

***Guiding Baptist Union Churches
towards multiculturalism: Developing a
multicultural tool for globalising urban
South Africa***

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PREFACE

This research has arisen out of a deep need to find more answers to the missiological and pastoral challenges arising out of diverse cultures within the South African Baptist context. As a pastor and participant observer in an urban/suburban homogeneous church, which has rapidly transitioned into a multicultural church, this research seeks to find transferable tools to assist others on a similar journey. Ultimately, it is to guide local church members to find more ways to truly understand and care for the one who is “other” to oneself.

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Most of all, I thank our God and Saviour Jesus Christ for calling me, “the chief of sinners,” (1 Ti 1:15-16) to be His servant in this exciting, cutting edge of multiculturalism in His Body, the local church. Ultimately and continually, to our Triune God be the glory (SDG).

ABSTRACT

Key Words: Multicultural; intercultural; cross-cultural; multiculturalism; multilingualism; missiology; worldviews; culture; globalism; urban and suburban.

Key Terms: Trinitarian definition of culture; cultural worldviews; cultural values; multicultural instrument; local churches; journey toward understanding differences.

When the “global village” joins the local church, some cultures are tempted to withdraw. What guidance is there for Baptist Union Churches undergoing demographic changes? Findings in missiology, anthropology, and intercultural studies benefit Baptist churches currently experiencing cultural transitions. The research method mixed qualitative and quantitative analysis.

These cultural transitions would be from homogeneous, local churches into culturally heterogeneous local churches. The Homogeneous Unit Principle (HUP) is questioned in the light of Scripture, from Acts and Ephesians in particular. If Acts 2 reverses the curse of Babel (Gen 11), then the mystery in Ephesians 2, points to the Holy Spirit’s original intension for multicultural local churches.

After grappling with the plethora of definitions of culture, a simple definition was needed. Thus, culture is understood as an attempt to bring unity to diversity by community. An assessment tool was extracted by understanding ten cultural worldviews and three cultural values, as viewed from a Trinitarian perspective. This self-assessment tool is similar to the guilt-shame-fear model.

The study was field tested during a weekend seminar. Clear Biblical understanding of culture, cultural differences, and theological responses to multiculturalism enlightened participants. Small group discussion and the individual use of the self-assessment tool was found to be helpful by 88% of participants to assist in improving their understanding of themselves and others from diverse cultural families. Understanding allays fear and prejudice.

OPSOMMING

Sleutelwoorde: Multikulturele; interkulturele; kruiskulturele; multikulturalisme; veeltaligheid; missiologie; wêreldbeskouings; kultuur; globalisme; stedelik en voorstedelik.

Sleutelterm: Trinitariese definisie van kultuur; kulturele wêreldbeskouings; kulturele waardes; multikulturele instrument; plaaslike kerke; reis na die verstaan van verskille.

Wanneer die “wêreld gemeenskap” by die plaaslike kerk aansluit, word sommige kulture in die versoeking gelei om die kerk te verlaat. Watter leiding is daar vir Baptiste Uniekerke wat oorgaan na multikulturalisme? Bevindinge in missiologie, antropologie en interkulturele studies bevoordeel Baptiste-kerke wat tans kulturele oorgange ondergaan. Die navorsingsmetode het kwalitatiewe en kwantitatiewe analyses gebruik.

Hierdie verskuiwings sal van kultuurhomogene plaaslike kerke na kultureel heterogene plaaslike kerke wees. Die Homogene Eenheidsbeginsel (HEB) word bevraagteken in die lig van die Skrif, veral vanuit Handeling 2 en Efesiërs. As Handeling 2 die vloek van Babel omdraai (Gen 11), dan dui die geheim in Efesiërs 2 op die oorspronklike doel van die Heilige Gees vir multikulturele plaaslike kerke.

Nadat daar met die oorfloed van definisies van kultuur geworstel het, is 'n eenvoudige definisie van kultuur nodig. Die begrip is dat 'n kultuur is 'n poging om eenheid in 'n diverse deur die gemeenskap te bring deur samekoms. 'n Instrument is nodig en ontwikkel deur tien kulturele wêreldbeskouings en drie kulturele waardes te bestudeer vanuit 'n Trinitariese perspektief. Die selfassesserings-instrument is soortgelyk aan die model vir skuld-skaamte-vrees.

Die studie is tydens 'n naweek-seminaar getoets. Duidelike Bybelse begrippe van kultuur, kulturele verskille en teologiese reaksies op multikulturalisme het insig aan die deelnemers gebring. Klein groepbesprekings en die gebruik van die selfassesserings-instrument is deur 88% van die deelnemers waardevol gevind om hulself en ander uit verskillende kulturele families beter te verstaan. Vrees en vooroordeel bedaar met begrip.

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ABBREVIATIONS

AIC	African Initiated Churches
ATR	African Traditional Religions
BCE	Before Common Era
BTC	Baptist Theological College in Randburg, South Africa
CE	Common Era
CWME	Commission for World Mission and Evangelism
ENFORMM	Ecumenical Network for Multicultural Ministries
HUP	Homogeneous Unit Principle
JoTUD	Journey Towards Understanding Differences (weekend seminar)
KJV	King James Version
MBTI	Myers-Briggs type indicator
NASB	New American Standard Bible
NIV	New International Version (1984 translation)
	(Scripture quotations are in NIV unless otherwise stated)
NT	New Testament
NWU	North West University
OT	Old Testament
SDG	Soli Deo Gloria
WCC	World Council of Churches

Old Testament Abbreviations:

Gen; Ex; Lev; Num; Deut; Jos; Judg; Ruth; 1 Sam; 2 Sam; 1 Kgs; 2 Kgs; 1 Chr; 2 Chr; Ezra; Neh; Est; Job; Ps (plural: Pss); Prov; Eccl; Song; Isa; Jer; Lam; Ez; Dan; Hos; Joel; Amos; Obad; Jonah; Mic; Nah; Hab; Zeph; Hag; Zech; Mal.

New Testament Abbreviations:

Mt; Mk; Lk; Jn; Acts; Rom; 1 Cor; 2 Cor; Gal; Eph; Phil; Col; 1 Th; 2 Th; 1 Ti; 2 Ti; Tit; Phm; Heb; Jas; 1 Pt; 2 Pt; 1 Jn; 2 Jn; 3 Jn; Jude; Rev.

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CHAPTER 1: INTRODUCTION

The churches of the Baptist Union of Southern Africa (BUSA) are grappling with cultural changes in their demographics. The importance of this topic is highlighted in our denominational magazine, Baptist Today. The Baptist Today (Issue 3, 2017) the official BUSA publication, has two articles out of eight features, dealing with the issue of multiculturalism (the previous issue 2 also had two articles out of six features); (De Jong 2017: 8; Ihlenfeldt 2017: 20; Penrith 2017: 18). The issue of racism also came up in the BUSA National Assembly in 2016 and was addressed formally in the Assembly of the following year of 2017.

1.1 Broad definition of the topic title

This research seeks to develop a multicultural instrument to assist congregationally governed churches (both Baptist and non-Baptist) in an urban and suburban environment, who find themselves experiencing globalising pressures.

1.1.1 Background

Baptist Union Churches in Southern Africa (hereafter BUSA) have historically been formed along racial and cultural lines. With the advent of democratic changes in South Africa since 1994, there has been a growing multiculturalism in previously homogeneous, local church congregations. These changes have mirrored the demographic changes in especially the urban areas of South Africa. Hence, established urban local churches have either moved to different areas, closed, or become multicultural. As a 140-year-old denomination of over 700 local churches there is much multiculturalism on the national level. This means that churches made up, of most of the cultures and races in South Africa, are represented nationally. On the local church level, this multiculturalism is less often observed. Some newly planted urban churches are multicultural or transcultural by intent but established local churches in urban areas seem to be on a journey towards multiculturalism. Urban here is defined as inner city, suburban, and city fringes. This journey towards multiculturalism raises all sorts of questions around culture and language.

BUSA has attempted to address the issue of multiculturalism before through a denominationally funded booklet in the “Discipleship in the 21st Century” series. In the early twenty-first century, they produced a fifty-page booklet by eleven BUSA article writers. This was mostly eight case studies with a section on culture and Biblical background (De Jongh, Robbins & Ihlenfeldt 2005).

This journey towards multiculturalism in South Africa is not unique. There is much cross-pollination within the church sphere in countries like the USA, Canada, and Australia. An early example in modern history, is the case of Thurman. Born in 1899 in Daytona, USA, Howard Thurman was raised by his grandmother, who had been a slave. In 1925, he was ordained as a Baptist minister. In 1944, Thurman left his position as dean at Howard University in Washington, DC, to jointly found the first fully integrated, multicultural church in the U.S.A. in San Francisco, CA. The Church for the Fellowship of All Peoples was a revolutionary idea. The church was founded on the ideal of a diverse community with a focus on a common faith in God. Thurman brought people of every cultural background together to worship and work for peace. He famously said: "Do not be silent; there is no limit to the power that may be released through you" (Thurman 2003: 1). Here Thurman gave "fresh courage to the spiritual resources of the church" as he mentored and inspired Martin Luther King in nonviolence (Fluker 2019; Werntz 2019). It was under Thurman's mentorship that King first began to see nonviolence not simply as a political weapon but as part of the life of contemplation and prayer. The American journey has many parallels to our travels and search for answers in Africa.

The search for answers around culture and multiculturalism started in the Bible. Many commentators (Barnhouse 1970; Stott 1978; et al) view the Holy Spirit at Pentecost undoing the "curse" of Babel, which is supported, in research done for a Masters dissertation (Soal 2016). The linguistic and cultural divisions started at Babel, now begin to be reversed by the Holy Spirit from Pentecost onwards, as seen in the early church and in a global movement toward a multicultural church today. As the Holy Spirit bears fruit in believers' lives, they are now given the attitudes necessary to overcome the cultural and linguistic divisions that have arisen historically. Several early churches in the Book of Acts seem to have been multicultural, such as the church in Antioch (Acts 13:1–3). Multicultural and multilingual local church congregations are arising again due to globalisation and effective cross-cultural missions. Tahaafe-Williams (2012: 12) asks if a multicultural church may be "a model of social inclusion that challenges exclusionary practices in the society as a whole?" The divisions started at Babel may now find healing, by the Holy Spirit, through Christ's church, which may then be salt throughout society.

This research looks to develop an instrument to create understanding of the intercultural worldviews, and to assist multicultural churches in understanding their demographics and progress towards multiculturalism. This research also seeks to develop an instrument to help the understanding of the intercultural values found in a multicultural church. It has an aim of aiding any previously homogeneous, local churches who are transitioning into multicultural churches, by understanding their progress, and finding roadmaps of understanding for the future changes. This

is a multicultural exploration of what happens when the “mission field” walks into a local church, due to immigration, migration, and the African diaspora.

This research is undertaken from the perspective of a participant observer in a congregation which has transitioned from a homogeneous culture into a diverse multicultural church of over eighteen nations. These observations have led to this search for an instrument to help us and others undergoing similar transitions. The church in a sub-economic suburban context has also transitioned towards an urban church, with many inner-city dynamics, such as poverty alleviation and job creation. The researcher first grappled with the theological underpinnings of multilingualism, transculturalism, and multiculturalism. He then progressed from being simply a participant observer, to an educator and facilitator of cultural understanding, and an intercultural instrument developer at a local Baptist church. These theological underpinnings based on Babel, Acts, and the Epistles, form an important part in helping a congregation in transition. To be willing and able to use the eventual instrument, this research seeks to develop, a congregation of God’s people need to be convinced about the theological validity of this process.

1.1.2 Problem statement

The main research question of this study is: How may developing a multicultural instrument for a Baptist church in an urban South African context support churches embracing multiculturalism, by using intercultural understanding of cultural worldviews and values? The problem of racial or economic discrimination as a fearful reaction to globalisation, may be alleviated by intercultural findings from missiology. Thus, the problem of intercultural misunderstandings, may be mitigated against by theological understanding and worldview comprehension (Georges 2017; Hofstede 2011).

At its deepest level, the problem is: how may the flight of one culture or economic strata be limited, when multiple cultures and economic strata join the local church? Many ideological theories have been posited for this sociological phenomenon, ranging broadly from socialism to capitalism, however, the approach of this research has steered away from socio-economic theories, and is in favour of using missiological findings as a basis for the development of this instrument. Hopefully, missiological findings will assist in creating understanding between cultures to limit the flight of human resources (Amodio, Jost, Master & Yee 2007; Gallagher 2001; Hampden-Turner & Trompenaars 2000).

While there seems to be some research in the multinational corporate landscape for understanding multicultural dynamics and providing tools to assist with intercultural life together in the multinational landscape (Livermore & Van Dyne 2015; Livermore, Ang & Van Dyne 2010), the lacuna (unfilled gap) seems to be in assisting Baptist churches in the South African context. Here, each church is autonomous with minimal denominational financing. This research should be pertinent to many churches facing the pressures of globalisation and the large variety of cultures within small geographic local areas found in South African cities.

The “cultural intelligence” findings from business studies have been used by others (Rah 2010) to equip evangelicals for ministry and outreach in the changing multicultural world and church. Borrowing from the business concept of "cultural intelligence," this research also explores how God's people can become more multiculturally adept and practical as Christians wanting to minister more effectively in diverse settings.

1.2 Central Theoretical Argument

The central theoretical argument of this study is the identified problem of a tendency to homogeneity in local churches, which will be addressed effectively using an analytical instrument, in order to reach a proposed destination, of successful multicultural congregations. The goal is thus the development of an analytical instrument, arising out of intercultural worldviews and values, which will assist churches transitioning into multicultural congregations.

1.3 Research Design and Methodology

The research design will be a mixture of both qualitative and quantitative analysis.

1.3.1 Meta-theoretic assumptions

This research will use constructivism, whereby our own reality has been constructed, so there may be multiple interpretations. This is sometimes referred to as interpretivism. There will also be some elements of subjectivism, where reality is what is perceived to be reality (Pilkington & Pretorius 2015).

1.3.2 Theoretic assumptions

The research assumes a hermeneutic approach where reality will need to be interpreted. The theoretical framework for this research would combine the findings in Missiology and Anthropology of cultural worldviews and cultural values, with observations from a culturally transitioning local church to produce course work for globalised multicultural churches within the BUSA, with a view to assisting other churches in the future. The research fits into the subject field of missiology by using the missiological findings on culture, worldviews and values and applying these findings in a multicultural urban local church context (Amodio et al. 2007; Gallagher 2001; Hampden-Turner & Trompenaars 2000). The research hopes to contribute to the subject fields of missions, ecclesiology, (church planting, church growth) and practical theology, by exploring the effects of transitions from culturally homogeneous, local churches into culturally heterogeneous local churches.

1.4 Methodological Assumptions

The overall methodological approach is a mixed approach. The researcher will use a qualitative approach as a participant observer. The research method would include the development of an instrument to help churches transitioning from mono-culturalism to multiculturalism. As a participant observer, there will be elements of auto-ethnographic accounts which will adhere to key principles of the ethnographic research method. This allows the researcher to be “immersed in the life of the community studied” and encourages active involvement in the research of the subjects being studied (Walker 2004: 158). Ethnographic research allows for a “rapport with the people” being researched, and “group or community ownership” of the research (Walker 2004: 158). Ethnography is the “the study of social contexts and institutions in the service of mission and ministry” (Walker 2004: 158).

While acknowledging the dangers of bias and subjectivity in research, every effort will be made to limit this. Objectivity and impartiality will be rigorously sought as an ethnographic participant observer, while recognising that “we are all and always both insiders and outsiders in varying degrees in different contexts” (Walker 2004: 160).

The quantitative research will revolve around the development and assessment of the instrument within a local church test group. Limited statistical feedback will be sought to assess the efficacy of the instrument.

Regarding the Biblical research, an inductive approach will be applied, from the particular to the general. There may be a critical comparison between acknowledged commentaries on specific Biblical texts, which will be applied to discover the Biblical author's original message in the text, to arrive at our own viewpoint. The researcher shall also, therefore, apply the historical-grammatical method of exegesis of original texts from a Canonical approach, on the Reformational foundation, to discover the Biblical author's original intended meaning in the text, so as to arrive at our own viewpoint. The historical-grammatical method seeks to distinguish between the one original meaning of the text and its significance. The significance of the text will be the application or contextualisation of the principles from the text. Selection is therefore both unavoidable and natural to our research.

1.4.1 Study design

The first task will be to grapple with Biblical texts relating to heterogeneous multicultural congregations, involving detailed exegesis. Exegesis will also be done on key texts in Acts and the Epistles, focusing on the Epistle to the Ephesians.

The second task will consist of a literature review of the variety of intercultural worldviews and intercultural values found within the BUSA.

Lastly, these worldviews and values will be used to develop an analytical instrument. This tool will assist a multicultural church to both understand and manage the transition from a culturally homogeneous to heterogeneous congregation.

1.5 Scholarly discussions on the subject

A preliminary literature review has been undertaken. Further to an extensive literature review as part of the Master's Dissertation of the researcher, the following works have assisted discussions on the subject:

To understand culture, the researcher has looked at a developmental approach for training of intercultural sensitivity and how to become interculturally competent (Bennett 1986, 2004). The seminal work on culture and the church can be found in writers from diverse denominations (Kraft 1983, 1999; Luzbetak 1988b; Villa-vicencio 1993), which also deal with cultural competence —

even training for intercultural sensitivity. This intercultural sensitivity affects denominations ranging from Roman Catholic through the spectrum to Reformed Churches.

Other research coming out of the intercultural experiences of churches in the Canadian multicultural context, have helped with the intentionality of becoming intercultural (Hazen 2005; Brynjolfson & Lewis 2004; Brynjolfson 2004a; Lingenfelter & Mayers 2003; Dodd 1991) and have assisted extensively to understand and categorise cultural values and worldviews. These researchers and others should prove foundational to understanding on worldviews.

The lessons learned in missiology on worldviews and the experiences of multinational corporations around the globe, further help with cultural sensitivity, or what is now labelled “cultural intelligence.” The research from cultural intelligence studies are influential in this research (Livermore 2009; Livermore *et al.* 2010, Livermore 2012; Livermore & Van Dyne 2015). The intersection of findings in missiology and multinational business is a helpful source for research.

A number of works (Hardison 2014; Chan 2005; Davis 2003; Hays 2003) have shaped the theological underpinnings for cultural diversity. These articles grapple with issues both from the perspective of a positive view of multiculturalism, as well as from a critical perspective.

A Biblical textual study of relevant passages depends extensively on commentators (Keener 2013; Parsons 2008; Stott 1994; Longenecker 1981; Marshall 1980; Bruce 1951), and articles (Chan 2005; Malina & Neyrey 1991). The focus will mainly be on the Biblical writings of Luke, and especially the book of Acts, but many other commentators will be consulted. This research will also consider the Biblical understanding of “mystery” in the Epistle to the Ephesians (Fowl 2012; Hoehner 2002; Lincoln 1990; Barth 1974).

Work on assisting churches undergoing multicultural shifts has been shaped from numerous angles (Sequeira 2015; McIntosh & McMahan 2012; Wessels 2009; Pocock & Henriques 2002). These articles cover both the practical implications of being the church in a multicultural context, together with the shift from homogeneous, local churches toward culturally heterogeneous churches thriving in a multicultural environment.

In an article with this researcher’s Promotor: “The reversal of Babel: Questioning the early church’s understanding of the gift of the Holy Spirit in Acts as a reversal of the curse of Babel,” there has been an endeavour to grapple with much of the theological support for multilingualism

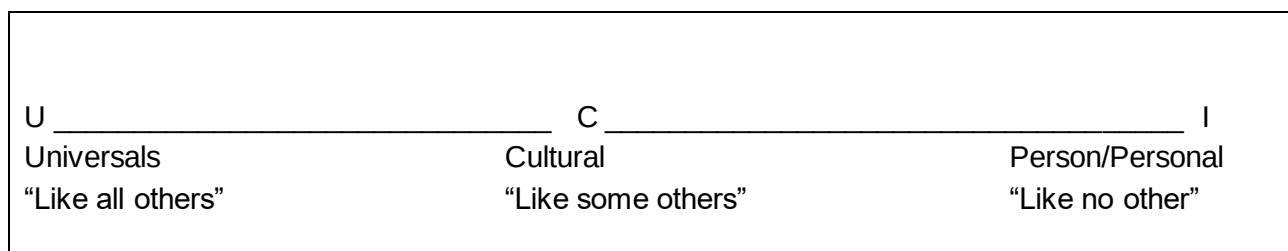
and multiculturalism, even from an Old Testament perspective going forward to Pentecost and the present day (Soal & Henry 2018). There now seems to be a growing body of work in this previously sparse area of research.

1.6 Approach

The approach of this research has been to focus on the local church, as viewed from a Biblical perspective. The local church is made up of persons. “A person is a biopsychosociocultural being who is constantly adapting to his or her environment” (Purnell 2005: 13). Human beings adapt biologically and physiologically with the ageing process. They also adapt psychologically in the context of social relationships, stress, and relaxation. Then, they grow socially as they interact with the changing community. Lastly, human beings evolve ethnoculturally within the broader international context (Purnell 2005: 13).

On a simpler level, “All people are like all others, like some others, and like no other” (Slimbach 2011: 208). Persons function in cultures within the world.

Figure 1: Culture arises between the individual and the universal



If all human behaviour was placed on a continuum, at one end would be those things that apply to everyone, everywhere. This is usually referred to as “human nature” or universals. We all live, eat, dress, value, and view something. More specifically, we live within a culture where we are “like some others”, but no longer “like all others.” We eat food familiar to our culture, dress appropriately to those like us, view the world and have similar values to “some others” around us. Finally, we are a unique person (an “I”) within that culture.

