on things we possess these may be wealth, status in the community, knowledge, educational qualifications, racial or ethnic identity, inherent gifts of leadership or the loyalty one can command. Powerlessness, by contrast, is generally the lack of these possessions: a lack of assets or inability to use them effectively (2000, pp. 194–195).

This enlightens the topic of teamwork in relationship to power: what kind of freedom does the partner have to make their own decisions and act on them? This must be stated early in the process of team partnership, and it must be coupled with good channels of communication within the cultures at work.

When it comes to power in partnership, there is a need to focus on a cultural understanding of it. According to Pluedemann there are two kinds of societies: high-power-distance, where people deem power inequality as acceptable. And the low-power-distance cultures, where people minimize the inequalities and their status differences (2009, p. 93).

The awareness in relationship to power will help us understand the values of the people involved in partnership relationships, and how to solve differences among them. Western cultures are generally low-power-distance and non-western cultures high-power-distance, but each culture is unique, since it may have different shades of high or low power distance.

One of the best-known tools developed to understand the different shades of high or low-power-distance societies has been put out by Geert Hofstede, a researcher from the Netherlands. In his work entitled *Cultures and Organizations: Software of the Mind*, he studies IBM employees from 74 countries with over 100 000 people in his sample. This and other tools, such as those suggested by Pluedemann, are available to help establish better working relationships among partners in different cultures (2009, pp. 93–94).

All of these helps to explain leadership in Turkey. This nation is a communal high-power-distance society. Communal, because it tends to live life in community: for instance, activities are done in groups, decisions are made in the family or with friends and co-labourers. They are seldomly done individually. Life seems to make sense when it is lived in a group. Turkey is also a high-context society, because it emphasizes harmonious close-knit relationships and rewards loyalty. This shows clearly in interviews conducted during this thesis, in the manner in which Turks understand teamwork relationships, and the role of the leader as a protector and provider to whom loyalty is due. Leadership that is admired comes from individuals that

are strong public figures and bring fame/ honour to the community. An example is Mustafa Kemal Atatürk, father of the Turkish nation, who transformed Turkey into a modern state.

Turkish culture is of a moderate high-power distance, which means that there is separation between leaders and followers or the powerful and less powerful, but this separation is not extreme as in the case of other Asian nations such as Japan; conversely, no equality in power is entertained as in western nations such as Sweden. High power distance implies that followers need to be careful as to how they speak and when to voice their opinions, because the leader tends to have control and authority. The dangers for leaders in a society like this are that they can isolate themselves from others with no one to share or no one to be accountable to; the tendency is to surround themselves only with people who agree with them. So, how do the example of Jesus Christ and cultural traits in leadership fit together? The next section presents some suggestions towards this synthesis.

4.1.4.6 Servanthood and leadership

What models of leadership do we choose in our Christian circles, as we focus on church-planting partnering relationships? In general, the Bible gives many models of leadership, some of which are individualistic, as in the cases of Moses, Joshua, Nehemiah, and John the Baptist, while others are collective: Jesus and his disciples, the disciples as leaders of the church, the Apostle Paul and his co-workers and the leadership style of the church in the New Testament (1 Tm 3, Ti 1), it seems as though the New Testament tends to focus on a collective style of leadership. The most important aspect is not a collective or individualistic style, but the attitude with which leadership is exercised. Jesus gave the supreme example of this with his life and death: he became a servant to all (Mk 10:45; Phil 2:1-11).

What does servanthood leadership exactly mean? The following illustration will illuminate this: Duane Elmer shares his experience as an American cross-cultural worker in South Africa, where he asked different people in his country of service and other nations the following question: “What could missionaries do to more effectively minister the gospel of Christ in your culture?” He indicates that many replied with gratitude for those who had left their own to come and serve, but he was surprised by the most common reply: “Missionaries could more effectively minister the gospel of Christ if they did not think they were superior to us” (Elmer, 2006, p. 15).

These comments emphasize a core issue of leadership: what is the attitude with which cross-cultural workers come to serve? This researcher has been guilty of an attitude of superiority; when asked about one’s role in ministry, a common answer has been: “I have come to disciple

and train leaders for ministry”. This could be an end result, but after some years in cross-cultural work, I have realized that, before one can venture to express this, the reply should be: “I have come to be trained by God and by the people where I am serving in order that I can serve others.”

Replies expressed by cross-cultural workers show attitudes of superiority that have been fed by their cultures, families, educational institutions, churches, personalities and of course a fallen humanity; these attitudes are hard to eradicate. They present a major roadblock to healthy teamwork in cross-cultural church-planting, since superiority is so far away from servanthood, which is what God intended for leaders to exhibit.

Elmer gives five practical suggestions on how to become cross-cultural servants:

- Welcoming others into your presence like Jesus did (Luke 15:2). Being hospitable to people in general in the culture where you serve, even when we disagree with their religious beliefs: even if we do not accept them as true, we remain open to relationships (Rom 12:13; 16:23; Titus 1:8; I Peter 4:9; 3 John 8). This may imply developing tolerance for cultural ambiguity¹¹, without engaging in sinful ways.
- Acceptance: the ability to communicate value, worth and esteem to another person (Rom 15:7). This evokes in people a desire to know God, and mission occurs (Rom 15:9,12). Another concept implied in acceptance is dignity: since people carry the image of God, we are all significant in his eyes (Gen 1:27).
- Trust: the ability to build confidence in a relationship so that both parties believe the other will not intentionally hurt them but will act in their best interest. We must learn to trust each other, but we must also be aware of the dangers when trust is abused, which is where forgiveness and reconciliation may restore relationships. Once again, God is our model of this in the person of Jesus. The reconstruction of trust through forgiveness and reconciliation are matters that need to be learned in each culture.
- Learning, particularly about other people, from others and with others. The warning here is that we must have the humility never to think that we have learned all and it is our turn to teach others, so that we stop listening. The remedy for this is called humility.

¹¹ Cultural ambiguity is the contradiction that exists in cultures that at times may border line the breaking of a value held by outsiders of the culture. For example, when in the culture the telling a lie is completely acceptable because the truth will offend and cause rupture in society. This could cause a foreigner to condemn that culture as a culture that lies.

- Understanding: This cross-cultural action can be described as the ability to understand another culture by seeing the pieces of the cultural puzzle fit together and make sense of them and of the observers. This may be hard and even frustrating, since we see only parts of the puzzle and not the whole picture. To overcome this, participants must be patient and persevere in trying to make sense of the other's cultural behaviour. Christians are warned to shy away from egocentrism, ethnocentrism, and comparing, while instead continuing to look for the good, beauty and common grace in the cross-cultural partnership relations (Elmer, 2006, pp. 37–143).

These are the characteristics of servanthood leadership. A servant leader, as modelled on Jesus, is a person who has the gift of leadership, whose attitude is one of seeking to honour people by giving them a listening ear, considering their dignity, talents and spiritual gifts as co-labourers in Christ, as they work together under the guidance of the Holy Spirit in bringing glory to God.

4.1.4.7 Ethnocentrism

People are ethnocentric in some measure or another. In Elmer's words, ethnocentrism is

an unconscious hindrance in communicating acceptance. It refers to the tendency of every person to believe that their own cultural values and traditions are superior to those of other cultures. The more the other culture is unlike my cultural background, the more I am inclined to make unfavourable judgments (2006, p. 68).

Kraft is of the view that ethnocentrism and egocentrism resemble one another in that they hinder the person from appreciating others' perspectives when those are different (1997, p. 70). Ethnocentrism is a human trait that may reflect positive loyalty to a specific nation or ethnic group, which is known as patriotism. However, it can become harmful when it is taken to an extreme and people become captives of it and resist change (Elmer, 2006, p. 132). These statements demonstrate that ethnocentrism can produce chaos in a cross-cultural relationship when each member believes his or her ways are the best and that there is no dispute around it.

When partnership relationships emphasize a given cultural way or an extreme form of patriotism, how is the situation to be overcome? Lingenfelter suggests that teams should emphasize the oneness in Christ that believers have (Gal 3:26-27), trusting that the appropriation of this truth will enable them to overcome an extreme emphasis in culture or nationality (2008, p. 95).

Racism is also related to ethnocentrism and can have a destructive effect in a cross-cultural partnership relationship. Racism means considering a specific race as superior to others and discriminating on this basis. If racism shows its ugly presence in the parties involved there should be confession, repentance and a desire to appropriate the principles described above around the topics of leadership and power.

Ethnocentrism occurs easily and unconsciously in multicultural teams, especially when there is a strong love for the nation. Turks tend to be sensitive to any matter where they perceive that their country or culture is being diminished by a foreigner, as mentioned above in section 2.2.4 around identity, referred to as Turkishness. Simultaneously, when foreigners have not coped or adapted to their new nation of residence, the tendency is to openly criticize the ways of life or express rejection by going into isolation mode to avoid the discomfort of the new environment. These reactions can be misunderstood and criticized by nationals, causing tensions within a church-planting team.

4.1.4.8 *Paternalism and patronage*

Authors Pocock, Van Rheezen and McConnell illuminate the issue of paternalism:

Paternalism occurs when missionaries and their sending churches and agencies assume, sometimes unconsciously, that they possess superior knowledge, experience, and skills. As a result of these assumptions, they exert control over local Christians and their leaders. This control almost always involves financial arrangements and the implicit authority of money. Perpetuating this situation is the fact that young, local Christians are often reluctant to bite the hand of those helping them-even when the hand is manipulative (2005, p. 285).

In other words, paternalism could be a way of projecting ethnocentrism from one culture to the other, in this case from foreign into Turkish culture. This attitude could be apparently covered by compassion and good intentions, but once the real motivation surfaces, the results will end to be dependency especially around finances. This dependency will hinder the full maturity of the recipients which is counter-productive to the cause of the Gospel.

Scholars and others began to think in terms of how this situation could be overcome, giving birth to three self-principles for indigenous churches: These principles originated with Henry Venn and Rufus Anderson; which are: churches should be self-propagating, self-supporting, and self-governing from their inception, otherwise the new churches will not be able to survive after the founders leave (Pocock et al., 2005, p. 285).

These statements have a direct bearing on church-planting partnerships, centred on their make-up, form of operating, handling of finances, handling of financial support, the way they

will evangelize and the making of disciples and structuring new churches. How can all this fit together without causing dependency from the beginning, if there is a paternalistic attitude that needs to be changed?

Plueddemann warns of bringing paternalism into partnership relationships and gives words of insight and warning: He clarifies the partnership relations between high and low-distance culture parties. The assumption of high-distance cultures is that the one who brings the finances is the one who has most power in decision making. Low-distance culture members will seek an egalitarian relationship. This recognition in itself is an advantage to the partnership relationship, and will avoid misunderstandings (2009, p. 103).

How then should Turks and others be counselled to avoid the pitfalls of paternalism and dependency in general? Rickett offers a helpful clarification in this regard: discover the mutual benefits that the partnership brings, there is a reciprocity that needs to be acknowledged to avoid paternalism and form a true partnership. Reciprocity means what benefits are there for each party (2014, sec. Vision).

At first, this assertion seems materialistic and cold since we have defined partnership in biblical terms as the effort in love of believers who pursue the expansion of the kingdom of God in a Christ-like manner. But when the citation is thought through, there is biblical truth to it. This is the way God designed life and it is recognized in the Scripture. He is a God who rewards his children who keep his commandments and walk in obedience (Ps. 1; 2 Co 5:9-10; Rv 22:12). The relationships among people in Scripture, whether for work or other agreements, are also based on cultural values, government laws and trust, which take into consideration responsibilities and privileges (Mt 25:14-30).

A concept that is found in the literature related to this topic is patronage or the patronizing aspects in relationships, it often appears in working relationships, especially in honour and shame societies. But what is patronage? What is its relevance for the present study? Georges defines it as follows:

Patronage, simply put, is a reciprocal relationship between a patron and a client. Patrons are the superior party with resources and power to help other people. Their favours and benefits take many forms, such as covering the hospital expenses for a sick person, hosting a feast, procuring the documents for a friend's business, allowing farmers to cultivate their fields, building a new road, etc. (2019, p. 9).

This definition is incomplete without considering the client or the recipient of the action, who is the one that is socially inferior and needs the protection of the patron. The recipient cannot

pay financially, so he reciprocates in an honouring way with services and loyalty (Georges, 2019, p. 9).

This concept is found throughout the Bible. The book of Ruth exemplifies patronage in the person of Boaz. He is wealthy, benevolent and a close relative who can redeem Naomi's inheritance and continue her lineage (Ru 3-4). In the New Testament, we find the Roman centurion who is known even among Jews for being a generous and a God-fearing man, whose good heart seeks Jesus' help for the healing of his servant (Lk 7:1-10). These two examples are of good patronage, but of course there are examples where the patronage is used for evil: Pharaoh's exploitation of the Israelites while they were in Egypt and they cry out to God (Ex 1-2) is an example. In the New Testament, the religious oppression was exerted by the pharisees on the people of Israel (Mt 23:1-15). The Bible demonstrates that patronage can be used for good or evil.

In cultures of honour and shame, patronage will be displayed in relationships in church-planting teams. Western church planters will find it shocking: for them this kind of relationship creates dependency and promotes unhealthy behaviour. But in the minds of Turks, these dealings in ministry relationships are normal and part of the culture. At times they would find it offensive not to behave in this manner. As has been shown in the passages from the Bible cited above, patronage may be used to cause good or evil. It must be evaluated and used in a manner that brings benefit and blessing to all team members and glory to God.

4.1.4.9 Role of women

The purpose of this section is to focus on a theological discussion in the West regarding the role of women in ministry, and how this may affect the life of church-planting teams in Turkey, given that the teams are made up of men and women coming from the East and the West.

There is a peculiar aspect of the cross-cultural church-planting teams in Turkey: they are made up of married couples and a few singles, the majority of the latter being females who work alongside the married couples.

Interviews of the present study showed that, in two of the teams, Turkish ladies married to Turkish men were present in meetings but seldomly raised their own opinions. In one case, the woman was well educated, but remained quiet despite being encouraged to participate. In the other, the couple was older, and the woman refused to say anything, since she believed she had nothing to contribute to the discussion. Simultaneously, there were two other Turkish women who were regularly active in discussions and the decision-making process of their team. In contrast, most of the foreign women were involved and participative. Two of the single

foreign women complained that they were not allowed to speak or participate in the decision-making process led by a Turkish man. The foreign women had had long experience in Christian ministry, which was not the case among the Turkish women, who were newer in the faith and had all come out of Islam where women are not as prominent as men.

There is an astonishing reality that needs to be confronted: single and married women make up a large number of the Church of Jesus Christ world-wide. Of the world's two billion Bible-believing Christians, about half are women, and the number of women in full time ministry is considerable. This is also true of the number of women in cross-cultural missionary work, where 54% are women and 46% men.¹²

Throughout Church history, the role of women has been a much-debated issue. Leaders of the church such as Tertullian and Augustine had the view that women were inferior to men (Sumner and Johnson, 2009, p. 41). In 1981 that the evangelical educator, author and editor Frank E. Gaebelin, referring to Christian women in the church in America said that there were "areas where they [needed] greater freedom and more support and recognition. An attitude of male domination rather than mutual submission in Christ still [persisted] among us, and we need to do more about it" (Pierce et al., 2005, p. 61). The Evangelical Theological Society was aware of the existing tension and called for dialogue on the topic of women in leadership in 1986; the large resulting conference took place in Atlanta, Georgia. In 1987 two camps had formed in the conservative evangelical church of the United States of America. One was the Christians for Biblical Equality (CBE), and the other the Council for Biblical Manhood and Womanhood (CBMW).

The CBE, known as Egalitarians, argued for "full equality of men and women of all races, ages and economic classes" in the church; in other words, whatever ministry men could have in the church, so could women. In the initial years, the CBMW took the title of Traditionalists, which was later changed to Complementarians: they argued for "equality in personhood and value, but difference in roles" (Pierce et al., 2005, p. 61). Both groups were conservative evangelicals with a high regard for the inerrancy of the Scriptures, interpreting the same passages differently.

Complementarians are represented by the founders of the CBW and authors Piper and Grudem. The Egalitarian camp is represented by Groothuis. The main thesis of Complementarianism is explained by the following statement by Piper: "When the Bible

¹² <http://www.gordonconwell.edu/ockenga/globalchristianity/resources.php>

teaches that men and women fulfil different roles in relation to each other, charging man with a unique leadership role, it bases the differentiation not on temporary cultural norms but on permanent facts of creation” (Piper and Grudem, n.d., p. 35). The topic of headship or leadership as presented in 1 Corinthians 11:3 and Ephesians 5:23, is key for this position, even though the most important implementation of it is in the relationship between husband and wife. The wife is to be submissive to the man, and this is her divine calling, she affirms her husband’s leadership and helps him carry it out according to her gifts (Piper and Grudem, n.d., p. 53). Submission as commanded by Scriptures for the wife in the marriage relationship is never rejected by the Egalitarian camp, since it is clearly stated in Scriptures (Sumner and Johnson, 2009, p. 159).

Summer, who is not a “feminist evangelical,” as Egalitarians are referred to by Complementarians, presents a noteworthy perspective about the tension of the headship-and-submission issue, which is at the heart of the debate. In Ephesians 5:22-33, as shown in the table below based on Sumner and Johnson 2009, 164, Paul addresses the husband and wife relationship.

Table 7: Ephesians 5:22-23 by Sarah Summer

A wife...	A husband...
<i>Submits</i> to her husband in everything (v. 22,24)	Gives himself (<i>sacrifice</i>) for his wife (just like Christ) v. 25
Is the <i>body</i> of her husband (v. 23 b, 28)	Is the <i>head</i> of the wife (v.23)
Sees that she <i>respects</i> her husband (v. 33)	<i>Loves</i> his own wife as himself (v.28)

Summer argues that Egalitarians describe the “head” as the source or fountain-head, and Complementarians describe it as leadership (Sumner and Johnson, 2009, p. 144). The Greek word is “kephala,” which simply means “head.” Comparing what Paul says in Ephesians 5, and matching the terms that go together, gives the following patterns or sets: Submit/sacrifice, body/head and respect/love. The relationship that the body has is with the head never as a source to a body or leader to a body, because neither of the two are naturally occurring relations. The picture of the body and the head together is full of life and connectivity in contrast to the relationship of body with a leader or a source. The human body offers a much closer metaphor because it is about a relationship more than about function. This principle of headship being relational in nature illustrates better the headship in marriage image where man is the head, and the woman is the body. This is what the passage is describing in its context. But can this image be extrapolated to the relationship of men to women in the church?

Can this concept of headship be applied to men being the ones that mainly carry the teaching role in the church?

This concept of headship leads to another important topic, the teaching of Scriptures. Piper and Grudem do not limit women in teaching; what they argue is that it is the men's "primary" role in the church to be teachers of the Bible and act as elders--to this effect they state:

The word 'primary' is very important. It signals that there are different kinds and levels of teaching and leading that will not be the sole responsibility of men (Titus 2:3; Proverbs 1:8; 31:26; Acts 18:26). Mature masculinity will seek by prayer, study, humble obedience to discover the pattern of ministry involvement for men and women that taps the gifts of every Christian and honours a God given order of leadership by spiritual men (Piper and Grudem, n.d., p. 53)

This means that women may teach, but only when it is appropriate, this is when they uphold the principle that the primary responsibility for teaching lies with men. These women must have an attitude of submission to authority and not one of superiority over men in their teaching. They clarify that this role is given to men, which is a primary responsibility and privilege of teaching the Scriptures to the whole congregation (1 Tim 3:1-7). The following passage is foundational to show their position, where creation (a principle that is unchangeable) and not culture is at the root of their argument.

Let a woman learn quietly with all submissiveness. I do not permit a woman to teach or to exercise authority over man; rather she is to remain quiet. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became transgressor. Yet she will be saved through child-bearing - if they continue in faith and love and holiness and self-control. (1 Timothy 2:11-15).

Consider that the passage of 1 Timothy where women are to be quiet in the congregation creates conflict with the teaching regarding a prophetess of 1 Corinthians 11:5 who was permitted to exercise a public ministry of speaking and praying before men. Piper and Grudem make a distinction between teaching the Word of God and those who prophesied in the New Testament. Prophecy was spontaneous and subject to scrutiny by others (1 Thes 5:20-21; 1 Cor 14:29-33a) not so the teaching from Scriptures, which was a revelation of God's authority. So, in the case of 1 Corinthians 14:34 and 1 Timothy 2:12, they defend their position in the following statement about women not speaking in church, which "means not that they should never talk because they are permitted to prophesy according to 1 Corinthians 11:5. Then the issue with 1 Timothy and 1 Corinthians 14 is that women were being inappropriate lording over men" (Piper and Grudem, n.d., p. 81). In other words, women did not respect the headship of man.

New Testament scholar Belleville, in her exegetical work around 1 Timothy 2:11-15, comes to the conclusion that the situation in this particular church was one where certain problems with worship were addressed by Paul: he “is trying to correct inappropriate behaviour from women and men (v.8, 11). It fits the grammatical flow of 1 Timothy 2:11-12.” She refers to women and men who were causing disruption during worship time. This situation seemed to be particular to this church and was not necessarily the norm everywhere else; so, she is arguing that this passage is not necessarily a commandment to every congregation, but a specific exhortation to what was happening at the church in Ephesus.

There are other aspects to be considered where women appear in leadership positions. Complementarians state that, in those instances, the ministries were in submission to male leadership and, at times the ministry was private rather than public. There were other occasions when women were left without male leaders and God chose to use a woman due to the disobedience of men who had forsaken their God-given responsibility, as in the case of Barak and Deborah the judge. The point of this position is to present men and women as equals in personhood yet different in roles. A few examples follow, first from the Old Testament and then the New.

God has given women the position of co-administrators of the whole of creation with men from the very beginning of the world (Genesis 1:26-28). He created men and women as equal, in His image (Genesis 1:27). In the Old Testament, some women exercise functions with authority in God’s sphere of influence: Miriam, Moses’ sister, was a leader among women (Ex 15:20) and so was Huldah, who gave warnings to the people of Israel after finding the book of the Law during Josiah’s reign, but she seems to have exercised her ministry in private (2 Kings 22:14-20). Deborah was not only a prophetess, but a courageous judge who fought on behalf of Israel (Judges 4:4-5). Another prophetess was Isaiah’s wife (Isaiah 8:3). We find a woman called by God to become queen of the Medes and Persians and who would influence the history of the world and her own nation of Israel (Esther). We have a widow Moabite woman who shows mercy to her mother in law and, by following her God, finds herself in the direct line of ancestors of Jesus (Ruth).

The New Testament is filled with outstanding women who participated in God’s plan. Some were mentioned by function and title and some are just mentioned. The case of Elizabeth, the mother of John the Baptist, who prophesied about Jesus (Luke 1:5-56) comes to mind along with Mary, who had the great privilege of carrying Jesus in her womb and serving him during his life and earthly ministry (Luke 2); and Anna, the prophetess who was offering fasts at the temple for years where she met baby Jesus (Luke 2:36) or Mary Magdalene who was a disciple of Jesus (Matt 27:56,61; 28:1) as well as Mary and Martha, who were sisters and

personal friends of Jesus, together with their brother Lazarus (Jn 11). There are many others to whom Jesus offered time and attention, such as the woman at the well (Jn 4), the woman with the blood problem who was healed (Mark 5:25-34) or the widow whose son was resurrected by Jesus (Luke 7:11-17).

Since this study relates to church-planting teams, it focuses on the New Testament testimony of the Apostle Paul and some of the other apostles involved with women in ministry. These were active members of the church-planting movement that was taking place at the time: consider the four daughters of Phillip, who prophesied (Acts 21:8) and Priscilla, who was a teacher-trainer with her husband as well as a co-labourer of Paul (Acts 18, Rom 16). Paul mentions other women such as Phoebe, a servant of the church of Cenchreae; Euodia, Syntyche, Tryphaena and Tryphosa (Rom 16); Chloe (I Co 1:10-11); Lydia (Acts 16:14-15,40); Nympha (Col 4:15); Apphia (Phi 1:2), where all of the latter seemed to have hosted churches in their homes and had an active role in the church.

Generally speaking, there is solid biblical exegesis of those difficult passages as retained by both perspectives, which have enlightened the understanding of the importance that women have in Christian ministry, but they do not seem to give a definite solution to the existing tension regarding the role of women. The need for women in every sphere of missionary work, be it church-planting, evangelism, discipleship, worship, teaching, counselling, Bible translating, education, authorship or leading, has been proven through decades of hard work and faithfulness. God has called and gifted women. Women are co-heirs with men in ministry, and they should be valued and appreciated as such. They should never show superiority over men, nor should men show superiority over women. We should be submissive to leadership whether a man or a woman. This means willingness to cooperate, work and be accountable. And leadership should be submissive and accountable to their teams and their leaders. The only head of the church is Jesus Christ. God has gifted people to serve as leaders and is forming their character to be more mature like Jesus is another reality.

More concretely, the author's position on the role of women in the church is that they are to be in ministry, since God has bestowed a calling accompanied by gifts and skills. Be this the position of the Egalitarians or the Complementarians, the passages in the Old and New Testaments present the active role of women in leadership in the work of God, throughout the biblical history. In the New Testament, many women played important leadership roles in church-planting, specifically with the Apostle Paul. He approved the leadership of Priscilla in church planting (Act 18:1; Rom 16:3; I Cor 16:10), but the Bible never mentions women as elders in the local church. Yet, the position of elder is clearly stated for men (1 Tim 3, Ti 1). Women are free to exercise their gifts in the church, they may preach, teach, serve in every

sphere, evangelize and all the others. But there is an order in the church where the authority of the local church rests on the elders, who are clearly men and this needs to be observed.

For this study the question arises reads: what role will women play in the partnership of church planters between Turks and foreigners, and how is the leadership role of women seen by the Turkish church? Traditionally, roles for men and women in an Islamic society do not mix, it is like comparing roses to jasmines; each one is different. Men are seen as superior to women and their roles fall under this notion (Musk, 2005, p. 26).