On a universal level this study arises within an international context where multiculturalism conflicts with mono-culturalism, nationalism, and parochialism. Political theory views neo-authoritarianism rising on the national and international stage, so that old assumptions undergirding what was a common set of western cultural values are changing. A current example may be that, for sixty years the USA upheld the “liberal international order” in foreign-policy circles

(Wright 2018: 1). The health of the liberal order — defined as the alliances, institutions, and rules created by the United States and upheld after World War II — was “a key objective of U.S. strategy” (Wright 2018: 1). Now the world is changing and the return to rivalry (after the end of the Cold War) between the West and the East was inevitable. “It is rooted in a clash of social models — a free world and a neo-authoritarian world — that directly affects how people live” (Wright 2018: 2). In the light of neo-authoritarianism around the world, a “free-world strategy” would be an evolution in liberal international order foreign policy, not a rejection of the liberal international order (Wright 2018: 8).

This international tension between neo-authoritarianism and liberal international order is played out nationally and locally in the local church between mono-culturalism and multiculturalism. Yet this study will be concerned, not so much with the universal (and political) but, with the cultural and the multicultural aspects in society and specifically the local church. In the local church real relationships occur with real individual persons.

In the South African context, there is the compliance with cultural traditions which has been shown to complicate multicultural communities and institutions by giving rise to intercultural conflict. Thus, “due to the high level of ethnocentrism that exists in the culturally diverse South African context, there is clearly a need for educational endeavours to promote cultural tolerance, understanding, and respect among all the different cultural groups” (Bogopa 2010: 6). Intercultural conflict will be dealt with more fully later in this thesis (under 2.9.2 and 6.6), but it is this attempt to address the need for educational endeavours to promote cultural understanding, that guides the whole approach of this research and the development of an analytical instrument to assist in this process.

1.6.1 Definitions

Before defining culture and multicultural, it may help to define “ethnic” as large groups of people classed according to common racial, national, tribal, religious, linguistic, or cultural origin or background (i.e. ethnic minorities, ethnic enclaves). The term ethnic will not be used in this research. “International” is defined as active, known, or reaching beyond national boundaries (i.e. an international reputation). “Interracial” is defined as involving or designed for members of different races.

“Race” refers to a large body of people characterised by similarity of descent, while recognising that skin colour seems to be linked to place of origin on the globe (i.e. distance from the equator),

because “global ultraviolet radiation measurement shows that skin colour is directly correlated, with less leading to fairer skin” (Jandt 2013: 19). This research takes it that there are no different races when it comes to humans, from a scientific perspective (Donovan 2019: 2; Lewis 2019: 8) and from a Biblical perspective — all humans thus descending from Adam and Eve (Gen 1: 28) via Noah (Gen 9:1). The human race is one — one family (Davis 2003: 104; Acts 17:26).

1.6.2 Definitions of culture

Thus, if we are one human race, how do we account for the differences? Most crucially, is the need to define culture for the purposes of this study. The topic of culture is seen as broad and ambiguous. Culture has been called something we cannot see “in its intrapsychic or internal manifestation” (Peterson 1999: xi). The very word, culture, has been used and abused to such an extent that synonyms and whole phrases have been sought to pacify emotive responses to the word. Defining culture may be a difficult endeavour.

Culture is one of the two or three most complicated words to define in the English language. “This is so partly because of its intricate historical development, in several European languages, but mainly because it has now come to be used for important concepts in several distinct intellectual disciplines and in several distinct and incompatible systems of thought” (Williams 1983: 87). Kroeber and Kluckhohn in 1952 collected 156 definitions of culture. Positively, we may agree with Lingenfelter (1996: 225) who says: “Language, society, and culture are gifts from God’s creation and common grace. We cannot live apart from them, nor should we desire to do so.” Jue (2015: 60) argues that “after the Fall, our cultures and ethnicities are not immune from sin. Yet I remain convinced that culture and ethnicity are not inherently evil, and that God uses these things [like spiritual gifts] now to extend His gospel to a lost world.” He goes on to say: “God has created us with individual gifts, including the gift of our culture and ethnicity” (Jue 2015: 61). None of us are cultureless.

However, living in a multicultural context with this God-given gift can be difficult. Just as receiving an expensive gift from a loved one, like a new vehicle, results in its need for continuous maintenance, insurance, and refuelling. This multicultural difficulty is because “we are all in the grip of our cultural biases” (Lingenfelter 1996: 225). We are comfortable. “Birds of a feather flocking together” seems to be our default setting, which needs Divine intervention to reset. This reset is illustrated between Jew and Samaritan in the second part of the greatest commandment “to love our neighbour” (Lk 10:27). “The bad news is that our communities of bias are by nature prisons of disobedience (Rom 11:32; Gal 3:21-22)” (Lingenfelter 1996: 225). Obeying the Great

Commission (Mt 28:19-20) not only commands missionaries to cross to another culture for the glory of God but calls all in a multicultural context to relate interculturally across cultures.

So how may culture be defined? The term “culture” is the label, arising out of studies in anthropology, which is given to “the structured customs and underlying worldview assumptions which govern people’s lives. Culture (including worldview) is a people’s way of life, their design for living, and their way of coping with their biological, physical, and social environment. It consists of learned, patterned assumptions (worldview), concepts and behaviour, plus the resulting artefacts (material culture)” (Kraft 1999: 385).

Similarly, culture is also dynamic. “Cultural practices can be defined as ways of doing something which relate to particular cultural environments and may therefore be unfamiliar to newcomers” (Holiday 2013: 6). Piller (2011: 5–17) in defining the dynamic nature of culture, sheds in-depth light on the diverse uses of the terms “cross-cultural communication”, “intercultural communication”, and “inter-discourse communication”, and their implications for intercultural communication studies. She introduces the distinction between “culture as an entity” and “culture as a process” and takes a critical distance from the former (Piller 2011: 17). A definition of the inter-discourse approach “set[s] aside any *a priori* notions of group membership and identity and [...] ask[s] instead how and under what circumstances concepts such as culture are produced by participants, as relevant categories for interpersonal ideological negotiation” (Scollon & Scollon 2000: 544). Inter-discourse is the implicit or explicit relations that a discourse has to other discourses. Thus, inter-discourse communication seeks to analyse discourses without too much reference to culture (which is in process), even if the “forgotten contexts of culture” remain an important consideration (Piller 2007: 221).

Historically, Niebuhr has outlined five Christian attitudes toward culture (Niebuhr 1951). The first, is the radical position of Christ as hostile against culture. Thus, Christians are called to oppose the customs and achievements of society. The second position is the Christ-of-culture attitude, which sees a basic harmony between Christ and culture. Thus, Christians need not renounce their culture. The third possibility synthesises Christ as above culture. Christians then view Christ as higher than culture, but still need to participate in good conscience in culture. The fourth position (of Paul and Luther) views Christ and culture in paradox, a duality of authority from both Christ and culture. Christians thus live in “uneasy tension, trying to meet the demands of both authorities and longing for an eventual trans-historical salvation that will resolve the tension” (Ryken 1995: 278). The fifth position is that Christ transforms culture (as proposed by Augustine and Calvin). Thus, Christians are to be agents of cultural transformation as they carry on the work of God through their “ordinary cultural activities” (Ryken 1995: 278; Niebuhr 1951).

Abraham Kuyper, the former Dutch Prime Minister would reinforce the transformative view of culture: “There is not a square inch of domain of our human existence over which Christ, who is sovereign over all, does not cry: ‘It is mine’” (Greig 2016: 253).

The history of the USA is an example of Christ transforming culture. George Lindbeck, former professor of theology at Yale University, once described the cultural position of the Bible in American culture this way:

Its stories, images, conceptual patterns, and turns of phrase permeated the culture from top to bottom. This was true even for illiterates and those who did not go to church, for knowledge of the Bible was transmitted not only directly by its reading, hearing, and ritual enactment, but also indirectly by an interwoven net of intellectual, literary, artistic, folkloric, and proverbial traditions. There was a time when every educated person, no matter how professedly unbelieving or secular, knew the actual text from Genesis to Revelation (Ryken 2014: 1).

Culture is the “... integrated system of learned patterns of behaviour, ideas, and products characteristic of a society” (Hiebert 1976: 25). Brislan (1981: 51) adds that these shared aspects of society are passed on from one generation to another. Brynjolfson (2004b: 52) says culture has three dimensions:

- Perceivable dimensions — these are observed in symbols which cultures use like language, dress, gestures, etc.
- Organisational dimensions — these are the organised symbols and forms passed on to the next generation and others.
- Conceptual dimensions — these are the worldview, unquestionable assumptions, primary values, and allegiances of the group.

“Culture has the purpose of organising our observable characteristics because we want to survive and prosper” (Brynjolfson 2004b: 52). However, some hold that culture is an illusion (Scollon & Scollon 2000: 23). It may be helpful in defining culture to observe its difficulty in definition by seeing that “culture is a verb” (Scollon & Scollon 2000: 23). “Cultures... are not inherently evil, but rather are an expression by fallen humanity to live into the high calling of the Imago Dei... Our goal in cultural intelligence, therefore, is not to erase cultural differences but rather to seek ways to honour the presence of God in different cultures” (Rah 2010: 29). Yet in the West some withdraw from culture, tradition, and religion, especially “nation-centred cultures, partly to decrease the danger of group conflict...but fall prey to meaninglessness” (Peterson 2018: xxxii).

Livermore (2009a: 81) has a helpful analogy for culture, being the pair of glasses or spectacles through which we view the world. We see through the glass substance of the spectacles, yet we do not look at the glass in the frame whilst seeing, which may explain why some see culture as

an illusion. We are unaware of the glass through which we see things. In the same way culture is largely invisible, yet culture enables us to see and function. The analogy of the iceberg neatly fits here, as most of culture is below the surface. Culture that is above the water (10%) is the obvious: clothes, foods, habits, music, etc., but the largest part (90%) of culture is below the surface. Below the waterline are the unconscious attitudes, cultural values, worldviews, and assumptions.

Culture may be defined as “the complex pattern of ideas, emotions, and observable manifestations (behaviours and artefacts) that tend to be expected, reinforced, and rewarded by and within a particular group” (Schmitz 2012: 4). This definition is often abbreviated to “what is expected, reinforced, and rewarded by and within a group” (Schmitz 2012: 4).

The models used by Hofstede have a considerable influence on this research, henceforth noting his definition of culture. “Culture is the collective programming of the mind that distinguishes the members of one group or category of people from others” (Hofstede 2011: 3).

The term culture is used for tribes or ethnic groups (in anthropology), for nations (in political science, sociology, and management), and for organisations (in sociology and management). “A relatively unexplored field is the culture of occupations (for instance, of engineers versus accountants, or of academics from different disciplines). The term can also be applied to the genders, to generations, or to social classes” (Hofstede 2011: 3).

Although anthropologists and sociologists have proposed many definitions of culture Purnell defines culture as:

...the totality of socially transmitted behavioural patterns, arts, beliefs, values, customs, lifeways, and all other products of human work and thought characteristics of a population of people that guide their worldview and decision making. These patterns may be explicit or implicit, are primarily learned and transmitted within the family, are shared by most members of the culture, and are emergent phenomena that change in response to global phenomena. Culture is learned first in the family, then in school, then in the community and other social organizations such as the church (Purnell 2003: 3).

The Purnell Model for Cultural Competence is a widely utilised model for understanding intercultural competence. It was used especially within the nursing profession. The Purnell Model for Cultural Competence employs a method of systems theory and incorporates ideas about cultures, persons, healthcare, and health professionals in a distinct and extensive evaluation instrument used to set up and evaluate cultural competence in healthcare. Although the Purnell Model was created for nursing students, the model can be applied in learning/teaching, management, study, and practice settings, within a range of countries and cultures. Figure 2 gives a graphical representation of the Purnell Model for Cultural Competence:

Figure 2: The Purnell Model for Cultural Competence



The Purnell Model may be explained in the following ways:

- The outer rim represents the global society.
- The second rim represents the person's community.
- The third rim represents family.
- The inner rim represents the person.
- The interior depicts 12 domains.
- The centre is empty; representing what we do not yet know about culture (Purnell 2005: 11).

The Purnell Model is “comprehensive in content, very abstract, has logical congruence, conceptual clarity, demonstrates clinical utility, and espouses the experiential-phenomenological perspective” (Brathwaite 2003: 7). The Purnell Model does not account for the results of care or authentication as to whether the model is successful in terms of intercultural care provided. The model's visual complexity is a limitation, and it is quite abstract, which could detract from the model's utility in practice settings. There is much overlap between anthropology and psychology in definitions and in findings, but this overlap must not lead to a blurring of issues. “One of the weaknesses of much cross-cultural research is not recognising the difference between analysis at the societal level and at the individual level; this amounts to confusing anthropology and psychology” (Hofstede 2011: 6). The strength and the weakness of the Purnell Model resides in its detail.

Culture may be defined interactionally. “Culture is anything that humans produce when they interact with each other and with God’s creation” (Ashford 2015: 13). “When we interact with each other and with God’s creation, we cultivate the ground (grain, vegetables, livestock), produce artefacts (clothes, housing, cars), build institutions (governments, businesses, schools), form worldviews (theism, pantheism, atheism), and participate in religions (Christianity, Hinduism, Buddhism, Islam, Atheism)” (Ashford 2015: 13). An interactional view of culture points us toward relationships and order.

What is difficult to understand is the chaos that gives rise to culture. If the structure of culture is disrupted, chaos returns (Peterson 1999: xi). “Culture consists of the institutions, technology, art, customs, and social patterns that a society evolves” (Ryken 1995: 278). While a Christian endorsement of culture begins with the doctrine of creation (Ryken 1995: 278), in which God brought order out of chaos, it is this concept of a society evolving a culture that leads to a Trinitarian definition of culture. Culture is thus natural, flowing from human society bringing order to the chaos of nature (Peterson 2018: 14).

In the Trinitarian theology of chapter 2, there will be a more extensively examination of how understanding of the Trinity helps in understanding unity and diversity. A Trinitarian definition of culture may be: Culture is an attempt to bring unity to diversity by community. Culture is the core makeup of a group of people where unity is found in the community with all its potential diversity. The various cultures are simply different attempts at community as a means of bringing unity to diversity. If Babel brought disunity to the rebellious unity of humanity at the tower in Genesis 11, the resultant languages, tribes, peoples, and nations (Rev 14:6), seek unity in their diversity through community. Community is the crux pulling diversity toward unity, without uniformity.

Barth has been credited with the Trinitarian renaissance and the renewed interest in Trinitarian theology (Leene 2013). “Since Barth’s well-known step, there has been a growing acknowledgment in Reformed theology today — and indeed in theology in general — of the cruciality and indispensability of the doctrine of the Trinity as the paradigm of God’s relationship with humanity” (Butin 1995: 5). For Barth, the task of theology was to clarify the relationship between God and humanity, hence the Trinity supplied the framework within which to formulate this relationship. Barth’s Trinitarian theology eventually led to the formulation of mission as the *missio Dei* — the understanding that the *missio Dei* institutes the *missio ecclesiae* (Bosch 1991: 370). Later, Moltmann (2010: 162) speaking of the church and not culture said: “The church does not only correspond to the unity of the Triune God, it also finds its living space in the Triune God.” Yet the church as the “new Israel” (Jas 1:1; 1 Pt 1:1) is one of the many cultures and a culture within cultures, salt in this world (Mt 5:13).

This Trinitarian definition of culture can then be applied to a family’s culture, a work culture, a church culture, a community culture, an economic culture, a caste culture, a tribal culture, a linguistic culture, a people’s culture and a national culture. The attempt to bring unity from diversity may be by force, coercion, agreement or various other means (even tyrannical as the Great Father or by cumulative ancestral wisdom (Peterson 1999: xxi). In the local church the uniting of many cultures into a multicultural church is a journey. The movement from mono-cultural to multicultural may be fraught with difficulty. Yet it is the movement from the singular to the Trinitarian. “The transformation of a traditional congregational culture into a missional congregational culture is a complex process that involves deep-rooted cultural shifts (Niemandt 2015: 97). This Trinitarian understanding of culture is thus ontological and not descriptive or interactional.

While this Trinitarian definition of culture as an attempt to bring unity to diversity by community, will guide this research, it would do well to remember what greater minds have said in the past. John Richard Neuhaus, is quoted as saying: “Barrels of ink have been spilt in trying to define what is meant by culture, and I do not presume to have the final word on the subject” (Ashford 2015: 8).

1.6.3 Definitions of multicultural

Multicultural may be defined as diverse cultures sharing the same space (geographically or philosophically). A multicultural community would be groups of cultures attempting to bring unity to their diverse communities within a particular space (Weyers 2011: 23). This means that the

way they function as a group is based on differences like age, gender, ethnicity, language, religion and socio-economic class (Weyers 2011: 54). The diverse groups in this space may have contact, but are often ignorant of the differences and similarities between them, which frequently leads to prejudice and intolerance (Sarmento 2014: 606).

New missions' movements still see this multicultural tension. The British Protestants (who founded the 24/7 Prayer Movement) noted this tension at their 15th international anniversary celebration in 2015. By invitation, the celebration was held in a Catholic Cathedral in Vienna, Austria. Vienna is 560 kilometres south of Wittenberg. Though Martin Luther nailed his ninety-five theses to the Wittenberg church door nearly 500 years ago in 1517. Still, the wounds of Protestant division are unhealed. The idea of "Christian reconciliation is more than a naïve ideal," but we need to "participate actively, not just notionally, in Christ's great unanswered prayer" for "complete unity" (Jn 17:23); (Greig 2016: 279). The burning desire of our Father is that we as His children should become one true family (Greig 2016: 280).

An international definition of multicultural can be found in the World Council of Churches (WCC). The Ecumenical Network for Multicultural Ministries (ENFORMM) which is an international affiliated body of the Commission for World Mission and Evangelism (CWME) of the WCC defines multicultural ministry in its mission statement as "ministry with all peoples across the boundaries of various cultures" (ENFORMM 2011: 107). This document was a furtherance of the ideas of Karl Barth, Lesslie Newbigin, Hans Hoekendijk, and David Bosch (Niemandt 2015: 85). The ENFORMM document was later included in the seminal "Together towards life — mission and evangelism in changing landscapes," which was unanimously approved as an official statement of the WCC by its Central Committee at its meeting in Crete on 5 September 2012. The ENFORMM document was presented at the 10th Assembly of the WCC in Busan (Republic of Korea) in 2013, and received an enthusiastic response (Niemandt 2015: 85).

Post-Apartheid South Africa is now a multicultural society. Legal segregation has been removed and South Africans live and work together. However, legislated multiculturalism mostly occurs without an understanding of one another developing. It is understanding one another multiculturally, that may lead to transformation, or tolerance at least (Van der Westhuizen, Greuel & Thesnaar 2018: 16).

The ideal of multicultural churches would be a Christian ecclesial formation which "is uniquely oriented to being multi-culturally inclusive, and to offering spaces of inclusion, as inherent to its nature and purpose as willed by God in Christ who called it into being" (Tahaafe-Williams 2012: 3). The multicultural church is generally used here to refer to "many cultures in the one Church", usually with racial-ethnic diversity (Tahaafe-Williams 2012: 11).

True and real multiculturalism exists where there is vibrant and dynamic cross-cultural and inter-cultural relationships and practices. Multicultural communities provide space to practice diverse cultural activities alongside one another. They also create space where different cultures can jointly develop cultural activities (Van der Westhuizen, Greuel & Thresnaar 2015: 6).

Young Lee Hertig (1993: 4) has pointed out that: "Problems in a diverse community often come from the oversimplification of human complexity. The three dimensions of being human — 'like *all* others,' 'like *some* others,' and 'like *no* other' — are very important factors for everyone living in diversity [cf. Figure 1]. The universal, cultural, and individual dimensions in human beings are interdependent." Again, balance is the key here. Balance is rightly stressed:

Only when the universal is clearly understood can the cultural be seen distinctively and the individual traits respected fully; only when the person is prized in her or his uniqueness, can the cultural matrix be seen clearly and the universal frame be assessed accurately. The universal unites us as humans, the cultural identifies us with significant persons, and the individual affirms our identity (Augsburger 1986: 49).

Multiculturalism is a riddle. Multiculturalism asks "how we can establish a state of justice and equality between and among three parties: those who believe in a unified national culture, those who trace their culture to their ethnic identity, and those who view their religion as culture" (Baumann 1999: vii). It is this riddle which this research seeks to untangle to some extent.

1.6.4 Definitions of intercultural

Multicultural ministry is also known in different contexts as cross-cultural and/or intercultural ministry. Churches in countries like Canada and Australia, where multiculturalism has been an official government policy, have begun to explore deeper approaches to the multicultural vision. While the success or failure of multiculturalism may be debated, these churches have felt that more proactive efforts at engaging across cultural boundaries are needed. These proactive efforts need to go beyond tolerance and appreciation associated with multiculturalism.

Intercultural may thus be defined as a multicultural community who share experiences in a specific space. The difference between multicultural and intercultural may be seen in the degree of understanding. While there is some movement and contact between groups in a multicultural context, it is only as there is awareness and understanding of differences and similarities, that the groups are "jointly able to develop new understandings of their own group and context" (Van der Westhuizen et al. 2018: 16). The joint experiences and new understandings contribute towards the movement from multiculturalism to interculturalism. Interculturalism would thus be cultures having shared experiences in a shared space.

The term cross-cultural is used often in Australia in an analogous way to intercultural. The Australian use of the term cross-cultural implies a proactive movement across cultural barriers to form more authentic and closer relationships, while the use of the term intercultural in Canada conjures up “images of mutuality and reciprocity in relationships” (Tahaafe-Williams 2012: 13).

Here, “intercultural” is defined as an adjective: as that which takes place between cultures, or derived from diverse cultures, or between or among people of diverse cultures. The term originated in the years 1935–40. Piller (2011: 8) helpfully defines intercultural communication as studies of people from “different cultural backgrounds in interaction,” where “culture” is seen “as similar to ethnicity and/or race.”

The prefix “inter” in interculturalism implies activities and movements between groups that include transmissions and receptions of information. Intercultural communities create a sense of belonging for all its members and groups that support the movement towards transformation of relationships (Sarmiento 2014: 603). Through intercultural practices that include different cultural activities, communities find a way of developing a shared identity (Van der Westhuizen et al. 2015: 6). These clarifications on the term intercultural also find definition under the term multicultural.

For continuity in this research, in the South African context, the term multicultural will primarily be used and viewed as including the terms intercultural and cross-cultural, (except when distinctions need to be made.)

1.6.5 Definitions of Transcultural

A much more recent term is the term transcultural. Transcultural would be that which transcends a culture. This definition may extend even to that which supersedes culture and replaces the existing cultures. This definition, however, is not altogether without problems. While there is a place in the local church for the concept of a “third race” as far as a new culture arising on the essentials of our faith, yet on the multitude of non-essentials, respect for other cultures needs to be the norm. As a caution to pushing the concept of the “third race” too far, as in becoming transcultural, Adams (2015: 2) astutely observes that:

[W]hen some white people call for “dying to yourself,” they in effect mean, “assimilate or leave.” ... [They retort] “But Paul gave up his Hebrew-ness for the sake of the gospel! We are called to lay ourselves down at the church door so that Christ may be all in all!” I’m not making allowance for total assimilation, as blacks too often die more to themselves than whites in white churches, but I heartily agree with that.

Finding the cultural balance (intercultural) between respect for all cultures (purely multicultural) and the need for something of a Christian third culture (potentially transcultural), becomes the ongoing challenge in a multicultural church. Intercultural understanding and communication thus become the tools to aid this process. Folmar (2013: 46) argues for the unique role that the local church can play:

Healthy churches are laboratories for multi-cultural ministry. They are comprised of what the second century Letter to Diogenes called “a third race” — neither Jew nor Gentile, but united in the “one new man.” Such unity amid diversity occurs nowhere else. Where else will you find Hindu-background Indians, loving and serving Muslim-background Pakistanis? Or black and white South Africans ministering together in harmony and humble deference? Only in true churches where the Word is rightly preached.

In chapter 4 on the mystery in Ephesians, the issue of transcultural is again examined. There are many unfamiliar terms which abound in this field. New multicultural research is exploring the nation-state boundaries. The code words for this are “transnationalism” and “globalisation,” which, like so many code words, mean almost nothing initially. “By transnationalism we mean all the bonds that go across nation-state boundaries; by globalisation we mean the world turning into what Marshall McLuhan (1962) first called ‘the global village’ — or perhaps a global city with very different suburbs” (Baumann 1999: 155).

Again, the term of preference this research will continue to use is the term, multicultural, with all its attendant challenges in definition and usage.

1.7 Cultural Competence

Cultural competence is the process of becoming aware of our culture, and how we communicate that awareness to the rest of the world. Cultural competence has several characteristics and includes knowledge and skills as well as the following:

- Developing an awareness of one's own culture, existence, feelings, thoughts, and environment without letting them have an undue influence on those from other backgrounds:
- Demonstrating knowledge and understanding of another person's culture.
- Accepting and respecting cultural differences
- Not assuming that one's beliefs and values are the same as others
- Resisting judgmental attitudes such as "different is not as good"
- Being open to cultural encounters
- Being comfortable with cultural encounters

- Adapting care of others, to be congruent with their culture (Purnell 2005: 8).

Cultural competence thus becomes an individualised plan of care for others that begins with using an instrument such as the “Questionnaire for Cultural Understanding” to begin understanding one’s cultural lens (Annexure 4). It is this instrument that this research has sought to develop to assist BUSA churches transitioning from mono-culturalism to multiculturalism.

Cultural competence ranges on a scale of nonlinear cultural consciousness:

- Unconsciously incompetent people are not aware that they are lacking knowledge about another culture
- Consciously incompetent people are aware that they are lacking knowledge about another culture
- Consciously competent people are learning about the other person’s culture, verifying generalisations about that person’s culture, and providing culturally specific care
- Unconsciously competent people are automatically providing culturally congruent care to people of diverse cultures (Purnell 2005: 11).

Ethnocentrism is the universal tendency of human beings to think that their ways of thinking, acting, and believing are the only right, proper and natural ways. Ethnocentrism can be a major barrier to caring culturally for one another. Ethnocentrism perpetuates an attitude in which beliefs that differ greatly from one’s own beliefs are strange, bizarre or unenlightened and therefore wrong (Purnell 2005: 9). Ethnocentrism may be positive when it handles cultural self-survival and helps people maintain self-worth. Ethnocentrism becomes negative when used in a comparative sense to perceive others as superior or inferior.

Cultural self-awareness is a deliberate and conscious cognitive and emotional process of getting to know oneself: one’s personality, one’s values, one’s beliefs, one’s knowledge standards, one’s ethics and the impact of these factors on the various roles played when interacting with individuals who are different from oneself (Purnell 2005: 9). Despite all this, traces of ethnocentrism may unconsciously infect one’s attitudes and behaviour.

Cultural competence in the local Body of Christ, within a multicultural context, is thus the goal of this research.

1.8 Ethical Considerations

Ethical approval has been received from NWU to conduct this research with people and their data (see Annexure 15). There are low or minimal risks of an ethical consideration in this research. This research explores how a multilinguistic and multicultural congregation in a local BUSA church, may function together in understanding and respect. The minimal ethical risk level could be derived from any uncomfortable new understandings or unexpected self-discovery, that participants may acquire from the self-assessment questionnaire. Feedback through dialogue with church leaders and congregational feedback was obtained using voluntary responses to broad questions using a “Survey Monkey” template for feedback after the weekend seminar. The minimal ethical risk level would also be the possible irritation of an email requesting voluntary and anonymous feedback. Permission to conduct the seminar has been received from the local Baptist Union Church Executive (of Pastors, Elders and Deacons) for a weekend of teaching on multicultural understanding and evaluation of the analytical self-assessment instrument (Annexure 5). All required documentation has been submitted to NWU, including a brief CV, a Code of Conduct signed form and an Indemnity Form.

See Annexure 15 for a copy of the Ethics Approval Letter of Study from NWU.

1.9 A Word on the Researcher: Who am I?

The student researcher returned to academic study while still working full-time in an unusual multicultural pastoral ministry. He has received his Master’s in Theology (2016) from Baptist Theological College (BTC) in Randburg. His dissertation title was “Improving Pastoral Care in an Urban Intercultural Communication Context in South Africa through Spiritual Transformation from a Biblical Babel/Pentecost Perspective.”

The student views himself as a participant observer in this multicultural research and study. Prior to his Master’s studies, he studied a Bachelor of Theology from the University of Zululand. He took extra subjects and graduated with majors in Systematic Theology, Greek, New Testament Theology, Church History and Missions (for which he received the Temlett Missions Prize for two year’s running). This Bachelor’s degree was studied simultaneously with a Licentiate, while at BTC from 1988 to 1991. He graduated with the Licentiate in Theology from the Baptist Theological College of Southern Africa (Johannesburg) and with a B. Th from The University of Zululand.

The student served in the South African Defence Force as a First Lieutenant after completing the Officer’s Course. He completed extra training in the Radio Operator’s Course during the Township

Uprisings in the 1980s and served in the Finance Corp (1985–87). He ended up serving in his final year in the permanent force as a finance and logistics officer for the Chaplain General.

In 1984 the student met a short-term Christian mission team ministering in cosmopolitan and multicultural Hillbrow, Johannesburg. Through them he came to a saving knowledge of Jesus Christ and attended his first church service in the township of Soweto, during the Apartheid troubles. This began not only his passion for missions and evangelism, but also multicultural competence.

The student's financial background arose from his studies at the University of Witwatersrand in Johannesburg (1982–84), where he studied towards a Bachelor of Commerce. He matriculated from Capricorn High School in Pietersburg (now called Polokwane) in 1981. He matriculated with academic honours and university entrance, in the top three of his class. He also served as a First Prefect in his final school year, serving as a bridgebuilder between local and foreign scholars. Schooling was marked by an endeavour to build bridges between the Afrikaans friends at home, to whom the student repeatedly gravitated and the natural English friends at school. Prior to high school the student attended Robert Carruthers Primary School in Witbank (now called Emalahleni) from 1972–76, and Westonaria Primary from 1970–1971.

The student is presently serving as the Senior Pastor at Rosettenville Baptist Church in a lower socio-economic area, found in the south of Johannesburg, since the year 2000. Economically speaking the church is “on the wrong side of the tracks.” Prior to that he was the only pastor at Port Shepstone Baptist Church, from 1996 to 2000. After ordination in the Baptist Union of Southern Africa, the student served full-time as the Assistant Pastor at Pretoria Central Baptist Church, from 1992–1995. In Pretoria he became fully bilingual in Afrikaans and English as more than half the local church spoke Afrikaans at home.

The Rosettenville Baptist Church, where the student presently serves, ministers to over eighteen different nationalities. There are five services on most Sundays, in three different languages (Zulu, French and English). With around seven hundred people attending over a weekend of all ages and socio-economic status, the congregation has around two hundred refugees, primarily from Franco-phone countries. The pastoral staff includes one full-time pastor and one part-time (bi-vocational) pastor, along with two part-time administrative and cleaning staff. The church is entirely internally funded, with no denominational financial support, but the Biblical giving of the members. The church is congregationally governed, with no external denominational control, except the direct Lordship of Christ via the members of His local church Body.

One historical note may illuminate multicultural matters further. The student is the son of an English father and an Afrikaans mother. His maternal grandfather saw the British dragging his father off into the Anglo-Boer war concentration camps, behind a horse. This childhood image caused some tension when marriage was proposed, though through Christian forgiveness and reconciliation, a peaceful bilingual new family arose with the student being the firstborn grandson of healing.

Presently, the student serves as the Chairman of the Missions Board for the Baptist Union Mission's Department since 2005 and on other denominational structures.

1.10 Summary

The Baptist Union of Southern Africa (BUSA) churches are challenged with cultural changes in their demographics (De Jong 2017: 8). This research looks to develop a multicultural instrument to assist congregationally governed churches in an urban environment, who find themselves experiencing globalising pressures. BUSA has historically formed along racial and cultural lines. Recently there is growing multiculturalism in previously homogeneous, local church congregations. This journey in SA is not unique, but now common in many countries around the world (Thurman 2003: 1).

The search for answers around culture and multiculturalism started in the Bible, where many commentators (Barnhouse 1970; Stott 1994; et al) view the Holy Spirit at Pentecost undoing the "curse" (the linguistic and cultural divisions) started of Babel. Now the multicultural church may be a model of social inclusion which challenges exclusionary practices in the society as a whole (Tahaafe-Williams 2012: 12). This research seeks to develop an instrument to create understanding of the intercultural worldviews and values found in a multicultural church. Its aim is one of assisting any previously homogeneous, local churches who are transitioning into multicultural churches to find roadmaps of understanding for the future changes.

The researcher, as a participant observer and educator, sought to test the theology and the instrument developed in a local church context. The problem of intercultural misunderstandings may be mitigated against by theological understanding and worldview comprehension (Georges 2017; Hofstede 2011). Hopefully, missiological findings rather than sociological or economic theories, will assist in creating understanding between cultures to limit the flight of human resources (Amodio et al. 2007; Gallagher 2001; Hampden-Turner & Trompenaars 2000). Research in the multinational corporate landscape for understanding intercultural dynamics and

providing tools to assist with intercultural life together in the multinational landscape (Livermore & Van Dyne 2015; Livermore et al. 2010; Rah 2010), helps fill the *lacuna* (unfilled gap) in assisting in the BUSA context, where each church is relatively autonomous with minimal denominational financing.

The research design is a mix of qualitative and quantitative investigation as an ethnographic participant observer. The research fits into the subject field of missiology by using the missiological findings on culture, worldviews and values and applying these findings in a multicultural urban local church context (Amodio et al. 2007; Walker 2004: 158; Gallagher 2001; Hampden-Turner & Trompenaars 2000).

The approach after preliminary research, has been to focus on the local church, then on individual persons (Purnell 2005: 13) in cultures within the universal of a globalised world (Slimbach 2011: 208). This international and universal approach (Wright 2018: 1) is played out nationally and locally in the local church between mono-culturalism and multiculturalism. Here the concern is not so much with the universal (and political), but with the cultural and the multicultural aspects in society and specifically the local church, where real relationships occur with real individual persons. We use educational endeavours to “promote cultural tolerance, understanding and respect among all the different cultural groups” (Bogopa 2010: 6).

All humans are defined as one human race, without different races, but diverse cultures. Culture, though broad and ambiguous, with “intrapsychic or internal manifestation” (Peterson 1999: xi) has numerous definitions. Language, society and culture are gifts from God’s creation and common grace, yet all fallen (Jue 2015: 60; Lingenfelter 1996: 225). The Great Commission (Mt 28:19-20) calls us out of our preferred cultural biases to reach out to the other.

“Culture” from anthropology, is “the structured customs and underlying worldview assumptions which govern people’s lives” (Kraft 1999: 385). Culture is also dynamic, “which relate[s] to particular cultural environments and may therefore be unfamiliar to newcomers” (Holiday 2013: 6). The Purnell Model of culture is one of the most “comprehensive in content, very abstract, has logical congruence, conceptual clarity, demonstrates clinical utility and espouses the experiential-phenomenological perspective” (Brathwaite 2003: 7).

Culture may be defined interactionally (Ashford 2015: 13) in reaction to chaos (Peterson 1999: xi). This concept of a society evolving a culture leads to a Trinitarian definition of culture (Ryken 1995: 278). The doctrine of the Trinity is the “paradigm of God’s relationship with humanity” (Butin 1995: 5). A Trinitarian definition of culture may be: Culture is an attempt to bring unity to diversity by community. If Babel brought disunity to the rebellious unity of humanity at the tower in Genesis

11, the resultant languages, tribes, peoples, and nations (Rev 14:6), seek unity in their diversity through community. Community is the crux pulling diversity toward unity, without uniformity (Moltmann 2010: 162). A Trinitarian understanding of culture is thus ontological and not descriptive or interactional.

A multicultural community would be groups of cultures attempting to bring unity to their diverse communities within a particular space (Weyers 2011: 23). The diverse groups across the boundaries of various cultures (ENFORMM 2011: 107) having contact, may be ignorant of the differences and similarities between them, which frequently leads to prejudice and intolerance (Sarmiento 2014: 606). Christian reconciliation in and by the multicultural church is more than a naïve ideal, but a need to “participate actively, not just notionally, in Christ’s great unanswered prayer” for “complete unity” (Greig 2016: 279; Jn 17:23). The multicultural church is generally used here to refer to “many cultures in the one Church” usually with racial-ethnic diversity (Tahaafe-Williams 2012: 11).

As seen in the definitions in 1.6.4. the Canadian concept of interculturalism would be cultures having shared experiences in a shared space, which here is defined as multicultural. The Australian use of the term cross-cultural implies a proactive movement across cultural barriers to form more authentic and closer relationships. While the use of the term intercultural in Canada conjures up “images of mutuality and reciprocity in relationships” (Sarmiento 2014: 603; Tahaafe-Williams 2012: 13). Finding the cultural balance (intercultural) between respect for all cultures (purely multicultural) and the need for something of a Christian third culture (potentially transcultural), becomes the ongoing challenge in a multicultural church (Folmar 2013: 46). For continuity in this research, in the SA context, the term multicultural will primarily be used and be viewed as including the terms intercultural, transcultural, and cross-cultural, except when distinctions need to be made.

Cultural competence is the process of becoming aware of our culture, and how we communicate that awareness to the rest of the world. Cultural competence becomes an individualised plan of care for others that begins with using an instrument such as the “Questionnaire for Cultural Understanding” to begin understanding one’s cultural lens (Annexure 4). It is this instrument that this research has sought to develop to help BUSA churches transitioning from mono-culturalism to multiculturalism. Cultural self-awareness is a process of getting to know oneself (rather than blind ethnocentrism) when interacting with individuals who are different from oneself (Purnell 2005: 9).

The ethical approval for the research was received from NWU. The student researcher has given a brief biographical sketch to help with understanding the viewpoint of the participant observer.

CHAPTER 2: BIBLICAL EXAMPLES OF HETEROGENEOUS MULTICULTURAL CHURCHES

CHAPTER RESEARCH QUESTION: How do Biblical examples of heterogeneous, multicultural churches give an understanding of the origin of intercultural realities?

2.1 Introduction

To lead and guide BUSA churches toward multiculturalism, a firm Biblical foundation is necessary. This chapter examines Biblical examples of heterogeneous, multicultural churches as seen in the book of Acts. The book of Acts records the birth of the universal church of Jesus Christ. The birth of local congregations in specific areas is also recorded in Acts. The text of Acts is reviewed, with special focus on what pertains to the gift of the Holy Spirit. The findings in this chapter will be incorporated into the teaching of the training weekend, where the tool developed from this research will also be used. To understand the narrative within the book of Acts it is necessary to begin with a panoramic view of the Trinity.

2.2 Trinitarian Considerations

A panoramic view of the Trinity is important as the theological source for any understanding of the existence and rationale for heterogeneous, multicultural churches. Understanding what can know by revelation in the Bible of the Trinity, addresses the core issue of unity and diversity, from which this research flows. As Schaeffer (1982: 1: 288) grapples with the acute philosophic need to understand unity within diversity, he says: "Without the high order of personal unity and diversity as given in the Trinity, *there are no answers* [author's emphasis]." Thus, the Trinity is examined for answers.

The Christian Trinitarian Creator is both three distinct Persons and one perfect unity. The Trinity who is the only God, said "Let us make man in Our image" (Gen 1:26). In the Trinity, the inherent unity is balanced with the diversity of the Godhead. Three distinct equal persons, yet one united God. This balance of unity with diversity is seen in creation, from heaven and earth to male and female (Gen 2). Then sin entered Eden (Gen 3) and tipped the balance on diversity into division and death. Babel carried that division into language (Gen 11). God then gave the Abrahamic promises of blessing to all the divided nations (Gen 12). The Israelites carried that blessing to all nations with varying success. The Second Person of the Trinity came in the person of Jesus Christ, of the line of Abraham and David, to reconcile a sinful humanity and world to our Creator.

After Christ's atoning sacrifice on the cross, His resurrection and ascension, He and the Father sent the Holy Spirit upon His new Israel, the fledgling church at Pentecost. "*Missio Dei*, then, articulates God's love for the world and God's initiative in saving it, which precedes and surpasses the Church" (Meiring 2008: 792). God's mission on earth now has a church. The church is born missional. The Missional Manifesto (Stetzer, Hirsch, Keller & Kimball 2011) reminds evangelicals that properly defining "missional" begins with recognising God's missionary nature. "The Father is the source of mission, the Son is the embodiment of that mission, and mission is done in the power of the Spirit" (Henry 2018: 3). The unity within the Trinity is meant to be mirrored in church unity. "*Missio Dei* reminds us that church identity and activity are unified" (Flett 2010: 28). It is thus, for this church of Christ, that answers are sought from a Trinitarian understanding of unity and diversity, to wrestle with the mystery of the heterogeneous, multicultural local church.

Missiology comes to the aid of the church at its core, in helping us to understand what is happening as the Trinitarian nature of the Godhead begins to be reflected in the multicultural changes happening in the church:

Missions is the progressive objectification of the eternal and benevolent purpose of God which roots in his very being and character and which embraces all ages, races and generations.... Missions is the historic effectuation of God's salvation... missions is the practical realization of the Holy Spirit operating in this world on behalf of the eternal purpose of God... missionary theology is not an appendix to Biblical theology; it belongs at its very core. No doctrine of God, Christ or the Holy Spirit has been expounded completely according to the Bible until it has established the Triune God as the outgoing God of mission... (Peters 1972: 27).

This outgoing Triune God of mission is what Bevans and Schroeder (2004: 15) argue for the origin of the church:

The church comes to be as the church engages in mission...to go into the world and be God's saving, healing, challenging presence... mission precedes the church. Mission is first of all God's... almost incredibly — as an act of grace — God shares that mission with women and men. Mission calls the church into being to serve God's purposes in the world. The church does not have a mission, but the mission has a church.

A statement from the Lausanne Movement (1974) expresses the power of the Holy Spirit in world mission:

The Father sent his Spirit to bear witness to his Son; without his witness ours is futile. Conviction of sin, faith in Christ, new birth and Christian growth are all his work. Further, the Holy Spirit is a missionary spirit; thus evangelism should arise spontaneously from a Spirit-filled Church. A Church that is not a missionary Church is contradicting itself and quenching the Spirit. Worldwide evangelization will become a realistic possibility only when the Spirit renews the Church in truth and wisdom, faith, holiness, love, and power. We therefore call upon all Christians to pray for such a visitation of the sovereign Spirit of God that all his fruit may appear in all his people and that all his gifts may enrich the body

of Christ. Only then will the whole Church become a fit instrument in his hands, that the whole earth may hear his voice (Lausanne Covenant, Article 14).

The Holy Spirit at Pentecost distributed the various languages spoken by the disciples and understood by the hearers in their heart language. The Holy Spirit was promised in Acts 1:8 by our Lord Jesus Christ. This promised Holy Spirit comes upon the one hundred and twenty disciples gathered in the Upper Room (Acts 2) on the day of Pentecost (fifty days after the Passover). The Holy Spirit not only gifts the disciples to speak with “tongues,” but also empowers them to perform “signs and wonders” in the Name of Jesus Christ (Acts 2:43). The Holy Spirit unites these praying disciples into one Body, the Church. The gift of tongues, the unity and the empowering are all interdependent. “Tongues that were divided at Babel were given as a witness at Pentecost and will one day be united in blessing at His return” (Barnhouse 1970: 72).

Scholars (Keener 2007: 1) note that the locations of people in Jerusalem at Pentecost (Acts 2) look much like the list of nations in Genesis 10 (except described in first-century language). God scattered these peoples at the tower of Babel (Gen 11) by confusing their tongues. At the first Pentecost (Acts 2) God again supplies diversity of languages. Now not to divide humanity. “This time, through the new gift of tongues, God brings together a church united among many cultures” (Keener 2007: 1). This multiculturalism foreshadows the rest of His plan in Acts. The question is still, was the new gift of tongues meant to bring a united church out from among many cultures?

Throughout the book of Acts, the Holy Spirit is in the foreground, compared to the Gospels, where Christ takes centre stage. In the NT alone, there are some 261 passages which refer to the Holy Spirit. He is mentioned 56 times in the Gospels, 57 times in the book of Acts, 112 times in the Pauline epistles, and 36 times in the remaining NT. The supernatural work of the Holy Spirit through the disciples is emphasised because it bears witness to His operation. The Holy Spirit is building the Body of Christ into the likeness of our Saviour.