In the case of Turkey is different, it does have the backbone of Islamic culture, but, simultaneously, it has been a secular nation in terms of the Constitution since 1923; this has given it a different style. Turkey had a female prime minister, Tansu Çiler, in the years 1993-1996, and others who have been active as leaders in politics, business, education, medicine, research, literature and even the military. But their role was also dependent on the area of the country, educational background, and the social status of their families. All these factors allowed them to be freer in life's pursuits. However, one point remains certain: education helps women play roles in leadership positions in society in general.

The other issue is that the Evangelical church has been back in the Turkish scene in the last sixty years, which means that the national church has just started debating theological issues. This one regarding role of women is new to them and they rely mostly on the foreign church for its understanding and application.

4.1.4.10 Summary of this section

Two positions have been presented here: those of the Egalitarians who hold that men and women are equal with equal rights and opportunities, which should be true especially in the church, and those of the Complementarians, who emphasize different roles yet equality in personhood or worth. Sumner states that, despite the conservative evangelical nature of both these camps, they tend to emphasize different aspects of the matter as they interpret the same passages in the Bible (Sumner and Johnson, 2009, pp. 40–41).

There are passages of Scripture that put the leadership role of women in the church in doubt, which continue and will continue to be debated in some Christian Evangelical circles, such as 1 Co 11, 1 Timothy 2:12-14 and Ephesians 5. The church must continue to seek the best understanding of these and follow the Holy Spirit's guidance.

The Turkish church has many women in ministry and leadership positions, but very few in official pastoral roles. So far it has been following the influence of the West in this regard.

There are more foreign single Christian women than Christian single men who act as cross-cultural workers in Turkey. In ministry married women outnumber single women. This uncovers a reality and need in the church since, in this culture, men work with men and women work with women. The need for partners of both genders in the church-planting ministry in Turkey is obvious, and there is also a need for single and married people as well as younger and older partners. Would a woman leader be appropriate in a church-planting team? The biblical principles presented here seems to be no barrier to a positive response to this question, but the matter needs to be addressed by each individual team, depending on what area of the country they serve, given that cultures vary, and their personal theological persuasion. The only caveat is that each partner member should be worthy of respect and their gifts should be taken into consideration, while their voices need to be heard with equality if it is a true partnership relationship.

4.1.4.11 Finances

There is a Spanish saying that reads: “Who pays the musician calls the tune,” which refers to the fact that the power of the purse may possibly take over and control a partnership. The topic of finances is a sensitive issue that shows up at every turn in the discussion of partnership in church-planting. Mary Lederleitner, who has worked with Wycliffe International Translators in partnership relations with national ministries for a long time, states along with Elmer:

Over the years I have witnessed often that these cultural differences about how funds are utilized and accounted for cause cross-cultural partnerships to come unglued. When this happens, many relationships are ruptured and the witness of Christ is hindered (see John 17:20-21) (Lederleitner and Elmer, 2010, chap. 1).

There is a wide spectrum of opinions regarding the financing of church planters. Some oppose the financial support of national workers or even the financing of any kind of Christian work. Others support the financial backing of the whole cross-cultural enterprise, regardless of who is involved.

Schnabel presents a strong case against supporting national workers from the West, because, he argues, it weakens the church in the non-west, as it hinders their ability to grow in financial stewardship, and places causes dependency on foreign funds, not God. It also brings out paternalism in interactions with churches in the non-west. He gives a graphic description of what this partnership could be like: “a dance between an elephant and a mouse in which the mouse is thrown in whatever direction the elephant moves, and the mouse is eventually trampled” (2008, pt. 6.5 of Last Chapter). He goes on to say that there is no biblical foundation in the ministry of Paul on which to base a financial partnership model as a means of support

for workers in other places. He implies that the passage regarding the raising of funds for the church in Jerusalem (Acts 11;27-30) is not a solid validation for such an activity (Schnabel, 2008, sec. 6.5 Last Chapter).

On the other hand, there are authors that accept the difficulty of the topic of partnership, yet believe that the financial aspect is an important part of it, giving a biblical foundation for this viewpoint:

Gupta and Lingenfelter believe that there are issues in church planting partnership that are sensitive with dangers involved. Among those is the sharing of power and resources with national church planters. But that the most effective way to address these threats is to view partnership as an opportunity for power-giving leadership, this means by empowering national brothers and sisters to do the work of the gospel, by esteeming them better than ourselves (Phil 2:3). The calling of the church is not about control, nor developing an identity, nor about making a name to ourselves. We must recognize that God is at work and we are all His instruments. We must unite God's people and resources and work together toward fulfilling the mission of discipling nations (Gupta and Lingenfelter, 2006, pp. 199–203).

Finley's viewpoint dovetails with that of Gupta and Lingenfelter. He presents the issue of supporting cross-cultural partnerships based on various perspectives in Scripture regarding financial support for national ministries towards spreading the Gospel worldwide. He explains that we are one Body and have one Mandate, and that there needs to be equity in spiritual opportunities, but also in material opportunities (1983, pp. 50–53). Bush states that Paul, in his Epistle to the Philippians, presents a book of partnerships, and one of these is partnership in finances (Philippians 4:16) (Wan and Penman, 2010).

Pluedemann counsels that, before entering any kind of partnership, there should be serious questioning from all sides regarding expectations and assumptions that accompany the term "partner." He adds that this is of greater importance in any cross-cultural partnership, where the cultural differences are clearly marked and where, oftentimes, the financially supportive partner is automatically assumed to take leadership (2009, p. 26,103-104).

Schnabel's explanation of the financial offering to the church in Jerusalem in times of distress should be endorsed: that this involved a special situation. But other passages of Scripture also teach the financial support of the church to its workers, whether locally or in other lands. If we look at the example of the church in Philippi to the Apostle Paul, we find that they were giving regularly and faithfully to his ministry in other places (Phil 4:14-20). When Paul spoke about managing the church, he stated that elders who taught and preached needed to be honoured,

and that those who worked were worthy of their wages (1 Tm. 5:17-18). The same Paul made a case and gave a principle when he defended his rights as an apostle of the Lord, stating that he who proclaims the gospel may live off the gospel. This principle he took from the Old Testament on how priests lived, supported by the offerings and tithes given at the temple (1 Cor 9:1-14).

Some experts on the topic of finances in cross-cultural partnerships, as well as organizations like Partners International,¹³ who have worked with these issues for decades, have formulated the solution of working directly with national ministry boards, who act as bridges to foreign partners and ministries that receive funding; in this manner, there is full accountability, including of a financial nature, as rendered by the national ministry partner, with no direct intervention from foreign partners. This places the responsibility on the national ministry board to run matters smoothly.

In view of examining these authors and Scripture, it is obvious that partnership is a need, since we do have a mandate to be one and serve together, while our main goal is the making disciples of every nation to the glory of God. This is a considerable task made possible only by the full cooperation of the church worldwide, certainly including the matter of finances. Of course, the prior is a word of caution around how to make cross-cultural partnerships function in the area of finances.

4.1.4.12 *Cultural values and norms*

Culture refers to “the structured customs of people” (Kraft, 1997, p. 37). No matter where they go, individuals carry their cultures and its values with them, some of these held dearly or lived unconsciously and automatically, similar to breathing. Cultures reflect deep values that relate to life, relationships, surroundings, the material world, the spiritual world, the universe and God. Cultural values and norms are expressed when church planters relate to others and co-workers. Lingenfelter rightfully asks about and responds to these matters as follows:

What are the cultural values that we bring to kingdom work?...The typical values that relate to work concern priorities for schedules, the kinds of processes used to get work done, relationships in work, the routines that make up work in any given situation, and how the sharing of resources take place in ministry. People working in multicultural teams often have substantive disagreements about core values on these priorities (2008, 44–45).

¹³

Partners International's web site address: <https://www.partnersintl.org/>

Culture acts as a force that could hinder or strengthen the growth of the Gospel. Bosch explains that at times in church history, the gospel and western culture have been mingled together in such a way so as to confuse one with the other, on occasions, this mixture has been imposed on the daughter churches in non-western latitudes, becoming a hindrance to the gospel, since it distorted its image. He explains that of course carriers of the gospel bring their culture of origin resulting in cross-cultural barriers. But the truth they bring must be wrapped in other cultural clothing to be understood. Yet, the work of communicating relevantly and purely the essence of the gospel is of the uttermost importance but it is hard for the carriers to dispose completely of their culture, so the reality is that the Gospel will be wrapped in some foreign garment (Bosch 1991, 297). This is true especially in the planting of churches with partners of different nations. Are church planters to bring cultural values into the situation? Of course, they will, by default, but it is necessary to be mindful of it and attempt to minimize the negative effect by clarifying what is the Word of God and what is cultural. This is also true of partnership relationships, and church planters may affect one another due to their cultural traits.

Plueddemann illustrates the role of cultural values in leadership (which is a cultural value). He warns that understanding cultural values and biblical leadership principles may not guarantee harmonious relationships, but that it does embody a healthy first step in the process of this kind of situation. He gives guidelines that can help resolve leadership tensions in multicultural teams:

- Uncover your own unconscious cultural values.
- Discover the cultural values of others.
- Look for biblical principles of leadership in all of Scripture.

Following these principles will require sensitivity and observation and looking into ourselves and at others, and a careful study of the Bible under the guidance of the Holy Spirit. These are first steps, followed by continuing effort to change one's own cultural ways and adopt a biblical understanding and attitude. Of course no culture is perfect and no culture can boast of having leadership values that are one hundred percent biblical (2009, pp. 64–65).

If this is true, it should give those participating in the partnership relationship a sense of humility when trying to understand one another's points of view in the attempt to reconcile these with the Word of God and the culture in which they are working in. Different leadership styles are found in Scripture, and it is important to identify and apply the ones most suitable for us in the target culture. This application of biblical leadership to a culture is called contextualization.

4.1.4.13 Communication and language

Communication is a gift bestowed on human beings to express meaning and understanding. About good communication, Williams says:

In fact, good communication is foundational in interpersonal relationships. If we consistently communicate poorly with others, we will eventually kill our relationship with them! We can have great knowledge and even some excellent skills about how to relate to others, but if we're unaware of what we're doing wrong or if our listening doesn't come out of a heart of love, we'll hurt our relationships with others (Williams, 2011, p. 9).

There are different elements in communication some of which involve the senses of sound, vision, hearing, smell, taste and touch. A person can use one or all of these, or a combination. At times people may think that it is only by talking that they can communicate and convey meaning, but this is not correct. Experts in communications believe that, in a physical personal presentation, a great percentage of the communication occurs by means of non-verbal expression including gestures, nearness, changes in intonation and even silence. This underlines the importance of being a good listener in order to be able to understand, discern and give a wise answer (Pr 18:2; Eph 4:29; Jas 1:19-20).

In a multicultural partnership, all these elements need to be considered to communicate appropriately and not create misunderstanding or offense. Kraft points to this: "a major part of human relationships is communication. In fact, the quality of the relationship is tied closely to the quality of communication" (1997, p. 10). God, the expert communicator, chose to communicate with humanity in different manners: through his words directly, as in the case of Moses (Ex 20:24), through angels, as in the case of Mary in the announcement of the birth of Jesus (Lk 1:36-38), through events in nature (Rom 1:20), through his prophets (Isaiah, Jeremiah), through dreams and visions as in the case of Joseph's experience (Gen 37), through miracles on different occasions such as opening the Red Sea and the giving of the manna (Ex 14). But in the most profound way, He sent his own Son, coming to this earth Himself, and brought with Him His message in person (Heb 1:1-4).

How do people better communicate in your team? Do people understand a message better when in person? Is it better to write, using e-mail or text, or is preferable to phone? The researcher remembers asking these questions of his co-labourers in the church-planting team. It was a shock to hear that most of them wanted to be contacted by phone after most of the communication had been made by e-mail, with little results. They all originated from Latin American nations, except for one, where personal touch is particularly important. Whatever

the case, the lesson is to ask about the preferred way of communication; this practical question will save the team a considerable number of headaches.

Another important question is: what language does the team prefer to speak among themselves? The researcher's international church-planting team, consisting of Spanish, Portuguese, and English speakers, decided to use English as the bridging language, since they all spoke it. But then a Turkish couple who knew no English joined the team; this forced the team to switch to Turkish. The language to be used in the team's meetings is something that needs to be clarified from the beginning, even though the language of the place of ministry would be spoken in meetings and outside of meetings. But at times foreigners may use their own language to express themselves leaving those who do not know it outside of the circle of communication creating extra issues in the team. In these cases, an interpreter may be used, but this has its limitations as well.

Team partners need to be able to openly express how decisions will be arrived at and what happens when there is no agreement. Other aspects, such as how often they should meet and what issues should be dealt with during meetings, are important to address. This should be decided by the partners. The researcher's recommendation is that there should be a regular meeting for prayer and spiritual encouragement where God is at the centre in order to support and keep each other accountable. Without this the matter becomes a working relationship and not a biblical partnership. This ties in with Williams' statement: "God wants our relationships to go beyond living at peace with one another to ministering to one another" (2011, 6).

Rickett offers sound practical advice regarding cross-cultural communication in partnership relationships: He highlights the importance of being open with one another with the appropriate channels giving people the chance to communicate informally and in a timely manner; topics that are important will be talked about and written records will be kept for the follow up of decisions (2014, sec. Partner Relationship).

There will always be miscommunication, misunderstanding and misinformation, even among the best of communicators, because communication among humans leaves room for interpretation and error. Knowing that communication is one of the greatest challenges in cross-cultural teams, the best effort should be made to improve them by constantly evaluating this important area. When failures in communication occur, there is always a way out through confession, forgiveness and restoration.

4.1.5 *The church planters*

4.1.5.1 *The calling of the church planters*

Throughout the Old and New Testament, God was interrupting peoples' lives and showing them a task or a direction in which they should go. It happened with Abraham in his calling to leave his country (Genesis 12), with Hagar when God gave her the promise of a great nation through Ismael, requiring of her to leave Abraham's household with her child (Genesis 21), with Jacob when he was met by God in a the dream of the ladder to heaven (Genesis 28:10-22 and 32:22-32), with Moses when called out by God from a burning bush (Exodus 3), with Ruth the Moabite who would wed Boaz from where the lineage of Jesus came, with Esther when called to save her nation, with David when called to become a king from whom an eternal kingdom would be established (2 Samuel 7:1-17) and with the prophets called by God for the ministry of bringing back his people.

In the New Testament, God continues showing his direction in the lives of individuals: The choosing and calling of the apostles by Jesus is an example of this. He spent all night praying and chose twelve persons to become his apostles (Luke 6: 12-16). There are specific instances when the New Testament narrative gives details on how these events unfolded. One of those is the calling of Andrew, Peter, and Nathanael in John 1:35-51.

In cross-cultural work, an example of God's intervention is the calling of the apostle Paul. Jesus appears to him and tells him to go to people of other races and beliefs and become a church planter among Gentiles. His calling is so specific and dramatic that Paul himself narrates it to king Agrippa in Acts 26:15-19. Paul describes what he was called to become: a servant and a witness (v16). Then it describes to whom he was sent: his own people and the Gentiles (v.17) and, finally, there is a comprehensive description of his future ministry: "to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me" (v18). Verse eighteen presents Paul's job description in this manner: 1) Open their eyes so they will 2) turn from the darkness to light and 3) the power of Satan to God. 4) In this manner, by placing their faith in Jesus, they will receive two things: a) forgiveness of sins and b) a place among those who are sanctified by faith in Jesus. Jesus spoke very clearly to the Apostle regarding his future ministry.

Did Paul understand the fullness of his calling from the beginning? Perhaps not, but in time it became evident. In the same way, in current church-planting there are ways in which God shows his will; not necessarily in the same manner. Sometimes it may be specific and at other

times generic. What different authors do state is that there needs to be an assurance from God that this is what the individual needs to be engaging in (Sanchez and Smith, 2011, p. 132; Stetzer, 2003b, p. 81). This assurance of calling is what will sustain the cross-cultural missionary in times of doubt or when difficulty arises.

4.1.5.2 The character of the church planter

Character results in a lifestyle that follows foundational beliefs, no matter what the cost. Webster's Dictionary defines it as "soundness, close adherence to a code" (Merriam and Webster, 2020). The lifestyle of the church planter should follow the principles taught in the Bible. God looks at the character of an individual. At times in the Old Testament, it was described as the heart: this was the experience of Solomon, when he declared that that was where true life lay: "Keep your heart with all vigilance, for from it flow the springs of life" (Proverbs 4:23). The Old Testament emphasizes the heart as the seat of those values or convictions that are the source of life, as demonstrated when David repented from his adultery with Bathsheba after having plotted the murder of her husband, when he stated: "Create in me a clean heart, oh God, and renew a right spirit within me" (Psalms 51:10). David knew his heart had been contaminated and needed to be cleansed and restored to follow God's principles again. His character had been flawed and he needed to work on this area of his life. The prophet Ezekiel also alluded to this reality when the people of Israel and Judah had gone far away from God, following all kinds of idolatrous practices. His prophetic image for a change of heart was from one of stone to one of flesh (Ezekiel 36:26). The emphasis here was on the importance of the human heart or character before God.

Character is also emphasized in the New Testament. 1 Timothy 3 and Titus 1 underline the character of a church leader as the foundation of their ministry. Paul's utterances, as cited in various contexts above, relate directly to the maturity of such an individual: he must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, not a drunkard, not violent but gentle, not quarrelsome, not a lover of money, a good manager of his own household with a dignified approach to keeping his children submissive, not a recent convert and well thought of by outsiders. This list is worthy of careful pondering and evaluation by those involved in church-planting ministry. As Sanchez and Smith explain, the "same emphasis on character is recorded in I Timothy 4:12. Timothy is advised to set an example to the believers in speech, conduct, love, faith, and purity. These characteristics relate to living with integrity" (2011, 133).

This is where ministries fall or stand: if the leaders are individuals who have godly characters they will press on and, if not, they will fail. Church planters need to aspire to the same qualities

of those given to the elders of the church. This is what Sanchez and Smith say regarding the church planter: “To be ‘above reproach’, demands that the leader be a man or a woman of blameless character - one who is of such obvious integrity that no one can properly bring a charge of incorrect behaviour” (2011, 133). Of course, no one possesses all these qualities completely, but there needs to be a necessary number of these and a desire and continuous striving to grow in godly character.

This issue of godly character is of importance in church-planting in Turkey, where people from the outside are curious to observe the lives of others: gossip may easily destroy the reputation of a church-planting team if the biblical and cultural values are neglected. Maturity in the godly character of the team members will influence the decision- making process of church-planting teams and will affect the work of church-planting on the inside but also with those outside.

4.1.5.3 Practical traits of the church planters

People might ask: but what does a church planter look like in practice? In the sections above, the calling and character of church planters were discussed. The present section will touch on practical traits that need to be evaluated in the potential team members, concluding with some observations around cross-cultural teams.

After studying several protestant denominations, Charles Ridley¹⁴ developed a process for determining the probability that a person would succeed in church-planting. This was a project completed in North America and not in the Middle East, but some of the traits mentioned in this study are traits that may help guide church planters in the nation of Turkey:

- One who visions the future and has the capacity to imagine the future, which later becomes the vision.
- One who is intrinsically motivated: a self-starter who keeps moving ahead.
- One who creates ownership of ministry, giving others the sense of personal belonging and responsibility.
- One who relates to the unchurched, who can break barriers and bring those from outside to follow God.
- One of spousal cooperation, where there is a commitment from both partners in the endeavour and they participate wholly.

¹⁴ Ridley, Charles R. *How to Select Church Planters*, Pasadena: Fuller Evangelistic Association, 1988.

- One who builds relationships effectively, meeting new people and building relationships with them.
- One who is committed to church growth, embracing numerical, spiritual and relational growth in the congregation.
- One who is responsive to the community, adapting to culture and serving their needs.
- One who utilizes the gifts of others: he or she equips and releases others for service.
- One who is flexible and adaptable: he or she adjusts to change and ambiguity, shifts priorities when necessary.
- One who builds group cohesiveness: he or she helps glue members so that they work towards a common goal.
- One who is a starter and who demonstrates resilience, showing the ability to sustain herself/ himself integrally through all kinds of circumstances.
- One who exercises faith: he or she translates personal convictions into personal ministry decisions and resulting actions.

There are many qualities that sustain the life of the church planter, starting with the calling and continuing with personal traits, skills, emotional stability and biblical character. Each of these areas are important and make an individual mature so that she or he can be a strong foundation in the church-planting team.

4.1.5.4 Summary of this section

This section has presented an understanding of the relationship among church planters with special reference to partnerships, which enjoy a rich biblical meaning that emphasizes relationships in ministry with a goal in mind. Partnership in church-planting is inspired in the Trinity's function in their vision to glorify God and work in harmony in the endeavour of saving humankind.

The various issues that church-planting teams grapple with were expounded, from among which the issues of honour and shame will surface. The last part of the section has focused on the church planter's calling, character and practical traits, which should affect their behaviour in the decision-making process.

The subsequent section will present the findings made on the basis of the in-depth questionnaire, which will illuminate values or issues (see Section 4.1.4), it will indicate those that relate to honour and shame, explaining the reasons why teams behave in the manner that they do when they make decisions.

4.2 The Why as found in the field research: issues of honour and shame that affect decision-making in cross-cultural teams

RQ3 What are issues of honour and shame that affect decision-making? Based on in depth questionnaire, questions 1-10.

Table 8: Issues of honour and shame that affect decision-making in the teams

NAME	MONEY, FINANCES, FINANCIAL SUPPORT	LEADERSHIP, POWER, RESPECT (HONOUR)	PRIDE, HUMILITY, SHAME	IDENTITY, NATIONALISM, PATERNALISM, (ETHNOCENTRISM)	RELATIONSHIPS, MISTRUST, OFFENSE, UNFORGIVENESS, RETALIATION, GOSSIP
Karl	16	22	4	18	69
Alo	27	25	13	26	59
Chase	37	73	23	22	44
Enre	7	28	35	20	39
Isa	27	55	26	85	70
Ernec	20	27	38	31	73
Donald	46	42	53	51	87
Ayi	26	30	39	39	72
Zebra	13	66	56	70	76
Arthur	6	46	47	36	44
Nas	26	22	34	40	46
Petrus	8	26	49	38	45
Nature	58	33	36	70	57
Jay	42	56	41	34	82
Cheska	40	65	56	61	45
Flower	40	65	56	61	45
Zeta	6	26	27	13	42
Yangin	3	31	19	28	45
Auto	16	35	21	32	68
Yoy	18	29	36	40	48
Total	482	802	709	815	1204

Some might think that these issues are common to all teams, no matter where they come from. How are they particular to honour and shame? Though human reactions are common in every culture to an important degree, the focus here is pertinently on honour and shame, which is particular to a specific world view. This is at the heart of the matter that is being examined.

Table 8 above depicts a summary of the outstanding aspects in the stories told by the interviewees in their different ways as cross-cultural teams interacted with decisions in Turkey.

After revising the 103 pages of participants' interviews and highlighting, with different colours, different aspects mentioned, the results were tabulated from most-mentioned to least-mentioned aspects. There were aspects that interconnected one with the other, but there were also major themes that emerged distinctly from one another, as follows:

4.2.1 Human relationships or social interactions

The issue of team relationships ranked the highest with a total of 18. Among these were all nine Turks interviewed as well as nine foreigners of a total of 11. This is by far the most important factor in a culture of honour and shame. It shows that relationships with its ups and downs were viewed as the most essential aspect in the teams.

- Mistrust was quoted as an issue that affected the relationship between Turks and foreigners. A few examples follow. One Turkish team-mate said:

"Oh, yes Turks feel when you are not trustworthy, and they don't trust you. Let us face reality Turks have a hard time trusting, this is true among Turks as well, but they (among themselves) have the advantage of the language and culture, so it is harder for a foreigner to overcome that barrier (Alo, interview 2 p. 9).

Another said: "Some Turks come to church because of the foreigners, they were more mature. If there were more foreigners in the fellowship, they go to them and do not relate to other Turks, because they are treated better by the foreigners...with the Turks there are always problems...there is a trust issue" (Zebra, interview 9, p. 50).

A Turkish woman said: "I trusted the foreigners more, they were more mature in Christ and the Turks were not, our culture is so difficult...I see it with new believers as well, they think that the true Christian believers are the foreigners, so when they want to pray they want to do it with the foreigners...I did not trust my own people, then I changed and began to trust my own Christian people" (Zeta, interview 17 p. 90).

The aspect of trust also surfaced in the relationship of Turks with foreigners, as shown in the following statement:

"[W]hen foreigners come here Turks think they are agents, or that they are gathering information...it is in our past; this country has had many invasions and difficult events in history so they mistrust. This is taught to us in history at the school level...people

here view foreign workers as crusaders, who have come to hurt, steal, gather information and sell it.” (Alo, interview 2 p. 10).

So, mistrust is prevalent among Turks, particularly regarding foreigners. It takes a while for foreigners to earn this trust.

- Offense and unforgiveness surfaced as matters of concern in team relationships. Karl, a foreigner, says about his interactions in a Turkish team that,

“[f]or example, when I remind someone of his or her responsibility or when there are family issues, they may think it is personal and it gets tense. This maybe within the leadership team or not, it is cultural. I remember once in a meeting a child was crying and I tried to calm him down by holding him in my arms, and the parents were so offended that they stopped coming to our meetings for ever. Even if you have good intentions but you put someone in evidence that is enough to cause an offense” (Karl, interview 1 p. 3).

Karl continues to give the reason behind this sensitivity in Turkish culture:

“The personal issues have been the hardest to resolve, people here in their upbringing have been taught they are always right. So, when they come to Christ and they are corrected they think it is a personal attack and get offended. More than an honour culture I call it an offense culture” (Karl, interview 1, p. 4).