Today, it seems that the Holy Spirit is rebuilding and remodelling homogeneous, segregated or “Apartheid Churches” into multicultural congregations. These multicultural congregations are reflective of the new South Africa and of multiculturalism globally. This phenomenon may be a supernatural work, evidenced daily by the fruit of the Spirit. Parsons (2008: 25) brings a helpful balance to emphasising the Holy Spirit in Acts, when he states: “The opening chapter of Acts serves not only to set the stage for the emergence and spread of the earliest Christian community; it constantly refers back to the previous story of the founder of that community, Jesus of Nazareth.” Rodman (2018: 6) links Luke and Acts in finding that “the kingdom narrative began in Luke’s Gospel dramatically comes to fruition by the end of the Acts narrative.” So, while the third person

of the Trinity is in the foreground in Acts, the second person of the Trinity is the founder of the church (Acts 1), yet all to the glory of the Father.

The Trinitarian nature of Acts has been questioned. There appears, at first glance, to be little reference by Luke to Christ in Acts and this may suggest that Christ was ascended and is inactive in the building of the church. “There is no need, however, to speak of an “absentee Christology” in Acts. The influence of Jesus throughout the rest of the narrative is profound even though He is absent as a character from the narrative of Acts after chapter 1 (except for appearances in visions). His name occurs no less than sixty-nine times in Acts” (Parsons 2008: 35). The Trinitarian nature of Pentecost which follows Acts 1 is always the norm for the whole book of Acts. The very unity and diversity of the Triune Godhead forms the basis for the Body of Christ, about to be supernaturally born in Acts 2.

It needs to also be noted that the promise of Acts 1:8 includes the implication that once the church has completed being witnesses from Jerusalem to the ends of the earth, that the church will be made up of people from “every tribe and tongue,” as referenced in Revelation 7:9. Arguably, the church referred to is the universal church, but just as likely the local church, where many cultures live or worship together, like in Jerusalem on the day of any Pentecost in that Herodian Temple period. “Ironically the departure of Jesus inaugurates the beginning of the church — the gift of the Holy Spirit at Pentecost and the beginning of the worldwide mission” (Parsons 2008: 28).

2.3 The development of heterogeneity in Acts through a missional exegesis of Acts 2

With the Trinitarian background in place Acts 2 is examined more closely. While Acts is narrative writing and not didactic, nor normative, it is still an historical record. “The Book of Acts, then, is not a mere chronicle of events, but a portrayal of the kinds of people and kinds of things that were taking place in the early church. This approach makes Acts a much better “handbook” for the church today” (Elwell 1989: 3); (Acts 1:1). With this understanding of Acts, Leaney (1968) presents a helpful synthesis of Biblical evidence culminating in the fact that Acts 2 is essentially interrelated to the Babel text in Genesis 10-11. Leaney (1968: 419) summarised the various ways in which Acts 2 has been interpreted as the “reversal of Babel, the proclamation of the New Law, the fulfilment of the prophecy of Joel, of the threat of John the Baptist, and of the promise of Jesus, and an earnest of the spread of the gospel throughout the world.” It is this first interpretation of “the reversal of Babel” that is explored, namely:

When the day of Pentecost came, they were all together in one place. ² Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. ³ They saw what seemed to be tongues of fire that separated and came to

rest on each of them. 4All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them. Acts 2:1–4

As the disciples gathered for what was “originally the festival of first-fruits of the wheat-harvest” (Bruce 1951: 81), the Holy Spirit came on them as the wind (πνοῆς); (Acts 2:2 — the wind also being an emblem of the Holy Spirit cf. Ez 37:9; Jn 3:8) and with “tongues” (γλῶσσαι) of fire (πυρός). The analogy of the tongues of fire (Acts 2:3) most probably point forward to the “tongues” (γλῶσσαις) of languages in Acts 2:4. Others however, like Bruce (1951: 81) suggest that the “tongues of fire” are probably indicative of a mystical experience. The Holy Spirit had been associated with fire by John the Baptiser (Mt 3:11; Lk 3:16). The tongues of fire were distributed (διαμεριζόμεναι) upon each disciple, just as the Holy Spirit had descended upon Christ Jesus in the form of a dove (Jn 1:32). There are also OT parallels. “In describing the event as accompanied by these natural phenomena, Luke is echoing the theophany scenes of the OT, in which God’s presence is accompanied by similar signs (Ex 19:16; Judg 5:4-5; cf. Ps 18:7–15; 29:3–9)” (Parsons 2008: 37).

Of all the writers of the NT, it is only Luke who records the descent of the Holy Spirit for the first time, but “the essential historicity of the incident is firmly assured” (Marshall 1980: 67). The way the narrative occurs in Acts corresponds with the birth narrative of Christ in the Gospel of Luke (Acts 1 and Lk 1-2). The significance is that the new-born church is now equipped for the task of witness and mission, assumedly after the on-the-job training with Christ for more than three years. Remarkably, the church immediately proceeds to be a witness regarding the death and resurrection of Christ — in the Temple, then progressively from Jerusalem, Judea, Samaria and to the ends of the earth, as foretold and commanded by Christ (Acts 1:8).

While the outpouring of the Holy Spirit is the first occurrence of this experience, it was prophesied by Christ at His Ascension ten days earlier, in Acts 1:8 and foretold by prophecies in Isaiah 32:15 and Joel 2:28–32. This shows that the last days have arrived. Marshall (1980: 68) contends that the Acts event shows “no basis in the text” for a contrast with the story of Babel. He does acknowledge that some scholars have detected a link. It is this link researched here, which may go beyond the word glossa (γλῶσσα) used in “tongues of fire” and “tongues” spoken.

Historically, in the Common Era, the Lectionary Readings for Pentecost Sunday pair Genesis 11:1–9 with Acts 2:1–21, yet “there is little from the ancient historical and religious context to suggest that Luke or his audience would have made such a connection, despite the theological attractiveness of seeing Pentecost as the reversal of Babel” (Parsons 2008: 36). Parsons discounts the surface similarities or the theological links. It can be said that these two texts have profound theological connections. Luke, under the Holy Spirit’s inspiration (2 Ti 3:16), as the writer

of both Luke's Gospel and Acts, has taken care throughout both books to establish a continuous link between God's actions in the past with Israel and His actions in the coming of Jesus and the establishment of the church. For this reason, it is hard to believe that Luke has not deliberately constructed the Pentecost account in Acts 2 as a counterbalance to the Babel story in Genesis 11. Luke has carefully shaped the Pentecost narrative to make a theological affirmation against the background of, and together with, the Babel story of Genesis 11.

The major point of contact between Genesis 11 and Acts 2 is the diversity of language. In Genesis 11 a common language was a symbol of unity around a false centre of idolatry, pride, and self-sufficiency. The diversity of language after Babel was a symbol for the confusion that results when human beings attempt to go their own way without God.

Acts focuses on both the diversity of language and the centre of unity, but with a dissimilar emphasis. Apart from what some commentators would like to argue (Parsons 2008), it is probable that the languages in Acts 2 were representative of the various national or ethnic languages of those who were in Jerusalem for the festival of Shavuot (2:6–11). With the descent of the Holy Spirit, He enabled the diversity of people there to hear what was said in their own native language. It is possible that since they were Jews or God-fearers, they already had the common language of Aramaic (or Hebrew), or even Greek or Latin. "The emphasis in the Acts account is clearly the unity brought by the Holy Spirit on the level of language that would otherwise raise barriers" (Bratcher 2015).

The instantaneous filling of the Holy Spirit resulted in inspired utterance. While the "phenomenon of glossolalia has appeared in many forms" (Bruce 1951: 82) it would seem from the context here in Acts 2:4 that the disciples' words made perfect sense to those who understood the various languages or dialects spoken. To the other people present who did not speak that language uttered in each case, the glossolalia was unintelligible. The disciples (with Galilean accents) praised God and told of His mighty works in such a way that each hearer heard with surprise, his or her own mother-tongue or native language.

When Peter addressed the questioning crowd from Acts 2:14ff, it would seem that the crowd heard him in the common tongue of Greek or Aramaic. For here there was no surprise around language from the crowd, nor mention of his Galilean accent. Stott (1994: 63) points out that the symbolism of the Holy Spirit coming on the church at Pentecost includes "the speech in other languages [pointing to] the universality of the Christian church." Surely the Triune God would want all humans, made in His image, speaking different languages, to once again be one in Christ. Henceforth, Acts and the Corinthians are also seen to portray glossolalia.

2.3.1 Glossolalia in Acts and Corinthians

Some have argued that the glossolalia attributed to the Corinthians was different from that found in Acts. Paul negatively comments on the Corinthian situation by saying in 1 Corinthians 14:23: “So if the whole church comes together and everyone speaks in tongues, and some who do not understand or some unbelievers come in, will they not say that you are out of your mind?” Bruce (1951: 82) observes that “the effect of the Pentecostal glossolalia was better understood on the part of the hearers; this does not appear to have been so at Corinth, nor is it so in many circles where the gift of tongues is cultivated nowadays.” While there continues to be much debate on this point, a helpful test of Scripture needs to be applied, “All these must be done for the strengthening of the church” (1 Cor 14:26). Surely, the strengthening of the church by the Holy Spirit is to be sought in our multicultural world. This strengthening may be through the historically divisive, but orderly use of glossolalia, if given by the Holy Spirit in the local church. The importance of order in meetings needs to be strongly emphasised. Administrative order is a much-needed gift of the Holy Spirit, especially in conflict resolution. More importantly for now it seems to us, is the imperative use of the fruit of the Spirit, like patience, in intercultural dialogue. While the gift of tongues in the 20th and early 21st centuries has seen much division in Christendom, this fruit of the Spirit should surely be desired to bridge all the linguistic divides.

2.3.2 Glossolalia — known or unknown languages?

Another debate has raged around whether tongues are known or unknown languages, such as the tongues of angels. Gundry (1966: 299) contends that it is not impossible that Paul was referring to human languages (rather than “tongues of angels”) in 1 Corinthians. Gundry confines us to two options: “ecstatic utterance” or “the miraculously given ability to speak a human language foreign to the speaker.” Gundry shows that the tongues’ speech of both Acts 2 and 1 Corinthians 12–14 can refer only to known languages spoken here on earth. Poythress (1977: 130) proposes “at least five different parameters of classification.” After careful analysis he finds that the tongues referred to in 1 Corinthians and understood by the Church in Corinth, was the same as that referred to in Acts.

In seeking to reconcile the Pentecostal view of tongues and the Cessationists’ (that all tongues ceased after Acts) view, Parsons (2008: 50-51) says:

Whatever the nature of glossolalia in the book of Acts, did Luke understand the Pentecost event to be a “once for all” phenomenon? The answer here is simply “No.” Filling with the Holy Spirit occurs throughout Acts (cf. 4:31 *et passim*). Likewise, glossolalia is sometimes depicted as the public display of the gift of the Holy Spirit (cf. 10:46; 19:6). But it would be equally mistaken to suggest that tongues are a necessary evidence of baptism in the Holy Spirit (cf. 8:17) or that there is any clear sequence of baptism and reception of the Holy Spirit in Acts. Sometimes baptism precedes reception of the Spirit (8:12–17); sometimes baptism follows reception of the Spirit (10:44–48); sometimes it accompanies baptism in the name of Jesus and the laying on of hands (19:5–6). All this is to suggest that our current context calls for a middle way that affirms the reality of Pentecostal experience while correcting aspects of extreme expressions of Pentecostal theology.

Whilst tongues are not necessarily evidence of baptism in the Holy Spirit, the fruit of the Spirit is absolutely necessary, for “whoever does not love does not know God, because God is love” (1 Jn 4:8). While the merits of the Pentecostal and Cessationists’ views are beyond the ambit of this research, the clear statements of passages like Galatians 5:16–26 remind us that without the fruit of the Spirit we cannot “inherit the kingdom of God” (Gal 5:21).

Ford (1971: 3) likewise seeks to find this “middle way” and investigates tongues and says “there is a general tendency among more recent exegetes to accept to some degree the validity of this spiritual experience.” He then interprets “tongues” as a genuine language “uttered in a non-ecstatic state rather than “gibberish” in ecstatic or frenzied state.” He ends his findings with the following:

In Acts and 1 Corinthians “tongues” are a prophetic sign with the dynamism to re-create faith, either (1) to bring the Jew to the realization of the fulfilment of Sinai, or (2) as a sign that the *apistos* is entitled to the plenitude of Jewish-Christianity; (3) as a sign to apostles etc. that the latter may be received into full membership of the Church; (4) as a general dynamic sign to build up the faith of the individual or the community; (5) as a sign of international unity, a sign that Babel wrought by God has been reversed by God (Ford 1971: 27).

It is this fifth point that concerns this research, as the other contested waters are not explored any further. A singular usage in the NT for the word tongues is assumed in Acts and Corinthians.

2.4 The Table of Nations in Acts

The table of nations in Acts 2 assists in understanding the basis for heterogeneous, multicultural churches. This table links back to Genesis 10–11 and illustrates the cultural composition of the first church. The Holy Spirit poured out at Pentecost points to the possibility of international unity. The curse of Babel has the potential to dissipate after Pentecost. “At Babel human languages were confused and the nations were scattered; in Jerusalem the language barrier was supernaturally overcome as a sign that the nations would be gathered together in

Christ...prefiguring the great day when the redeemed company will be drawn 'from every nation, tribe, people, and language' (Rev 7:9)" (Stott 1994: 69). This unity between nations and cultures in a multicultural local church's context takes much empowering by the Holy Spirit and the ripening of the fruit of the Spirit on an ongoing basis.

Acts 2:5–12: Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. ⁶ When they heard this sound, a crowd came together in bewilderment, because each one heard them speaking in his own language. ⁷ Utterly amazed, they asked: "Are not all these men who are speaking Galileans? ⁸ Then how is it that each of us hears them in his own native language? ⁹ Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, ¹⁰ Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome ¹¹(both Jews and converts to Judaism); Cretans and Arabs — we hear them declaring the wonders of God in our own tongues!" ¹² Amazed and perplexed, they asked one another, "What does this mean?"

When Acts 2:5 refers to "every nation" stating that "there were staying in Jerusalem God-fearing Jews from every nation under heaven," it means that the author Luke probably depended on the Rabbinic tradition that reckoned that all the languages of the world numbered 70, according to the Table of Nations found in Genesis 10. As a little aside, it is interesting that Rabbinic tradition in the *Midrash Tanhuma* 26c believed that at the giving of the Law the voice of God was heard in every nation under heaven. Also, in *Talmud Bavli Peshahim* 68b the tradition said that "the Feast of Weeks [Pentecost] ... is the day on which the Torah was given." This may go a little way to explaining the centripetal nature of Judaism, in contrast to the centrifugal nature that God expects of the Gospel and the church. Judaism called the nations to the Temple in Jerusalem; the church is commissioned to "go and make disciples of all nations" (Mt 28:18), among all nations, cultures, and language groups. Marshall (1980: 68) points out that this linking of Pentecost with the giving of the law on Sinai comes from second-century CE Judaism. This means that "we cannot be certain that this tradition was current in the first century" (Marshall 1980: 68). Yet the centripetal tendency of Judaism throughout the Biblical and post-Biblical ages cannot be denied, regardless of the source of this Judaic linking of Pentecost to Sinai.

In Acts 2:9 the "Parthians, Medes and Elamites; residents of Mesopotamia" were countries with a large Jewish population, who did not return from the Exile. This is the area where the descendants of the ten tribes (incorrectly called the "lost tribes") had been settled by Artaxerxes III around 450 BCE. They mostly spoke Aramaic. "Judea" is thought to include all the territory from Egypt to the Euphrates, including Syria, also with a large Jewish population. "Cappadocia, Pontus and Asia, Phrygia and Pamphylia" were all districts of Asia Minor with many Jews, as we see in the second half of the book of Acts. Egypt had a population estimated by Philo to be about a million Jews around 38 CE, soon after the events at this Pentecost (Bruce 1951: 85). "Parts of Libya near Cyrene" would have included Jews from the region from which Simon of Cyrene in the

Passion story originated (Mt 27:32). Rome represented the centre of the Empire. It also had a Jewish population numbering in the thousands at this time. It is quite probable that the church in Rome began with returning converts after this day of Pentecost, as we have no historical record of their origin (Moo 1996: 4). Finally, the list ends (Acts 2:11) with the Cretans and Arabs who all together hear the Shema (Hear, O Israel etc.) in the various languages and dialects, by Galileans of all people. Bruce (1951: 86) observes that “the reversal of the curse of Babel is surely in the writer’s mind.”

This list of nations comes in both a strange order and includes a selection of countries and regions for which scholars have yet to find a fully satisfactory explanation. Marshall (1980: 71) holds that the list was not invented by Luke himself, and is meant to show that people from all over the “known world were present.” Parsons (2008: 38), who disputes a link between Acts 2 and Genesis 10, still goes on in his commentary on Acts to say: “In 2:5–13, Luke lists witnesses to Pentecost in connection with a list of nationalities reminiscent of the Gen 10 ‘table of nations.’” It is this reminiscence that haunts the various commentators. Parsons (2008: 38) later says: “The list of nations in Acts 2:9–11 may be taken as an ‘update’ of the table-of-nations tradition found in Gen 10, a point rarely examined by interpreters (though see Scott 1994: 483–544).” Earlier commentators on the table of nations see that “this was the international, multi-lingual crowd which gathered round the one hundred and twenty believers” from the four points of the compass, even if “the crowd’s reaction was one of bewilderment” (Stott 1994: 65).

It may also be noted that the fact that Christ had sent out the seventy (or seventy-two) earlier in Luke 10:1, would also point to Christ’s intention in reaching all the nations. Parsons (2008: 39–40) looking at the intended audience of Luke’s writing, goes further:

The authorial audience has already been introduced to the table-of-nations tradition in Luke 10:1 in the so-called mission of the seventy. The mission of the seventy foreshadows the Gentile mission. From a very early point, then, the audiences (the scribes) connected the mission of the seventy(-two) with the table of nations in Genesis 10 to symbolize that their mission was a universal one.

Parsons’ comment here linking Genesis 10, to Luke 10 and Acts 2, again comes from one of the commentators who question the link between Babel and Pentecost. Enough evidence in the structure and style of Luke’s writing of the Gospel of Luke and Acts warrant an intended linking of Babel to Pentecost.

Some, however, made fun of them and said, “They have had too much wine.” Acts 2:13

As the early disciples were maligned as being drunk on sweet wine — wine still fermenting — in Acts 2:13, so Paul points out that glossolalia may be mistaken as madness in 1 Corinthians 14:23.

Still today multilingual congregations face internal pressures to revert to the dominant language. In the same way multicultural congregations can be side-lined as mad to “force integration.” One post-Apartheid South African writer puts it this way: “There is at least one barrier that won’t be overcome until the last Day: language. Until that Day, it is best to plant separate churches for different language groups” (Pritchard 2015: 53). Yet the very nature of the nursery into which the church was born was multicultural and the early church in most places reflected that ethos.

2.5 Acts corrects the division in Genesis 11

Peter now goes on in his sermon (Acts 2:14ff.) to retell the salvation history (Heilsgeschichte), “which now includes a new chapter on the mighty deeds, wonders, and signs, which God has worked through Jesus” (Parsons 2008: 42). Along this seam of golden ore, we will not delve deeper here. While there is ongoing debate about the textual support in Acts for the link between Pentecost and Babel, Stott (1994: 68) points out that “ever since the early church fathers, commentators have seen the blessing of Pentecost as a deliberate and dramatic reversal of the curse of Babel.” It is this reversal that may theologically underpin multilingual and multicultural churches, not simply the prevailing winds of globalism in our day. There may even be a case made for globalisation as a move of the Spirit of God, under the understanding of the Sovereignty of God.

Callahan-Howell (2015: nn) astutely observed that:

when Emerson and Smith wrote *Divided by Faith* in 2000, only 7-8 percent of churches [in the USA] could be considered multiracial. Although that increased slightly in the last decade to 13.7 percent, we still have a long way to go to negate the old truism popularized by Martin Luther King, Jr. lamenting Sunday morning as the most segregated hour of the week. Yet diverse churches provide the most fertile ground for combating racism.

Though combating racism is noble, and to be sought, the bigger picture still is the glory of our one Triune Creator of all cultures and obedience to His revealed will in His Word.

The Catholic Theologian Ford, (1971: 27) says of tongues:

It may be a sign to Christian denominations that they have much to give to and receive from each other, but also much in common. It is not without significance that the charismatic renewal began shortly after Pope Leo XII's Encyclical on the Holy Spirit, the non-Roman Catholic prayers for unity, and then Vatican Council II, which was preceded by the earnest prayer of the Church for a New Pentecost.

While it is true that the charismatic renewal has led to a refocusing on passages like Acts 2 and powerful debate around the topic, it seems to be the common grace working of the Holy Spirit in

the global culture, that calls us away from narrow nationalism to greater internationalism. In the multicultural church that is practicing the fruit of the Spirit, a taste of “all nations” before the *eschaton* is experienced.

2.6 The development of heterogeneity in Acts after Pentecost

Heterogeneity developed in Acts after Pentecost. Though the Holy Spirit has empowered us since Acts 2 to bridge all cultures, races, and ethnic groups with the gospel, this does not mean that the church automatically understood that power. Even to this day, the church has not consistently made use of the power He has given us. The book of Acts shows us that much of the early Jerusalem church was slow to catch on to God’s plan, after Acts 2.

Those who caught the vision first were the Hellenist Jewish Christians, a cultural minority within the Jerusalem church. Because they were already familiar with more than one culture, they had some sensitivity to the dynamics of cross-cultural ministry. One of the Hellenist preachers, Philip, pioneered the church’s mission in Samaria (Acts 8:5–13); (Keener 2007: 1).

Later some of the Apostles from Jerusalem went down to Samaria, saw that the work was from the Lord and they joined in with the work themselves (Acts 8:25). The point is that Philip had broken new ground, cross-cultural missions had begun.

As the early church grew, the apostles faced several problems arising from the diversity of young, growing congregations. Interestingly enough, apostles as early church planters, never “partitioned the church into homogeneous units” (Sequeira 2015). The mother church (and model church) in Jerusalem was made up of people from wide-ranging cultural and linguistic backgrounds (Acts 2:5–11).