The statements of two foreign women workers regarding the issue of offense in their team adds clarity to how Turkish culture illuminate the matter further:

“This huge issue of offense! We thought our Turkish leaders who had been believers of fifteen years to be more mature, but they were expecting new babies in the Lord to come up to them to offer their apologies...since they did not do this they would not financially support their kids to attend the summer Christian camp...we did not suggest to our leaders the method in Matthew 18 because we could offend them.” They continue to comment: “In Turkey, the issue of offense, is Satan’s bait. I tell our leaders let us trust in the Lord, people will mature. Our leaders said these people will never mature. If this is the mentality of our Turkish leaders, then we are in deep trouble, there is a strong hold in their thinking that God cannot do his work in the people they work with” (Flower, interview 15, p. 82).

- Another aspect that affects relationships is gossip, when people talk behind the backs of others, undermining their integrity. Offense may trigger different responses to retaliate, one of them is gossip, but gossip is also a tool of power used to put others down and show superiority. The power of the tongue is sadly used in church-planting teams. Turks generally do not confront and speak directly but go behind the back of those in leadership, as indicated by this Turkish leader:

“So Turkish leaders rather have a fake respect with a title or position. In our city fifty percent of our leaders should not be leaders, maybe true of foreigners as well...because underneath this leadership there are so many complexes and other issues...so people speak behind people all the time, they get respect to their faces but something else in their backs” (Zebra, interview 9, p.54).

Another church planter, a Turkish woman, focusing on how gossip corrodes trust, said: “Relationships with the other persons are important, so you can deal regarding issues face to face. This is also true of the team, if you do not trust the person and you talk behind their backs you spoil the group. People are speaking behind the backs of the leaders...when this happens the leaders lose authority, and the work does not go forward” (Zeta, interview 17 p.90).

Turks may cope with life issues by employing gossip, but it works against the health of the team by destroying trust.

- The final aspects in relationships that surfaced was revenge and retaliation. These are ways of getting even or getting payment back for something seen as debt. A Turkish leader speaking of the good traits he wants in his team, repeatedly mentioned that his foreign members lacked faithfulness as Turks conceptualized it, with the idea of fear of revenge and retaliation clearly stated between the lines.

“The church issue was not as important to them (foreigners) in the way we understand it here in Turkey...we had different perspectives. I believe that faithfulness is an important aspect that needs to be kept, if I give my word, I will keep it. That is what the Word of God says about a man who does not go back on his word even when others harm him” (Enre, interview 4, p.22).

Another Turkish leader mentioned the issue of faithfulness as well as an important characteristic among his foreign team members:

“We expect many things, but faithfulness and to encourage others to be faithful...I do not want to be used by foreigners” (Isa, interview 5 p. 28).

It seemed that, behind the reactions of these two interviewees resides stories of pain: they had been hurt in working relationships and that is why they expected faithfulness.

Donald describes the heavy weight that faithfulness to a relationship may mean in Turkish context:

“It is not unusual to be in a relationship with a Turk where they can benefit from you with a job, status, money. We all have had experiences; I have known twenty to thirty men with the same situations. When you did not give the individual what he wanted they get mad at you and they are gone from your life. These are very deep things in relationships that I do not know how to describe.” Donald continues to give another example of this kind of situation in relationships with Turks “I heard of this foreigner, who served in East Turkey. He worked, together with this Turkish man for ten years, doing church-planting; and after that time the Turkish team member turned the foreigner in to the police and he had to bar him from his house. The foreigner and his family moved to another city. It took this foreigner two years to start recovering from that difficult situation” (interview 7 p. 41).

Faithfulness may seem to have different meanings in different cultures. In the culture of Turkey, it may portray blind allegiance to a person or relationship, which implies looking in the other direction when that individual behaves incorrectly. On the other hand, when a Turk feels that the foreigner with whom there is a close relationship behaves in disagreement of his standards of faithfulness, he needs to retaliate to compensate for the offense. Such retaliation is however not biblically acceptable, since it brings about further devastation to the work of church-planting in Turkey. There are biblical ways to confront the failure felt by the Turk, yet there seems to be a vacuum in the culture that does not make this connection possible. This will be focused on further in the discussion and design of the implementation project at the conclusion of the present piece.

There is a concept that is foreign to the western mind but is very much alive in the Middle East and other cultures of honour and shame, that of the “patron” (a term related to patronage) in Turkey. It means “boss” in English, but in Turkey it involves more than a working relationship. It is a relationship of protection, provision and

faithfulness towards the employee where the boss has many rights over the worker (see Chapter 4). This understanding may be behind some of the thinking that Turks expressed as cited above and below, while westerners misunderstand this. An American team leader expressed it as follows:

“At the beginning of our relationship, the Turkish man called me ‘patron’ in a joking manner, I did not want to be the boss that provided financially. I was trying not to get into a patronizing situation, where I would be the one who would provide for everything” (Nature, interview 13 p.69).

He continues to say further: “What is difficult in Turkey, if you are under leadership they expect to be provided” (Nature, interview 13 p. 71). The division that occurred later in the team was based precisely on this misunderstanding; the foreigners did not provide their services in the manner expected by the Turks.

4.2.1.1 Summary of relationship challenges

Again, the relationship dynamics within a team affect decision-making process, particularly in a cross-cultural team where Turks are present. Issues of honour and shame that surfaced within the interviews around relationship dynamics were: mistrust, unforgiveness (due to unresolved offense), gossip and unfaithfulness which, in turn, provoked revenge and retaliation.

Mistrust is taught in Turkey from the cradle onwards, even in the school system. Turks mistrust themselves and mistrust foreigners, yet they enjoy the good treatment they receive from foreign workers.

They are prone to offense: a foreign worker described it as Satan’s bait (Flower interview 16). In other words, this is a trap in the culture. Therefore, forgiveness is vital, yet avoided, because it is seen as a weakness. This vicious cycle traps many as hurting captives who harm the work in general.

Gossip is used to express opinions, since Turkish culture cannot openly express themselves about leaders or people in authority, because it is seen as lack of respect. This lack of a bridge to connect openly and solve issues creates further problems that corrode teams’ lives.

As for revenge and retaliation, that is, getting back at someone for an offense committed. Turkish culture fears revenge and emphasizes faithfulness which, in this context, means not to question authority and follow their leadership without resistance. This goes against the western mentality of questioning authority and having a mind of your own.

All these topics need to be dealt with in the life of a church-planting team for it to move forward in the decision-making process. If relationships are not working well, the decision-making process will be hijacked.

4.2.2 Identity

Nationalism (Turkishness) and paternalism-ethnocentrism. For fifteen of the participants this challenge ranked in the second place. Seven of the fifteen participants were Turks and eight foreigners.

As stated in Chapter 1, *identity is the conviction of who the person is in its essence*. In the case of Turks, identity goes hand in hand with nationalism or a high regard for their cultural values. Foreigners also express their personal and national identity more intensely when on foreign soil. When different personal and national identities encounter each other in team relationships, clashes may arise, creating tensions that need a solution. This is what a foreign church planter expressed when he faced friction with his Turk counterpart:

“I feel that having a Turk on board on our team made a huge difference, it has been hard. It is slowly dawning on me that the things that bother me are the Turkish ways” (Chase, interview 3 p. 13).

The following section will focus on identity as viewed from four perspectives taken from interviews:

- There seems to be a sense of inadequacy about the Turkish identity, partly based on reality partly based on perceptions. This came up in relation to the issue of finances.

“Among us as Turks, there is a sense that we are less, since I make less, and foreigners make more money. This creates an environment of gossip in the team” (Isa, interview 5 p. 28).

Another Turkish church-planting leader stated: “Turks are at a disadvantage because we have no experience in voluntary work like in the West, we do not read so we do not learn, and we have no initiative of our own to solve problems...that is the way we do church as well” (Zebra, interview 9, p. 52-53).

- Turks view foreigners as richer, more educated and spiritually more and skilled in Christian ministry. Some of them are perceived as “know-it-all” with super-man mentalities about how to fix things.

“Among us in the team there are some North Americans, they have a Superman spirit. They see things from afar, distant or a bit cold. They have the funds so they can travel wherever they want to, they have nice houses. So, this is like we observe them, and if there is one of these families in our midst, they become popular in our communities; people want to meet them and relate to them. There is a certain prestige that comes with it” (Isa, interview 5 p.27).

Isa also spoke about the way some foreigners reacted in their social gatherings: “The workers coming from the West when they attend a wedding here in our country, they just stand all night and never dance. They go back to their homes early; it might be too loud, or they think Turks dance weirdly. They do not interact with the people, they pin a little money as a gift on the bride’s dress (Turkish custom), make a comment on ‘how nice’ the party was. That is if they come to our celebrations...our customs might be a bit strange for them. So, they don’t participate, nor ask, nor interact with people...they should do it out of respect” (Isa, interview 5 p. 29).

Another Turkish leader speaking of some North American leaders expressed:

“I am learning about humility from the Bible. I am not learning it from the N. American culture because they sometimes come across as know it all, in the areas of church planting and discipleship” (Ayi, interview 8, p 43).

This leader commented on the aspect of lack of social skills and sensitivity for social norms that some foreigners show:

“His team collapsed and scattered; it was a North American who would not connect with his team. Some foreigners come and say you start your meetings with tea, food, talking...we are losing our time. Relationships in Turkey are important...engaging, talking, meeting is a part of our ministry. (Ayi, interview 8, p. 47).

- Foreigners view Turks as people who like the appearance of being in control, a proud people, especially regarding their country and culture.

“I have learned about Turks, they love to appear decisive, to be loud-vocal since it sounds more confident as they respond. In Turkey when there is a car accident the two people need to come out and shout at each other, it does not matter who is the culprit. Through the shouting they try to prove that they are in the right. That is the way it was with the leader of our team he wanted to appear in the right always by

appearing decisive even when we knew it was not the right way” (Donald, interview 7, p.38).

Donald continues to share about this spontaneous Turkish style of decision-making: “Sometimes we felt manipulated, can’t we just go home and think about this? I would inquire. There is something inside the Turkish culture, maybe from the Ottoman empire, or from the military when they speak, they do it strongly, very matter of fact, confident” (Donald, interview 7 p. 39).

The following quote comes from a foreign church planter lady, she views the identity of Turks as one that due to pride and offense does not seek the aid from that they need as a church plant.

“We have good people but because of this animosity, between our Turkish team leaders and the authorities (foreigners) over them in the main city. We are not getting the resources, since the Turks do not feel a part of the organization, he does not use what is being offered. So, there is Turkishness (offense) that is happening here that is blocking the whole situation of blessing” (Flower, interview 16 p. 81).

- Foreigners view North Americans especially as people who are independent outspoken, while they appear to them to think they can fix things with their methodologies. Latin American workers seem to think more closely to the way Turks think. Their world views are closer than those coming from North America or the northern part of Europe.

Consider a response of a Latin American church planter about his North American counterparts in the field:

“I lived this reality even before coming to Turkey, I worked with other North Americans and their culture does not necessarily respect how other cultures do things. They just have their own celebrations; they are people who do things their way and don’t care what others think” (Arthur, interview 10 p.56). This same leader expands on how foreigners come with a spirit of superiority “So there is a resistance in giving the leadership to a Turk...the foreigner comes with a spirit of ‘I am here to teach you’...he thinks he knows too much and that Turks will never come to their stature, so they never delegate leadership due to lack of trust” (Arthur, interview 10 p.58).

The cultural identities of foreigners can also stand in the way of how they relate to Turks and other foreigners. Cultural insensitivity creates a person who appears to

know it all (superman) with answers to every question in church-planting ministry due to their experience in ministry or how well educated they are. Or it could be one that does not assimilate well with the host culture and acts in unconventional ways which offend the host culture; this was pointed out in relation to North Americans and some Europeans.

A foreign female church planter with much knowledge of how foreign church planters behave stated: "When the Turks see us as foreigners, what do they see?" Pride, trust in money, and quickly wanting results. People who will go home at the first problems they encounter. We do have issues as foreigners with all our baggage...we need to be aware of the problems but not with overwhelmed guilt" (Cheska, interview 15 p. 83).

Another Latin American church planter said the following about his foreign co-labourers: "The 'patron' mentality, when someone sees us above them or we look down on other people creates distances...but if we create an environment of being at the same level that helps to vent our differences...even if I have a doctorate, I have to come with humility to learn, but normally there is someone who is a 'patron' a teacher and the Turk is the pupil, this latter one will never open up to the foreigner. When they do open, that is the opportunity. This is what needs to happen, if not fights will break out and we do not give a good testimony" (Auto, interview 20 p. 93).

Another aspect of identity is nationalism, defined as "loyalty and devotion to a nation especially. A sense of national consciousness exalting one nation above all others and placing primary emphasis on promotion of its culture and interests as opposed to those of other nations or supranational" (Merriam and Webster, 2020).

This characteristic was in fact noticed in interviews. For example, a foreign church planter talking about the sense of insecurity in the Turkish nation said that they tend to create enemies in order to come together, which gives them a sense of belonging (nationalism): "Islam has some of this, because they feel that Judaism and Christianity have been against them, so they create a common enemy and go against it together. They seem to face crisis this way: by facing a common enemy. The enemy keeps changing but they keep looking for one. In the family is the same, they seem to have enemies in common that they create" (Karl, interview 1, p.5).

This leader continued to unpack Turkish identity and how difficult it was for them to accept foreigners: “Turkish society will seldom accept a foreigner as a part of themselves. The foreigner will always be a foreigner!” (Karl, interview 1 p. 5).

4.2.2.1 Concluding remarks about identity

Turks identify themselves and are viewed by other Turks as insecure about their identity. They think others look down on them or are at a disadvantage against foreigners in their educational and spiritual capacities.

Foreigners view Turks as insecure about their identity, yet nationalistic, as Turks are sensitive when issues regarding their identity are touched on. This, again, is part of Turkishness. They see Turkish culture as one that emphasizes the external appearance of power instead of character, as people who lack spiritual maturity, which hinders their leadership ability, and as persons who are unpredictable with their emotional reactions. They have a difficult time accepting others in their society due to their nationalistic pride.

Turks view foreigners, especially westerners from North America and Europeans, as haughty, arrogant, materially wealthy and know-it-all persons who do not cope well with the Turkish culture and remain socially distant and cold.

Concerning how foreigners view other foreigners’ identity, it was interesting to realize that their perspectives were close to how Turks saw foreigners. This was mentioned a few times by Europeans, westerners and Latino church planters. Foreigners seem to come to Turkey with the complex of the superman, seeming to know all and able to solve challenges around church-planting and discipleship, trusting in programmes, training, material wealth and the models they bring from abroad. North American and western European church planters were especially prominent in this category. All these characteristics seemed to feed into each other and easily produce clashes and disruption in the lives of the team, if not appropriately handled. An attitude of humility, a listening ear of appreciation for others and the attitude of a learner are much needed characteristics when it comes to decision-making.

4.2.3 Leadership, power, and respect (honour)

This ranked third among 12 participants; five were Turks and seven foreigners. There were several aspects of leadership that were mentioned by the interviewees that are particular to the culture, a list of those follow:

- Leadership and character: Foreigners seemed to think that Turks needed greater spiritual maturity. This caused a considerable number of foreign workers to delay

handing over leadership into Turkish hands and created tension in leadership development.

“At times, the Turks in the team felt they knew a lot theology and became proud. This is the hardest thing in this culture” (Arthur, interview 10 p. 57).

Arthur continued to share specifics about character weaknesses he saw: “They thought that a pastor would have a better position, more money...it is not a diploma or position but where is the calling? There was no pastoral calling and it was obvious...and when we told them ‘this is not the way’ they rebelled against that since there was no raise in salary; they told us ‘the foreigners can leave, we will do the church plant.’ ” (Arthur, interview 10 p. 57).

“I am trying to encourage the team in training others. I am trying to see how we can make it work, but Ahmet (fake name) is saying ‘it will not work, it will not happen’. Super negative, so I finally said if you are not going to help be quiet...I have learnt how negative they are, and you have to push them to do something” (Chase, interview 3 p.13).

This same attitude of negativism in the Turkish mentality was declared by a Turkish church planter, as follows:

“We as Turks quickly withdraw from opportunities that we are unsure about. But I need to come without pre-judging but opening myself up to the opportunities and asking questions what opportunities are there? Instead of complaining why it will not work” (Ernec, interview 6 p.35).

Another Turkish weakness in character surfaced in Turks’ verbal reactions when things did not go their way, as found in a discussion with a foreign team-mate that the Turkish leader responded harshly to a matter:

“He was making all kinds of plans...I said no, I will not risk this money we need to settle this. He was terribly upset with me and said, ‘I hate you more than my worst enemy’ because in his mind I was going to ruin him” (Jay, interview 14 p.77).

A foreign worker said about reactions from his Turkish team leader that

“[w]e had more one on one time, when I asked him stuff and challenged him about his relationship with his wife, friends or roles in the church. He began to avoid me and would not talk to me. It was foreign to him opening to me. I have had many friends

and people we have gotten along well, but this one still puzzles me” (Donald, interview 7 p.41).

A Turkish leader spoke of the immaturity in character he witnessed in his own leadership:

“The Turkish culture is one of reaction, there is a lot of reaction related to shame to defend yourself. There is no maturity, there needs to be a renewal of the mind and I need to start thinking according to Romans 12 what is pleasing to God” (Zebra, interview 9, p. 54).

The reactions of Turkish leaders when confronted by members of their teams seemed to show immaturity, including pride, persistent negativism, strong verbal expressions and evasion of contact. These demonstrate a protective reaction erected to avoid shame.

- Leadership and entitlement: Turkish leaders seem to have a sense that they deserve their position of leadership or I have a right to it:

“The Turks want the recognition but do not know how to do it nor have the motivation to prove themselves and this brings out the issues of complexes” (Zebra, interview 9, p.49). Talking about some aspects of entitlement Zebra mentions two at least age and time of service “In Turkey we have the issue of age, or how long you have been in the church as a believer and those people who have those two things need to be heading the organization. This is classical of the state companies. If Ahmet has worked for longer, then we will put Ahmet even though he has no qualifications for that position” (Zebra, interview 9 p. 51).

Another Turkish leader touched on the issue of entitlement due to age:

“[I]n general, I would say that if you are a Turkish leader and you are younger it is difficult for you to stay in that position for long. I have seen this repeatedly it is culturally unacceptable. In the past my leaders have been younger than me, they were foreigners; if my bosses would have been Turks and younger than me it would be hard for both of us, because in my culture it is difficult to ask older people to do something” (Ayi, interview 8 p.43). This was confirmed by another Turkish leader, age is leadership in Turkey:

“In the Turkish culture we see age as an issue for leadership, we were seeking for a foreigner who would be older or the same age...if the other one would have been

younger than me, he would not correct me when I made mistakes, he needed to stay quiet and let the leader make mistakes but that would not help the cause” (Ernec, interview 6 p.31).

A foreign team leader also commented on age entitlement: “When we started our church plant, the older Turk who was a member of our team would get upset and offended because we made decisions without him, but he did not show up half of the time. So, I told him, ‘but you do not come to the meetings, how do you expect to know everything?’ He later left the team since he could not fulfil his role” (Karl, interview 1, p 4).

- Leadership and power: Power is difficult to manage under any circumstances, yet it seems that in the Turkish environment the issue is especially sensitive. Turks and foreigners alike point to this truth:

“Especially in church-planting when Turks are delegated authority or responsibility this becomes a temptation and they become proud because they are seen by people having power” (Ayi, interview 8, p.43).

“I remember this Turkish team leader who bought an expensive phone and took other Turks, who were poor, in his car. I should have known right there it was a mistake. The message was, I have everything that you need” (Donald, interview 7 p.42).

A wise and older Turkish leader speaking about the temptation of power and leadership stated:

“You are a leader; you should be willing to apologize even to younger people. You do not hide yourself under the cover of a leadership position on the contrary you need to be humbler. At summer camps we ask our leaders to clean around even toilets; if they are not willing, they cannot preach, and this brings a good atmosphere saying we are all together in this” (Zebra, interview 9, p.51-52).

- Leadership and competition: this aspect as it occurs between Turks and foreigners surfaced when a foreign team leader stated his struggle with his Turkish team-mate:

“I have been in Turkey for several years and speak the language. I believe I have earned a place at the discussion table, but Ahmet (fake name) does not feel the same way, so my leadership became difficult” (Chase, interview 3 p. 13).

A Turkish leader witnessed competition between Turks and foreigners:

“Most of the time Turks compare themselves to the westerners in their salaries; how much are they making? It could be that the Turk might have a better financial situation than the foreigners, but the tendency is there” (Ayi, interview 8 p. 47).

Turks see leadership not as a shared responsibility, but as the responsibility of one person, while others merely follow. Team leadership is a concept that is hard to grasp for Turkish culture. Consider in this regard what a Turkish leader stated:

“Among Turks to have one leader is an important thing. To have just one leader and others following is important, but the Turkish individual should have this responsibility” (Isa, interview 5, p.25).

This sense of privileged status surfaced even in the times of interaction like a Bible study:

“In Turkey there is a sense that if there is an expert, no one else says much. In our system of discipleship, we want everybody to participate in the discussions not just the leader, but this has been challenging” (Petrus, interview 12 p.67).

When the choosing of the leader for the team came around, this is what happened:

“The foreign members of the team later realized that the Turk was going to be the leader. He liked the concept of plurality in paper but not in practice” (Donald, interview 7 p. 37).

Competition occurs among Turks as well, as Donald realized when he saw the initial motivation behind their church plant:

“The real issue was the rivalry between the Turkish man in our team and another Turkish leader in our city. At least it was from the Turkish man in our team” (Donald, interview 7 p. 37).

Karl explains how, in Turkey, support generally came from abroad so that, when donors were present in national meetings, competition among Turks seemed to flare up;

“This is true, there is competition, but this could be triggered by the struggle to get funds. Since funds come from outside there is competition to present myself in the better light and get better support” (Karl, interview 1 p.5).

On the other hand, foreigners struggled to transfer leadership to Turks, since they appeared immature in character, which brought friction in the relationship:

“The most difficult decision was to choose a national leader to head the team. To trust the national and to establish him as a leader, to discern that the national worker is ready to fill in the position. We had a division in our team due to this, we wanted to delegate but when we saw his behaviour, he could not handle it, he was not ready. But how do you back up from this when so much has been delegated?” (Arthur, interview 10 p. 57).

- Leadership style clashes: The style of leadership and understanding of issues vary among cultures and may clash if not worked through. The following examples were offered by Turkish leaders in their appreciation of the differences between east and west:

“When we see the events, the westerners see them as normal, but Turks see them as difficult...the understanding of leadership is different as well. The foreign leader will share his weaknesses with the team, but the Turks see that as a fault because showing weaknesses is not something we do culturally, less so as leaders. The Turk leader needs to appear strong...the Turk leader pressures those under him and the foreign leader delegates and leaves for the members to decide” (Enre, interview 4 p.20).

“In cross-cultural teams, westerners are thinking about the goal, but Turks are more in the process, they learn what to do and they go with the flow. They are not too concerned about the goal; they are just doing the work. Whether the goals have been reached or not, Turks do not put too much emphasis on it. It is mostly a western thing” (Ayi interview 8 p. 43).

Ayi continued to express other differences he observed between westerners and Turks in his long experience with cross-cultural teams:

“For westerners, personal values are important, their opinions matter; they want to be heard, affirmed because of their individualistic culture. But in Turkey we live in a communal society, so Turks develop later in life, around 25 years old. Before that there are no boundaries, it takes them years to become independent. Westerners put boundaries, Turks do not have that, for them to understand that issue is difficult. Simultaneously westerners need time alone, time for themselves and Turks do not

understand that. For westerners, an individual devotional time is a need for Turks they do it as a group” (Ayi, interview 8 p.47).

4.2.3.1 Concluding remarks about leadership issues

Turks and foreigners described negative traits in Turkish leadership related to pride, negativism in group participation, immature reactions of anger through words, shying away from accountability and love of status, especially in positions of leadership and around money. This showed a leadership that is basically immature.

Leadership was seen in the light of entitlement: the fact that Turkish leadership believed they deserved a position because it was inherent to them, leaving aside responsibility. Age and experience brought a sense of entitlement. When it came to leadership and power, Turkish team members desired to be seen as people of authority who enjoyed power, but there was a lack of understanding and practical humility.

Turkish leaders generally competed for funds and positions. This might have been due to their cultural understanding of leadership in relation to power and money an understanding which is brought into the church. Traditional missions might however have left a legacy of financial dependency, without intending to do so. This needs to be corrected. But the small national church did not support its church planters financially; funds came from outside and this was where competition took place. By contrast, foreign workers brought their support with them.

This clash of values in the cultures demonstrated that the western concept of Evangelical Christian leadership mentioned by the foreign interviewees, was the example of Jesus’ servant leadership, which was not the eastern way of power and authority. The different cultural understandings of leadership in contrast to biblical leadership impacted the decision-making process in cross-cultural church-planting teams in Turkey.

4.2.4 Pride, humility and shame

Ranked fourth among 11 participants. Number of Turks 5, number of foreigners 6.

Again, Turkish identity is characterized by national pride, which permeates everyday activities and the interactions of society, as stated by an interviewee:

“Our culture has to do with history, the events that happened since the Crusades. Our history tells us that in our glorious past we defeated the invaders. This information comes from the school system, books, and teachers. It is cool to be part of a glorious past and even as adults

Turks see Christian missionaries as crusaders who have come to hurt, steal and gather information and sell it" (Alo, interview 2 p. 10).

A Turkish leader expressing his confusion in decision-making with his cross-cultural team, said the following about his cultural values being touched:

"This lady was against the signing of this agreement of conduct, and she started questing us as leaders and sort of instigating the others. This in a Turkish context is not acceptable, but since we had a mixed team (Turks and foreigners), we seemed to have different perspectives on the issue" (Isa, interview 5, p. 27).

At a deeper level, he expressed how his pride had been hurt by the foreign members of his team:

"The cultures are different, they think theirs is better than mine, they make me feel small. This is a feeling that is common. Some Europeans talk about their own nations a lot, maybe with praise. Those listening may interpret their words differently" (Isa, interview 5, p.28).

It was obvious that his national pride had been wounded by the reactions and attitudes among some of his foreign colleagues as they dealt with different aspects of life.

A foreign team leader said the following regarding the attitude of pride he had observed in a Turkish team member:

"When he came to us, he thought he would be our saviour. When he realized he was not needed in that way, he seemed disappointed and bothered." Chase continues to explain the attitudes of the Turkish team member: "...it caused us headaches, we were trying to figure out each other and budding heads simultaneously...when he ignored that I was the leader he hurt my pride...but it seems to happen to him more often...At times he recommends me to go to a mechanic and if I don't, he feels I do not listen to him...I have tried to understand and push him to be understanding towards us" (Chase, interview 3 p.13,15, 16 and 17).

The attitudes of pride, self-confidence and hospitality expressed by this Turkish team member sent a confusing signal to his foreign leader. Overall, it is obvious that there was a power struggle between the Turkish team member and the foreign team leader, which hampered decision-making.

The following remarks were made by a Turkish team leader regarding decision-making within his cross-cultural team:

“If you are a team member or leader and you are not willing to listen to others, because you see there is sufficiency in you. How can that be? You cannot even participate in the team discussions, that is difficult! For example, there are people that seem to know everything, even about being a team leader but in practice there is discrepancy. A lot of intellectual knowledge, but there is truly little in the heart” (Enre, interview 4 p.22-23).

The issues of self-sufficiency and pride seemed to surface clearly in the complaint. He stated that he had witnessed this attitude of pride in team discussion times.

A foreign team member presented the struggle of biblical humility expressed in servant leadership and the Turkish cultural understanding:

“Somehow there is a conflict between what we call servanthood leadership and humility with Turkish leadership style. When they hear the term in Turkish “alçak gönüllük” (humility), people understand it is somebody who is a softy, passive, indecisive. But when they look at their boss, politician, or soldier, whom they admire; they do not see that” (Donald, interview 7 p.39).

This discrepancy about characteristics to be exalted by different groups regarding leadership brought tension into the decision-making process. How are Christian leaders to behave in these discussions: with biblical humility, or with the power that they see in their own leadership?

Humility is also explained by a Turkish team leader around how it affected the team dynamic:

“I cannot define humility in my culture, there is hardly any models. It is not considered a virtue in our culture. I am learning it from the Bible (Ayi, interview 8, p. 43).

“When there is jealousy in the Turks, for whatever reason...they may accuse the leader by saying ‘you are not a good leader, you don’t have faith, you are not brave.’ They want to be better than the leader...this is pride” (Ayi, interview 8 p. 47). This is the reality and tension of Turkish believers and specially those who work as church planters, pride in society is normal yet when they come to Christian ministry, it is a vice.

A foreign worker shared the experience of his Turkish team leader trying to lord over him:

“Though we wanted to have a back-seat role, we wanted to be co-equally involved in moving the work forward, more like a partner, but we felt undermined. For instance, the Turkish leader drafted a document in which he was the pastor and he had placed a description of his assistant and wanted me to sign it. I said, ‘I will not sign this because I am a member of the church planting team which is a different thing’. I think there was a misunderstanding of his

responsibilities and role and was buying far too much authority..." (Jay, interview 14, p. 75-76).

Another foreign church planter expressed a similar concern:

"He (the Turkish leader), gives us responsibility but he makes the decisions in our areas and doesn't want us to say anything and he says we do not support him" (Flower, interview 15 p. 81).

A common motif that surfaced was the use of certain phrases used by Turks that put others down, as related to pride, creating distance. Consider a telling instance of this as expressed by a Turkish church planter:

"The phrase, 'you don't understand our culture' coming from the Turks to the foreigners is not a constructive approach and it creates tension. Behind that phrase is 'I know better and this knowledge I am using it to dominate you'. It is not a good attitude. The Turk may know more but do not use that phrase because it will backfire" (Yangin, interview 18, p.87).

Pride was not just a challenge for Turks: it was also a foreign issue:

"So there is a resistance to transfer leadership, this is a fault on both sides; the foreigner who comes with a spirit of "I am here to teach you" and on the other side the Turk who wants to lead out of his understanding of the culture but lacks the character for this" (Arthur, interview 10 p. 58).

A Turkish leader knew what a struggle pride was for Turks in leadership and suggested the following cure:

"In our group we are careful not to put labels on any kind of leadership. Because we have seen that it takes a toll on them and they feel with authority creating more problems. We learned this by trial and error" (Zebra, interview 9, p. 50).

A foreigner, a member of another team, also offered a solution to the problem of pride:

"One side feels shamed (the Turk) for lack of knowledge and skill and the other one does not get it culturally (foreigner); what will happen is a divorce. Even if I have a doctorate, I must come with humility to learn, but normally there is the patron or the teacher (foreigner) and the other one is the pupil (Turk). (Auto, interview 19, p.93).

4.2.4.1 *Concluding remarks about issues of the pride, humility and shame*

Turkish pride seems to be linked to a national way of being: it emanates from its history and is taught in home and at school, as mentioned. This, then, may produce a saviour mentality that affects the decision-making process in the teams.

Pride and self-sufficiency go hand in hand: so, when it comes to listening to others' opinions and learning, these matters may interfere. Pride shows up especially when Turkish cultural values are perceived to be diminished in any way. The use of certain phrases by Turks shows a prideful attitude blocking the desire of foreigners to take part in the conversation. Pride is not only a Turkish problem, however: certain western cultures, especially the North American and western European ones, are perceived by Turks and Latin church planters to be self-sufficient, relying on programmes and financial resources more than on God.

Humility and pride are opposites. The conflict between these surfaced clearly in the behaviour of Turkish church planters. Their society exalts pride, so the humility that is presented in the Bible is hard for them to grasp. This reality comes alive in the church-planting team's dealings and it affects the decision-making process, starting with the act of listening to one another.

4.2.5 *Money, finances and financial support*

This matter ranked fifth among four participants. Number of Turks¹, number of foreigners 3. Aspects that surfaced were related to money, material gain and finances.

The topic of money and salaries is difficult to address in Turkish society, because Turks feel it is shameful even to discuss these within teams:

"We do not talk about finances with my team-mate...I never ask them how much money do you make? That is a personal topic. To ask that is shameful" (Nas, interview 11 p.61).

A Turkish leader commented on the attitude of his Turkish team-mates:

"The real problem is that Turks do not talk openly about money. But they will complain about it behind my back...Turks do not know how to handle this issue" (Ayi, interview 8 p.44-45).

A foreign worker female put it in a nutshell: "The idea of money is sensitive..." (Flower, interview 16 p.82).

The relationships of money to other aspects of life were evidenced in the interviews, which sheds a light on the impact that money has in the lives of people that interact in the church-planting teams.

- Money and jealousy: three Turkish church planters commented on money creating jealousy towards foreigners:

“I talk to younger Turks, and tell them: ‘We all have challenges, but you need to trust in the Lord this is the nature of ministry. Do not look at how much the other one is making but rejoice in what you have because you have more than what other people have in this nation.’” (Ayi, interview 8 p. 45).

Another Turkish leader agreed that money and finances created jealousy from Turks towards foreigners:

“Financial situations have brought tensions among workers since the foreign missionaries are usually not allowed to work here, but nationals do not understand that. Nationals see the foreigners in their nice cars, attending seminars in 4-5 star hotels, with a schedule that gives them freedom to spend time with their families on top of that they don’t have a boss that mistreats them...so they want the same and they aspire to becoming a church worker” (Zebra, interview 9 p. 54).

A Turkish member of a team, being a first-hand witness of salary tensions between Turks and foreigners, suggested a solution:

“The same amount of salary should be given to foreigners and Turks alike; we are all Christians. The cost of living should be evaluated and then given if not this will cause problems in the team” (Alo, interview 2 p.8).

- Financial support and community perception: an interesting comment surfaced in the interviews, namely that money issues were not only bringing about pressure from within the team, but also from without. The salary given to a Turkish church planter brought unexpected pressures from their communities to bear on the team.

“Receiving a full salary for Turks for Christian ministry has not worked, doing a secular job even part time gives legitimacy in their communities; the opposite creates jealousy among Turks and alienates them from their communities. Some receive ridiculous amounts of money in the eyes of the Turks bringing all kinds of misconceptions, since they think it comes from foreign governments. Of course, when the church is established, and he needs to look after a larger congregation that is another issue” (Flower, interview 16 p.80).

- Foreign support and dependency: a foreign leader expressed the danger of supporting Turks as church planters, since this would create dependency:

“Churches should be supporting their own workers, if you can’t you do what you can with the money you have. You do not need big buildings, a big keyboard nor this or that to be a church. You minister to the culture you are in with what there is. If you bring money from outside then the culture comes with the money... if I make them dependent on me, I am making them look like me with my culture and funds, that is a problem. If I give money, they will try to please me, since I am the source of support for them” (Chase, interview 3 p. 12).

Another foreign leader expressed his impression of the Turkish mentality regarding support and dependency:

“The hardest issue we faced was the financial support aspect...when they came on staff they agreed to raise support...but in Turkey if you are under a leadership you are expected to be provided...their expectations on us for funds, and they were not being responsible for their work” (Nature interview 13 p.71).

The theme of financial support of national church planters triggered various points of view. At one end, Turks felt ashamed to address it and, at the other, some foreigners felt that the nationals should not be paid with foreign funds. There were other money related topics in the discussion, too.

- Money as a tool for manipulation or blessing: the meaning of money influences its use; this surfaced in the interviews. It seemed that Turks were more cautious, afraid to handle money, and felt that money could be used to manipulate relationships. Foreigners generally viewed money as a tool to be stewarded wisely to expand the work of God:

“There were people from the church (Turks) in need coming to the committee for help. The foreigners in the committee were willing to help but the Turks were reluctant... So, the way Turks look at money is not ‘let us be generous, but let’s not give it because people may take advantage’...Turks know that money is such a stumbling block and it can be used to offend” (Flower, interview 16 p.82).

- Money and power: Turks seem to relate the issue of money with power, even more so than in other cultures. A foreign leader said:

“When we start teams, we try to be careful with the money-power issue. We try to teach them that relations should not be built on money interests. They should never exaggerate statistics to impress donors, the truth needs to be told. Others might get more benefits that is fine. What is God’s, He will bless it. I choose not to send my Turkish co-labourers to raise funds to other countries, because I do not want them to see God’s work as a business” (Karl, interview 1 p.5).

A foreign team member said: “Some teams want to give a salary to a Turk to do something. At times, those Turks were not there because they were disciples but because of the love of money. This love of money is the root of all evil” (Auto, interview 19 p.94).

4.2.6 *Concluding remarks about issues related to money*

Money, material gain and salaries seemed to be a challenge, where Turks and foreigners held varied perspectives. For Turks to talk about salaries in the team was experienced as shameful.

Turks seem to be jealous of foreign workers for having more material goods than they did, and they viewed money and power as equal affairs. When a Turk received a full salary for his work in church-planting, it might have backfired, since he or she would receive criticism and lose credibility in his community.

Turks viewed the handling of money with sensitivity, since it could be used as a tool for manipulation, in contrast to foreigners who saw it as a tool for expanding God’s work. It is therefore clear that the handling of funds, salaries and other goods in a multicultural team may be a source of tensions in decision-making.

4.3 Conclusions

A number of aspects may give rise to tensions for church-planting teams, as described above. The research has clarified the five challenges ensuing from a society of honour and shame society that have the most impact on decision-making in cross-cultural church-planting teams in Turkey: interpersonal relations, the identity of members, understanding of leadership, pride or honour of Turks and finances.

Issues of honour and shame interface with one another: at times it has been difficult for the present thesis to separate them. The goal has been to take each in its context and build categories in an inductive way, without forcing results. For example, leadership and honour go together in the Turkish culture, but pride and honour get involved in the mix. Yet leadership and honour were mentioned in the same context, which is why they were examined together

above. An underlying factor of offense was found to underpin these five issues. Therefore, around trust, gossip, retaliation and forgiveness one finds a strong relation with offense. Another consideration has been the close relationship between identity and pride, honour, humility and, of course, leadership. A variety of relations therefore characterise shame and honour, and they all affect decision-making.

CHAPTER 5

THE NORMATIVE TASK

The question that this task answers reads: What should be happening in church-planting teams in the area of decision-making? The chapter to follow here presents findings taught by the Bible and other sources that will set the standard at which church-planting teams in Turkey should be aiming.

The main focus will be on biblical principles, with an emphasis on the New Testament Church. An analysis of passages related to decision-making in this church will be made to understand the original intention of the authors. This analysis will use a grammatical historical hermeneutical method as set out by Kaiser (2009, chap. 2) as well as other Bible study tools, with a view to discovering decision-making principles. These will be adopted to guide the way in today's church-planting experiences in Turkey. Other principles will be derived from sources outside the Bible. Those principles deriving from extant literature on the topic need to be contextualized to be applied properly in the Turkish arena. Yet another set of principles may be found from personal observations of life experiences in Turkey's church-planting. The final part of the chapter will summarise and conclude the normative task.

5.1 How should church-planting teams engage in decision making? According to the Bible

What are the biblical principles that set the standard for the decision-making process of cross-cultural teams in Turkey? (RQ4)

5.1.1 *Group decision-making in the Bible*

Throughout the Bible, God and people make decisions. God, after making the universe, decided to make humankind: "Let us make man in our image, after our likeness" (Genesis 1:26a). In the development of society, people decided to build a tower out of brick and mortar to make a name for themselves, and so that they would not be destroyed (Genesis 11:1-5). As a result, God, in his sovereign majesty, agreed to stop people's futile effort (Genesis 11:6-9). The decision-making of the Triune God and humans is thus observed throughout the Old Testament.

Turning to the New Testament, we find similar models: The Triune God and individuals or communities make decisions. The church of Jesus Christ faced different kinds of decisions in its birth and early development. For instance, the early believers had to decide about church discipline, the establishment of doctrine and practice, conflict resolution, mission and

leadership (Brown 2013, 184). In the present study, the focus will be on areas relating to decision-making and church-planting. The models presented have been chosen with a view to aiding church-planting teams in Turkey to make godly decisions.

5.1.2 *The election of Judas's substitute in Acts 1:15-26*

The New Testament church was about to be invested with power by the coming of the Holy Spirit to indwell believers permanently. The fearful disciples were waiting for this promise, huddled prayerfully in the upper room in Jerusalem: a total of 120 men and women, including Jesus' family (Acts 1:14).

In this environment of prayer Peter stood up (v.15) and, based on Psalms 69:25 and 109:8, explained Judas' treacherous act that fulfilled the prophecies, so that a need had arisen to choose a substitute apostle (v.16-20). Peter quoted from these obscure verses and applied them to the situation. These verses had never been quoted anywhere else in the biblical narrative (Johnson 1996, 33). Peter's statements gave clear direction to what came next for the disciples gathered there: They needed another apostle to take Judas' place (v20b). The question was: how was this to come about?

The role that Peter played is crucial: he described the characteristics of the individual: "one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us (Acts 1:21-22). The characteristics were male gender and one who lived with the apostles and Jesus daily. A time frame is given as ranging from Jesus' baptism by John until Jesus left them to go to heaven. Finally, a purpose and reason for all these characteristics is shared: "one of these men must become with us a witness of his resurrection" (v. 22b). Though this was far from an honorary position, the job made high demands.

In view of this job description, two candidates came to the fore: Joseph, called Barsabbas (Justus) and Matthias (v. 23). After choosing the two, they prayed and asked God to show them which one was his choice (v. 24). It seems that the early disciples believed that God answered prayer: not only that, but they also chose a method of finding out God's will that seems odd--they cast lots! (v.26).

The details of this casting are not included in the text, but it does create speculation about the biblical legitimacy of the method and the validity of the results. Brown comments: that this methodology could have been that the candidates were each given a lot that they placed in a bag to be shaken, or that the group voted by giving lots. This is the only time in the New

Testament that lots casting is mentioned in decision making. The important thing is that they looked to God in prayer for guidance over the decision (2013, 104–5).

The lessons from this passage regarding decision-making are as follows:

- The background of the decision-making process is presented in the passage. As a former apostle, Judas betrayed Jesus and the disciples, hanged himself according to the Scriptures, and left a vacancy.
- There was a Scriptural reference as to how disciples needed to proceed: they needed to elect a substitute.
- Peter, the leader of the group, put forward the requirements of the man who would replace Judas. But he did not make the decision.
- The body of disciples (about 120) were involved in the selection process of the new apostle.
- The body of disciples decided on two candidates and proceeded to pray and cast lots about whom to choose.
- Lot casting was an unusual method of decision-making, not mentioned again in the church of the New Testament.
- The environment of prayer in the life of this church was a key ingredient, mentioned twice in the passage.

Brown summarizes the decision-making process in this simple manner: “In summary, the decision involved the group of believers assembled, under the leadership of Peter, following the instructions of Scripture, and directed by God” (2013, 97).

5.1.3 *The case of the widows of the Greek Jews being neglected, in contrast to the widows of the Hebrew Jews*

The tension over apparent discrimination, a matter related to the honour and justice issue, had the potential of dividing the new-born church (Acts 6:1-7). What were the Apostles to do in this situation? Were they to favour one group over another? How would they do justice and avoid strife in the new church? In the Old and New Testament, the care of widows, orphans and the needy are commanded and taught (Dt. 10:18; 14:29; 24:19; Acts 4:34-35; James 1:27). The church in the New Testament, following those instructions, cared for its widows, but the complaint that the Greek Jewish widows were neglected came to the ears of the apostles. They accepted the complaint and acted on it by summoning the “full number of the disciples” (Acts 6:2) This phrase is interesting because the Greek *πλήθος* is the root of the word “plethora”. The apostles called on the whole congregation to decide.

The apostles clarified their calling from Jesus to preach the word of God (Acts 1:22). They could not give this up: this was their priority; in other words, they could not get involved in serving the tables. So, they presented a solution: the choosing of seven men with a good reputation, full of the Spirit and wisdom. The way they concluded the verse is fascinating: “whom we will appoint to this duty” (Acts 6:3). It was to be a joint decision.

The apostles did not look for the persons. Instead, they gave the necessary qualifications showing the church the way forward, and this “pleased the whole gathering” (v.5). But the church was to bring those qualified for this ministry, and they chose seven men: Stephen, Philip, Prochurus, Nicanor, Timon, Parmenas and Nicolaus (v.5-6). The ones chosen were all Greek (Brown 2013, 106), which makes sense, since their realm of service was with the Greek speaking widows. Importantly, the congregation brought them to the apostles, and they prayed and laid their hands on them as a symbol of approval. The men had been recognized by the whole congregation, and now the final blessing came from the leadership, as they laid hands and prayed for them (v.6). The outcome of this good decision was the continuous growth of the church in Jerusalem (v.7).

Brown makes it clear that a group problem needs to be addressed with the group’s involvement, to which end the leadership needs to be proactive around facing the problem, defining it and getting the congregation involved in relevant manners in order to find a solution accepted by all (Brown 2013, 116–17).

The lessons regarding decision-making are:

- Have clarity on what the priorities in the church are. What is essential and not essential? In this case, it was the ministry of the Word that needed to be a priority for the apostles, and they needed to dedicate themselves to it.
- The definition of roles: some people can do certain things and others different ones. The apostles needed to be preaching the Word of God, and others could perform the ministry of serving the tables for the Greek widows.
- The apostles took their leadership role to heart by facing the problem in a timely and appropriate way and giving steps to follow. This approach was pleasing to the whole community of believers.
- The leaders assumed their responsibility by defining the qualities of the candidates for the job. In this case, the apostles gave clear guidelines as to the qualifications necessary for those who would serve at the tables. Seven men of good reputation, full of the Spirit and full of wisdom were chosen.

- The congregation was given a role in finding solutions in the decision-making process. It was a problem that belonged to them: by using the qualifications they found the right men to care for the widows.

Johnson summarizes the decision-making process used in this passage: “We see that the community listens, approves, chooses, and prays. The leaders state, propose, pray and ordain” (1996, 87).

5.1.4 *The choosing of Paul and Barnabas to start the first missionary journey (Acts 13:1-3)*

God is willing to speak, but are his people in a place where they can listen to, discern and obey God’s voice?

The first verse presents the background to the events, as well as the main characters of the story: the prophets and teachers of the Antioch church. This was a multicultural team made up of men from different backgrounds and geographies: Barnabas (a Jew from Cyprus), Simeon (from Niger), Lucius (from Cyrene in North Africa) (cf. Acts 11:20), Manaen, a friend of Herod from childhood with high connections in society and Saul (a Hebrew and former pharisee).

Verse two explains that they were together worshipping the Lord and fasting. The term worshipping in Greek is *Λειτουργούντων*, from which the English word for liturgy derives, and carries the understanding of “I act in the public service, render service, minister, in the widest sense, of some special public religious service, but also of the service of priests and Levites” (Strong 2010, sec. 3008). Worshipping and fasting are present active participles, which indicate that these were actions in the nature of the continuous present. These men were actively involved in service to the Lord, fasting just as the priests of the Old Testament did.

It was during this time that the Holy Spirit spoke to them: “set apart for me Barnabas and Saul for the work to which I have called them” (v. 2b). This was an imperative, a command given by God: to set apart these two; but what is striking is that this call had been made in the past. This was probably when God met Saul on his way to Damascus and God clearly stated the purpose for his life (Acts 9:15). But what is relevant for the study is that those men were in a good place to hear God speak to them. Yes, what is evident was the attitude with which they were there, as contained in the verbs worshipping to the Lord and fasting. A crucial aspect in the decision-making process is the disposition of those participating, ready to move forward in the direction God shows. Two important elements that this passage presents in the decision-making process are discernment and willingness to obey.

The story comes to a clear conclusion with a glimpse of the early church's lifestyle: "then after fasting and praying they laid their hands on them and sent them off" (v3). This may not have happened as immediately as it seems, but it shows the brethren's dependency on God, while prayer and fasting seems to be an important thread that moves through this story.

The lessons from this passage regarding decision-making are as follows:

- Multicultural and multi-gifted leadership teams can pray and fast together as a means of serving God. This aspect shows the harmony and unity that existed in a multicultural team (Psalm 133).
- God seems to be able to clearly direct teams when they are involved in the ministry of prayer and fasting.
- Discernment and obedience are important elements in the life of a team so they can move forward towards accomplishing God's purposes.

5.1.5 *Were the Gentiles to be included in the body of Christ with or without the requirements of the Law? (Acts 15:1-21)*

This question centres on what turned out to be a theological and cultural paradigm shift from including Jews only to including Gentiles as co-equals in God's inheritance, without the demands of the Law.

The issue of national pride and doctrinal understanding, centred on the matter of honour, have been prevalent for centuries. The leaders were forced to consider whether this inclusion of the Gentiles, without the requirements of the Law, would be pleasing to God. They also needed to determine the requirements which the Gentiles had to fulfil in order to join the church.

This event is a seal of approval by Christian Jews for the inclusion of Christian Gentiles into the church. In the eyes of some theologians, it is the most important decision ever made in the history of Christianity (Brown 2013, 153). It started when some men from Judea reached out to the believers in Antioch, that is, Gentiles, teaching them that, to be saved, they needed circumcision as taught by the Law of Moses (Acts 15:1). This caused considerable dissension between those men, Paul and Barnabas. The Greek presents the seriousness and magnitude of the clash, calling it *στάσεως καὶ ζητήσεως οὐκ ὀλίγης*, that is, commotion and discussion that were not small.

What follows is most interesting: the church in Antioch appoints a delegation that includes Barnabas and Paul to visit the Apostles and elders in Jerusalem to consult with them on this matter (v.2b). The choosing of this delegation was an important decision: these individuals

would represent the voice of the church in the subsequent discussions in Jerusalem. Jerusalem was the place where this meeting would take place; the church in Jerusalem was the mother church and its leaders would resolve the issue with authority (Brown 2013, 155).

Passing through Samaria and Phoenicia on their way to Jerusalem, the delegation encouraged brethren with their testimonies of the work of God among the Gentiles (v.3). Two issues arise here: was the delegation made up of only Christian Jews or were Christian Gentiles included? The text may imply that there were some Christian Gentiles among them (cf v.5). The other matter is that the regions of Samaria and Phoenicia were inhabited by Christian Jews and believing Gentiles alike (John 4:39). So, it is possible that gentile believers as well as Christian Jews were encouraged by hearing the reports of what God was doing among the Gentiles in other parts. The news was revolutionary: God was opening the doors of his church in unprecedented ways to the Gentiles, and this would impact the decision-making process that took place later in Jerusalem.

Verse 4 describes the welcome to the Antioch delegation by the elders and the apostles of the Jerusalem church. The delegation was not shy in testifying to “all that God had done with them” (v4). But suddenly, a reaction erupted from some believing Jews among the Pharisee party, who voiced their opinion again that it was “necessary to circumcise them and to order them to keep the law of Moses” (v5b). This seemed to be the same party that accused Peter of fellowshiping with uncircumcised people (Acts 11:2). The charged environment was not conducive to starting a decision-making process, yet the meetings did commence.

The Apostles and elders took the initiative to discuss the matter (v.6) with “much debate” (Πολλῆς ζητήσεως). The Greek term for “much” in this passage is Πολλῆς, which means not only “much,” but also “many” and “often” (Strong 2010, pt. 4183)—as far as the meeting goes, the Greek used here is ζητήσεως, which is the same word used in verse two to refer to debating. This shows that, at times, decision-making may require much deliberation. Important decisions in life need time and deliberation to be concluded satisfactorily. The text seems to indicate that, at that stage, discussion might have happened only among the leadership, since this is how verse six starts. Yet, the possibility exists that it was carried out in the presence of the whole church at times (v.12).