In Acts 6:1–6, tensions rose between those from different cultural-linguistic groups, namely the Diaspora (Hellenistic) Jews and the Syro-Palestinian (Hebrew) Jews. The apostles did not separate them, but resolved the issues through appointing men from the minority groups for the work of service (Sequeira 2015).

Further evidence of the heterogeneous nature of the early church is seen in the diversity of the leadership in the church of Antioch (cf. Acts 13:1). The leadership included a former Pharisee (Paul), a former Gentile (Lucian), a former Levite (Barnabas), a member of the court of Herod (Manaeon), and a man of dark skin (Simeon, called Niger).

What would seem to be the apostolic model of multi-ethnic, heterogeneous congregations is not limited to the NT, but is also supported by the evidence of early Christian history. “It was precisely the heterogeneous multi-ethnic nature of the church which made an impact on the divided Roman

world and led to the growth of the Christian movement” (Smith 1985: 27). The power of the heterogeneous multicultural church is yet to be fully realized in our divisive world. Sequeira (2015: 39) adds that: “While homogeneity in churches simply *reinforces the status quo of society*, the Biblical evidence shows us that the *gospel broke down and cut across ethnic, social, economic, and cultural barriers in ways never before seen in history*” (italics are the author’s emphasis). The very nature of heterogeneous, multicultural, and multilingual congregations can now give a theological rational and living witness to a world in the throes of grappling with globalisation. Lamin Sanneh (2009: 1) makes the point that the gospel is inherently translatable into any and every culture and context. In the very incarnation of Christ is evidence of this fact. In his research Lamin Sanneh explored “how the African church was reshaped by the power of an eternal gospel that takes on universal relevance as it sheds its European colonial clothing” (Van Gelder 2000: 37).

This shedding of colonial clothing which forms the core of recent research into postcolonial theories, like hybridity, and which show how they can be used in missiology need to be acknowledged with caution. Hybridity (from the biological term for making one of two distinct unlike things) implies “the mixing of cultures” which creates “new, sometimes unique, hybrid cultures” and provides a way to understand conflicting social phenomena in the world (Axford 2013: 103–104). “Hybridity is a useful concept, but it should not be misused inappropriately to define some people as hybrids and others as not” (Lee & Harold 2019: 10). The dangers include a return to old racial theory and division in Christian mission. The advantages may be greater recruitment for Christian mission, greater understanding of complex global contexts and “cultural adaption” (Lee & Harold 2019: 9). Hybridity may be best suited for the multicultural church with a large refugee membership as it assists in understanding the diaspora and migration.

2.6.1 Glossolalia and xenolalia?

Historians cite that there were early Pentecostals who claimed that the gift of tongues was not primarily the speaking of a heavenly language (*glossolalia*) but other human languages found somewhere on earth, which they called *xenolalia*. These early Pentecostals proposed that the purpose of *xenolalia* would be missional. “Early leader Charles Parham said, ‘I had felt for years that any missionary going to the foreign field should preach in the language of the natives, and that if God ever equipped his ministers in that way [by *xenolalia*], he could do it today.’ Though many anecdotes of *xenolalia* exist, none have been confirmed” (Galli 1998: 1). Subsequent mission field failure to experience *xenolalia* compounded the problem. It is this lack of evidence of known languages by the power of the Holy Spirit, being experienced in the modern context that adds complexity to this research.

Church historians go on to record the history of Pentecostalism and say:

In developing his "Apostolic Faith" theology, Parham promoted a revolutionary but short-lived theory — which even Christian and Missionary Alliance leader A. B. Simpson would toy with. Simply put, Parham believed God would supernaturally give known, earthly languages to baptized believers so they could quickly evangelize the world. This end-time revival, accompanied by believers speaking in known languages they had never learned (*xenolalia*), would bring to an end the church age and bring back a triumphant Christ (Olsen 1998: 7).

If the much-trumpeted rise and fall of the multiracial Azusa Street revival and birth of Pentecostalism leaves us without *xenolalia*, then possibly the cross-cultural benefit of Pentecost can be seen in intercultural communication.

The fact remains that in "Biblical times 'tongues' were a sign of international unity and a sign of the extension of the Christian message to all peoples" (Ford 1971: 27). It is this unity seen in living form in heterogeneous multi-ethnic and multilingual local congregations that is the matter at hand.

It would thus seem that there are no quick fixes (like *xenolalia*). There is only the patient, progressive perseverance of heterogeneous multicultural missions and heterogeneous local churches. What is seen in the early church at Antioch (Ac 13:1), is increasingly the norm for local churches in the global village that is the world today. This is still the ongoing work of the Holy Spirit.

2.7 Misunderstandings around Tongues

In all the forgoing discussion about tongues and the contemporary church, it is necessary to heed Stott's (1994: 68) advice: "Discussion about the nature of glossolalia must not distract our attention from Luke's understanding of its significance on the Day of Pentecost. It symbolised a new unity in the Spirit transcending racial, national and linguistic barriers." This new unity in the Spirit must not be missed in all the other clamber and noise of our day. Keeping the unity between people of different languages in the local church is the issue, not endless debates about tongues.

2.7.1 Racism

Another misunderstanding around tongues is the discrimination between the different languages and racism. In our day, the deafening noise of loud demonstrations and the stench of burning barricades scream racism to all our senses. In all the heat and emotion of racism combined with painful histories, we must not lose sight of what God is doing. The issue of racism in all its forms

rears its serpentine head at every turn. Tragically, racism has been common in the church historically. Even to this day racism continues in the church, despite the winds of globalisation. “It’s an unavoidable and accepted fact that we have to live with people that are different than us. We live and go to school and work and even play together. But then we retreat to social, cultural, and racial comfort zones when it is time to worship” (Charles 2015: 97).

While we have not ventured too deeply into these muddy waters of racism, it is worth noting the words of Piper (2011: 18–19); (though grounded in an American racial interpretation of ethnicity): “The heart that believes one race is more valuable than another is a sinful heart. And that sin is called racism. The behavior that distinguishes one race as more valuable than another is a sinful behavior. And that sin is called racism.” The issue of racism is a hotly debated issue in our day. The local church in South Africa and globally, will always face the deadly temptation to discriminate. Racism is a sin. Only the supernatural work of the cross can forgive that (and all) sin. Only the Holy Spirit can cleanse us personally and corporately of racism and empower the local church to intercultural unity. The problems related to racism and multilingualism will often be intertwined. Yet for the sake of clarity in this work, the primarily focus will be to unravel the multilingual strand.

2.8 The intercultural implications of Acts 2

In Acts 2 many cultures gathered for Pentecost and were supernaturally united by the Holy Spirit into one church of many cultures. Again, today globalisation is placing many cultures in one geographic area. In all intercultural communication there will be previously advantaged cultures and previously disadvantaged cultures. How those advantages are defined is open to much debate. Often the economically advantaged may be the spiritually disadvantaged, or vice versa (Jas 1:9-10). Yet the Gospel of supernatural inner transformation needs to be communicated; the Kingdom of God advanced.

In communicating the gospel to all cultures there is a danger of wanting the shepherd to look like the sheep. Pritchard (2015: 53) rightly observes that we cannot:

downplay the real cultural differences among various ethnicities. Nevertheless, this line of reasoning wrongly views ethnicity as an insurmountable relational barrier. (see Eph 2:16ff.). Indeed, such reasoning is contrary to the way Jesus thought about crossing the ethnic divide: the man he chose to take the gospel to the Gentiles was not himself a Gentile, but “a Hebrew of Hebrews.” While it may be easier to befriend someone who shares my culture, what is most needed in gospel-ministry are under-shepherds who truly love the Chief Shepherd and who are utterly committed to serving his sheep (Jn 21:15ff.).

It is this true Biblical love and pastoral care given by the Holy Spirit that alone can make long-term intercultural pastoral care possible, and in today's world, necessary.

2.9 The Jerusalem Church's equality issues in Acts 6, in choosing the Seven

In observing the development of the early church, by the time recorded in Acts 6, the disciples in the Early Church in Jerusalem increased in number to the point where another problem arose. The problem was related to their rapid growth. It is unknown how large the church had become. The last figure given of 5000 (Acts 4:4), probably included only the men. To that figure may be added the women and young people, together with those who had joined the church since then (cf. Acts 5:14). MacArthur (1994: 176) speaking from a North American cultural context contends that "there must have been more than 20 000 in the Jerusalem church at this point." While this number seems inflated, especially coming with the potential bias of a mega church pastor, there is a case to be made for such large numbers. Bruce (1964: 8) contends that:

the local affairs of the Jerusalem church are handled by a body of elders. How many elders there were is nowhere stated, but if their institution was modelled on that of the Jewish Sanhedrin, there may well have been seventy of them. Seventy would not be too large a number for the effective administration of a community numbering tens of thousands according to Acts 21:20. The body of elders carried out its responsibilities under the general superintendence of James, the Lord's brother.

While "tens of thousands" refers to up to forty years later, it may support MacArthur's 20 000 arrived at by the time of Acts 6. Interestingly, Heaster (2015: 1) argues, from a British and European cultural context convincingly for much smaller numbers in house churches throughout the early church, even in Jerusalem, mainly because of the "remarkable lack of archaeological discoveries of big Christian meeting places" anywhere, prior to 70 CE.

The leadership and administrative problems associated with such a large congregation were enormous. Merely to meet their spiritual needs in preaching, teaching and prayer would have been a daunting task, let alone caring for their physical needs. The explosive growth left little time to adjust. It is likely that the apostles could no longer deal with the entire load of caring for the congregation. Further organization was required. "The growth of the church creates a problem in its social welfare" (Elwell 1989: 892). That social welfare problem needs to be resolved before it escalates into disunity.

2.9.1 Social Welfare

In a congregation of that size, it was likely that someone's needs could be overlooked. This may be due to a "cultural myopia" on the part of the Hebraic Jews who grew up in the synagogues for different language groups (Aramaic, Greek, etc.) and even among different trades (such as copperworkers), all unintentionally isolated Christian converts from other nations (Hopler 1981: 84). "The Grecian Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food" (Acts 6:1). Malina and Neyrey (1991: 63) coming from a socio-psychological approach to Biblical texts, observe that in the symbolic world of Acts, a "widow is in a precarious situation in regard to her 'shame' because she has no male to defend her and the honor of her children and household." Failing to care for its widows not only stripped the women of their honour, it shamed the entire community. Parsons (2008: 83) points out that "though Luke knows of women who move outside the private sphere of the home (see Acts 16); the need to preserve the collective honour of the community lies in the background of Acts 6. A solution is sorely needed." Fernando (1998: 225) suggests that "Grecian widows were particularly needy as they were not native Judeans and did not have relatives to care for them. A lot of older couples came to die in Jerusalem so that they could be buried there." Much as is found in coastal towns and cities in South Africa or the state of Florida in the USA.

While this conflict was visible among vulnerable members of the body, like the widows, it also had the potential for great division. Division would go against the very Trinitarian nature of the Godhead and the church, born at Pentecost to be the Body of Christ on earth. MacArthur (1994: 176–177) conjectures:

here was an issue that Satan could use with devastating force against the church. He had already attacked it through persecution (4:1–31; 5:17–41). That, however, had merely caused the church to grow faster (4:4). Next, he had sought to cripple it by introducing sin into the body (5:1–11). God stepped in quickly and judged Ananias and Sapphira, and again Satan's attack failed ignominiously.

It seems that with persecution, the church's numbers increased (Acts 5:14). The fear of God and a purified church was even more effective in spreading the gospel. In addition, cultural division had the potential to disrupt the witness of the church. "What we see is that all intercultural encounters are fraught with pitfalls... there were not only linguistic barriers, cultural differences and economic disparities but also theological dissonance and these are no doubt sometime understood spiritually and, hence, demonically" (Yong 2014: 134). Whether division was demonically inspired or simply the fruit of the sinful nature in this intercultural conflict, disunity would have mushroomed had it been left unattended.

The Hellenistic Jews came out of the Diaspora. Unlike the native, Judean or Hebraic Jews, their heart language was Greek, not Aramaic or Hebrew. The Hellenistic Believers would have used the Septuagint instead of the Hebrew Scriptures. Longenecker (1981: 237–230) gives a helpful discussion on these groups and suggests that these people grew up outside Palestine, so that cultural differences resulted in differences in attitude and outlook. They may have absorbed some of the Greek culture that surrounded them with an unconscious bias (Emerson 2017: 2). That made them suspect to the Hebraic Jews, especially those coming from the Pharisee's party. "According to the Talmud, Pharisaism made little secret of its contempt for Hellenists . . . they were frequently categorized by the native-born and assumedly more scrupulous populace of Jerusalem as second-class Israelites" (Longenecker 1981: 329). It would seem from the text that some of that racial and cultural hostility carried over into the church. Keener (2013) calls this an "intra-Jewish cultural clash," holding that all the converts to Christ were Jewish in origin. The Hellenistic believers were probably also a minority in the church. Generally, the word translated "complained" (γογγυσμός) is a negative word, used in the LXX for the murmuring of the Jews against Moses in the desert (Ex. 16:7; Num. 14:27). The early church was now in danger of division. Hence this problem would have been aggravated if it had not been handled sensitively.

2.9.2 Conflict resolution

Resolving conflict that arises due to the needs of benevolence or multicultural misunderstandings, remains an issue for the church from the early days until the present. Sensitive conflict resolution can fall into the temptations of either compromise or legalism, but the narrow road is that of Biblical love and obedience — the high road of a Christian worldview. The Christian worldview remains at odds with worldviews of the prevailing cultures. Conflict resolution seeks to guide people through cultural conflict, without our own cultural bias muddying the waters.

When it comes to cultural engagement, perhaps the biggest temptation Christians face is being influenced primarily by voices who may not share the Christian worldview. Regardless of political affiliation, we imbibe the latest content from our favorite cable news channels, ideological websites, or Twitter pundits. If we are not careful, we allow a political party or movement to form our belief system (Darling 2014).

Christians should be people of the Book, seeking answers from the Bible. Church leaders should model these Biblical models more than anyone in the church. In Acts 6, Luke tells us that the Twelve chose to be devoted "to prayer and the ministry of the word" (v 4).

The Hellenists' complaint came to the attention of the Twelve, who recognise the legitimacy of the grievance. It is worth noting that since both groups of widows were Jews (who joined the early church, yet were born in different linguistic contexts), "this was not an incident of racial discrimination" (Adeyemo 2006: 1309). The Twelve summoned the congregation of the disciples

to seek a solution. While the apostles recognised the problem, they did not have the time to handle it. The apostles had to remain faithful to their priorities of prayer and preaching, yet the problem of distributing the food and money equitably, remained. An important ministry needed oversight, so the believers selected from their own ranks seven men, whom the Apostles put in charge of this task. “The apostles’ solution to the problem is a model for future generations. Instead of trying to pin the blame on someone they take positive action by asking “all the disciples” (v. 2) to participate in a solution and a decision” (Elwell 1989: 892). The involvement of all the members in a local church, the local body of Christ, is crucial in potentially large conflict resolution.

2.9.3 Proto-deacons?

Contemporary debates about gender and church authority were not part of the original intercultural conflict. MacArthur (1994: 181) argues that “God’s design for the church is that men assume the leadership roles (1 Cor. 11:3, 8, 9; 14:34; 1 Ti 2:11-12)” and that “those who lead the church must be believers” (from “among you”); (Acts 6:3). Gender issues aside for now, the theological question from the text, may be asked as to whether these seven can be viewed as the first official deacons. Barclay (1962: 51) observes: “It is extremely interesting to note that the first office-bearers to be appointed were chosen not to talk; they were chosen for practical service.” While they performed some functions of the later deacons in churches, there are forms of the Greek word *diakonos* (deacon); (namely *διακονία* and *διακονεῖν*) that are used to describe their ministry (vv. 1-2). MacArthur (1994: 181) argues that

to view them in terms of a formal office is anachronistic. Of the seven, only Stephen and Philip appear elsewhere in Scripture, but they are never called deacons. Indeed, Stephen’s later ministry was clearly that of an evangelist, as was Philip’s (Acts 21:8). While Acts later refers to elders (14:23; 20:17), there is no mention of deacons. That is strange, if the office of deacon began in Acts 6. Further, all seven had Greek names, implying that they may have been Hellenists.

Though Osborne (1988: 12) points out that their Greek names do not necessarily mean that they were all Hellenists, since “most Jews in the ancient world had three names — a Jewish, a Greek, and a Roman name — and used one or the other depending on the occasion.” This tendency was common under Apartheid South Africa, with many Black South Africans having multiple names from various cultures, but at least one name from the dominant English or Afrikaans culture. Often this was a gracious gesture toward the linguistically challenged culture that spoke a limited number of languages. Alexander (1984: 243) points out that there are other reasons to conclude that “all seven appear to have been Hellenists.” Reasons like the cross-cultural prowess of Phillip evangelizing the Samaritans in Acts 8:4–8 and the Ethiopian Eunuch in Acts 8:26ff.

This Hellenistic aspect of the Seven is striking in the context of conflict resolution. If this were the case, it would make a strong point for placing the minority group of Hellenists in charge of conflict resolution. "Not only did they need to have a good reputation (being wise and spiritual), they also needed to represent the interests of the neglected (the Hellenists)" (Talbert 2005: 60–61). MacArthur (1994: 181) concludes his argument for the temporary office of the Seven saying that "it seems unlikely, however, that a permanent order of deacons for the Jerusalem church would include no native Palestinian Jews." However, this argument against the Seven being deacons, skirts perilously close to a modern prejudice against foreigners being read back into the text.

Textual analysis of the various derivatives of the root word "to serve" (*diakonos*) used in Acts 6 does not imply that the seven held the office of a deacon. Baker (1995: 892) takes a different tack and says: "Because the word translated "wait" (Gk. *diakonein*) is related to the word *deacon*, many have speculated that this incident is the origin of the later office of deacon (see 1 Ti 3:8–13). If this is true, and likely, it is, Luke's story provides virtually the only information on the function of deacons other than that which is to be inferred from the meaning of the word itself: 'servant.'"

We, however, question whether this is likely, as it may also be noted that when the church at Antioch later sent famine relief to the Jerusalem church, no mention is made of deacons (Acts 11:29-30). In this passage the relief was sent to the Elders. Stephen and Philip probably did not continue long in this role of benevolent care for the widows, since both became evangelists. And persecution would shortly scatter most of the Jerusalem congregation (Acts 8:1), probably ending the ministry of the other five.

MacArthur (1994: 182) suggests that: "God raised them for a brief period of ministry, to handle a crisis. The continuing unity of the church shows the effectiveness of their ministry." Bruce (1964: 8) would concur with this view when he says: "Their appointment was evidently of short duration, for one of them, Stephen, was martyred, and in the campaign of repression which immediately followed his martyrdom, the others, with the Hellenistic group in the church to which they all seem to have belonged, were dispersed." The office of deacon would seem to be a later development in the early church. The Seven seem to have been a short duration solution to the multicultural conflict in Acts 6. The short duration of multicultural conflict-structures needs to be noted here. It may thus be proposed that small, temporary, conflict resolution committees or teams of suitable members of the local church be considered in multicultural conflict issues. The key remains the division of power "to overcome the *de facto* segregation." They changed the structure, because cultural diversity is a valid reason for division of power, without creating two churches (Hopler 1981: 86).

2.9.4 Administration of conflict

In this first intercultural conflict recorded in Acts 6, MacArthur (1994: 186) makes the case for better administration of conflict: "The church today needs organization for the same reasons as the first fellowship. Pastors must be freed to focus on the preaching of the Word and prayer. Better organization can help meet the needs of all members and thus avoid conflict. And a unified, well-taught church will be a powerful witness to the lost world." The fact that the Seven represented the culturally disadvantaged, sets a good precedent going forward as the church. When speaking of the disadvantaged, that term is used in the sense of socially or economically disadvantaged, not in the sense of spiritually disadvantaged, as the Christian message should emphasise oneness. This oneness is clearly stated in Galatians 3:28, "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus." The culturally disadvantaged would thus be any group in a local church who may be a significant minority in number, or economically disadvantaged, like the poor. "The rule is that for a mixed group to succeed, every person must feel significant and that his or her concerns are taken seriously. Every person must feel trusted and that leadership does things in an equitable, just way" (Pocock & Henriques 2002: 94). Better administration of conflict by trusted people from among the most affected minority culture is a helpful perspective, when a knee-jerk response may be to bring in the experienced senior leaders from a majority culture.

To this day intercultural conflict continues and grows around the world because of migration. Yet the structural and administrative solutions proposed, remain the key for the local church and even denominations. Sathler-Rosa (2012) speaking from a South American perspective on intercultural changes in Brazil, with the migration of Bolivians, makes the point that "Individuals, families and many groups seem [to] be living in a 'society without parents'. The expression connotes without roots." Sathler-Rosa (2012) then goes on to give the:

many signs of destruction of human bonds. The widespread distrust of politicians; the rise of corruption; the despair of migrants; the inability of parents to cope with disturbing behavior of adolescents; wars and the impact of TV images of violence; lack of self-confidence to cope with common fragilities of human existence. These human conditions and many more, indicate that the traditional work of pastoral care of individuals and their social milieu is needed.

Sathler-Rosa (2012) sees the structures within the church (and what the church can do in society) as part of the solution to these intercultural challenges. The gift of administration with order and structure must not be underestimated, which the church can bring to intercultural conflict in

society. These gifts from the Holy Spirit combined with ethical behaviour, become a powerful witness to a watching and troubled world.

These administrative structures that sensitively and promptly deal with intercultural issues existed thus from early on in the Jerusalem church. As Fiensy (1995: 213) concluded, in a study of the composition of the Jerusalem church around the time of Acts 6: “the indications are that nearly all levels of society were represented. The church seems to have been a microcosm of the city.” It seems now in our day that again more and more churches are moving from the popularized homogeneous composition of churches to the heterogeneous composition of Acts 6 and making intercultural communication and conflict resolution of the essence.