Peter’s role stands out at this point: perhaps the discussions had gone long enough, and light had been shed on the issue at stake, namely the inclusion of the Gentiles into the church of God. Peter’s words brought a godly and conclusive perspective on the matter: God had approved the inclusion of the Gentiles already. Peter himself had received a vision at Simon the Tanner’s house regarding this, and God had confirmed it by pouring out the Holy Spirit on

the Gentiles at Cornelius' house, approving them just as he did in Pentecost with the Jews (Acts 10). His conclusion was logical: if God had approved Gentiles, and faith in Jesus was the only requirement for this, why did they need follow the Mosaic Law? (v.8-10). Was this attitude of disapproving what God had approved already, adding extra rules, putting God to the test? (v10). The assembly fell silent (v.12), which confirms that an important point had been made.

Then it was the turn of Barnabas and Paul. They communicated God's signs and wonders among the Gentiles as enacted through them. Yes, God had confirmed his approval in the same way among Jews in past days (c.f. Acts 2:19,22, 43: 5:12; 6:8; 7:36; 14:3). This was also true now of the Gentiles: God had approved them. One infers that, when it comes to decision-making, words of testimony are a way of confirmation for what God is doing: it is an important element to take into consideration¹⁵.

Now James, the leader of the Jerusalem church, took his turn (v.13) by referring to Peter's testimony and going on to explaining how that fit into God's prophetic narrative (v.13). He used the words of the prophet Amos 9:11-12 as found in the Greek translation (LXX) (Johnson, 1996, p. 105), where it is clearly stated that God had a remnant, which included the Gentiles: they were to be called by the name of the Lord. What doubt could there be that the Gentiles needed to be included in God's house? He concluded with the following words: "Therefore my judgment is that we should not trouble those of the Gentiles who turn to God (v.19). In other words, Gentiles had to be accepted by the mere fact that they had placed their faith in Christ as Lord, so that other matters pertaining to Jewish religious beliefs had to be put aside. Bruce explains it in the following manner: "James' conclusion amounted to this: that all attempts to impose circumcision and its attendant legal obligations on Gentile converts must be refused" (1960, p. 311).

James discards the notion that Gentiles had to follow Moses' Law, but includes three requests they had to adhere to. The verb "to abstain" is not an imperative in this case, but an infinitive present: in other words, it is not a commandment, yet it has enough force to imply an instruction that needs to be observed as a way of life. The first two aspects of the instruction would have been easily understood, since they centred on moral wrong-doing and would apply across the board to any follower of God: to abstain from actions polluted by idols, a matter to

¹⁵ Others have followed similar methods, i.e. The Wesleyan Quadrilateral, a system of theological reflection by which the Scriptures become clearer. This method uses tradition, reason and experience, but always Scripture is the final source. The system was developed by John Wesley and coined by Albert C. Outler. www.umc.org/glossary-wesleyan-quadrilateral May 2016

which Paul had also spoken (I Corinthians 8, I Thessalonians 1:9-10). The other is sexual immorality (Leviticus 18:16-20; I Thessalonians 4:3-8), which is stated clearly as a sin throughout the Old and New Testaments. But, in those days, it might have been culturally acceptable among Gentiles (Walvoord, 2000, p. 395).

The most difficult aspect is the instruction to abstain from “what has been strangled and from blood” (v.20). It had to do with meat and the manner in which animals used for food were slaughtered so as to agree with the Law of Moses (Leviticus 17:10-14). Yet this aspect is not clear-cut in relationship to Gentile believers: what did it have to do with them? However, take into consideration that the meat was used at the tables of fellowship where Christian Jews and Christian Gentiles would mingle and partake together. This would be the case, for instance, in the agape feasts (I Corinthians 11) where the church would come together as one body to celebrate Jesus’ work on the cross. Would ceremonially uncleansed meat be part of those meals? Certainly, it would pose a stumbling block for believers with a Jewish background (I Corinthians 8:12-13). So, James presented this aspect as part of the restrictions to the Gentile believers. Johnson explains that this restriction is geared in the context of the agape meal, where fellowship of believers was the focus, and it was meant for believing Jews, who kept the Law, to be able to partake with Gentiles with clear conscience (1996, 104).

The elders, apostles and the whole church decided to send a delegation of men, Paul, Barnabas and others from the Jerusalem church, namely Judas and Silas (v. 27), to brethren in Antioch, Syria and Cilicia Gentile with a letter containing the conclusions reached at their meeting in Jerusalem. The letter came with the authority of the leaders of the church in Jerusalem and, interestingly, demonstrated the unanimity that came from the decision-making process, which brought them to the conclusion that it came from the Holy Spirit (v.28).

The lessons from this passage regarding decision-making are as follows:

- The churches, leaders and individuals knew the matter that needed a decision: were Gentiles to be included in the body of Christ with or without the requirements of the Law?
- The church in Antioch consulted a higher authority, the leadership in Jerusalem, because they knew the issue was greater in scope than their fellowship.
- The whole church in Antioch and Jerusalem seemed to have been involved in decision-making. People at every level participated by voicing their opinions.
- There were oral testimonies or stories told by Peter, Paul and Barnabas of what God had done regarding the Gentiles, and this brought clarity to the process.

- James affirmed Peter's position and used the prophetic authority of Scriptures to give clarity to the point at stake.
- The decision was taken over time, involving much discussion, which took into consideration the debates, testimonies, and Scriptures. In other words, God's Word, work and confirmation by the leadership.
- The resolution was clearly stated by the leadership of Jerusalem in a letter carried by two leaders of the church in Antioch and two leaders of the church in Jerusalem.
- The resolution agreed with God's will and brought blessing to the church in the region.

5.1.6 *The decision to take or leave a team member along, namely John Mark.*

As Paul and Barnabas embarked on their second missionary journey, they needed to decide if he was suitable as part of their missionary team (Acts 15:36-41). Here, the power struggle inside a church-planting team's interpersonal relationship regarding one of its members is seen. Were they to take him or leave him behind? Did it end up being a good or bad decision?

The background here is that John Mark was part of their team but had left them and the work to be done at the beginning of their first missionary journey (Acts 13:13, Acts 15:38). Now the time had come to revisit and encourage the brethren (Acts 15:36), and Barnabas wanted John Mark, who happened to be his cousin, along (Col. 4:10). The term in Greek used for "wanted to" is ἐβούλετο, which means to plan with full resolve (Strong 2010, sec. 1014). Paul's negative response came for two reasons: he had deserted them in the past and he had left his work undone. "But Paul thought best not to take with them one who had withdrawn from them in Pamphylia and had not gone with them to the work" (v.38), as it is stated. These two serious charges were sufficient for Paul to oppose John Mark along with the team.

The narrative (v. 39) presents two leaders in "sharp disagreement" (παροξυσμός), as described by Strong, who unpacks the Greek connotations here: stimulation, provocation, irritation, angry dispute (2010, sec. 3948). Here was another opportunity to see how these two would come to a decision or if they would be able to come to it. This is an important point, since we have the reality of a heated disagreement and two strong leaders who held different points of view regarding a team member. This is of course not an uncommon situation in church-planting teams, so it is worth considering.

The outcome is unexpected, as the ideal in church-planting ministry is often viewed to be unity: they decided to depart from each other: "Barnabas took Mark...but Paul chose Silas and departed" (v. 39-40). The passage clearly states the reasons why this could have been the best solution. Barnabas and Paul were set in their decisions. Paul stated his two reasons and

Barnabas, the son of encouragement (Acts 4:36), was known for taking difficult tasks that no one else believed could be accomplished, such as introducing Paul to the church in Antioch (Acts 11:23-26), and later served with him until he was able to stand on his own feet. It seems that he was trying to achieve the same result with his cousin John Mark, and in time, Paul would testify that Barnabas succeeded (2 Timothy 4:11).

It seems that the church in Antioch understood this tension, and blessed Paul, commending the two persons involved to the grace of the Lord (v.40). Paul and Silas set out to fulfil the ministry of strengthening the churches in Syria and Cilicia, where Paul had been before. The relation between Paul and Barnabas was characterised by respect, since Paul himself declared Barnabas as a one worthy of a salary as in his own case (I Corinthians 9:6).

There are times in decision-making when two solutions would be viable, yet members stand by their principles and a stalemate ensues. In the case discussed here, the separation of the team and blessing of their efforts seemed the best for the cause of the gospel.

The lessons from this passage regarding decision-making are as follows:

- Teammates may have heated discussions, which does not mean that there is an unhealthy situation in the team. It may be that heated discussions are healthy at times.
- Even among mature leaders, decision-making may cause disruption and division.
- Different valid opinions may arise in church-planting teams, bringing the team to a halt. At times, dividing the team for the expansion of the Gospel is the correct route to follow.
- Church-planting teams may learn from past decisions and turn matters around by correcting them in future decision-making.
- Neither of these leaders tried to manipulate the other to accept their point of view but, instead, respected the other's opinion and decision, leaving room for future interaction.

Summary of New Testament principles:

- There is a necessity to present background facts or the story that has led to the point of decision-making by the group, that is, people involved, including a description of events and needs (Acts 1:12-26; Acts 15:1-35).
- State the main problem to be solved in the decision-making process clearly, as per the example of the question: should Gentiles be included in the Church or not? (Acts 15).

- Clearly state the biblical guidelines that illuminate the problem and will help solve it, as per the example of prophecies, principles, commandments, or instructions found in Acts 1:12-26.
- Leaders should help teams find solutions or should look for appropriate people and resources to help them find solutions, as per the example where the Apostles said they needed seven men filled with the Holy Spirit and wisdom to solve a problem, as found in Acts 6:1-7.
- Those who are affected by the problem should participate actively in finding solutions. The problem belongs to all, and they should assume adequate responsibility (see Acts 6:1-7).
- The team or body should have clarity about what their biblical goal is, and what their role is in reaching the biblical goal. Consider again how the apostles knew they needed to focus on the preaching of the Word, as found in Acts 6.
- Leaders should move in cooperation and consultation with their teams to move forward.
- At times, decision-making involves the need to consult a third party with authority, as per the example of the church in Antioch that went to Jerusalem to consult, as found in Acts 15.
- The time to discuss issues may take time and effort, yet these are necessary. The time needed might be in proportion to the importance of the issue, as in the case of the Jerusalem Council (see Acts 15:1-21).
- Decisions need to be communicated clearly and, if necessary, in written form, so as to promote certainty (see Acts 15:22-35).
- God wants to reveal his will, and the team should be wanting to do his will. Spiritual gifts and ministries should be placed under God's direction (see Acts 13:1-3).
- Prayer, fasting and worship are part of the ministry of a team and will help them understand the guidance of Holy Spirit in decision-making (see Acts 13:1-3).
- Discernment and obedience are important components in a team that wants to do God's will in decision-making (see Acts 13:1-3).
- Even among mature leaders, decision-making may be a heated activity, but this does not mean that there is wrongdoing; instead, it means that conviction and passion are behind it (see Acts 15:36-41).
- Team members must learn from past decision-making processes and apply it to their present circumstances.

5.2 What should occur in church-planting teams regarding decision-making?

According to other sources

What are the principles to be derived from extant literature and other sources outside the Bible that set the standard for how cross-cultural teams should be making decisions? (RQ4)

The following section presents a summary of the suggestions that emanate from the Harvard Business Review (2006), based on their interviews, and from other sources that suggest ideas on how decision-making should be performed.

The Harvard theory on decision-making succinctly represents what common sense and other sources dictate on how to approach decisions, and it dovetails with New Testament principles. Learning from these experiences is vital for those involved in cross-cultural church-planting, so as to become more effective. These principles will be cited and discussed as complemented by additional scholarly or other voices.

- Establish a context of success: this should occur in a friendly context where problems are faced by the right people who encourage creative thinking and careful deliberation.

A friendly context is intimately related to trust: in other words, it embodies an environment where team members feel free to express themselves and give their opinions openly, while others are willing to listen and act on it. As stated in Section 4.1.4.3, trust is an area where foreigners and Turks need time to develop: the farther the cultural distances, the more investment of cultural knowledge, skill, time and energy will be necessary, as reflected in Figure 2.

The Turkish environment teaches not to trust others and especially foreigners: yet, most of Turks interviewed, when speaking of how to improve decision-making, referred to the importance of harmonious team relationships. This surely assumes that they are built on trust, and some gave examples of manners in which cross-cultural team relationships could be improved, as indicated in Section 4.2.1. The situation around trust in these circumstances is therefore curious. Though hospitality is a cultural trait of the East, deepening relationships may be more difficult, and gaining trust is a prolonged task.

Westerners acknowledged the need for good working relationships, while these may not necessarily be friendships, to work well and arrive at decisions: however, Turkish expectations might be different from this. This is to say that the idea of friendship may

be understood completely differently, and the expectations brought into the equation may vary greatly from one culture to another. It could be that Turks see life as integrated and their ministry as part of their integral lives. Westerners tend to separate life, ministry and family so as to manage each aspect individually.

A further element mentioned by Harvard under this rubric, is the notion of the “right people,” involving the careful choosing of the mix of members in terms of gifts, personalities, experiences and the location of ministry. This luxury is hardly available, however, especially since the Turkish church is small and national church planters are few, while foreigners need adjust to the language and culture to a sufficient level before they can think of participating in church-planting. That is, candidates are scarce on both sides. Usually, the people who end up together as team-mates do not know each other well or, even if they have known each other, have never worked together, and this in the context of the initiation of a strenuous process of discovery.

- Frame the issue properly: a clear understanding of the issue at hand and how this will affect the objectives of the business should be found. There is a popular saying that a problem well stated is a problem half solved. Stating and understanding the issue to be decided is a foundational part of the decision-making process. The biblical principles stated in Section 5.1 above point to clarifying the issue to be decided, albeit with a few exceptions, providing a historical and scriptural framework that sheds light on how the decision should be managed.

It is a fact that, in reality, teams may lose sight of the initial decision to be made, so that the original issue is lost, and other issues take their place, leaving the original issue pending. As one interviewee said: “First we need to clarify if the issue is pertinent to one specific individual in the team or is it pertinent to the whole team” (Ayi, interview 8).

- Generate alternatives: decision makers must develop alternative choices. If the team knows its strengths and weaknesses and enjoys an environment conducive to making decisions, the work will be easier. Clarity on the issues to be solved then allows consideration of possible solutions.

In the New Testament, group leaders mostly and clearly took responsibility for putting an issue out in the open or finding someone to put it into perspective, hence to find ways to bring it to a satisfactory outcome (Acts 6, Acts 15:1-21). The role of leadership is of the utmost importance at that stage of the process, since it will enable them to

find ways to help the team deal with the issue at stake by listening actively and finding solutions within or outside of the team. In certain cases, it may include seeking the help of a mediator to move the team forward. These actions require wisdom, integral maturity and humility to overcome issues of honour and shame.

- Evaluate the alternatives: the evaluating alternatives requires wisdom and discernment, especially since this is spiritual work that needs to be performed in God's way. This evaluation of alternatives can easily develop into power struggles. Someone may fully want to prove a point or get his or her way in promoting their alternative. Here is where human nature, combined with personal inclinations, can derail a clear and objective analytical discussion into a conflict.

The team needs to be aware of this danger and prepare itself as best as possible to have in mind the best for the team, and for God's will in the decision to be made. Here is where an atmosphere of dependency on God, godly character and practical instructions in decision-making are indispensable for the continued success of the process, as discussed further under the rubric below.

- Choose the best alternative: some degree of personal preference, ambiguity and dissention often debilitates or interferes with a final choice among alternatives. Decision-making demands sound judgement and creativity in addition to technical proficiency. Passion, discernment and self-control are part of the process when choosing the best alternative. Spiritual disciplines will help the team to be available for God to direct them. Here is where collective team prayer, fasting, Bible reading and meditation coupled with a life of service to the Lord and holiness will become effective tools towards discerning the will of God. This will set the stage for circumstances to fall into place and for the team to discuss in a godly and timely manner the possible alternatives and their outcomes, in order to come to a final solution.

5.3 Conclusions

The New Testament sheds invaluable light in how the church made decisions: again, they made use of practical aspects like clarifying the background and defining the matters at stake. But also, they stressed the active role of leadership and members by consulting and listening to one another, the taking of the necessary time for decisions, the importance of consulting prophecies of Scripture (including their experiences in relationship to those Scriptures), the use of the spiritual gifts of the members, the role of wise mediators, the importance of ministry

involvement and the disciplines of worship, fasting and prayer. The prior principles generated discernment to follow the guidance of the Holy Spirit. As indicated, common-sensical guidelines that dovetail with the teachings of the New Testament regarding decision-making were also used.

PART III

CHAPTER 6

THE PRAGMATIC TASK- IMPLEMENTATION PROJECT: A TRAINING PROGRAMME.

How can the findings of this thesis aid cross-cultural church-planting teams filter issues of honour and shame to improve their decision-making processes? (RQ5)

This chapter will present an implementation project based on the materials accumulated thus far in the form of a training programme for church planters in the area of interpersonal relationships or social dynamics, since these were found to be the most impactful around the challenges posed by honour and shame that affect the decision-making process of cross-cultural teams in Turkey, as reflected in Table 7.

Principles gleaned from the Bible, extant literature and personal observation as focused on the normative task, discussed in Part II, will be formulated for implementation to help teams filter issues of honour and shame that arise in decision-making. The area of interpersonal relationships was chosen as a target for training, since extant literature has already focused on Turkish identity and leadership (see Knox 2010; Martin 2004).

This chapter describes the training programme with its components: aims and objectives, background and validation, content, participants, dynamics, setting and conclusions.

6.1 Aim and objectives

To equip church planters with awareness, knowledge, tools, and skills that will enable them to filter and correct issues of honour and shame in interpersonal relationships according to principles gleaned from observations made on the basis of the Bible as well as extant literature, among other reliable principles. The skills developed thus will be applicable across cultures towards reaching improved decisions. The following objectives will guide the training programme.

Cognitive objectives: participants will be able to

- Recognize honour and shame reactions in their own life and the lives of the members of the team.
- Identify that which triggers reactions of honour and shame.

- Identify the principles that can help filter the challenges around honour and shame.

Affective objectives: participants will be able to

- Understand and accept weaknesses and strengths of a culture of honour and shame.
- Identify how issues of honour and shame affect the behaviour of the team members.
- Repent and confess sins related to issues of honour and shame that may have caused offense to others.

Pragmatic objectives: participants will be able to

- Make an intellectual decision to apply the principles learnt to circumstances where issues of honour and shame appear.
- Write down reactions and actions that need to be changed regarding issues of honour and shame.
- Apply those biblical principles to the honour and shame situations that may arise in the life of the team.

6.2 Background and validation

The relationship dynamics of church-planting teams in Turkey were characterized by issues of honour and shame as related to trust, offense, unforgiveness, gossip, retaliation and revenge. These aspects will be compared to and filtered with principles drawn from the New Testament as well as secondary sources to construct a healthy and effective social dynamic for the team, which will improve decision-making.

The following section presents tables with comparative summaries of the relationship principles offered in the New Testament and in field research, which can guide teams in decision-making. These elements aim to raise the efficiency decision-making by means of the training programme, and hence to improve church-planting in Turkey.

6.2.1 *Building trust in relationships*

Mistrust is a prevalent trait of a cultures of honour and shame, as indicated in the sources cited prior. Principles of trust found in the New Testament church, as discussed in Chapter 5, based on interviews conducted with 20 church planters, are presented in the table below. Principles from other sources have been included with a view to this implementation project

Table 9: Principles for building trust among church planters in a culture of honour and shame

New Testament Church Observations	Participant Observations
Leaders should offer their teams guidelines based on Scripture, so as to come to wise decisions (Acts 6:1-7).	Include older and integrally mature leaders, because they will discern God's will and give guidance. Uphold biblical principles in the team and guide people to apply these.
Leaders should give opportunity to all the members of the team to express themselves regarding the issues, and then proceed (Acts 6:2, Acts 15:1-21).	Listen to others before jumping to conclusions, and ask questions in culturally sensitive ways
Decision-making should be carried out in an environment of collective prayer, fasting and worship to the Lord (Acts 13:1-3).	
Teams should not make decisions in haste but take the necessary time for the process to develop well (Acts 15:1-21).	Discernment and wisdom in decision-making needs time: do not rush. Discernment is obtained by being intimate with God and seeking wise counsellors.
Once the biblical guidelines are established and everybody has been heard, leaders should proceed to let the team take ownership of the decision-making process and come to conclusions (Acts 6:1-7).	Trust by giving responsibility. Be patient and offer a model to follow.
Appropriate mediators should be brought in when the decision-making comes to a halt for a while, and external insight becomes necessary (Acts 15:1-21).	Use mature mediators when necessary.
Decisions that have been accepted should be stated clearly to all those involved, preferably in writing, and repeated orally for further clarification (Acts 15:22-35).	
	Entertain agreed-upon vision and goals. These should be clear and repeated orally continually.
	Promote a personable atmosphere in the team by cultivating relationships outside and inside of meetings.

Other principles from the New Testament church:

- Leaders should offer their teams guidelines based on Scripture so as to come to wise decisions (Acts 1:12-26).

- Leaders should give opportunity to all the members of the team to express themselves regarding the issues, and then proceed (Acts 6:1-7).
- Decision-making should be carried out in an environment of collective prayer, fasting and worship to the Lord (Acts 13:1-3).
- Teams should not make decisions in haste but take the necessary time for the process to develop (Acts 15:1-21).
- Once the biblical guidelines are established and everybody has been heard, leaders should let the team take ownership of the decision-making process and come to conclusions (Acts 6:1-7). Unless the conclusions are farfetched, they should be accepted and applied.
- Appropriate mediators should be brought in when the decision-making comes to a halt for a while, and external insight becomes necessary (Acts 15:1-21).
- The accepted decisions should be stated clearly to all those involved, preferably in writing, and repeated orally for further clarification (Acts 15:22-35).

Principles were gathered from interviews around the question: What did the participants say about building trust in cultures of honour and shame regarding decision-making? Interestingly, many of the biblical principles used by the church in the New Testament were repeated by the participants.

- Include older and integrally mature leaders, because they will discern God's will and give guidance around this.

"In the Turkish culture we see age and maturity, we looked for partners that were older so we would be guided by them. But we chose foreigners, this is a tricky thing" (Ernec, interview 6, p. 31).

"If you are a Turkish boss and you are younger it would be difficult if not impossible for you to stay in that position for long" (Ayi, interview 8, p. 43).

- Uphold biblical principles in the team and guide people at the hand of these:

"we teach our team to be careful not to build relationships on money matters, nor to exaggerate numbers or experiences of what is really happening in ministry in order to get funds, this comes close to a lie. Others might get benefits doing that. But what is God's he will bless it in His way" (Karl, interview 1, p. 5).

Truth needs to be pursued: "it will set you free," as the Bible says. "The Turkish culture is one of reaction, there is a lot of reaction related to shame to defend yourself. There

is no maturity, there needs to be a renewal of the mind and I need to start thinking according to Romans 12:1-2, what is pleasing to God” (Zebra interview 9, p. 54).

Study the Word of God along with the team, since principles to live by will surface:

“We must work and learn together for the Word of God...we must filter the culture through the Bible... if the culture says let’s make sacrifices (according to Islam they have a feast when animals are sacrificed in remembrance of Abraham sacrificing his son) what will you do if you are invited to eat this meat?...you need to be biblically grounded” (Nas interview 11, p. 64).

“What we need to do when we work among cultures is to place the Word of God above our own cultures, that way our cultures become closer to one another, if we hold on to our own cultures it becomes impossible to work together with anybody. When we go away from the Word of God our cultures become harder to bear...the culture here in the Middle East is closer to the culture of the Bible in the times of Jesus. Of course, there are some changes, the middle eastern brethren are more into togetherness. The culture from the west is more individualistic and self-sufficient” (Enre, interview 4, p. 22).

- Listen to others before jumping to conclusions, and ask questions in culturally sensitive ways:

“When he first talked to me, I felt embarrassed, yes I felt ashamed and I was saddened by the situation. It was hard for me that I had let him down...But since it was early in the game, I took it as I needed to take it. The way he talked to me was with kindness and asking questions so that took away all the difficulty I would have otherwise have with my attitude and actions” (Ernec, interview 6 p. 34).

This foreign person made a remark in public that shamed a Turkish member of the team: the offense was considerable, and the foreigner was able to mend the offense and regain trust. The lesson he learnt was expressed as follows:

“I should have never made that remark in public but on the side. Sometimes in these things there could be a joke but there is a sting in the tail. I should have inquired instead of accusing. There are things not worth calling, you must let them go. Unless it is a pattern you have seen, and you must face it. God had prepared us for this misunderstanding since we had been studying about putting others first” (Petrus interview 12, p.66).

- Discernment and wisdom in decision-making require time: do not rush. Discernment is obtained by being intimate with God and seeking wise counsellors:

“So, in this decision-making process we needed discernment to know if this national person was the one called by God to take the team’s leadership. How do you come to this discernment? Asking God, because in this context it is much needed. We saw that people talked nicely, using the right words and may convince others. They are faithful in coming and seem to understand. But when the rubber hits the road, they really did not understand what the church is all about and bombs exploded destroying everything that was built. The need of time to discern these things was important” (Arthur, interview 10, p. 57).

- Trust by giving responsibility. Be patient and offer members a model to follow

“The ones we worked with were younger in age and spiritual babies, we gave them responsibility as they were being responsible and gave them more and more” (Karl, interview 1 p. 2).

Value and trust your partners. Do not compete, but complete:

“We get together and make decisions, what helps us in that I respect him and his comments because he is from here and knows the environment better than me. When he makes a decision and I know it is not good, I do not tell him anything and when he hits a wall, I ask ‘so what happened?’ he comments and then I tell him what I think. But if I acted like the one that knows it all, then he would not grow in his leadership. So, I am here to encourage him to teach more, to lead better, to preach...I am not here to compete, my desire is for him to become the leader (Arthur interview 10, p. 58).

- Bring in mature mediators when necessary.

“When the situation is too hard, we go to a person from outside. It was an issue that we had discussed for a long time with no satisfactory conclusion, our leader’s decision was not satisfactory to the team. When this mentor came from outside, we expressed him our points of view. He did not solve the problem but gave us a good suggestion that brought us as a team to a solution” (Yangin, interview 18 p. 85).

A foreigner expressed that there were resources available to help teams in need: "In decision making we have resources of people who have been on the field for many years that can help us like mentors whenever necessary" (Auto interview 19, p. 96).

- Have agreed vision and goals. They should be clear and repeated orally continually: "The fact that we have a vision and mission, helps us in the decision-making process. So, every time I am going to do something, I ask myself is this the direction of my work? I try to go by principles first" (Alo interview 2, p. 9).

"To have the vision from the beginning, this is what we want. But from the beginning what are your goals and intentions. The roles of the team members are important as well, if those are not clear, after a while the question becomes who is the leader here? Decision making also becomes confusing since no one knows what to do (Yangin interview 18, 87).

"We grew in trust, it was a strong team, we prayed together. Because we had passion to see Christ's church established. This goal helped us bend our cultural and theological pride and work together. We did this to exalt the Lord" (Arthur, interview 10, p. 56).

- Other practical suggestions offered by interviewees on how to improve relationships and trust in teams, including the following: promote a conducive atmosphere in the team by cultivating relationships, this is outside and inside the meetings. Express appreciation and care by being socially involved and asking about their lives:

"We are not interested in them because they are part of our team, but because they are human beings. Let us say we go and watch a soccer game together, we may be watching a game and laughing. We are not always talking about church or spiritual things, really everything is spiritual" (Karl interview 1, p.4).

"We celebrate birthdays, we go on trips together, relationships are important because they build trust. In our environment, our goals are eternal and so are my relationships. We need to build kingdom relationships" (Yangin, interview 18, p. 87).

"After 1.5 years of working as a team we had good communication, and were reaching about 70 people, I have never seen anything like this in Turkey. We would share together a lot, we had food, we played, went to the beach, we had a close-knit relationship in the team. We grew in trust, it was an important aspect, so this team was strong, we prayed together" (Arthur interview 10, p. 56).

In summary, the practical principles derived from the New Testament and participants regarding building trust in an honour and shame environment were.

- Biblical guidelines for decision-making should be offered by the team leadership for the decisions that the team is facing.
- The need for mature leadership that models the implementation of Scripture in life will be an asset to the team.
- All members of the team should be consulted and listened to actively, and their input taken into consideration in decisions that will affect them. This will make them understand that they are active participants hold them responsible for decisions taken.
- Teams should rely on prayer and fasting and the guidance of Scripture regarding decisions. This process is what is called discerning God's will.
- Decisions should not be rushed, but should take the necessary time for discussion, prayer, fasting, consultation and discernment by all.
- The use of external mature mediators who know the cultures involved is highly recommended when decision-taking comes to a halt.
- The final decisions should be stated clearly, orally and in written form so that all participants will fully grasp their implications.
- Keeping the vision and goals in mind when decisions are made will give clarity to the process and add trustworthiness.
- The relationships of the team outside and inside meetings should be cultivated in different culturally meaningful ways that show their value and importance as related to individual human beings who deserve time, attention, and care.

6.2.2 *Overcoming offense and offering forgiveness*

Forgiveness is a way to overcome offense, and an important skill in life. Offense and holding grudges are traits of cultures of honour and shame, since the outlet of speaking directly is not part of the culture.

Table 10: Overcoming offense and offering forgiveness in a culture of honour and shame. Principles from the New Testament church and from participants.

New Testament observations	Participants' observations
They overcame the offense and decided to focus on God's guidance as spoken in the Old Testament in Psalm 69:25. The election of the substitute for Judas Iscariot (Acts 1:15-26).	
The issue was managed directly, timely and appropriately. A good decision was taken in the right direction, and the issue of offense that could have created havoc, was settled (Acts 6:1-7).	
This emphasis on God and ministering to him through worship, prayer and fasting as a team, will help relationships stay clear from unforgiveness and prompt people to obey God in his missionary work (Acts 13:1-3).	
An inclusive participatory process was able to stir discussion directed by principles of the Word of God and stories of redemption; the process was concluded with a written document to be distributed around the grave matter of the acceptance of Gentiles in the church (Acts 15:1-21).	Acquiring skills to listen attentively and understand one another. Try to avoid offense by inquiring in appropriate ways: do not assume the answers but ask questions in the culturally appropriate manner.
They watched their attitudes, and accepted their points of view respectfully, as they discussed the issue of John Mark heatedly. They seemed to stay away from the poison of offense and unforgiveness that would have created destruction and chaos (Acts 15:36-41). Paul later changed his attitude towards John Mark and was later re-instated as part of one of Paul's teams.	Recognize that different cultures respond differently to issues. Offer grace and keep short accounts. Be willing to change your attitude and re-establish relationships.
	Ask and offer forgiveness.

When it comes to cross-cultural teams making decisions together, offering forgiveness is crucial. If this attitude and basic skill are not developed and applied in the lives of the team members, the team will not succeed. Follow principles that were drawn from the church in the New Testament, as stipulated in the list below.

- They overcame the offense and decided to focus on God's guidance spoken in the Old Testament in Psalm 69:25, as embodied by finding a substitute for Judas Iscariot

(Acts 1:15-26). Judas' betrayal of Jesus and of the disciples would have been sufficient reason for the Apostles to be bitter and break away from the movement. They recognized Judas' action as a fact, but also realized it was time to proceed with matters at hand (v.16-17). The decision to choose a new apostle was important: they dealt with it and forgave the offense so as to be ready for God's guidance.

- The issue was handled directly, appropriately and in a timely manner. A solid decision was taken in the right direction, and the issue of offense, that could have created havoc, was settled. Consider further the case of the Hellenist versus the Hebrew widows (Acts 6:1-7). The complaint arose among Hellenists that their widows were neglected in the daily distribution of material needs. It was clear that a problem of discrimination had occurred, yet the offense around this issue had not caused any further damage, because they handled it correctly and in timely manner. The result was such that the Word of God continued to increase, and the number of disciples multiplied (v.7).
- The Holy Spirit's work is evidenced by the believers' dedication to God, and seeking him in worship, prayer and fasting prior to Paul's and Barnabas' choosing of fellow workers on the first missionary journey (Acts 13:1-3). The text does not mention offenses, fights or bitterness in the Antioch church. The instruction of the Holy Spirit to separate Barnabas and Saul was clear, and they all received it without doubt. This emphasis on God and ministering to him will help relationships avoid or overcome offense and unforgiveness, and prompt people to obey God in his missionary work.
- The Jerusalem council, with its inclusive participatory process, was able to stir up discussions and came out victoriously, as directed by the principles of the Word of God and stories of redemption, concluding the process with a written document to be distributed. The acceptance of Gentiles into a church that had been mainly Hebrew is a positive example of this (Acts 15:1-21). There could have been many reasons why the gentile church would have felt offended due to racial discrimination and other issues that had arisen.
- They monitored their attitudes, as they discussed the issue of John Mark, so they would not be poisoned by offense and unforgiveness, creating destruction and chaos, but managed it in a spirit of accepting each other's point of view respectfully which, in time, brought about fruitfulness. The decision to take along or leave behind John Mark (Acts 15:36-41), invoked sharp discussion between Paul and Barnabas, sufficiently so to breach the relationship and provoke offense. The text does not

explain this in detail. The result was that they split up the team going in two different directions in two different groups.

Somehow each leader's point of view was valid, and the church saw this and blessed Paul and Silas as they left. In time the picture became clearer and was completed: John Mark was a useful, mature disciple, needed again by Paul. But it was Barnabas who had trained him into maturity!

The interviewed participants suggested principles towards preventing or overcoming offense by offering forgiveness in church-planting teams. The following paragraphs contain their input.

- Acquiring skills to listen more attentively and understand one another. This dovetails neatly with the attitude of the church in the book of Acts: it seems that they took time to listen to one another before they went further in any decision-making process. The voices of participants resonate with this principle:

"We need to be able to listen to people, sometimes we don't know because we don't listen. Let's not try to correct them, but to leave lessons from Scripture without pushing them. This we can do when we know people" (Ernec, interview 6, p. 36).

"Then we had another situation with everybody talking simultaneously. Conflict resolution helped us to train to listen actively. I always told the team, we got the training, but we will not be perfect, we will continue to make mistakes" (Ayin, interview 8, p. 47).

"Yes, we need to remember this is like a family. We need to be patient and listen to everyone that has an opinion. People need to express themselves" (Enre, interview 4, p. 22).

- Try to avoid offense by inquiring appropriately from another in any matter: do not assume answers or positions but ask questions in a culturally appropriate manner. This is another fact about cross-cultural teams: each will see the reality through their cultural lenses, but asking questions will clarify issues and understanding will develop:

"Even if we are asking questions people will not answer them honestly, they will try to say what you want to hear. They don't want to be rude. So, when they say yes, to know if it is really yes, you ask more questions: 'what did you like about it?' We as Turks moan a lot. Let us turn the tables around and ask: 'o.k. how would you like to

do it?' Turks are stunned by this; they seldom have any answers because they have never been asked. If they say, 'I don't like the worship' you ask: how would you like it to be done?'" (Zebra, interview 9, p. 53).

Another worker, who had accused a co-worker hastily, said the following: "Maybe ask a question instead of accusing, other times you have to let go" (Petrus, interview 12, p. 66).

- Recognize that different cultures respond differently to various issues. Have this in mind when the sense of offense is present, and then try to resolve the issue.

"People issues can be sensitive; I must sit down with him to explain things. There is a danger of using wrong words that can be misinterpreted...sometimes people ask about one thing and the foreigner gives the wrong answer even from the Bible, because he doesn't understand the question...I try to explain the seekers what the situation is" (Nas, interview 11, p. 63).

"When we have a team, we need to know each other well. If we don't know each other well the tendency is to judge people and respond incorrectly. So, to know the culture and character of others in our team is the challenge to understand them better. Then we have the freedom to correct or to encourage honestly" (Ernec, interview 6, p. 35).

- Ask and offer forgiveness.

"In these situations, we need to learn to forgive and to be forgiven instead of walking around with unforgiveness and bitterness which bring even more destruction" (Auto, interview 19, p. 95).

"This was a very harsh conflict and I asked him over the phone to meet so we could talk. He understood that I was not intending to ruin him...we talked, asked for forgiveness and prayed; that was the beginning of a healing process" (Jay, interview 14, p. 77).

"I had put my foot in my mouth...and I apologized, but the person was terribly upset throughout the next day and night. I had to apologize publicly since it was in that realm, I had offended this person" (Petrus, interview 12, p. 66).

"I personally apologized for my attitude; my wife did the same as team leaders. God showed up, we cried, and God's healing came. It was not easy, but we needed to go

through this to restore blessing, healing, a renewed sense of unity and trust. This is necessary in a cross-cultural team” (Ayin, interview 8, p. 46).

- Offer grace and keeping short accounts.

“The important thing is to treat each other with grace, even when we make mistakes. Grace is the foundation of walking together with humility, do not see others above because of their gifts. We are learning to walk in grace and love, this is the best way to be a witness to the world” (Ayin, interview 8, p. 47).

“There is a saying in Turkish ‘A disaster is the payment for a 1000 corrections’ this means, that the learning comes after many times of doing the same mistake. Now I know that if he had not talked to me, I would have kept doing the same thing repeatedly. But he came early in our relationship and asked me kindly so that took away the edge...if not I would have responded with anger, raising my voice and maybe we would have fought” (Ernec, interview 36, p. 34).

“How is your team going to work through this? We need to be in a good position to keep short accounts, this is life accounts among the team” (Donald, interview 7, p. 42).

In summary, the New Testament church and participants’ opinions provide useful common suggestions around relationship dynamics related to overcoming offense and forgiveness, which can serve the implementation project envisaged here, and its design. Here is a summary of items mentioned in common, and additional ones that are applicable, and may be included into the training project:

- Keep short accounts by speaking directly, wisely and in a timely manner.
- Acquire listening skills asking questions that delve into a deeper understanding of the other person(s), especially when a person comes from another culture. Get to know them and their culture.
- Take time to listen to all the participants carefully and actively, so that everybody who needs to be included has a chance to express their situation. The time necessary is proportionate to the relevance of the topic in discussion.
- Cultivate an attitude of offering and asking for forgiveness when necessary. This is called a gracious attitude.
- Cultivate the spiritual disciplines of worship, prayer and fasting. Teams where God is the focus makes forgiveness easier.

- Encourage mature leaders to use their discernment, that is, wisdom, to explain and apply the Bible to the events that the team experiences, so that clear direction is offered to the team. This environment of clarity and purpose will discourage offense and unforgiveness. The writing of a document orally explained by leaders would be an efficient way to summarize the decisions made.
- Accept passionate arguments, without allowing these to escalate to personal offense. This is maintained when those involved respect the biblical opinions of others and place God's kingdom work as of the first importance, while knowing that their relationship will withstand their differences as they continue to minister.

A practical course that is biblically based and culturally sensitive for training in forgiveness and reconciliation was prepared for Turkey in particular by the researcher, while covering a considerable number of the aspects cited in the present section¹⁶.

6.2.3 Speaking directly, using mediators and avoiding gossip

People belonging to cultures of honour and shame do not speak directly about issues and tend to please their listeners. As stated, expressing disagreement with older people and authority figures is seen as disrespectful. This formula feeds gossip and hinders healthy decision-making. Western church planters entertain the opposite values. Examining the New Testament church as well as the comments of the interviewees sheds light on this area of potential conflict.

¹⁶ This course is to be found by contacting the author of this research through orcid.org/0000-0002-0153-9441. This course in forgiveness and reconciliation is strongly recommended as part of the training programme.

Table 11: Speaking directly and avoiding gossip (by using mediators) in a culture of honour and shame. A comparison between findings based on the New Testament church and the observations of participants.

New Testament observations	Participants' observations
The apostles decided to take heed and solve the problem by finding a strategy. Their timely action stopped the gossip, prevented injustice and avoided the church turning into a battlefield (Acts 6:1-7).	Be open about topics and model this for the team, also around individual conversations. If the issue is particular to an individual, deal only with that person, and not the team; the former would bring shame to the individual. Clarify the issue(s) at stake and, if there is a real challenge, engage in the ministry of confrontation in a culturally sensitive manner.
The role of a mediator led to the avoidance of gossip and helped the decision-making process (Acts 15:1-21).	Use a third party if the issue remains unclear and no progress is made in the conversation.
	Gossip is a matter of the heart that needs repentance.
	Apply the renewal of the mind often, so as to not perpetuate the artificialities of upholding the mere externals of the culture (Romans 12:1-2).
The apostles chose men who belonged to the same culture as the widows who were facing discrimination. It was easier to understand for them what was occurring culturally (Acts 6:1-7).	Approach the issue at stake by inquiring about matters by means of questions that are culturally sensitive, without accusation, to understand the motivations behind it.
	As a preventive measure, have biblical teachings in the team on the topics of gossip, and use of mediators.

The church in the New Testament presented the following principles (comments from Table 11)

Chapter 6:1-7 shows that the apostles decided to take heed and solve the problem of the daily distribution among the widows, finding a viable strategy. Their timely action stopped the gossip from continuing, prevented injustice from prevailing and avoided the church turning into a battlefield. The Apostles heard grumbling regarding discrimination of the Hellenistic widows. It did not come as a direct petition - it was a rumour - yet they took timely action. Neither of the other examples chosen from the New Testament church as models for decision-making

present the problem of gossip, but their speaking in a timely manner, directly and appropriately, prevented it.

The role of a mediator is important: it provides opportunity for diminishing gossip and helping the decision-making process. At times it is easier to speak to a third party that has no direct involvement in the issue at stake than to speak to other members of the team. There are other writings in the New Testament, especially in the Epistles, that teach on gossip, which will be used in the implementation project.

Among the model passages chosen, one finds an example of how a third party can help the decision-making of a team when dialogue has stopped (Acts 15:1-21). The demands came from some converted Jews against the gentile believers; they wanted the Gentiles to be circumcised according to the custom of Moses to be saved. This situation could have turned sour if Paul and Barnabas had not challenged the converted Jews about their demand and appealed to a higher third-party authority. Third parties, mediators or mentors are important for decision-making.

The interviewed participants suggested the following to overcome gossip and encouraged direct speaking, as well as the use of third-party mediators or mentors to help in the decision-making process.

“The relationships are important within the team, if you don’t trust the person and you talk behind their backs you spoil the church...we need to trust the members of the team...if not they lose their authority and the ministry does not go forward”. She continues to say:” We need to watch our hearts; do we want to control people and manipulate them? This comes from our past from our flesh or do we want to do God’s will? We need to ask ourselves, how are we doing and what are we doing?” (Zeta, interview 17 p. 90). What Zeta points out is that gossip is a problem, since it tries to control people. This is a fruit of the flesh, a problem linked to the heart. She suggests turning to God in repentance as a solution.

Further comments related to speaking directly and not behind people’s backs. This was a habit that seemed to be common in the culture:

“If the director of your work says something no one challenges since he is the person of authority. For some reason in the culture you cannot reason with him for fear of losing your job or appearing rebellious. This is fake respect, people think ‘don’t challenge me just do what I say’. But that is not the truth, and Jesus said the truth shall set you free, but we do not want to know the truth...” This Turkish leader continues to say: “The Turkish church is one of reaction, there is a lot of reaction related to shame to defend yourself. There is no maturity,

there needs to be a renewal of the mind according to Romans 12 and do what is pleasing to God. Society is not allowing you to question directly, so you are scared to question because you may prove an individual wrong and that is shameful...so people speak behind people all the time and get the fake respect in front of them" (Zebra, interview 9, p.53-54).

This leader emphasized principles of Romans 12: 1-2, advocating living by those and not letting society have its ways in church-planting teams. This would free the Turkish church from fake respect, fear of speaking truth, shame and offense, enhancing speaking directly to avoid gossip. Therefore, seeking and speaking truth are essential for the growth of individuals, teams and the church. This is also fundamental for the decision-making process of a church-planting team.

A female Turkish church planter, speaking on the issue of having difficulty around venting matters directly and feeling obliged to say yes, especially to guests and to men, stated:

"To tell someone not to come is a difficult thing. Some say we should show more grace...also the issue of not showing hospitality is shameful in our culture, it is hard to say no to a person especially if they are men" (Yangin, interview 18, p. 86).

Some foreigners recognized the biblical error by not speaking directly to their Turkish counterparts, since they felt that Turks would change in due time or feared Turks would leave their teams if confronted. This gave opportunity for discontent, lack of transparency and grumbling on behalf of the foreigners in relationship to the Turks:

"But the reason I found myself less critical and why I gave grace was because I thought it was just the cultural, and if he saw it in another light he would see the difference and change course. But that was a mistake! We all gave deference under that light and we became permissive of it and let him get away with stuff that in our cultures would have never been accepted...this is a common thing; foreigners do with Turks. We lower our standards for character since we do not have many candidates to choose from" (Donald, interview 7 p. 39).

Another foreigner spoke on the issue of not confronting Turks:

"The problem with foreign workers that do not teach their teams or disciples is that they are afraid to offend them...when we see something that is not according to Scriptures, how do you face it? We need to confront them; at times they do not like it. But this means I should be open to admonition as well...there is a risk of them leaving but the risk is worth it, because those who stay will grow in maturity" (Auto, interview 19 p. 95).

Turks avoided the topic of money, salaries and personal needs. This gave room for misunderstanding: in Turkish culture, to talk about money matters and salaries is shameful, as stated by this Turk who gave suggestions on how to overcome it.

“They should openly speak about the cost of living even though in Turkish culture it is shameful to talk about money, especially for salaries in ministry...so the Turkish couple should never bring that topic up...the foreign couple should bring up the topic and should see the issues” (Alo, interview 2, p.8).

Another Turkish church planter stated: “This is a topic that we have been taught since childhood not to address because it is shameful, or even to share our needs is sensitive in our culture...the foreigners like to address the issues openly...it would be good for them to take initiative and talk about it, this fortify the relationship between them” (Isa, interview 5, p.25).

Simultaneously, money creates competition and a sense of inferiority, which might have rendered further consequences:

“You look at people down because you make more money, this creates a distance which separates and gives room for misunderstanding. Among us as Turks, the sense that we are less because you make more money creates an environment of gossip...maybe it would be good to have some kind of training from a mentor regarding the cultures involved in the team, we can talk about it and try to understand it” (Isa, interview 5, p.28).

Turks suggested that, to overcome the shame of talking about money or salaries, foreigners should take initiative to bring these topics into the conversation and speak openly about them. The other suggestion was to undergo training and use mentors to teach about cultures and managing these challenges.

The interviewees also commented on the need for a third-party person as a mediator or mentor in times when decision-making had come to a halt.

“We usually have meetings and we discuss and ultimately it is the leader’s call, he asks us, and he makes the final decision. When the situation is too hard, we go to another person from outside, and he has helped us” (Yangin, interview 18, p. 85).

Another Turk spoke of ways in which to make better decisions:

“We need to learn to be vulnerable and open to one another, especially among Turks, here is where the use of a mentor is needed...we need to be able to solve issues without fighting, we need to help each other to have a good attitude” (Isa, interview 5, p. 29).

However, addressing an issue with a leader or authority figure was found to be difficult for Turks. Other practical issues that were difficult for Turks were (as mentioned) money and salary as well as personal needs.

There is an unavoidable topic related to these, namely biblical confrontation, that westerners may master, yet it can be tricky to implement across cultures, especially when dealing with matters of honour and shame. Some terms related to confrontation are as follows: to restore (Gal. 6:1), instruct (2 Tim. 2:25; 4:2), confront (Eze. 16:2), discipline (Prov. 10:17), admonish (Col. 3:16), warn (1 Thess. 5:14), correct and rebuke (2 Tim. 4:2). The spectrum of confrontation is wide, and people confront even when not aware of it. Williams states that confrontation is inevitable, people confront even through silence or gestures. The nonverbal way of confronting is not effective, because it is difficult to understand and it may cause harm. Another important aspect is that confrontational skills are defined culturally, so this is a matter that needs to be investigated in each culture (2011, p. 41).

This relates well with Turkish culture, where there is a sense in which people do not want to use direct confrontation, so that instead they will use gossip, actions, attitudes, gestures and facial expressions to convey disapproval. But, as Williams states, these expressions are not effective in carrying out the purpose of confrontation.

Biblically speaking, what is the purpose of confrontation? Scripture instructs that confrontation is meant to help people return to the ways prescribed by God, thus to restore people. Galatians puts it clearly: "Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you be tempted. Bear one another's burdens, and so fulfil the law of Christ" (Galatians 6:1-2). The attitudes by which it should be performed are gentleness and self-examination (Luke 6:37-42), so that it can be carried out in the spirit of Scripture, and not in the flesh. Confrontation needs to be seen as a way to care for others¹⁷.

The topic of biblical confrontation is an important one and offers a way of avoiding gossip and involves speaking directly. A few suggestions around this read as follows:

- To fail to confront when it is our responsibility, may be sin (Prov. 24:11, 24-25; Matt. 18:15, Eph. 4:25-27, Jas. 5:19-20).

¹⁷ David Augsburger talks about this attitude and calls it "care-fronting" and he defines it as the way to communicate with both impact and respect, with truth and love (Augsburger, 2009, pp. 10–11)

- The purpose of confronting is restoration and reconciliation, and not retribution (Matt. 5:23-24, Gal. 6:1-2).
- Spend sufficient time in prayer before confronting someone (Prov. 3:5-6, 1 Pet. 1:22).
- Before confronting someone, work on bearing and forgiving them (Rom. 15:1, Eph. 4:31-32, Col. 3:12-14).
- Before confronting someone, ask yourself if there is bias against or for the other (Prov. 26:28, 27:5, 29:5 and Romans 12:17-21).
- Find the most appropriate time for confronting someone (Prov. 29:20, Eccl. 3:7).
- Refrain from using confrontation for venting anger on the other person (Prov. 12:18; 15:18; 17:14; 29:11, Jas. 1:19-20).
- Confront behaviour rather than character or personality (Gal. 2:11-14).
- Be open to receive confrontation as well as to give it (Prov. 15:10, 12, 31-32)
- Confronting someone is most effective when there is a trusting relationship and the other person feels affirmed (Prov. 27:6).
- Seek to resolve the issue with the person instead of gossiping (Prov. 25:9-10, 23, 1 Pet. 2:1).
- The manner of confrontation is crucial: it must be performed gently (Gal. 6:1, 2 Tim. 2:25), patiently (Prov. 25:15, 1 Thess. 5:14), using pleasant speech whenever possible (Prov. 16:21, 23) and avoiding arguing or quarrelling (Prov. 17:14; 18:19, 2 Tim. 2:25). Be sure to speak the truth (Prov. 12:17; Eph. 4:15, 25), avoid rash words (Prov. 12:18, Eph. 4:31-32) and use statements with “I” more than “you” (2 Cor. 2:4; 12: 20-21) (Williams, 2011, pp. 39–40).

In summary, consider the following practical principles from the New Testament and from the participants towards avoiding gossip and speaking directly among church-planting teams:

- Be open about topics and model this in conversations within the team.
- Be an active listener seeking to understand the other person.
- Approach the issue at stake by inquiring through questions that are culturally sensitive, without accusation, to understand what is behind them.
- If the issue is particular to an individual, deal only with that person, and not collectively with the team; the latter would bring shame.
- Use a third party if the issue is still unclear and there is no progress in the conversation.
- As a preventive measure, share biblical teachings in the team on the topics of gossip, confronting others in a biblical manner and the use of mediators.