2.10 Summary

The Trinitarian unity balanced with diversity in creation was tipped towards disunity in the fall and manifest in the division of languages at Babel. Based on redemption in Christ and Pentecost, Keener (2007: 1) concludes where we may conclude: “Babel has been reversed. In the gift of tongues, God has given us, among other blessings, the languages of many nations as a sign of His purpose: a united church from every kindred, tribe, people, and nation. This is our calling; this is our destiny. May His will be done now on earth, as it is in heaven. Amen.”

In this chapter Acts 2 was reviewed and how it relates to Babel. Babel brought division. The gift of the Holy Spirit at Pentecost can bring reconciliation to divided languages and unity to God’s diverse people. Tongues, unity, and empowering are all interdependent. In Acts, and today, the Holy Spirit is building the Body of Christ into the likeness of our Saviour. Christ’s command and prophecy in Acts 1:8 is being fulfilled so that the church (universal and local) is made up of people from “every tribe and tongue” (Rev 7:9).

The exegesis of Acts 2 leads to the conclusion that “tongues of fire” can be a reversal of Babel. The tongues of fire (Acts 2:3) empower the gift of tongues (Acts 2:4). The prophesied and promised Holy Spirit empowers the early church to be witnesses to Christ’s death, resurrection, and ascension, starting in Jerusalem and rippling out even to the ends of the earth. While some commentators question the link, Luke seems to have carefully shaped the Pentecost narrative to make a theological affirmation against the background of, and together with, the Babel story of Genesis 11. The languages given by the empowering of the Holy Spirit in Acts 2 are representative of the various national or ethnic languages of those who were in Jerusalem for the festival of Pentecost. The Holy Spirit enabled the diversity of people gathered at Pentecost to

hear what was said in their own native language. The Triune God wants all humans, made in His image, to once again be one in Christ. The historically divisive use of glossolalia needs order, just as there is the greater need for the fruit of the Spirit, like patience, in intercultural dialogue.

The tongues speech of both Acts 2 and 1 Corinthians 12–14 refers to known languages spoken here on earth. There is a singular usage in the NT for the word tongues as used in Acts and Corinthians. Tongues are thus a sign of international unity, a sign that the languages and confusion created at Babel by God has been reversed by God. While Judaism may have become inwardly natured (centripetal), in contrast God expected the Gospel and the church to go out from Jerusalem, to be centrifugally natured.

This list of nations in Acts 2 continues to be debated but is meant to show that people from the entire known world were present and is reminiscent of the Gen 10 “table of nations.” Even the structure and style of Luke’s writing of the Gospel of Luke (dealing with the sending out of the 70) and the book of Acts, warrant an intended linking of Babel to Pentecost. While multiculturalism in the local church may be seen as drunkenness, as in Acts 2:13, yet the very nature of the nursery into which the church was born was multicultural and the early church in most places reflected that ethos.

To conclude that Acts 2 reverses the breakdown of Gen 11, becomes the theological underpinning of multilingual and multicultural churches, not simply the prevailing winds of globalism in our day. Globalisation may be a move of the Spirit of God, under the understanding of the Sovereignty of God (Soal & Henry 2018: 9). The charismatic renewal has led to a refocus and debate on passages like Acts 2 where the common grace working of the Holy Spirit in the global culture, calls us away from narrow nationalism to greater internationalism.

Cross cultural missions, though slow to begin, were spearheaded by Hellenists. Philip started the church’s mission in Samaria (Acts 8:5–13) and broke new ground. As the early church grew, the apostles faced several problems arising from the diversity of young, growing congregations, but the apostles as early church planters never divided the church into homogeneous units. The Holy Spirit did not lead “birds of a feather to flock together.” There are no instant intercultural communication solutions, like xenolalia. The key lies in patiently grown heterogeneous local churches, which are strengthened by the Holy Spirit, even using tools from intercultural communication.

In all the debate around the issue of tongues in Acts, it must not be forgotten that the day of Pentecost symbolised a new unity in the Spirit that transcends racial, national, and linguistic barriers. The sin of racism is often intertwined with interculturalism, yet this research chooses to focus on untangling the knot of intercultural communication.

As in Acts 2, all cultures are again gathered in many local churches. Provided that the shepherds have an intercultural sensitivity and a heart after the Master, then proclamation of the good news of supernatural life transformation and real care, by the Holy Spirit's empowering, can occur. What the Holy Spirit did at Pentecost and is still doing in multicultural churches cannot be overstated for Africa, the world and in missions through the local church. Politically, if the multilingual local church can get along, then there is a greater hope for society.

Some of the intercultural conflicts that arose in the church after Acts 2, due to growing numbers (in Acts 6), required further structural and administrative solutions in the church. The Seven (made up of the culturally disadvantaged spiritual men) seem to have been a short duration solution to the intercultural conflict in Acts 6. Intercultural conflict can be bridged with the empowering fruit of the Holy Spirit.

By observing the conflict around the benevolence for the widows in Acts 6, within a church that had exploded with many thousands of members, it can be seen that careful structures are needed to comprehensively care and minimize conflict. These structures allay the sensitive, intercultural conflict around vulnerable and emotive issues like the needs of widows. Acts 6 assists the multicultural church to understand that:

- Leaders (the Apostles in that case) need to be alerted to the conflict
- The leaders need to facilitate conflict resolution
- All parties (members of the local church) need to be involved in intercultural conflict resolution
- Leaders need to be clear as to their own functions and limitations
- Members, who have the confidence of the rest of the church body, need to be selected, to form a small, problem resolution team, like the seven in Acts 6
- This problem-solving group should ideally consist primarily of members from the minority group or culture
- This problem-solving group should be of a temporary nature, dissolving once the crisis is resolved

- Better administration of conflict by trusted people from among the most affected minority culture, is better than a knee-jerk response to bring in the experienced senior leaders from a majority culture
- Ethical structure, form and administrative gifts can also be an asset to the church, and then, shared with the wider society in intercultural confrontations.

These Biblical examples from Acts 2 and Acts 6 give this research the foundation for heterogeneous multicultural churches. In chapter 3 further Biblical examples will be examined to extend this point.

CHAPTER 3: FURTHER BIBLICAL EXAMPLES OF HETEROGENEOUS MULTICULTURAL CHURCHES

CHAPTER RESEARCH QUESTION: How further Biblical examples of heterogeneous multicultural churches in Acts give an understanding of the origin of intercultural realities.

3.1 Introduction

The earlier chapter 2 explored how Acts 2 gives a Biblical rationale for heterogeneous, multicultural churches and how Acts 6 gives us the first example of conflict resolution in this multicultural context. Now in this chapter further examples of intercultural conflict on various levels after Acts 6, are examined. Following the forming of the Seven to resolve benevolence conflict, intercultural communication was “forced” onto the scattering church of mainly Jewish converts to Christ. Surely this was the sovereign intention of the Holy Spirit, to work all things for good (Rom 8:28-29). Acts 11:20 specifically mentions that the scattered believers preached to the “Greeks” in Antioch, and that the message was accepted with joy. Antioch would therefore stand out as one of the first locations where Jewish, as well as non-Jewish congregants, were worshipping together (Wessels 2009: 2). This was important because in Antioch we find a truly multicultural church. This multicultural church was the womb of missions practice by Paul, as a “Hebrew of the Hebrews” (Phil 3:5) missionary, from a multicultural context to reach all cultures and nations.

3.2 The Church at Antioch in Action

From the great commission (Mt 28:18) to make disciples of all nations and the command to wait for the Holy Spirit to transform disciples into witnesses (Acts 1:8), chapter 2 demonstrated that Christ’s command become a reality in the founding of the church in Jerusalem (Acts 2). A heterogeneous multicultural church was born from many tongues, yet most likely all Jewish or proselyte tongues. Now in Acts 13, the heterogeneous nature of an early church is seen with a diversity of the leadership in the church of Antioch (cf. Acts 13:1). The Holy Spirit bound such a culturally diverse group together, after all the prayer and fasting mentioned. This church did not just function effectively as a local church, but even became the “sending church,” sending out the first recorded cross-cultural “missionaries” in Paul and Barnabas.

Some individual responses to cultural diversity can be seen in NT leaders who display mature cultural alertness and sensitivity. This development in growing sensitivity which the Holy Spirit seems to give to NT leaders is observed over time in the pages of the Bible. “The development

of intercultural sensitivity — the way through ethnocentrism to ethnorelativism — is via the increasing capacity to perceive difference” (Sheffield 2008: 7). From Acts 13 Paul demonstrates this increased capacity to perceive difference, while calling all to be “one in Christ” (Gal 3:28). Paul’s grasp of the Trinity answering the tension between unity and diversity is modelled in his intercultural sensitivity. Paul’s use of “in him we live and move and have our being” in his Mars Hill speech in Athens (Acts 17:28), was an ingenious accommodation to the Greek poets. Paul stands out in the early church as culturally sensitive (1 Cor 9:19–23, cf. v 22 — “I have become all things to all men”). Peter may be added as another record of a culturally sensitive Apostle — after the vision he received in Acts 10 to witness to Gentile Cornelius — with only one recorded intercultural relapse in Galatians 2:11–21.

Sequeira (2015: 39) notes this trend toward heterogeneity continuing in Romans where Paul addresses a congregation that was undoubtedly composed of people from varying ethnicities, both Jews and Greeks (Rom 7:1; 11:13). Paul implores them to live together in love because of the gospel and to sacrifice their own preferences for the sake of others (Rom 13:8–10; 14:1–23). “Here we see that the gospel has implications not only for individual salvation but also for corporate sanctification — believers must learn to live in community with those different from them by following Christ’s example and considering others above themselves” (Sequeira 2015).

Further on in the NT, there are more examples of this heterogeneous nature of the early church. Some cases in point include 1 Corinthians, where Paul writes to a congregation with members from diverse backgrounds, asserting their oneness in Christ and exhorting them to prefer one another and show sensitivity to the consciences of weaker brothers (1 Cor 10:23–33; 12:12–13). In both these instances, the question of separate churches along homogeneous lines is completely foreign to Paul’s thought. Sequeira (2015: 39) notes that “Strategic” considerations for more effective outreach or “to make people feel more comfortable never takes precedence over shared life in Jesus Christ. Rather, the conviction that believers are a new humanity in Christ drives Christian unity within the church, as believers love one another just as Christ has loved them.”

Paul and Peter represent the most obvious examples of NT cultural sensitivity. However, the rapid growth of the NT church across the known world must surely be attributed to the Holy Spirit working this cultural sensitivity (as fruit of the Spirit — Gal 5:22–23), in fulfilment of the great commission. This cultural sensitivity empowers heterogeneous multicultural churches.

3.2.1 Care through hospitality

An overlooked aspect of this brotherly love in intercultural care as a branch of pastoral theology, is the principle of hospitality as a theological framework and principle in intercultural care. Hospitality in theology refers to the attitude and praxis of hosting the stranger and inviting “the other” to become part of the “extended family” of God. In an intercultural setting, hospitality is the practice by which the church stands or falls (Sutherland 2006: 83). Particularly, in Muslim evangelism, hospitality is the key, as converts often lose all family and cultural ties, in turning to Christ. Smuts (2015: 68) observes that “hospitality is the crying need in most urban churches today. Ministry in a setting like this is a great joy. The melting pot of cultures brings with it such enthusiasm and dynamism. Hospitality is so important to Tamil and African cultures that it’s a wonderful antidote to Western individualism.”

Wimberly (2004, 2007) has written as a female African American theologian and educator around this topic of hospitality bridging cultures. Two major components make up the foundation of Wimberly’s relational pedagogical model, namely hospitable kinship, and gift exchange. Hospitable kinship means that “teaching and learning take place in an environment where a communal partnership exists both between teacher and students and among the students based on the conviction that we are all made in the image of God” (Wimberly 2007: 381, 2004: 5). Kinship should move beyond blood relations and signify a quality of hospitality embodied in the various relationships people form with one another. Relationships enable them to see and embrace each other as resources for the common good. Kinship grounded in hospitality, strives to include rather than exclude people in the teaching and learning process. Hospitable kinship engenders a spirit of personal and communal care, respect for multiple cultures and traditions, along with a climate of support as people envision their lives in light of their sense of calling and identity in Christ (Wimberly 2004: 5).

Hospitable kinship must be intentional to be effective. “It takes deliberate effort to raise the consciousness of class members of our identity as communal partners who have a kinship in the midst of diversity because of a conviction that we are all made in the image of God” (Wimberly 2004: 5). Hospitable kinship is the pivot around which giving and receiving revolve and the “basis for gift exchange” (Wimberly 2004: 5). It forms the practical outworking of the great commandment to love. Loving one another and especially the “other” one another is what flies in the face of individualism, fear and self-interest that cloaks itself as homogeneous congregations.

3.2.2 The Homogeneous Unit Principle

Does the multicultural nature of the NT church contradict the “homogeneous unit principle,” (HUP) which, in its extreme form, advocates separate churches for separate groups? The Homogeneous Unit Principle was a corollary of multi-individual decisions to Christ so that whole groups are won at once. McGavran (1990: 155) did not want converts to Christ “traitorously leaving their kindred,” and so using the people movement theory, argued that “conversion should occur with the minimum of social dislocation” (Pickett 2015). The argument against HUP was discussed extensively in the Lausanne Occasional Paper 1. *The Pasadena Consultation: Homogeneous Unit Principle* (cf. Critique for HUP — Pickett 2015b; cf. against HUP — Plueddemann 1995; cf. see convener — Stott 1978: 1). (René Padilla’s (1992: 24–30) critique, among others, led in the end to the HUP being dropped as a tenet of the Church Growth Movement.) It seems that the Jerusalem church had at least two different language groups (Jew and Gentile), which would have made for a natural division. However, the leaders did not divide the church.

This heterogeneous nature of the early church continues to be challenged by some proponents of homogeneity who argue that a parallel should not be drawn between the Jew-Gentile divide and modern racial, ethnolinguistic, and cultural divides on four counts: (1) “Jew” and “Gentile” are not primarily ethnic terms; (2) the division between Jews and Gentiles was rooted in the Law, unlike modern ethnic divides; (3) the cultural distance between Jews and Gentiles in NT times was not as great as the cultural distance between ethnicities today, and (4) Jews struggled to accept Gentile salvation, which is not the case in the Christian landscape today (Hardison 2014: 117).

In response to Hardison it needs to be noted that firstly, it is true that “Jew” and “Gentile” were not primarily ethnic distinctions, but primarily religious distinctions rooted in the Old Covenant. Yet, by the time of the NT during the life and ministry of Jesus, the hostility between Jews and Gentiles was more than merely religious; it extended to culture, language, and ethnicity. “The notion that Jews and Gentiles did not share a great cultural distance is simply incorrect, as any survey of literature from 2nd Temple Judaism indicates” (Sequeira 2015: 42). Acts 15 records that it is true that Jews struggled to accept Gentile salvation, which is not so much the case today. The ethnocentrism of the Jews in the NT is parallel to ethnocentrism of all human beings. This is simply because we are all fallen people (Rom 3:23) who struggle to accept and live in community with those unlike us (and even with those like ourselves). Therefore, though there are some points of discontinuity between the Jew-Gentile divide and modern ethno-cultural divides that intercultural communication struggles to bridge, yet there are enough points of continuity to warrant the parallel. It needs to be strongly emphasised that the NT does extend the call to unity

beyond “Jew” and “Gentile” to include categories like “Barbarian” and “Scythian,” which are ethnolinguistic categories (Col 3:11). “In the New Testament, unity in Christ trumps all other issues of identity, and the call to embrace the “other” encompasses all categories of “otherness,” and takes shape in the form of life together in the local church” (Sequeira 2015: 42).

3.2.3 Challenges to heterogeneous churches

Multicultural unity leads to recognising some of the many challenges facing intercultural communication and relations in a culturally heterogeneous church. Fernando (1998: 237–238) concludes his observations on conflict resolution in Acts, by saying that we will face three major obstacles if we try to have multicultural or multilingual churches. “(1) Today’s pragmatism always looks at success in terms of measurable results. Having homogeneous churches often means rapid growth. But Biblical principles should take priority over ‘the success principle.’”

(2) In the contemporary trend toward pleasure and away from pain, and avoidance of suffering of any sort, the reality is that multicultural churches usually experience some pain as a result of misunderstandings and unintended cultural insensitivity. Yet as has been shown above in this chapter, the benefits of multicultural churches are immense, especially in the area of evangelism and missions. Culturally we can learn much from each other. Social awareness and understanding of the problems experienced by the “other” types of people (e.g., the poor) brings the whole church into the problem-solving process in our local churches. Yancey (1998: 30-31) makes an extensive argument for why he would never join a church that was not culturally and economically diverse. Fernando’s (1998: 237-238) strongest point is that “we can demonstrate that Christ can make people one. This is an important message in a world broken by ethnic, caste, and class strife.”

Inertia of the church, as a people or because of habit in the church as a body, becomes the third issue. Fernando (1998: 237-238) observes that: “(3) Established Christians are often unwilling to change practices in their church in order to welcome converts. Forms of worship, styles of music, the time of the worship service, and so on may need to be adjusted” to sensitively accommodate new Christians from other cultures, so that they will feel welcomed and be better cared for. “Many Christians say they are committed to evangelism, but they do not want to pay the price of bringing in an evangelistic harvest. In actuality, they want to be comfortable. But God has not called us to comfort but to witness to everyone about Jesus Christ” (Fernando 1998: 237). Inertia and comfort prevent sacrificial care manifest in evangelism and discipleship.

So, the issue comes down to how to keep the unity in all this diversity. Fernando (1998: 237) proposes we “need to explore how best to apply the Biblical principle of the unity of the body amidst diversity. While we may need separate congregations because of language barriers, we can still have them as part of one ‘church.’” This one heterogeneous church runs counter to HUP. Padilla’s (1992: 30) opinion, quoting Newbigin, is a caveat that, “at times ‘The witness of separate congregations in the same geographical area on the basis of language and culture may have to be accepted as a necessary, but provisional, measure for the sake of the fulfilment of Christ’s mission.’” While it may be necessary to countenance the provisional nature of this caveat, the separate congregations in one church, can meet for worship and fellowship occasionally. Though such meetings may be tedious, even after careful and creative planning, the value of fellowship and witness to a watching world is great.

The ongoing tension between unity and diversity plays itself out in a myriad of ways. In the personal intercultural conflict sphere, it often comes down to the individuals involved, but can be shaped by the teaching and theology held by the people of the local congregation. So, while there is a subjective element in intercultural conflict resolution, the work of the Holy Spirit in unifying and empowering to bear fruit, must never be underestimated.

Fernando (1998: 237) also gives a personal example of his experience with unity within diversity:

The church where I worship has two congregations — one English-speaking and the other Sinhala-speaking. We meet once a quarter for a combined, bilingual service. The Sinhala-speaking congregation to which we belong has educated members and illiterate members, wealthy members, and desperately poor members. About 75 percent of them are converts from Buddhism. My wife and I cherish the enrichment that has come to us through having as close brothers and sisters, people who are so culturally different from us.

This experience is mirrored by others around the world and as a participant observer in a local congregation; this has been our experience in our context in Johannesburg, South Africa. The ongoing richness of cultural experiences far surpass the struggles of intercultural conflict, that only occasionally arise. In this adventure of faith, the benefits outweigh the difficulties. In the Johannesburg intercultural context, as participant observers, we have seen all-night, large group, corporate prayer modeled for time-conscious cultures, which goes far beyond the failing fifteen-minute pre-service common, corporate prayer meeting. We have also witnessed the practical benevolence of cultures with excesses (like second coats) sharing with cultures who have little or nothing, within the local church. The largest, but the most difficult benefit to quantify, is the ongoing witness of intercultural harmony and conflict resolution to a community in the process of large cultural change. What can be quantified is the practical and advocacy network of care for displaced and venerable peoples like refugees.

3.3 The Council at Jerusalem's resolution about multiculturalism

After looking at some individual responses to multiculturalism and colonial issues, the corporate response of the church needs examination. Acts 15 stands at the center of the book of Acts both as literature, as well as theologically where the issue of Gentile inclusion into the family of God is finally addressed and resolved. There are seven scenes: a description of the nature of the conflict (15:1–5); the debate in Jerusalem focusing on the speeches by Peter (and Paul and Barnabas); (15:6–12) and James (15:13–21); the solution proposed (15:22–29); the report to Antioch (15:30–35) and the aftermath in which Paul and Barnabas separate (15:36–41); and Paul taking on Timothy and continuing to disseminate the decision of the council throughout the cities (16:1–5). While “eastern and western cultures were in contact and conflict [in Antioch, Galatia and elsewhere during the time of Paul’s missionary journeys]. The relationship between Jews and Gentiles in the church was debated and decided” here in Jerusalem (Acts 15; Gal. 2:11–13); (Stambaugh & Balch 1986: 149). Hence, a closer look at this pivotal chapter.

In the context of Acts, it needs to be remembered that the Christian Church began as a sect of Judaism. This changed in Acts 10 when God gave Peter and Cornelius the vision of the gospel spreading to the Gentiles. Even before this, the Ethiopian eunuch, who seems to be a convert to Judaism, was then converted to Christianity (Acts 8:26–39). The early church first understood that conversion to Christianity entailed being born Jewish or converting to Judaism — in other words, being circumcised. “The idea that Gentiles could become Christians without first becoming Jewish caused dissension among some in the church, particularly Christians who were previously Pharisees (Acts 15:1, 5)” (Espinoza 2016). “Paul contended that “circumcision of the heart” has effectively replaced physical circumcision” (Espinoza 2016). Again, the yeast of the Pharisees was at work (Mt 16:6).

The lessons learned in Acts 6 of creating structure and form to address inequality in intercultural issues is now seen on a larger scale. Structural form did not end with the local church. Acts 15 shows that all these churches forming from the Christian Diaspora, were not entirely separated one from the other. Some representatives from individual churches, at a time of real crisis, met together in Jerusalem in what has been called the Jerusalem Council. The issue at hand was crucial: how any person is to be saved (Acts 15:1)? Parsons (2008: 210) argues rather that “the issue here is not about the Gentiles’ salvation but whether Gentiles and Jews can commingle without the Jews’ being defiled by association with Gentiles, who are by nature unclean. This is a social, not a soteriological, question.” It may however be argued that the issue is primarily a soteriological issue, which also had a social aspect. The issue is whether the “other” really can be saved and then can we live and serve together in the same church.