- Implement the renewal of the mind (Romans 12:1-2), so that it will free you and team members from bondages of cultural chains.
- Clarify the issue(s) at stake and, if there is a real issue, seek the ministry of confrontation in a culturally sensitive manner. See suggestions above for this.

The inclusion of these suggestions into the training needs to be modelled, yet there are courses on listening attentively and confronting in a biblical manner that need to be contextualized to Turkey for these measures to be effective. There has been an expressed need for mature mentors in order to help the lives of those involved in church-planting and in leadership to be able to develop in the area of avoiding gossip and instead the need to speak directly, as discussed in greater detail by Williams.¹⁸

6.2.3 *Avoiding revenge or retaliation*

Revenge or retaliation destroys relationships. These two issues are prevalent in Turkish culture and readily end up in church life. Foreigners are not exempt from them, but these are traits of a culture of honour and shame. Passages examined with a view to decision-making in Chapter 5 do not directly address this issue, but the Bible does not stay quiet regarding it, as will be explained following.

Revenge is “to avenge (oneself or another) usually by retaliating in kind or degree or to inflict injury in return for harm done”. The definition of retaliation is close to that of revenge: “to return like for like or to get revenge. To repay in kind” (Merriam and Webster, 2020). It occurs when a person tries to acquire justice for something that was done directly or indirectly to him or her, it can be carried out by words, actions or omission. When governmental and civil institutions fail to provide justice, this kind of reaction occurs in any society, and Turkey is no exception. Revenge or retaliation are a part of life in Turkey, as the news media frequently reports. This sentiment has infiltrated the church, as can be seen in statements expressed by the interviewees.

“I have friends who after 10 years of friendship have made up plots of conspiracy. According to them I was going to take them to America, and when that did not happen, they turned on me. This has happened to other foreign workers as well...I have known 20-30 men with the

¹⁸ Kenneth Williams PhD (1932-2013), specialist in human behaviour, served with Wycliff Bible translators for 55 years in different capacities. Since 1987 until his departure he served with missionary training in the area of relationships, he is the author of the booklet *Sharpening Your Personal Skills* (rich in missionary team relationship issues) and co-founder of International Training Partners www.itpartners.org.

same situations. When you did not give them what they wanted they get mad at you and they are gone from your life. These are very deep things in relationships, that I do not know how to describe” (Donald, interview 7, p. 41).

Flowers gave insight into what she believed to be the root of the revenge or retaliation problem that had infiltrated the church:

“I see a world view that is not supra-cultural, I want the church not to be cultural, but to have a world view that is according to Scriptures, that it has the world view of our God, and not living according to this world. The old man has not been dealt with, there is a need for more of the Holy Spirit living within ourselves. To see the log in our eye before we see it in the others’ eyes. This log has cultural implications, the jealousy of the Old Testament is deeply rooted in the cultural grain of the Turkish culture. The Cain-Abel, Sara-Hagar rivalry are deeply rooted in the Middle East they are still living under and not over it. They have to gain the victory over this” (interview 16, pp. 83-84). These remarks cut deep into the need for transformation around what it means to live the Gospel of Jesus Christ in the church of Turkey.

The question that needs to be asked is: Are national and foreign church planters helping or hindering the understanding of the gospel and its transformational power to overcome revenge and retaliation in Turkish culture? Or is there a need for the parties involved to undergo a process of transformation in their understanding of what the work of Christ means? These are important questions that need to be addressed by the church planters.

Revenge and retaliation are related to justice, a matter that has been part of Turkish culture long since. The national legal system has tried to alleviate to this issue, but it is has remained so ingrained in culture that it will take many generations to change.

However, for the Christian church there should be a different way of solving issues in a just manner. The Bible states a different way for this to take place: “You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbour as yourself: I am the LORD” (Leviticus 19:18). Jesus Christ is the prime example, offering love and not retaliation as well as forgiveness and reconciliation, not revenge. He could have retaliated he was falsely accused, mistreated, tortured, beaten and crucified, yet he chose the way of obedience and joy in his suffering to offer forgiveness and life to a needy world. He did not deviate from His calling and purpose. Christ’s disciples should follow his footsteps in this respect, too.

Forgiveness and works of love need to be a part of the solution to the problem of retaliation:

Repay no one evil for evil but give thought to what is honourable in the sight of all. Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord." To the contrary, if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head". Do not be overcome by evil but overcome evil with good (Romans 12:17-21).

In summary, retaliation is a topic of interest in Turkish culture, and it has made its way into the church. Several church planters testified to this topic: they were all foreigners. The Bible offers principles by which an unsolved matter needs to be addressed, for instance when there is a sin issue that affects a team; leadership is a means of bringing a solution to that matter (1 Cor 6:1). Yet there are problems that, due to their nature, require a legal approach, for example when a violent act is committed in the name of retaliation, then there is a need to seek the civil authorities. The Bible establishes that authorities have been put in place to constrain evil as stated by the following passage: "But if you do wrong, be afraid, for he does not bear the sword in vain. For he is a servant of God, **an avenger who carries out God's wrath on the wrong doer**" (Romans 13:1-7). It is interesting that a government official is called an avenger who carries God's wrath. It seems obvious that God is involved in these matters, and they should not be taken lightly.

6.3 Content of the training programme

The present research has selected topics for training along with examining the New Testament and secondary sources, as presented in the prior section. These have given rise to following topics, accompanied by suggested times for development, and some relevant activities to apply and reinforce the subjects to be studied. The logistics of the programme and how the content will be executed is presented in the sections called "Dynamics of the training programme and Setting of the training programme" (section 6.5 and 6.6), of this chapter.

6.3.1 Spiritual formation (8 h)

- Loving the Bible, a life of obedience (1 h).
- Prayer in the life of the church planter and the team (1 h).
- Devotional time and a life of devotion (1 h). Individuals and groups should allocate times for daily devotions.
- Fasting individually and as a team (1 h). Day of fasting.
- Leadership styles (1 h).
- Servanthood leadership: focus on Jesus ministry (2 h).
- Sharing your faith (1h).

Activity: At the initiation of the programme sleeping quarters and house-keeping responsibilities will be assigned to each member. Some bonding events, such as half a day out for relaxation or activities that are entertaining and that deepen relationships will be encouraged.

6.3.2 *Decision-making in the New Testament church (6-7 h of class).*

Drawing biblical principles from the church of the New Testament. A study about how the church made her decisions and overcame issues of honour and shame.

- The election of the substitute of Judas Acts 1 (1 h).
- How to solve a dispute over the widows of the Hebrews vs the Hellenists in Acts 6 (1 h).
- When God leads: the example of the church in Antioch in Acts 13:1-3 (1 h).
- Should Gentiles be allowed in the Jewish church? Acts 15:1-35 (1-2 h).
- Taking or leaving John Mark? Acts 15:36-41 (1 h).

Note: group dynamics will be a key method used during these classes as well as returning to the group to report orally the findings.

Homework: building a table based on the principles studied from the New Testament Church.

Leaders will report, after this section. on the learning development of participants.

6.3.3 *Building trust in team relationships (10 h)*

- Biblical trust applied cross-culturally (2 h)
- The Bible vs. culture (1 h)
- Age and other status issues in a culture of honour and shame vs. spiritual maturity (1 h)
- Learning to listen actively to others (1 h)
- Discernment and wisdom (1 h). Day of prayer and fasting. Team will decide where to have outreach.
- Delegating responsibility to others (1 h).
- The role of mediation across cultures (1 h).
- Putting together a working agreement: vision, roles, expectations (1 h).

Activity: in small groups, write down a church-planting team's working agreement.

6.3.4 Overcoming offenses and offering forgiveness (6 h)

- Joseph's family roots: Genesis 26-37 (2 h).
- Painful events around offenses in the life of Joseph. Betrayal by his siblings: Genesis 37 (2 h). Side activities of counselling and prayer will be offered.
- Joseph's experience of forgiveness Genesis 43-49. (The REACH model by Dr. Everett L. Worthington). Side activities of counselling and prayer will be offered (2 hrs).

Note: There will be a weekend of recess between these two sessions.

6.3.5 Shame, pain and reconciliation (12 h)

- Shame and pain (2 h). Activity: testimonies at fire chat.
- Reconciliation (2-3 h). Activity: prayer vigil all night.
- Speaking directly and avoiding gossip (1 h).
- Speaking truth in love (1 h).
- Case study regarding money (2-3 h). Group dynamic.
- Confronting in a biblical manner within a culture of honour and shame. Culturally appropriate? (2 h) Use of skits to practice principles.

6.3.6 Tying loose ends (12 h)

- Avoiding Revenge and retaliation in a culture of honour and shame (2 h).
- Western world view (2 h)
- Turkish world view centred on honour and shame (2 h).
- Review of decision-making (2h).
- Team covenants (2 h). Written examples of team covenants.
- Team covenant presentations (2 h).
- Night of testimonies. Lord's Supper.

Activity: The last weekend will be dedicated to an evangelistic outreach and at the end of it the graduation ceremony for the programme will take place.

6.4 Participants of the training programme

The participants will be women and men, Turks or foreign church planters, over eighteen years of age, from anywhere in the world, who can speak Turkish and have at least three years' experience as church planters. The programme does not have to be restricted to cross-cultural

teams nor, indeed, restricted to a team setting: having worked as a church planter for three years is sufficient. The training will be focused on people who want to work in cross-cultural teams.

Those participating will be church planters who have a good testimony and are able to provide a reference from a person recognized as a leader in Turkey. The authorities of TEK (Turkish Evangelical Alliance of churches) may serve as references as well.

6.5 Dynamics of the training programme

The course will be highly interactive so as to enhance personal involvement and development of character in a cross-cultural team setting. The teachings will be organised in modules and will include group discussions, individual presentations, working on group dynamics and homework assignments. Each individual and team will be evaluated by the mentors after each module.

There will be outside activities to reinforce personal spiritual disciplines and communal worship, prayer and fasting, the upkeep of residence quarters, living in community, service to the community and outreach events. Building good biblical relationships and group decision-making will be emphasised around overcoming issues of honour and shame. There will be bi-monthly meetings to assess this part of the programme, assisted by the team mentor and/or house leaders.

The programme therefore includes personal and group dynamics, teaching and modelling within the group decision-making drills, principles of spiritual formation and leadership. Team work on practical group tasks will help members develop their cross-cultural decision-making and servant leader philosophy, including, work done around team budget preparation, preparing meal menus, house cleaning, home maintenance, food purchases and preparation.

The role of mentors will be important: these will be people who will have enjoyed cross-cultural experience of ten years or more in a culture of honour and shame, and who can join participants to coach them in times of need. Their role is to walk alongside the teams that are formed and serve as guides in helping these to better relate to and overcome issues of honour and shame in order to make decisions that are guided by biblical principles.

The duration of the training will be approximately seven to eight weeks divided into two sections, with a recess in between. It will be held during weekends from Friday night to Sunday afternoon. The last week of the programme will be dedicated to an outreach project, as

determined by each team, as well as a time of debriefing for each team coordinated by the mentors.

6.6 Setting of the training programme

The training should be in a setting where people can experience life together around travelling, laughing, praying, worshipping, studying the Bible, eating, serving, cleaning, sharing the gospel and working. Underpinning this will be experiencing the ups and downs of life with a view to relationships and letting team members probe their decision-making skills under those circumstances. The availability of mentors who can model mediation in a culture of honour and shame will help teams navigate decision-making, develop their character, and other areas mentioned in this section. It is of crucial importance to create a good working environment and to teach participants the importance of using mediators or mentors to whom they can turn for advice.

6.7 Word of advice for the training programme

Precautions to be taken include, first, to consider that the role of a foreign trainer will always be questioned, even when he or she is positioned well to facilitate the training. The ideal would be to train nationals, so that they can be the trainers in the future. Second, it is important to know that training is discipleship in action, which encourages transformational change in God's direction. As Kraft says: "We as guests can encourage change, plant the seeds. But never impose or control it -We should ask ourselves: 'What are the needs in the culture?'" (Kraft, 1997, p. 466). Third, a training model will provide tools to equip teams to improve their decision-making process, but each team member needs to grow in these areas daily for the team to become effective. This third point further relates to discipleship and character formation, which are foundational to the team's welfare and effectiveness. In this respect, Williams states: "In building trust, words and behaviour must come from character. It is character - not merely what we say or do - that builds trust. In fact, those who lack character but attempt to get others to trust them are sooner or later discovered for who they are"(2011, p. 53). Lastly, the formation of people in God's way is a lifetime process, and although tools, information and drills may be shared in a training programme, implementation and learning will be endeavours that last until we leave this earth.

6.8 Conclusions

This chapter has discussed and presented a training model in social dynamics or interpersonal relationships in cross-cultural church-planting teams in cultures of honour and shame,

particularly Turkey. The purpose of the model is to improve interpersonal relationships among team members by overcoming issues of honour and shame.

This training model's main contribution resides in its formulation of content or material that needs to be mastered by participants, which should be viewed as fruits of the research conducted in this study. The topics addressed are interpersonal challenges centred on honour and shame, and suggestions were given about how to improve them. These are relational issues that comprise elements to be addressed, including building trust, overcoming offense, offering forgiveness, speaking directly to avoid gossip and preventing revenge or retaliation. The additional topics arranged around spiritual formation were included at the beginning of the course to promote an equal level of knowledge and practice among the participants.

Other culturally relevant aspects were suggested for effectiveness, such as the roles of guiding and servanthood that mentors need to model during the training process, group dynamics in everyday routines will give the opportunity to apply group decision-making components taught in the Bible and other sources, while emphasizing the context of honour and shame. The rest of the training elements of the programme were borrowed from other sources and contextualized according to need.

CHAPTER 7

CONCLUSIONS AND RECOMMENDATIONS

Introduction

This chapter will highlight and summarize the most critical results derived from the present research and provide recommendations for further studies. It presents summary answers to each one of the five research questions (the detailed ones are in each chapter of the dissertation), followed by some recommendations and concludes with personal comments.

7.1 Conclusions

7.1.1 *RQ1 What are the manifestations of honour and shame in the decision-making process of cross-cultural teams in Turkey?*

- The mistrust that Turks display towards other Turks and especially towards foreigners.
- Short-fused tempers by Turks in a lack of control of words and physical reactions in meetings when they feel that the process does not favour them.
- Confusion in communication, due to a lack of clarity and directness exerted by Turks, resulting in the team's uncertainty in the decision-making process.
- Attitudes of offense, involving touchiness around topics related to Turkish culture, known as Turkishness. This easily leads to offence taken about their national identity, leaving foreigners oblivious to the reasons for these reactions.
- Clashes arising from the differences of values between East and West including the use of time, work ethics and accountability, programmes and deadlines, team expectations around partnership and financial issues; all of these affect decision-making.
- The pessimism that characterizes Turks, which is expressed about life and the fate of ministry, in contrast to foreigners, who seem more hopeful about change.

These items show that the environment for decision-making in cross-cultural teams is complex. Although, at first glance, manifestations of honour and shame in the decision-making process are negative in their impact, there are aspects of a culture of honour and shame that, if handled appropriately, could be of great benefit for the process. For example, when East and West clash, the flexibility that foreigners need to learn in dealing with their Turkish counterparts will compensate for the rigidity in rules and plans that some of them bring to the field and will lead both parties to increase their trust in the Lord for the team's plans. The other

consideration is that life in the Middle East is unpredictable: holding on tightly to plans and programmes would be frustrating and counterproductive, since life happens when it happens, and flexibility needs to be learnt by foreigners that come to serve in these cultures. Flexibility is a skill that the natives have mastered.

Another positive aspect of cultures of honour and shame is the importance they give to people and human relationships. At times foreigners, especially those from North America and western Europe, seem to be more inclined towards programmes and schedules. The western church needs to relearn from the cultures of honour and shame the value of listening to one another, offering hospitality, valuing family, respecting age, placing people over plans and showing flexibility regarding time among others. Some of these aspects will come to light in the training programme.

7.1.2 RQ2 How do cross-cultural church-planting teams in Turkey make their decisions?

Teams generally use certain elements, as dictated by knowledge and common sense, to make decisions:

- Discuss ideas formally or informally.
- Pray over decisions.
- Make decisions by consensus.
- Defer the final decision to the leader when necessary.
- Call a third party for an outside opinion.

Teams know these but they are not always applied to decision-making.

Teams led by foreigners usually had a set pattern for making decisions. Turkish-led teams were informal or worked on the spur of the moment around how they come to decisions. There were two teams led by Turks that did not make decisions together: the leader made them.

Focused prayer, biblical principles to filter ideas and spiritual discernment were elements that were lacking as teams made their decisions in many of the teams.

All the teams seemed comfortable about leaving the final decision to the leader in case they could not arrive to one.

Most of the teams called for outside help when there was a need for a third opinion, except for two teams led by Turks. One of them indicated that he felt no connection to his denominational leaders, who were foreigners. The other saw no need for intervention of this nature.

This indicates that issues of honour and shame dominated the decision-making of these two leaders: one held a grudge or felt misunderstood as a Turk by his foreign leaders, the other wanted to be perceived as strong, and he felt that seeking help would show weakness.

7.1.3 RQ3 *What are issues of honour and shame that affect the decision-making process of cross-cultural teams?*

The five issues of honour and shame that impacted the decision-making process the most were as follows

- Team relationships, as centred on mistrust, offense, unforgiveness, retaliation and gossip.
- The identity of team members who entertained nationalism and paternalism.
- The particular understanding of leadership that was entertained around power and respect, that is, related to honour.
- The sensitivity of Turkish pride that is easily offended, which is contrary to an attitude of humility.
- The sensitivity of dealing with the topic of money and the financial support of workers.

These issues were confirmed by expert leaders, as reflected in Appendix D, and by interviewees, who confirmed the obstacles to team decision-making, reflected in Appendix C.

These issues are important in all cultures, but in a culture of honour and shame they are salient due to the manner in which certain values are held in higher esteem than others. They are interlinked by a common topic, namely offense, as related to pain. When not approached in culturally sensitive ways, they may cause offense or bring back the memory of an offense.

Table 12 below displays an evaluative summary of the conditions of the teams based on the three most influential issues of honour and shame, as selected from among the five relevant issues, namely interpersonal relations, identity, and leadership. The table reflects the manner in which issues of honour and shame have direct impact on decision-making and the life of the team.

Table 12: Impact of issues of honour and shame on decision-making of church-planting teams

NAME	Nationality	Team condition	Decision-making process in place	Leadership, power, respect	Identity, nationalism, paternalism	Interpersonal relationships
Karl	European (southern)	Very Good	Yes	Very Good	Very Good	Very Good
Alo	Turk	Medium	Yes	Medium	Medium	Medium
Chase	North American	Medium	Yes	Medium	Medium	Medium
Enre	Turk	Dissolved	No	(+) Medium	Bad	Bad
Isa	Turk	Dissolved	No	Bad	Bad	Bad
Ernec	Turk	Very Good	Yes	Very Good	Good	Very Good
Donald	North American	Dissolved	No	Very Bad	Very Bad	Very Bad
Ayi	Turk	(+) Good	Yes	Very Good	Very Good	Good
Zebra	Turk	Very Good	Yes	Very Good	Very Good	Very Good
Arthur	Latin American	Dissolved	No	Bad	Bad	(-) Medium
Nas	Turk	Dissolved	No	Bad	Bad	(-) Medium
Petrus	European (western)	Very Good	Yes	Very Good	Good	Very Good
Jay	North American	Dissolved	No	Bad	Bad	Bad
Nature	North American	Dissolved	No	Bad	Bad	Bad
Cheska	European (western)	Dissolved	No	Very Bad	Very Bad	Very Bad
Flower	North American	Dissolved	No	Very Bad	Very Bad	Very Bad
Zeta	Turk	Good	Yes	Medium	Good	Very Good
Yangin	Turk	Good	Yes	Medium	Good	Very Good
Auto	Latin American	Good	Yes	Very Good	Very Good	Very Good
Joy	European-Eastern.	Medium	No	Medium	Bad	Medium

Note: these cases represent team conditions at the time of interview. Some of the interviewees chose to tell a narrative of a failed experience.

This table is the product of establishing the issues of honour and shame that most affected the decision-making of the church planters, as expounded in Chapter 4. The evaluation categories provided, namely Very Good, Good, Medium, Bad and Very Bad, were based on

the performance of each of the teams to which members belonged. "Performance" here relates to what was said regarding the condition of the team. In twelve of the interviews, two members belonging to the same team were interviewed, without either knowing that the other had been interviewed. Each interview and interviewees' names were confidential, as indicated. They were known only by the interviewer, allowing for confirmation that what they were relating was in fact the case.

Team relationships were evaluated on the basis of their testimony around the manner in which they handled aspects of trust, offense, offering forgiveness, gossip, faithfulness and issues of retaliation. In those teams where fights had occurred as well as bickering, unresolved offense (causing pain and hurts) and even the dissolution of the team due to these traits, the evaluation was found to be Very Bad. If the contrary was true, then it was Very Good, whereas Medium occupied the middle ground, and Good and Bad a bit over or under the average.

The second aspect that was evaluated was the honour and shame issue in relation to identity, which is intimately linked to the manner in which the individual views himself or herself and, in the case of Turkey, how they viewed themselves in relationship to their culture, that is, with a view to nationalism. This evaluation was based on interviewee statements regarding their sense of security within their culture and how they viewed others. If there was constant criticism of the other members due to cultural values, or if they saw themselves as inferior to others due to their race, origin or financial and educational status, and that came across in their remarks, these were found to be attitudes that debilitated decision-making. Here, Very Bad meant a spirit of criticism and clashing, due to cultural differences, with no effort to try to understand these. Very Good meant that a certain level-headedness had been achieved in understanding their culture and that of others.

The third aspect evaluated was honour and shame as embodied in the matters of leadership, power, and respect. Here there were issues on both sides of the aisle: Turks were evaluated as spiritually immature and not ready for leadership positions, and foreigners were seen as unwilling to release power. Turks belonged to a culture where leadership was power and outer appearance, while the interviewed foreigners believed in servanthood leadership that wanted to delegate authority when the conditions were ready, that is, a form of trust.

The evaluation of leadership was undertaken, again, in terms of the category marked Very Good when the persons in the team were accountable, while not exploding about differences but, instead, responding in godliness to others. The person trusted in the Word of God, led by example and did not impose his or her directives on others, while taking the opinions of others into consideration as they went forward. Very Bad marked a critical person, who was negative,

disruptive and autocratic and desired status above an attitude of serving others, making decisions by himself or herself, while not taking others into consideration. The interactions of each individual and the team are crucial in these cases. If one member, even if it was the leader, failed, the whole team suffered the consequences.

The condition of the teams is the sum of the three issues related to honour as reflected in the table. For example, Karl was an effective leader despite being a foreigner. He was well experienced in Turkish culture and language, could relate well to Turks with a view to social relationships and interaction, and was intelligent, spiritually mature and older than his team members, which related well to honour. He enjoyed their respect. As foreigners came to understand the Turkish mindset and respected their identity and values, they accepted his differences as a foreigner, that is, his identity. All these factors made him effective as a leader and made his team one that emulated the qualities they saw in him. It is safe to state that, since leadership is followed by a team, an effective leader has good followers.

Another result reflected by this table is that that team had a decision-making process in place that was not rigid: it was characterised by a consultative relationship. Issues of honour and shame that could have impacted negatively on the decision-making process of the team had been filtered through and the team was able to function well when it came to the decision-making process.

7.1.3.1 Observations about findings reflected in the table

The number of Good and Very Good teams interviewed, that is, where the overall rating and decision-making process were good, were 8 out of 20 = 40%.

The number of Dissolved Teams interviewed were 9 out of 20= 45%. This is almost half of the interviewees. They had to work through the experience of team failure.

The number of Medium teams, who were doing fairly well but needed improvement, were 3 out of 20= 15%

The percentage of teams who had failed formed the majority, almost half, of the sample, numbering 20 interviews. Those who were Good and Very Good occupied the second place. It is safe to say that this reflected the reality of church-planting teams in Turkey.

7.1.3.2 *Comparison of Good and Very Good teams around honour and shame factors impacting the decision-making process, as reflected in the table:*

The number of Good and Very Good teams with Good and Very Good leadership is 6 out of a total of 8 = 75%.

- The number of Good and Very Good teams with Good and Very Good identity is 8 out of 8 = 100%.
- The number of Good and Very Good teams with Very Good and Good relationships is 8 out of 8 = 100%.
- The number of Good and Very Good teams in relationship to the three healthy honour and shame factors is 6 out 8 = 75%
- The number of Good and Very Good teams that have a good working decision-making process is 8 out of 8 = 100%

Note: Good and Very Good teams mostly correlate with Good and Very Good leadership, identity, relationships and decision-making.

7.1.3.3 *Comparison of dissolved teams in terms of the table above:*

- The number of dissolved teams with Bad and Very Bad leadership is 7 out of 9 = 78%
- The number of dissolved teams with Bad and Very Bad identity is 9 out of 9 = 100%
- The number of dissolved teams with Bad and Very Bad relationships is 7 out of 9 = 78%
- The number of dissolved teams with no decision-making process or a non-working decision-making process is 9 out of 9 = 100%.

Note: The nine teams that had dissolved, had unclear decision-making processes or Bad-Very Bad decision-making processes and, usually, Bad or Very Bad leadership, identity and team relationships.

7.1.3.4 *Summary regarding the impact of the honour and shame issues on teams*

Good teams have a decision-making process that works. Good teams have good leadership. Good teams have a good identity in their members. In other words, good teams have good identity, good leadership, good relationships and decision-making that works.

In dissolved teams, the following was found: bad leadership will destroy a team or affect it negatively, bad identity will destroy a team or affect it negatively, bad relationships will destroy a team or affect it negatively. Bad decisions will destroy a team or affect it negatively. In other

words, failure of one of these issues will cause the team to fail and perhaps dissolve. A dissolved team usually had a bad or non-effective decision-making process. Each member of the team was found to be crucial to the welfare of the team.