Most commentators seem to hold to the view that soteriology was at stake here and that it was a major doctrinal problem, revolving around “the brothers from the party of the Pharisees” (15:5). They were saying that a person must be saved not only by faith in Christ, but also by the addition of the Jewish ceremonial law. “Certain men who came down from Judaea taught the brethren, and said, ‘Except ye be circumcised after the manner of Moses, ye cannot be saved’” (Acts 15:5); (KJV). What is interesting is that so often in intercultural conflict, “social” issues are presented when soteriological issues are ultimately at stake. Schaeffer (1982: 58) believes that not only did they meet “together as office-bearer (15:6) in a formal way,” but that now intercultural conflict should also be resolved on denominational and higher levels than the local church. Schaeffer argues for robust debate, attentive listening, and a moderator (or chairman), yet always seeing form as the solution to this conflict. “There is very little detail as to the exact form here, but the general picture is clear” (Schaeffer 1982a: 59). Again, policy and structure, even on denominational levels, seem to come into the picture as part of the solution to intercultural issues.

3.3.1 Policy and structure

While policy and structure are crucial to solving intercultural conflict, cultural sensitivity towards all parties is also needed. “In a similar way, when the apostles granted freedom to Gentiles from the necessity of circumcision, they showed admirable sensitivity to Jewish believers by advising the Gentiles in the same letter to abstain from other practices offensive to the Jewish mind (Acts 15:19-20)” (Chan 2005: 11). Note that Paul also gave sensitive attention to the culturally based convictions of the weaker brother in Rome (probably Jewish) by advising the stronger brother (probably Gentile) to refrain from eating meat (a stumbling block to the weaker brother); (Rom 14:21), even though he was morally free to eat it (Rom 14:6-7,14). Dunn (1990: xix) while speaking more about *theological* diversity than *cultural* diversity, makes the statement: “I have come to see that . . . without sufficient diversity Christian unity will be [heretically] narrow, squeezing out what is also the life of the Spirit. . .” This freedom in diversity, while finding solutions to conflict in form, like policy and structures, is the Spirit-led balance that is so needed, in the intercultural issues of a multicultural local church and denomination.

3.3.2 Theological Argument for Unity

The argument for unity is observed when James, the half-brother of Christ, drew the discussion about Gentile inclusion in the church together and related it to Scripture (15:15–17). “As Peter

had offered a theological argument for Gentile inclusion in part on the basis of his personal experience, James offers a theological argument based on another source of authority: scripture” (Parsons 2008: 212). Scripture above all must be the basis of the church’s authority. Their solution was not merely something pragmatic or cultural or something they generated out of themselves. The Holy Spirit-inspired solution was rooted in OT Scripture — in this case, Amos. James’ quote included the prophecy of God, “...that the remnant of men may seek the Lord, and all the Gentiles who bear my name...” (Acts 15:16–18; Amos 9:11-12). James employs an exegetical method similar to that of the *pesharim* found at Qumran. In this method, what “appears to be merely a quotation of a scriptural text turns out to be in fact also an interpretation of the text” (Bauckham 1995: 453). Based on this and presumably other Scriptures, (even by allusions to Isa 45 and especially Jer 12), this issue was decided upon with the Spirit-led approval of the majority. “So here we find a meeting, a moderator, an appeal to Scripture, and a conclusion” (Schaeffer 1982a: 59). There is much to commend Schaeffer’s conclusions (though they may be coloured by a Presbyterian bias) as the reality of some extreme intercultural conflict in a local church, may need external mediation from a denominational or moderatorial level.

Understanding diversity is just as necessary as keeping the unity in Christ. Chan (2005: 11) argues that “the bicultural situation of the early church (Jewish and Greek) offers a valuable parallel to today’s multicultural church. A theology of cultural diversity would call upon today’s church leaders to imitate the apostles’ belief that it is worth paying attention to the cultural values and convictions in the body of believers.” While the larger theological issue of salvation was certainly at stake in Acts 15, the intercultural issues that flow from one salvation for all cultures, which are brought into one body (Eph 2:11–22), are of continuing importance even to our day.

3.4 Summary

The personal responses to intercultural conflict that arose once the mainly Jewish-origin Christians were scattered after the stoning of Stephen, thrust conflict resolution onto the new religious refugees, who were fleeing persecution in Jerusalem. The church in Antioch was multicultural by the time of Acts 13 and united by the Holy Spirit through prayer and fasting. It became the first sending church for cross cultural workers like Paul and Barnabas. Paul would become a personal example of intercultural sensitivity, seen repeatedly on his missionary journeys, and famously in the Mars Hill address (Acts 17) and the teaching of the multicultural churches in Rome and Corinth, through the epistles to the Romans and Corinthians. Intercultural sensitivity needs to be learned. Hospitality towards the “stranger” is one powerful tool in bridging intercultural differences.

While the current debate between proponents of homogeneous churches and heterogeneous churches continues, in the NT, that unity in Christ surpasses all other issues of cultural identity. Christ's call to embrace the "other", includes all categories of "otherness," so that we function interculturally in life together in the local church.

The challenges facing intercultural communication in multicultural churches include:

- pragmatism
- conflict avoidance
- inertia.

The benefits of intercultural communication in multicultural churches include:

- a united witness to a watching world
- broader evangelism
- social awareness
- understanding of "others" (especially the poor)
- learned conflict resolution skills
- sacrificial love
- powerful proclamation of Christ making us one Body supernaturally.

Keeping unity in diversity may mean different languages meeting separately to hear the Gospel of supernatural transformation in their primary language, but unity can be kept by regular combined meetings and combined administrative and leadership structures. The richness of cultural experiences far surpasses the struggles of intercultural conflict that may only occasionally arise.

Acts 15 illustrates the corporate response to the inclusion of the "other", where finally Gentiles are accepted theologically and practically by Christians of Jewish origin. Creating structure and form to address inequality in intercultural issues is now seen on a larger scale than the local church. The issue was primarily a soteriological issue, which also had a social aspect. In intercultural conflict, "social" issues are frequently the presenting problem while soteriological issues are ultimately at stake. Freedom in diversity, whilst finding solutions to conflict in form, like policy and structures, is the Spirit-led balance that is so needed in addressing intercultural issues. Scripture, rather than pragmatism and culture, must be the basis of the church's authority in conflict resolution. The multicultural church today may learn much from the example of the early church in Acts. Next, chapter 4 will examine how the mystery in Ephesians calls for multicultural churches.

CHAPTER 4: EPHESIANS — THE MYSTERY NOW REVEALED TO PAUL

CHAPTER RESEARCH QUESTION: How does the mystery of the gospel in Ephesians call for heterogeneous multicultural churches?

4.1 Introduction

The danger of only addressing the issue of a call for heterogeneous multicultural churches from the book of Acts as a canon of “historical persuasiveness,” is that findings may be questioned or dismissed as historical and particular to that context and time (Silva 1986: 131). This chapter will take the findings from Acts in the earlier two chapters and seek to expand on them from the Epistles, primarily from Ephesians. The didactic teaching of the Epistles frequently holds greater weight of argument in relation to the narrative and historical portions of Scripture (Mickelson 1963: 339). There is also the progress of revelation from Acts to the Epistles which is apparent “if the interpreter understands the nature of the Biblical idea of progress” (Mickelson 1963: 352). Ephesians holds one of the clearest statements about multiculturalism, as the mystery now revealed by God as His will for the church.

The primary area of exploration will be Ephesians 3:1–13. Ephesians 2 is Paul’s account of the Ephesians’ status that has been transformed by the life, death, and resurrection of Christ. In Ephesians 3 Paul shifts from an account of the Ephesians’ situation to an account of his own situation. Although Paul is the focus of the discussion in 3:1–7 and 8–13, Ephesians 3 is a discussion of God’s grace and Paul’s relationship to that grace.

Some commentators refer to Ephesians 3:1–7 as a digression. Lincoln (1990: 171) sees this as a *digressio* in the formal rhetorical sense of the term. Best (2001: 293) views this section is insufficiently well organised to count as a formal *digressio*. Instead, he treats the passage as a digression in the more colloquial sense of the term (Best 2001: 293). “In each case it is common among modern commentators to treat this passage as only indirectly relevant and not logically necessary in the light of what precedes and what follows” (Fowl 2012: 103). “If Paul were simply addressing the fact that he is a prisoner in 3:13, then 3:2–12 seems more like conceptual wandering than a digression” (Fowl 2012: 114). Markus Barth viewed Ephesians 3:2–13 as commentary on Ephesians 3:1, “but they are more a digression than a commentary” (Snodgrass 1996: 158; Barth 1974).

4.1.1 Authorship

Authorship needs to be addressed briefly as it affects the authority of the findings of this mystery in Ephesian 3. Critical commentators who propose a later author, question the theological assertions of the Epistle, and may doubt whether this mystery is significant. Pauline authorship is also significant from a pastoral perspective. If Paul, who was so vehemently opposed to the church when he was Saul of Tarsus, can be changed from murderous hatred, by the Gospel, then there is hope for the church members in BUSA churches in the twenty first century.

From the text in Ephesians it seems best to ascribe authorship of Ephesians to the Apostle Paul. Some radical critics of the NT affirm that the words “I, Paul...” (Eph 3:1) “were forged to this epistle by some later author who passed it off as having been written by Paul; but no believer in Christ could possibly have been guilty of such fraud and deception” (Coffman 1999: 1). Among critical commentators, the commonest approach to explaining the authorship differences between different Pauline writings is to argue that Ephesians was written, not by Paul, but by an imitating disciple after his death (Lincoln 1990: 168). “The ethical implications of speculating the pseudonymity of Ephesians are, for that matter, grave indeed. Pseudonymity ... in Ephesians 3 is therefore, at best premature and misconceived, and so must be rejected” (Asumang 2009: 6). We are “well advised to avoid making overhasty judgments in this regard” (Fowl 2012: 104). Rather than sheltering under a theory of a “Pauline façade”, a more fruitful approach to explain the Epistle’s claims to be written by “I, Paul” is the apostle Paul himself (Asumang 2009: 6). This would seem to be the most logical approach and thus foundational in this research.

Conservative and liberal scholars alike have agreed that Ephesians is the apex of Pauline thought regardless of who wrote it. A.M. Hunter, who accepts Pauline authorship, is quoted as saying: “John Calvin called it his favourite epistle; Coleridge pronounced it ‘one of the divinest compositions of man’; Dr John Mackay has said, ‘To this book I owe my life,’ and Dr C.H. Dodd has named it ‘the crown of Paulinism’” (Howard 1979: 1). After exhaustive analysis of authors for and against Pauline authorship, using a statistical model, the evidence seems to tilt in Paul’s favour. “The overwhelming support for Pauline authorship of Ephesians should not be easily dismissed” (Hoehner 2002: 124). Pauline authorship will be assumed for this research into the mystery in Ephesians.

4.1.2 **Mysterion**

Mystery is met in Ephesians. A mystery is something that is hidden, inexplicable or unknown. The Greek *μυστήριον* (*mysterion* from *myein*) means "to shut" or "to close" (Strong 2001: 49). The term knows no boundaries and can be equally applied to scientific irregularities as to theological principles. In Ephesians, the writer refers to three doctrinal topics that he calls "mysteries." The three mysteries include firstly, the mystery of His will in the fulness of times (Eph 1:9-10), then, secondly, the Gentiles becoming fellow heirs in Christ through the gospel (Eph 3:3–6) and thirdly, the mystery of marital living and the church's union with Christ (Eph 5:31-32).

As *μυστήριον* (mystery) was used in classical Greek, it conveyed the idea of silence in the rites of the "mystery" religions so common in the Greco-Roman Empire. *Μυστήριον* referred to religious secrets which were confided only to the initiated. Thus, in Paul's day, *μυστήριον* embraces ideas such as "a secret rite," "secret teaching," and "a divine mystery which is beyond human comprehension" (Strong 2001: 49). The "mystery-religions" had their secrets and signs as modern secret societies have today. Those initiated into these pagan cults, knew these secret signs.

In NT times, mystery (3466) *μυστήριον* (*musterion* from *mustes*) meant one initiated into the Greco-Roman religious "mystery" cults. For Paul, *μυστήριον* is a sacred secret hitherto unknown, humanly unknowable, and now divinely revealed. The mystery was not unintelligible nor mysterious (like a Sherlock Holmes "mystery") but was merely God's secret until He chose to reveal it to Paul and through Paul to all who read the Epistle to the Ephesians. Wiersbe (1989: 80) writes that: "[i]n the New Testament, a mystery is not something eerie or inscrutable, but rather a truth that was hidden by God in times past and is now revealed to those who are in His family." A mystery is a sacred secret that is unknown to unbelievers but understood and treasured by the people of God.

Paul's self-reference, "I, Paul", is used by the apostle on six occasions. In two of them (2 Cor 10:1; Gal 5:2), he uses "I, Paul" to precede an authoritative and solemn statement. In 1 Thessalonians 2:18, he uses it to single himself out from among his team members in a personal matter. And in Philemon 1:19, "I, Paul" Paul uses the phrase to do both. In the remaining two instances, in Colossians 1:23 and Ephesians 3:1, "the self-reference is used to describe his mission as a receiver and proclaimer of God's mystery" (Asumang 2009: 10). It is this receipt of revelation, which is proclaimed as of Divine origin, which gives all the emphasis to the implications of the meaning of "mystery." This means that, "Ephesians 3 is an important prism through which to interpret the whole epistle" (Asumang 2009: 22). The importance of this prism for multicultural arguments for the local church needs emphasis. If this understanding may help BU churches in transitioning to multiculturalism, then it needs to be extensively explored.

The OT book of Daniel also holds keys to understanding the use of the phrase “I, Paul.” In an unusually similar use of self-referencing associated with the reception of God’s revelation and prayer reported in Daniel, Paul follows Daniel’s pattern. On seven occasions in the book of Daniel, the prophet uses the phrase “I, Daniel” (Dan 7:5; 8:15, 27; 9:2; 10:2, 7; 12:5). “In all of them, the self-reference is used to report the reception of revelation” (Asumang 2009: 11).

The mention of the mystery now revealed in Ephesians 3, follows Paul the writer of the Epistle’s comments concerning an individual believer’s unity with the Father through faith in Jesus Christ (Eph 1). Ephesians 3 also follows chapter 2 which deals with the unity of Jews and Gentiles, where the two groups now become “one new man and body” (Eph 2:16,19). Paul intends to pray for the Ephesians (Eph 3:1,14–19). However, in Ephesians 3:2–13, he briefly interrupts himself in this digression, to remind the congregation of his apostolic mission. This passage in Ephesians 3:2–13 is a parenthetical statement in which he defines his calling and declares that “...the mystery made known to me by revelation ... the mystery of Christ” (Eph 3:3-4). Paul also mentions an earlier letter to the church in which he had also addressed his “insight into the mystery of Christ” (Eph 3:4). According to Paul, understanding of this mystery had not been granted to past generations but had only “now been revealed by the Spirit to God’s holy apostles and prophets” (Eph 3:5).

“Paul in Ephesians seemingly used common words with a different meaning” (Howard 1979: 3). Paul in Colossians (1:26-27; 2:2; 4:3) used “mystery” to mean God’s redemptive purpose in Christ to save sinners, whereas in Ephesians he used the same term in a broader sense to mean the reconciliation of “all things in Christ” (Eph 1:9-10) and in particular God’s purpose to bring both Jews and Gentiles together in the “same body” (Eph 3:3–6).

In the Roman Catholic church the existence of theological mysteries is a doctrine of Catholic faith defined by the Vatican Council, which declares: “If anyone say that in Divine Revelation there are contained no mysteries properly so called, but that through reason rightly developed all the dogmas of faith can be understood and demonstrated from natural principles: let him be anathema” (Sess. III, Canons, 4. *De fide et Ratione*, 1). This teaching is found in texts, which were cited in part by the Vatican Council, namely, 1 Cor 2; Eph 3:4-9; Col 1:26-27; Mt 11:25–27; Jn 1:17-18. The Catholic Encyclopaedia proposes that these texts speak of a mystery of God, which only infinite wisdom can understand, namely, the designs of Divine Providence and the inner life of the Godhead (Anon 2019a).

Here in Ephesians “mystery” is not something that is hidden as a sacred secret unknowable but an open secret now divinely revealed to God’s people of God’s purpose to bring all nations together in the “same body” (Eph 3:3–6).

4.2 A Mystery Revealed

A mystery is revealed through Paul. Paul's assertion (Eph 3:1) that he is a prisoner of Christ for the sake of "you Gentiles" adds ambiguity to the claim that Paul is a prisoner of Christ. In one sense, it reflects the notion that Paul is a prisoner because of Christ. In another sense, being a prisoner of Christ reflects the idea that Christ has captured Paul. "Having had the mystery of God's saving purposes revealed to him, Paul is now compelled to preach the gospel" (Fowl 2012: 106). Paul is Christ's prisoner. "If he had been content to be a Jewish Christian with a mission to Jews or if he had been willing to keep Gentiles on a lower plane, he would not have been in jail" (Snodgrass 1996: 159). The rationale for Paul's apostolic activity rests on the recognition by the Ephesians of their Gentile identity which is essential for them to understand themselves properly before God.

The word Gentiles (*ethnos*); (τῶν ἐθνῶν in Eph 3:1) refers to non-Jews or the heathen. When *ethnos* is preceded by the definite article ("the") in the Greek, it means "the nations" which is synonymous with the Gentiles marking them out as a distinct class. The Gentiles implies those who practice idolatry and are ignorant of the true God. Usually by implication they are pagan (Strong 2001: 25).

Paul was arrested on Jewish charges (Acts 21:27), yet he did not consider himself a prisoner of the Jews. Paul was imprisoned by Roman authority (Acts 21:33), yet he did not consider himself a prisoner of Rome. Although Paul appealed to Caesar (Acts 25:11), he did not consider himself Caesar's prisoner. He was a servant of Jesus Christ, "bought with a price, and given the special mission of preaching the gospel to the Gentiles. He was therefore the prisoner of Christ Jesus" (MacArthur Jr 1986: 87). Just as Christ was not crucified for His own sake, Paul was not imprisoned for his own sake, but for the sake of Christ and the sake of those he had been given a special calling to serve (Acts 9:15; 15:7; 20:20–24; 22:21; Rom. 11:13; etc.). As a prisoner for Christ's sake comes from the Greek (ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ) which "has been called a genitive of originating cause, to identify Paul as a prisoner belonging to Jesus Christ, who was the cause of his imprisonment" (MacArthur Jr 1986: 86).

The core of Paul's assertion that he has been made a steward (οἰκονομίαν) of the grace of God is that his place and his activity within the drama of salvation are initiated and sustained by God (rather than Paul's own initiative). Paul plays this role of steward for the sake of the Gentiles (rather than for his own aggrandizement); (Best 2001: 299). A steward primarily managed a household, business, or other concern on behalf of someone else. A steward was responsible for

taking care of “that which belonged to someone else” (MacArthur Jr 1986: 89). Paul is a steward responsible for taking care of God’s grace. If he fails in his task as a steward, the Gentiles will be deprived of God’s grace and the multicultural church would simply be a cultural ideal rather than a Biblical imperative.

The context which Paul addressed was to a multicultural church. Both Jewish and Gentile converts made up the local church at Ephesus. The church at Ephesus was thus multicultural or multi-ethnic (Acts 19:8–17; 20:21). As the ethnically, multi-coloured congregations in Ephesus read Paul’s letter, they learned that the church is composed of a variety of coloured people (manifold); (Gray 2013: 1). Biblical evidence does not support the notion of a homogeneous church at Ephesus.

The theme of Paul’s letter to the Ephesians can be stated as follows: “the unity of the church for the sake of the Gospel” (DeYmaz 2013: 1). The mystery revealed through Paul to a multicultural church is for the sake of unity between all the cultures in the church.

4.2.1 A Different Mystery

A common error is the assumption that the “mystery” Paul is addressing (in Eph 3:4) is the mystery of the Gospel. The mystery of the gospel is the Good News message of Christ’s life, death, resurrection, and atonement for sin. It is through this message, through faith, by which people of all cultures might be saved (Eph 2:8). Yet in Ephesians 3:6, Paul makes it clear that the mystery of Christ is something altogether different: “This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus” (Eph 3:6).

The debate around the definition of mystery in Ephesians has been fierce. “Mystery here is defined differently from its definition in Colossians, leading to the assertion that the difference is so great as to make common authorship impossible” (Foulkes 1963: 93). Foulkes (1963: 93) rejected this simplistic understanding of the mystery, asking, “[c]an they not be different aspects of the central revelation?” The probability of different aspects of revelation may be exactly what they are. Not merely two but a dozen complex and interlocking elements of mystery were revealed by Paul (Coffman 1999: 3). “The Mystery of Christ includes far more than the fact that Gentiles were fellow partakers with Jews of the promise in Christ Jesus” (Lipscomb 1939: 57). A full discussion of the mystery of redemption has been attempted by Coffman (Coffman 1976, 1999).

There are several reasons why Paul wants local churches to be multicultural whenever possible. The obvious reason is soteriological, for Christ “who has made us both one” to “reconcile us both to God” (Eph 2:14–16, 19, 21–22). Another reason is Christological and missiological, as “this mystery is that the Gentiles are ... partakers of the promise in Christ Jesus through the gospel (Eph 3:6). A further reason was the gospel of God’s grace, which Paul believed caused people to love Christ, and also to “love each other in such away they formed ‘one new man’, in spite of the 1st century Greco-Roman culture that said they should hate each other” (Gray 2013: 2). An eschatological reason (Rev 7:9–12) would mean the eternal church will be multicultural. There will be no separate “white church, black church, Latino church, or Asian church” (Gray 2013: 3).

The theological theme in Ephesians is of the concept of divine revelation being linked to mystery. The emphasis in Ephesians on mystery is marked. In the NT *μυστήριον* occurs twenty-one times in the Pauline letters, six times in Ephesians (1:9; 3:3, 4, 9; 5:32; 6:19). In Ephesians, *μυστήριον* (six times) and its lexical and semantic cognates such as insight and knowledge (fifteen times), purpose and plan (fourteen times), wisdom (three times), understanding (three times), and enlightenment (once) are frequently referred to, and are directly linked to Paul’s mission.