7.1.4 RQ4 What are the biblical principles and those derived from other sources that set the standard for what should be happening in the decision-making process of cross-cultural church-planting teams in Turkey?

As indicated, Harvard gives principles that are common-sensical and harmonize with the New Testament.

- Establish a context of success: this should occur in a friendly context where problems are faced by the right people who encourage creative thinking and careful deliberation.
- Frame the issue properly: a clear understanding of the issue at hand and how this will affect the objectives of the business should be found.
- Generate alternatives: decision makers must develop alternative choices.
- Evaluate the alternatives.
- Choose the best alternative: some degree of personal preference, ambiguity and dissention often makes the final choice difficult. Decision-making demands acute judgement and creativity in addition to technical proficiency.

Examining the New Testament church engendered the following principles that are suitable for decision-making in church-planting teams, while their violation produces disruption, division and even dissolution to the teams, as reflected in Table 11.

- Put the issue to be decided into context by unpacking the background to the problem so it can be understood.
- Get the leadership and members of the teams actively involved in finding solutions to the situations at hand.
- Use biblical principles as guiding posts in the decision-making.
- Use spiritual gifts present in the group, including different perspectives, to discern the best alternative.
- The team's dedication in ministry will engender discernment in decision-making.
- The spiritual disciplines of worship, prayer and fasting will help discern God's will in decision-making.
- Dedication to God from each team member is important: it is important to be one in spirit as decisions are confronted.

- God will confirm the decision by the circumstances and testimonies, that he brings about in the process.
- Write down decisions clearly and share them with other team members, so that clarity can arise in communication.

Although not stated explicitly in the selected passages in the New Testament, the background of the church in the book of Acts teaches that there is an important thread in the Bible, which is implied in the texts, namely transparent relationships based on the Word of God; this is true not just in the arena of ministry, but in that of lifestyle (Acts 2:42-47). Harvard refers to this as an environment of friendship, as indicated under (1) above.

7.1.5 *RQ5 How can the findings of this study help church-planting teams filter through issues of honour and shame to improve their decision-making processes?*

The issues of honour and shame that this study found were the five stated in section 7.1.3 in response to RQ3. These were: team interpersonal relationships, team members' identities, their understanding of leadership, Turkish honour and pride, money matters and financial support of the workers.

A model of how to filter one specific area was embodied by the implementation project presented in the form of a training programme in Chapter 6. This was this was how to filter the team's interpersonal relationships influenced by honour and shame. This model presented first the identification of the issue. Second, what the Bible, the interviewees and other sources stated about the issue. Third, a training programme in groups, and with mentors was set up. The goal was to study and live out the principles given by the different prior sources.

This training model could be applied to each one of the other four honour and shame issues that this study found. Each one of these would have to include some or all the steps that were addressed in the training programme of Chapter 6. It could also be enriched with other variations. These endeavours could be matters of study for another dissertation.

7.2 Recommendations

Research needs to be done on how issues of honour and shame are impacted by corporate team prayer, implementation of the Bible and spiritual discernment. This thesis identified issues of honour and shame and their impact and suggests a transformational model as an outcome for implementation, but it does not directly evaluate the impact of these spiritual disciplines on issues of honour and shame.

Teams stated that they knew the basic elements for making biblically wise decisions, but practice exposed the contrary. There is a chasm between knowledge and practice. The study of this would be another topic of interest. Theories could be raised around this, such as probing the question of whether it is a character issue.

Teams need to continue to grow in their spiritual character, which transformation is an ongoing challenge for each member and every believer. Spiritual disciplines such as prayer, Bible reading, evangelism, worship, fasting, and others have an important role to play in character transformation, and these need to be encouraged and modelled at every team meeting and encounter.

The study of the role of mentors in the lives of the members of church-planting teams has surfaced within the present study as a further important topic for future research. These mentors need to be individuals who are mature in Christ and experienced in life, who can therefore help team members see their strengths and weakness and keep growing in the Lord. The leader of the team could be this person, provided he or she fits the requirements.

There also is a need to create a bank with a list of mediators who are spiritually mature and culturally knowledgeable, and who enjoy the respect of all sides, to support the team in times of need, when decision-making is at stagnation.

The findings of this study and the training programme presented in Chapter 6, when applied, will improve the decision making of church planting teams in Turkey. Whether or not the improved decision making in teams will encourage church planting needs further research.

This thesis comes to its completion with a few necessary personal notes. The researcher was born and raised in Latin America, where he belonged to a culture of honour and shame, and findings of the present study relate to this.

For instance, the topic of decision-making as an individual and as a group is one of the most difficult of challenges for a person who grew up in a culture of honour and shame. In the researcher's case, he was educated to honour those around him even when the honouring was artificial. Saying "no" in a decision process was equally tough because he feared offending someone. It was the Word of God and godly examples who taught him that "yes" should be "yes" and a "no," "no" (Matthew 5:37). This is the balance that the Bible gives when Paul instructs believers to "speak truth in love" (Ephesians 4:15) and this principle is valuable across cultures.

Another crucial area where the researcher benefitted was by coming to understand the need to give biblical principles the importance that they require, and to filter decisions by means of these, seeking God's wisdom and discernment.

The researcher has been reminded that in a group setting, giving everybody a fair chance to express themselves without pre-judging or cutting individuals off, and listening actively, were important in the decision-making process. This bestows honour and ownership on each member and enriches the group by adding perspectives that were not available before.

Family decisions is another area where issues of honour and shame surface. This centres on finding the courage to say and do what is true, honest, and wise to the best of one's ability, and seek counsel from others who walk with God and strive to raise good families.

He learned to evaluate decisions with honesty, determining whether they are motivated by false honour, wrong identity, competition, outer appearance, or other cultural motivators that are not God-pleasing, so that they should not be the foundation for a decision.

He learned about the importance of having a life where relationships are to be addressed with respect, but also with truth, and that no offense exists that has not been confronted in a culturally sensitive manner and forgiven, so that decisions are made with a clean attitude and without revenge.

On the topic of social dynamics, he learned the importance of informal occasions outside of formal ministerial duties, learning to share life as individuals and families in different environments, so that everyone could become aware of real and ordinary persons behind the roles they may play.

Finally, he learned of the importance of a life of devotion to God, where prayer and other disciplines are crucial to live with a mind surrendered to Christ (Romans 12:1-2) and be able to discern and serve while hearing God's voice and doing his will.

BIBLIOGRAPHY

- Adu, P., n.d. Qualitative Analysis: Coding and Categorizing Data by Phillip Adu Ph.D. https://www.youtube.com/watch?v=v_mg7OBpb2Y&t=3959s&ab_channel=MethodologyRelatedPresentations-TCSP. Accessed 2/19/2021.
- Augsburger, D., 2009. *Caring Enough to Confront: How to Understand and Express Your Deepest Feelings Toward Others*, 3rd edition. ed. Revell, Place of publication not identified.
- Barton, R.H., 2012. *Pursuing God's Will Together: A Discernment Practice for Leadership Groups*. IVP Books.
- Bernard, H.R., 2005. *Research Methods in Anthropology: Qualitative and Quantitative Approaches*, Fourth Edition edition. ed. AltaMira Press, Lanham, MD.
- Bosch, D.J., 1991. *Transforming Mission: Paradigm Shifts in Theology of Mission*. Orbis Books, Maryknoll, N.Y.
- Brett, J.M., 2007. *Negotiating Globally: How to Negotiate Deals, Resolve Disputes, and Make Decisions Across Cultural Boundaries*, 2 edition. ed. Jossey-Bass, San Francisco.
- Brown, J., 2013. *Corporate Decision-Making in the Church of the New Testament*: Wipf & Stock Pub, Eugene, OR.
- Bruce, F.F., 1960. *The Book of the Acts*. Eerdmans.
- Buckley, M., Buckley, R., 2002. *Customs and Life in Turkey: An Introduction for New Cross Cultural Workers*. Izmir, Turkey at Lighthouse Church.
- Bush, L., Lutz, L., 1990. *Partnering in Ministry: The Direction of World Evangelism*, 1st edition. ed. InterVarsity Press, Downers Grove, Ill.
- Cruz, Jose Leonardo, 2012. *Keys to Forgiveness and Reconciliation in the Turkish Church: The Izmir Case*. Fuller Theological Seminary, Pasadena, California.
- de Lange, M., de Bruyn Fika, P.J., van Rensburg, J., Rheeder, R., Kruger, F., 2016. *Guide For M & D Students in Writing, A Research Proposal*.
- Elmer, D., 2006. *Cross-Cultural Servanthood: Serving the World in Christlike Humility*, 2.6.2006 edition. ed. IVP Books, Downers Grove, Ill.
- Finley, A., 1983. *The Family Tie*, Revised edition. ed. T. Nelson, Nashville.
- Geer, H., 2009. *Geer Hofstede Cultural Dimensions*. Clearly Cultural: Making Sense of Cross Cultural Communications. URL <http://clearlycultural.com/geer-hofstede-cultural-dimensions/power-distance-index/>
- Georges, J., 2019. *Ministering in Patronage Cultures: Biblical Models and Missional Implications*. IVP Academic, Westmont.
- Gilbert, 2018. *Missiological Research: Interdisciplinary Foundations, Methods, and Integration*. William Carey Library Publishing.
- Gupta, P.R., Lingenfelter, S.G., 2006. *Breaking Tradition to Accomplish Vision: Training Leaders for a Church-Planting Movement: A Case from India*, 1st edition. ed. BMH Books, Winona Lake, Ind.
- Harvard Business Review, 2006. *Harvard Business Essentials, Decision Making: 5 Steps to Better Results*, unknown edition. ed. Harvard Business Review Press, Boston, Mass.
- Johnson, L.T., 1996. *Scripture & Discernment: Decision Making in the Church*, Subsequent edition. ed. Abingdon Press, Nashville.
- Kirk, J.A., 2000. *What is Mission?* Fortress Press, Minneapolis, MN.
- Knox, J., 2010. *Church-Integrated Leadership Development in Turkey: Best Practices, Observations and Analysis*. Phoenix Theological Seminary, Phoenix, Arizona.
- Kraft, C.H., 1997. *Anthropology for Christian Witness*. Orbis Books, Maryknoll, N.Y.
- Lausanne Movement, 1983. *LOP 24 - Cooperating in World Evangelization: A Handbook on Church/Para-Church Relationships*. Lausanne Movement. URL <https://www.lausanne.org/content/lop/lop-24> (accessed 7.20.16).

- Lederleitner, M.T., Elmer, D., 2010. *Cross-Cultural Partnerships: Navigating the Complexities of Money and Mission*. IVP Books, Downers Grove, IL.
- Lingenfelter, S.G., 2008. *Leading Cross-Culturally: Covenant Relationships for Effective Christian Leadership*. Baker Academic, Grand Rapids, Mich.
- Martin, F., 2004. *Leadership Development in Turkey*. Phoenix Theological Seminary, Phoenix, Arizona.
- McPherson, C., 2005. *Turkey: a quick guide to custom and etiquette, Culture Shock and Culture Smart*. Kuperard, London.
- Merriam, Webster, 2020. *Merriam-Webster Dictionary*. Merriam-Webster dictionary.
- Muller, R., 2001. *Honor and Shame: Unlocking the Door*, 1st edition. ed. Xlibris, Philadelphia, Pa.
- Musk, B., 2005. *Touching the Soul of Islam: Sharing the Gospel in Muslim Cultures*. Monarch Books, Oxford.
- Neyrey, Jerome, 1998. *Honor and Shame in the Gospel of Matthew*, 1st edition. ed. Westminster John Knox Press, Louisville, Kentucky.
- Osmer, R.R., 2008. *Practical Theology: An Introduction*. Eerdmans, Grand Rapids, Mich.
- Ott, C., Wilson, G., 2011. *Global Church Planting: Biblical Principles and Best Practices for Multiplication*. Baker Books, Grand Rapids, Michigan.
- Pam Wilson, 1996. *Striving Together for the Faith of the Gospel: A United Approach to Mission in Turkey 1961 - 1996*.
- Pierce, R.W., Groothuis, R.M., Fee, G.D. (Eds.), 2005. *Discovering Biblical Equality: Complementarity Without Hierarchy*, 2nd Edition. ed. IVP Academic, Downers Grove, IL.
- Pikkert, P., 2008. *Protestant Missionaries to the Middle East: Ambassadors of Christ or Culture*. WEC, Hamilton, ON. Canada.
- Piper, J., Grudem, W., n.d. *Recovering Biblical Manhood and Womanhood*.pdf. <https://document.desiringgod.org/recovering-biblical-manhood-and-womanhood-en.pdf?ts=1471470614>. Accessed 10/16/2020.
- Plueddemann, J.E., 2009. *Leading Across Cultures: Effective Ministry and Mission in the Global Church*, 5899th edition. ed. IVP Academic, Downers Grove, Ill.
- Pocock, M., Rheenens, G.V., McConnell, D., 2005. *The Changing Face of World Missions: Engaging Contemporary Issues and Trends*. Baker Academic, Grand Rapids, MI.
- Pope, H.P., 1997. *Turkey Unveiled: A History of Modern Turkey* by Hugh Pope. Overlook Books.
- Rheenens, G.V., Parker, A., 2014. *Missions: Biblical Foundations and Contemporary Strategies*, 2 edition. ed. Zondervan, Grand Rapids, Michigan.
- Rickett, D., 2014. *Making Your Partnership Work*. Daniel Rickett.
- Roembke, Lianne, 2000. *Building Credible Multicultural Teams*. William Carey Library, Pasadena, Calif.
- Sanchez, D., Smith, E., 2011. *Starting Reproducing Congregations*, 2nd Edition. ed. ChurchStarting.net, Fort Worth, Texas.
- Schnabel, E.J., 2008. *Paul the Missionary: Realities, Strategies and Methods*. IVP Academic, Downers Grove, Ill.
- Seidman, I., 2006. *Interviewing as Qualitative Research: A Guide for Researchers in Education and the Social Sciences*, 3rd Edition. ed. Teachers College Press, New York.
- Shenk, D.W., Stutzman, E.R., 1988. *Creating communities of the kingdom: New Testament models of church planting*. Herald Press, Scottdale, Pa.
- Silas Yearly Project Report, 2019. Document distributed with permission only by Silas Ministry. Istanbul, Turkey.
- Stetzer, E., 2003. *Planting New Churches in a Postmodern Age*. B&H Academic, Nashville, Tenn.
- Stone, D., Smith, G., 2000. *The Rest of the Gospel: When the Partial Gospel Has Worn You Out*, 1.2.2000 edition. ed. One Press, Dallas, Tex.

- Stott, J., 1974. The Lausanne Covenant. Presented by the Lausanne Movement.
<https://www.lausanne.org/content/covenant/lausanne-covenant>. Accessed 2/19/2021.
- Strong, J., 2010. The New Strong's Expanded Exhaustive Concordance of the Bible, Expanded edition. ed. Thomas Nelson, Nashville, TN.
- Sumner, S., Johnson, P.E., 2009. Men and Women in the Church: Building Consensus on Christian Leadership. IVP Books.
- Tureng English Turkish Dictionary on Line, n.d. . Tureng Dictionary.
<https://tureng.com/en/turkish-english>
- Venugopal, J., 1997. Individual Member Adaptations for Effective Team Work: A Research of Operational and Disbanded Evangelical Missionary Teams. Trinity Evangelical Divinity School, Deerfield, Illinois.
- Walvoord, J.F.W., 2000. The Bible Knowledge Commentary New Testament. Victor Publishing.
- Wan, E., Penman, K.P., 2010. The "Why, How, Who" of Partnership in Christian Missions. Global Missiology English 3.
- Wan, E., Yee-chong Wan, J., 2010. Partnership: A Relational Study of the Trinity and the Epistle to the Philippians. Global Missiology English 3.
- Wiher, H., 2003. Shame and Guilt: A Key to Cross-cultural Ministry. Verlag Fur Kultur und Wissenschaft, Bonn, Germany.
- Williams, K., 2011. Sharpening Your Interpersonal Skills. Workbook by International Training Partners. PO Box 64408, Colorado Springs, CO 80962. www.itpartners.org.
- Wu, J., 2018. Have Theologians No Sense of Shame? How the Bible reconciles subjective and objective shame. *Thermelios: An International Journal for students of Theological and Religious Studies*. 43, 205–219.

APPENDIX A

INITIAL SURVEY WITH CHURCH PLANTERS WHO HAD EXPERIENCE OF WORKING WITH MULTICULTURAL TEAMS (4 FOREIGNERS AND 1 TURK)

The Survey:

1. In your working relationship with Turks or foreigners which of the areas below have been the most important? (Choose only three). If you chose "others" as an answer, please explain what that means.

- ☐ Shared vision
- ☐ Doctrinal Issues
- ☐ Leadership and Power
- ☐ Ethnocentrism (a person thinks his/her culture is better)
- ☐ Paternalism (The using of knowledge or other resources to control others)
- ☐ Gender Roles
- ☐ Finances
- ☐ Cultural Values and Norms
- ☐ Communication and Language
- ☐ Conflict Resolution
- ☐ Others

2. Please explain why they are the most important to you.

.....

.....

3. Which ones from number one have been the most difficult topics (they could be the same as the ones considered the most important) in your relationship with Turks?

.....

.....

4. Explain why they are the most difficult

.....

.....

.....

APPENDIX B

IN-DEPTH QUESTIONNAIRE BY JOSE L. CRUZ

Person Interviewed: Date:

Thank you for participating in this interview. Before we begin, I want to explain that this is a study for I am doing as part of my studies at the North West University of South Africa. The purpose of this interview is to try to understand how cross-cultural church planting teams in Turkey make their decisions and how honour and shame affects them. My desire is that the outcome will help the teams to perform better in their service of planting new churches.

The participation in the interview is voluntary and the names of those participating will be kept confidential to myself and to my supervisors if necessary. The written results will be made known with the use of pseudonyms as part of my final work. You are free not to answer something that you do not want to or to withdraw from the interview if you choose to at any time. If you would like to receive the results, I would be glad to provide them to you at the end of the research.

Thank you for your participation.

1. How is your church planting team conformed? Explain the number of members, how many are married, single, nationalities and approximate ages.
2. How long have you been working together as a team? Did you know each other before you formed the team?
3. As a team do you have goals in mind? What do you think will happen after you reach those goals?
4. Who has the role of leader or a coordinator in your team? How did this person become the leader?
5. I would like to present to you a case study and would like you to help me resolve the situation here presented:

Steve and Sara (Foreigners) and Ahmet and Ayşe (Turks) work together as members of a church planting team. The Christmas celebration is coming up, and the Americans (foreigners) would like to invest \$1000 (US dollars) from the general fund for the Christmas tree, decorations, invitations, gifts and a meal for the guests. The Turkish

couple feels this is too much money to be spent in this celebration and that this expense is unnecessary since Christmas is more than a tree. They feel that some of that money could be invested in increasing their already low salary, but they feel embarrassed to bring the salary issue to the table. How would you help them to come to a decision? Please explain.

6. Every team makes decisions; Do you have a special manner (s) in which you make yours? Please explain.
7. Which decisions would you say are the most difficult ones for your team: the ones that relate to money, to leadership, to personal values/opinions that members had or to others? Please explain
8. As a team what decisions have been the most important/difficult decisions that you have made? Can you describe one or two examples?
9. Why would you say they were difficult to make?
10. How would you change the way you made those decisions, so you could have a better outcome?

APPENDIX C

OBSTACLES IN THE DECISION-MAKING PROCESS AS SEEN BY TURKS AND FOREIGNERS (POSITIVE AND NEGATIVE).

Category	Turks	Foreigners	Both Turks and Foreigners
Relational	5	4	---
Identity	3	8	3
Leadership/Honour	6	4	2
Money Matters	2	---	---
Administrative Matters	2	1	4

These numbers reflect answers to questions 7-10 of the in-depth questionnaire. They may evoke positive or negative responses from foreigners regarding other foreigners, foreigners regarding Turks, Turks regarding foreigners or Turks regarding Turks. A comment or action may be intended to be just a comment or a behaviour, when in the heat of a decision, it may be interpreted as offensive and provoke a clash, due to the misreading of culture.

The highest number of comments were centred on identity. They were made regarding how foreign workers were viewed, whether positively or negatively. The second highest number of comments centred on Turks in the area of leadership, as related to honour. The third highest number pertained to Turks in the area of interpersonal relationships. A few comments were made regarding money and administrative matters that teams face.

1. When it comes to identify, inner values surface as cultural characteristics of different groups: for example, directness in addressing issues by North Americans may seem harsh, impolite and offensive to Turks. This is what a Turkish leader said:

“The coldness or indifference of the foreigners makes it difficult to come to decisions and people feel weird” (Isa p, 27 of interview)

Another aspect that was mentioned by Turks was that some foreigners thought they could manage all matters, which came across as self-sufficiency or arrogance, that is, a lack of humility:

“Among some of our North American brethren there is a spirit that they think they are superman...they have the funds so they can go wherever they want and live in nice houses” (Isa p. 27 of interview).

Another Turkish church planter added:

“...I am learning from the Bible, I am not learning from the North American culture, because they sometimes come across as know it all in evangelism and church-planting” (p 43). Another foreign worker stated regarding the way some North Americans lead: “I lived this reality even before coming here, since I worked with North Americans and this culture does not necessarily respect the other cultures but do things their way!” (Arthur p. 56).

The foreigner’s identity was perceived by Turks as tied up to plans they brought from their countries of origin, while they were not interested in hearing the national’s point of view: “At times foreigners come with agendas and they do whatever simultaneously influencing negatively the behaviour and growth of the Turkish believer. In the Mega church mentality people come and go, in the Turkish mentality we are a big family, and we need to be seeing each other constantly” (Zebra Interview 9 p.50)

The nationalism of Turks was seen by foreigners as extreme, and in need of change. This nationalism came to the fore when they sensed that foreigners were highlighting their own countries and cultures. Another issue that was brought up was the value of hospitality as tied up with Turkish identity. This meant spending time socializing and drinking tea before a meeting. This was something that foreigners, especially those from Western nations, could not understand; they in fact saw it as a waste of time and they preferred to jump right into business. This created an unpleasant atmosphere for Turks where they did not feel valued, and from then on, any kind of dialogue seemed marred.

Identity is of course an important aspect for each culture it needs to be addressed and understood. But the cultural identity of the host culture should be highly regarded by foreigners and adopted when it does not challenge biblical values. This is an important obstacle that teams need to be aware of when facing decisions.

2. Leadership and honour: Leadership styles may clash when generally Turkish church planters emphasize power and most foreign church planters emphasize servanthood; these are completely different concepts. The importance of appearing in control of situations is a high value in Turkish leadership but, generally in western culture, leadership is seen as facilitating and stimulating team members to play their part in

obtaining the goal. In Turkish culture, leadership emphasizes power and authority in one person, that is, honour, who needs to be followed faithfully and without question. According to western values a true leader is one who shares his or her authority with others and tries to develop teamwork where everyone plays an important role. The leadership style may hinder or encourage participation in decision-making. Leadership in the Bible involves one person or a team, but what is true is that the leader must reflect the character of Jesus and must be led by it.

3. When it comes to relational matters, the importance that interpersonal relations have in Turkish society must be taken into account. When confronted with church planters who express themselves differently, misunderstandings and friction may arise, hindering decision-making. Perception of these matters is particularly important here, since the person may have meant well but, in the Turkish environment, this was misunderstood. Conversely, the Turk might have meant well, but the foreigner might have misunderstood. Cultural filters need to be adapted and cultural understanding must be bridged by asking questions for clarification.
4. Money and its use are issues that bring about clashes. Turks seem to fear that others will take advantage of them, while foreigners see money as a tool to serve and give freely. Besides, Turks see addressing this topic openly as shameful, and this lack of openness may bring misunderstandings and tensions in the decision-making process. The Bible and its teaching on money need to be presented in a culturally relevant manner within each team by the leadership so as to bridge these potential gaps.
5. Administrative matters such as working agreements and accountability should clarify working relationships. These tools should make working together easier. Lack of these kinds of materials may create confusion, leaving team members in the dark as to what is expected from them.

APPENDIX D

DESCRIPTION OF LEADERS WHO CONFIRMED RESULTS TO TRIANGULATE THE RESEARCH PROCESS

Pseudonym	Leadership Description	Response
MB	Has worked among Turks in various capacities for over 45 years, knows urban and rural Turkey.	Fully agreed with results.
KW	Worked as church planter, pastor, teacher, and theologian in Turkey for 30 years.	Fully agreed with results. Brought up the issue of financial dependency.
FM	Works with Turks and has done research and teaching in Turkey for close to 40 years.	Fully agreed with results
MB	Church planter and pastor in Turkey for 30 years.	Fully agreed with results. Emphasized leadership issues and competition among Turks.
JK	Works in Turkey and for Turkey, has done research and worked with leaders nationwide and internationally. For close to 25 years.	Fully agreed with results and emphasized the relational aspect as important, where honour and shame may surface strongly.

All the leaders interviewed have served or are currently involved in ministry in Turkey, in all cases for many years. Their experience is valuable and confirms the findings of the present study. Their names are given as initials with pseudonyms to protect their identities.

APPENDIX E

DECLARATION OF LANGUAGE EDITING



Director: CME Terblanche - BA (Pol Sc), BA Hons (Eng), MA (Eng), TEFL
22 Strydom Street
Baillie Park, 2531
Tel 082 821 3083
cumlaudelanguage@gmail.com

DECLARATION OF LANGUAGE EDITING

I, Juan Etienne Terblanche, hereby declare that I edited the DPhil thesis
entitled

**The impact of honour and shame on the decision-making process
of multicultural church-planting teams in Turkey**

for J. Cruz for the purpose of submission as a postgraduate research degree.

Changes were indicated in track changes and implementation was left to
the author.

Regards,

A handwritten signature in black ink, appearing to read 'J. E. Terblanche', is shown on a light blue background.

Prof. J. E. Terblanche

Cum Laude Language Practitioners (CC)