Scholars have found possible precedents for this theology in the Old Testament concept of the revelation of the secrets of the Divine Council (Brown 1958: 417–433). “In the context of the Old Testament prophets, this denotes God’s gracious act of allowing a human being to share in the secrets of His Council” (e.g. Jer 23:18; Amos 3:7; Isa 6:8); (Asumang 2009: 13). The NT term *μυστήριον* does not refer to something unknown. “Rather, in a Semitic context it refers to what is known only because God revealed it” (Snodgrass 1996: 159). Here in Ephesians 3:1–13 it refers to the revelation that the Gentiles are included in Christ as equals (especially in Eph 3:6).

A better translation of *μυστήριον* may be “sacred secret” even though most English Bible versions translate it as “mystery.” Although many Bible versions render *μυστήριον* as “mystery,” that is not an ideal translation. “Mystery” is a transliteration of *μυστήριον*, not a translation of it. A transliteration is literally “bringing across the letters” (Schoenheit 2019: 1). The English word “mystery” means something that is incomprehensible, beyond understanding, unknowable. In contrast, a “secret” is something that is known by someone but unknown by others. Thus, *μυστήριον* does not mean “mystery,” it means “sacred secret,” that is, “a secret in the sacred or spiritual realm that must be made known by God,” revealed by God (Schoenheit 2019: 1). *Μυστήριον* is “that which, being outside the range of unassisted natural apprehension, can be made known only by divine revelation, and is made known in a manner and at a time appointed by God” (Strong 2001: 1247). In the NT, *μυστήριον* “signifies a secret which is being, or even has been, revealed, which is also divine in scope, and needs to be made known by God to men

through his Spirit” (Douglas 1982: 805). It comes close to the meaning of “revelation” and “is a temporary secret, which once revealed is known and understood — a secret no longer” (Douglas 1982: 805). If *κρυπτῷ* (*kruptos*) is translated as “secret” (or secular secret or hidden) and *μυστήριον* as “sacred secret,” then the meaning of the Greek is communicated clearly and “we English-speaking people are in a better position to know and understand what God has said in His Word” (Schoenheit 2019: 4). “Mystery in the NT does not deal with the unknowable, but with what is imparted by revelation” (Tenney 1976: 330).

We may conclude that *μυστήριον* (mystery) refers to the revelation that all things are brought together in Christ. The mystery or open secret of Christ is “the complete union of Jews and Gentiles with each other through the union of both with Christ” (Stott 1979: 117). Specifically, Jews and Gentiles are brought together in Christ. “In Christ” is key to understand the mystery, for that phrase points to a double union, namely, the union with Christ and the union of Jews and Gentiles in Him.

4.3 The Mystery of Unity

The mystery of unity for believers of diverse cultural backgrounds arises out of the ontology of the believer. NT believers occupy a unique position as those who have experienced the fulfilment of the mystery of God's purposes. Although predicted in the Scriptures, the mystery was kept silent for long ages (Rom 16:25-26), hidden for generations past (Col 1:26; cf. Eph 3:5,9,11) that it might be revealed to apostles and prophets such as Paul himself and through them to believers (Eph 3:1–12 ; cf. 1 Pe 1:10–12). Paul describes his calling to reveal the mystery of God to the Gentiles as “the grace of God given to me for you” (Eph 3:2). A few verses later, in a magnificent piling up of the language of grace, he identifies it as “the gift of the grace which God gave to me according to his effective power” (Eph 3:7).

The Biblical idea of mystery reminds Christians that God holds the course of human events in his hands. He has so shaped them that they work for the salvation of his people. Mystery also “demonstrates the graciousness of God in revealing his redemptive purposes to prophets and apostles and, through them, to all who are willing to hear” (Thielman 1996: 2).

The mystery made known to Paul “by revelation” (*κατὰ ἀποκάλυψιν*) is to contrast it with a gospel “of human origin” (*κατὰ ἄνθρωπον*, Gal 1:11). Paul in Galatians contrasts the single Divinely inspired gospel, of which he is a servant, with alternative false gospels more pleasing to humans. Here in Ephesians, Paul asserts that he is really a steward rather than an inventor. The gospel

preached by Paul is something given to him by God. “He is an authoritative interpreter because it comes to him by revelation; it is not something Paul could have invented or imagined on his own” (Fowl 2012: 108).

Paul assumes that as the Ephesians read his account of the reconciliation of Jew and Gentile in Christ (in Eph 1-2), the Ephesians will perceive Paul’s insight into the “mystery of Christ.” Paul is not speaking of this mystery as a cultivated interpretive skill or as a general discerning disposition. Rather, this mystery “is an insight that has been given to Paul as part of his stewardship of God’s grace” (Fowl 2012: 108).

The NIV (1984 translation) wording “men in other generations” (Eph 3:5) is a questionable translation of an unusual phrase, which is a double plural: “children [sons] of humans [men]” (cf. Mark 3:28, has the only other occurrence of this phrase in the New Testament); (Snodgrass 1996: 161). Paul makes it clear that insight into the “mystery of Christ” was not revealed to earlier generations (Eph 3:5). This raises some questions. Is there absolutely no knowledge of this mystery in the OT? “The syntax of the phrase seems to pose an absolute contrast between ‘other generations’ and ‘now’” (Fowl 2012: 109). This is where the interpreter should carefully attend to the nature of the “mystery” that Paul is talking about in Ephesians.

In Ephesians, Paul focuses on the reconciliation of Jew and Gentile in Christ in the ways outlined in Ephesians 2:11–22. Unlike in Colossians 1:24–29, where the “mystery” is a more general reference to salvation in Christ. The “inclusion of the Gentiles within the redeemed people of God in Christ in the ways that Paul argues for throughout his writings does not seem to have been anticipated in earlier generations” (Fowl 2012: 109). “Old Testament saints had no vision of the church, the assembling together of all the saved into one united Body, in which there were absolutely no racial distinctions” (MacArthur Jr 1986: 91). Ephesians 3:5 does not deny that in the OT Gentiles were included in God’s purposes, “but no previous revelation focused on the Gentiles being accepted by God on equal footing with Jews” (Snodgrass 1996: 161).

That the Christ would come to Gentiles was foretold in the OT (Isa. 11:10; 49:6; 54:1–3; 60:1–3). Gentiles would be saved by the Messiah (Hos. 1:10; Amos 9:11ff.), and they will receive the Holy Spirit (Joel 2:28-29). Still the concept of including Gentiles in one body with Jews “was the spiritual equivalent of saying that lepers were no longer to be isolated, that they were now perfectly free to intermingle and associate with everyone else as normal members of society” (MacArthur Jr 1986: 91). Most Jews thought that their spiritual separation from Gentiles was so absolute and “so right that the thought of total equality before God was inconceivable and little short of blasphemy” (MacArthur Jr 1986: 92).

Ephesians 3:5 clarifies that Paul is not the only recipient of this revealed mystery. Through the Spirit, God has made this mystery known to “his holy apostles and prophets.” Peter’s vision in Acts 10 would be the earliest clear Divine revelation of this concept. Paul here seems concerned to counter any idea that the interpretation of God’s mystery is idiosyncratic. His understanding of the divine mystery is not unique to Paul.

The primary emphasis of the revelation is that the Gentiles are now to be together with the Jews, which is emphasised in the Greek text by alliteration (3:6: *συγκληρονόμα καὶ σύσσωμα καὶ συμμέτοχα* — “heirs together, members together of one body, and sharers together”). The promises which were historically made to Israel, but now made to Gentiles as “heirs together with” (cf. Rom 8:17; 1 Pt 3:7) the Jewish Christians, means that Gentiles and Jewish Christians together receive a full share of all benefits. This “inheritance” language was a Christian way of talking about salvation. Inheritance was either in terms of “God’s inheriting a people or the people’s receiving an inheritance from God” (Snodgrass 1996: 161).

4.4 The Purpose and Plan of the Mystery (Ephesians 3:6)

The purpose of the mystery is summarised in Ephesians 3:6. The Gentiles have become “fellow heirs, fellow members of the body and fellow participants in the promise in Christ Jesus through the gospel” (Eph 3:6). This mystery is no longer hidden. This mystery has become a primary ingredient of Christian proclamation. “The gospel may have required divine revelation in order to be made known, but it is now no longer hidden” (Fowl 2012: 110).

As “fellow participants in the promise” (Eph 3:6) the theme from Romans and Galatians that in Christ the promise to Abraham to bring a blessing to the nations is fulfilled (Gen 12:3), thus rendering a reconciled body of Jews and Gentiles in Christ. Becoming “fellow heirs” means fellow heirs with Jewish believers. The idea of Jews and Gentiles in Christ being fellow members of the same body reflects the reconciliation of these two groups which takes place in Christ’s body (cf. Eph 2:16).

Through acceptance of the gospel, a believer finds their existence in Christ. Christ then creates among believers an “absolutely new society” (MacArthur Jr 1986: 93). Then true oneness may exist in Christ. Practical unity in the church occurs when Christians realise and live by the positional unity they already have in Christ, their one Lord and Saviour. “In our present context, however, this variegated wisdom has particular reference to God’s richly diverse ways of working

which led to a multi-racial, multi-cultural community being united as fellow-members in the body of Christ” (O’Brien 1999: 245).

As mentioned in the opening paragraph of chapter one, racial reconciliation is in an ongoing topic of debate in BUSA churches and national assemblies (De Jong 2017; Ihlenfeldt 2017). Across the Atlantic (one of the old, main slave routes), in debate among Southern Baptists in the United States, some affirm that racial reconciliation is a gospel issue (Williams 2015: 1). Southern Baptists, who affirm racial reconciliation is a gospel issue, cite verses like Romans 1:16-17, Galatians 2:11–14 and Ephesians 2:11–3:8 to support this claim. Each of these verses demonstrates that the Bible’s categories of race — which is a category of otherness — and racial reconciliation intersect with salvation and gospel. Primarily, in Ephesians, the mystery of the gospel is defined as the unification of all things in Christ (Eph 1:9-10). This unification includes the reconciliation of Jews and Gentiles into “one new humanity” (Eph 2:11–3:8). Paul defines this reconciliation of Jews and Gentiles as the Good News of the inexpressible riches of Christ (Eph 2:11–3:10). Paul boldly suggests in Galatians 5:21 that those who refuse to walk in the Spirit will not inherit the kingdom of God (i.e. the horizontal reality of the gospel); (see Gal 5:16–26).

A theology of unity means that Gentiles belong and are on the same footing as Jewish Christians with the same benefits. This unity finds its roots in being in Christ Jesus. If geography is identity, then being in Christ makes Jews and Gentiles one by definition. In a multicultural context our geographical proximity in Christ and with one another, should unite us. Proclaiming the gospel includes insistence on unity as part of the message. Our divisions are no longer so much between Jew and Greek, but both our divisions between cultures and our individualism are attacked by the theology of unity, which arises from this text. “To be in Christ is to be made one with all who are in him” (Snodgrass 1996: 168).

Reconciliation with God sometimes leads to racial reconciliation talk. Racial reconciliation in many evangelical circles begins with the gospel’s demand for churches to be multicultural (Williams 2015: 1). Gospel-centred racial reconciliation produces multicultural and diverse churches. But diversity is not the same as gospel-centred racial reconciliation and the goal of gospel-centred racial reconciliation is not simply diversity. Gospel-centred racial reconciliation is seeking to love the “other” that flows from the Spirit-empowered obedience of those who repent, believe in the cross and resurrection of Jesus by faith, and are justified by faith in Jesus Christ, the Jewish Messiah (Acts 2:1–41; Rom 3:21–4:25; Gal 2:11–6:2). Gospel-centred racial reconciliation sounds “more like a spiritualised version of Affirmative Action, which is not the same as gospel-centred racial reconciliation” (Williams 2015: 3). The purpose of the mystery is that God unites what has been separated by culture.

4.5 The Preaching of the Mystery (Ephesians 3:7–9)

Paul, the man who once was hostile to anyone other than the Hebrews, now preaches as a “Hebrew of Hebrews” (Phil 3:5). This mystery in Ephesians 3 is the clearest statement in all the Epistles of the innovation of his message. Paul explains that he was called not only to proclaim the mystery of Christ among the Gentiles but also “to bring to light what is the administration of the mystery . . . in order that the manifold wisdom of God might now be made known through the church” (Eph 3:7). Which means he had not only been granted insight into the mystery of Christ but also insight into how the mystery is to be lived out practically by diverse believers functioning as one in the local church. This practical lifestyle is expanded on from Ephesians 4:1 – 6:20.

Paul wants to emphasise that he is a servant of this gospel. He did not devise it. Now Ephesians 3:7 reminds that the power really resides in God, who graciously works in Paul and of whose gospel Paul is a servant. “Paul’s mission was to bring to light, or reveal, the full expression of the operation of this great truth of Gentile and Jews being one, a truth hidden for so long in the mind of God the Creator” (MacArthur Jr 1986: 95).

Ephesians 2:8 represents “the very apex of the book from which all else that is written derives its context and meaning” (DeYmaz 2013: 2). This mystery stands for the very substance of Paul’s life and ministry. The Apostle describes himself not simply as a minister of the Gospel but also a minister of the mystery of Christ. Paul calls himself a minister of this gospel (Eph 3:7), the good news concerning unity of Jewish and Gentile believers in the church. This understanding is supported by his request to the Ephesians to “pray also for me, that . . . words may be given me so that I will fearlessly make known the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should.” (Eph 6:19-20).

Some commentators critique Paul’s self-deprecating declaration that he was “less than the least of God’s people” (Eph 3:8). They argued that the description is rather “like false modesty . . . artificial and exaggerated” (Lincoln 1990: 183; Mitton 1976: 125). There is however an OT precedent to this depiction of God’s instruments in Daniel 4:17. As part of reporting his dream, Nebuchadnezzar states, “The decision is announced by messengers, the holy ones declare the verdict, so that the living may know that the Most High is sovereign over the kingdoms of men and gives them to anyone he wishes and sets over them *the lowliest of men*” (Dan 4:17, emphasis added). The Aramaic means “the basest, worst and despised of human beings”. It is such people, in the words of Nebuchadnezzar, that God sets over “the kingdom”. This seems to be a Semitic euphemism affirming the grace of God by which He uses the lowliest and despised of human

beings to fulfil His kingdom purposes. Accordingly, Paul in Ephesians 3:8 was not “exaggerating” his self-portrait in an exaggerated manner. Paul was simply restating his prophetic credentials. The revelation of the mystery of the kingdom came through the “least and the despised” of human beings (cf. Ps 25:14, see also Asumang 2009: 16).

Despite Paul’s negligible status (Eph 3:8), God has given him the task of evangelising the Gentiles. Paul is to proclaim the unimaginable riches of Christ to the Gentiles. “In identifying Christ’s riches as unimaginable, Paul is further emphasising the point that neither he nor anyone else could have reasoned their way to such an understanding of God’s purposes” (Fowl 2012: 111).

Rather than the content of the “plan of the mystery” (Eph 3:9), Paul emphasises that God had hidden this plan from ages past. This plan has been hidden “in God,” which indicates that the hiding was part of God’s purpose and not simply the result of human ignorance or sin. The identification of God as the Creator of all things is designed to undermine the possible inference that this plan was a haphazard device or reaction on God’s part (Best 2001: 321). This eternal plan is part of the mysterious purposes of the one who created all things.

It is important to remember that God’s planning is not reactive, always adjusting to human events. Therefore, the Ephesians can rest assured that God has providentially ordered this plan for good. God’s comprehensive creative power ensures that God is able to bring this plan to completion despite the rebellious desires and actions of the powers (Lincoln 1990: 185).

4.6 The Purpose of the Mystery — the Part of the Church (Ephesians 3:10-11)

“Through the church the manifold wisdom of God might be made known to the principalities and powers in the heavenly realms” (Eph 3:10) indicates one of the purposes for which Paul has been given this grace of evangelising the Gentiles. God created these principalities and powers (Eph 1:21). Like Christ and the church, they are located in the heavenly realms. However, they are not yet completely under Christ’s dominion (Eph 1:22). Now the Gentile coming into the church and being part of one united multicultural church sends a message. “And this unifying display alerted the rulers and authorities that is the angelic and demonic world that Jesus had indeed won” (Gray 2013: 2).

The phrase, “heavenly realms” (Eph 3:10) points not so much to a place as to a spiritual reality, the reality beyond what is visible to the human eye. This description of the church’s role as a

witness to the heavenly realms has no equivalent elsewhere in Pauline writings or in the NT. Several options are possible:

1. The church makes known God's wisdom to good angels (1 Pt 1:12).
2. The church makes known God's wisdom to evil powers to bring about their conversion, to announce their defeat, or to cause them to marvel.
3. The church makes known God's wisdom to human institutions and structures to transform their actions.
4. Some combination of the above (Snodgrass 1996: 163).

The whole Epistle to the Ephesians has an emphasis on "the rulers and authorities" which have to do with evil powers, not good angels, or human institutions. Thus, this verse (Eph 3:10) may best be understood in the context of the display of God's glory even to those who oppose him. In Ephesians 1:19–22 and Colossians 2:15, the defeat of the evil powers in Christological terms, is based on the cross and resurrection which has already been proclaimed (Eph 1:19–22; Col 2:15). Yet the fourth option remains a possibility, as human institutions may fall under demonic authority (Dan 10:13; Eph 6:12) and angelic powers peer down into this great salvation (1 Pt 1:12).

The church may thus be the means by which these powers might be restored to their proper relationship to God and the rest of creation. This cosmic reconciliation happens "through the church's preaching or its engagements with earthly powers ... the very existence of the gathered body of Jews and Gentiles reconciled to God and each other in Christ makes known the manifold wisdom of God" (Fowl 2012: 112).

Passages such as Isaiah 2:1–4; 60:1–7 and Ezekiel 37 reinforce the implications of Paul's assertions of cosmic reconciliation. When the redemption of Israel happens, the nations will be so attracted to the renewed people of God and their relationship to God and each other that the Gentiles will be drawn to God. The result will be peace like in the garden in Genesis 1-2. The church is the place where the redemption of Israel is made manifest in word and deed. In the church Gentiles are welcomed and reconciled to God and to the renewed people of God, according to God's purposes. The reconciliation of Jew and Gentile in Christ "may appear attractive enough to compel the powers to return to their proper place" (Fowl 2012: 112). The reconciliation of Jew and Gentile to God and to each other in Christ would thus have social and even cosmic consequences.

Although these powers are in the heavenly realms, their understanding of the wisdom of God and any reconciliation is dependent on the material presence of communities such as those Paul seeks to form in Ephesus and elsewhere. Multicultural communities thus have cosmic

consequences. Paul has already located believers in the heavenly realms (Eph 1:3). It seems that the powers in the heavenly realms might also have some direct engagement with the earthly realm. This kind of thinking is not alien to those holding an animist worldview. “The animist worldview includes the middle level of spiritual forces and powers. The Western Greek dichotomistic or secular worldview excludes the “middle” which is vital for the animist understanding of life and everyday security” (Hiebert 1985: 158). The next chapter will explore worldviews. Whether one holds to a three-level or two-level worldview, both still mean that the reconciliation of Jew and Gentile, black and white, local and foreigner to God and to each other in Christ would have cosmic consequences.

With differing worldviews, cosmic consequences may be misunderstood. There is an argument to be made for an ethical dualism rather than a cosmic dualism. In expounding on Ephesians 6:10–19, Harold (2013: 158) argues that our witness or our battle is not so much in the cosmic or metaphysical sense, as a battle between God and the Devil. The witness and the battle are an ethical battle, as the church witnesses to the watching world. In Cartesian dualism the cosmos is viewed as God’s world, yet it is under the influence of evil to such an extent that the world is seen as humans at enmity with God. “An impression of dualism is unavoidably created by this means, but it is never a metaphysical dualism, only an ethical one” (Guthrie 1981: 150). God is not at war with any person, including the Devil. There is no metaphysical dualism as Ephesians 1:21 reminds us that everything in the cosmos is placed under the dominion of Christ, since the cross, where He loosed or untied the binding work of Satan (Eph 1:19-20); (Harold 2013: 160).

Making the wisdom of God known to the cosmic powers (Eph 6:10–19) by the church requires the practical, ongoing, and material presence of the multicultural church in the world. This is not a minor part of the church’s mission. As Ephesians 3:11 indicates, the multicultural church is part of God’s “eternal purpose” accomplished in Christ Jesus our Lord. “In the classroom of God’s universe, He is the Teacher, the angels are the students, the church is the illustration, and the subject is the manifold wisdom of God” (MacArthur Jr 1986: 97).

The manifold wisdom or “multifaceted” (πολυποίκιλος) wisdom refers to that which is different in several ways, as in many-sided. “This is the only occurrence in the NT, and it has the idea of ‘most varied,’ or ‘(very) many-sided.’ It alludes to the variegated facets of God’s wisdom...” (Hoehner 2002: 461). The cosmic powers see God’s manifold (multi-coloured, multi-faceted) wisdom that is made known through the church. They see Christ “taking Jew and Gentile, slave and free, male and female,” black and white and making them one spiritual Body in Jesus Christ (MacArthur Jr 1986: 97). While in Ephesus, the apostle Paul encountered magicians who burned

their books and left their occultic practices (Acts 19:18f.). Now more than simply in a local sense, the manifold wisdom of God is evident on a universal scale.

In this letter to the Ephesians, Paul later states that this multicultural Christian ministry involves a spiritual battle against powers and authorities (Eph 6: 12). The kingdom of God is not a matter of words but of power (I Cor 4:20). This battle is seen not only historically with the emphasis on homogeneous church growth models, but theologically with the justification for separate development of different races, especially in South Africa. "This gives an unparalleled importance to the church" (Snodgrass 1996: 164). Multiculturalism is not a passing worldly fashion or politically correct but a move of the Holy Spirit to unite what has for too long been divided by sin and hatred between cultures (Davis 2003: 106).

The fear of the "other" and the fear of other cultures is supernaturally strong. Therefore, as the Apostle Paul writes the Epistle to the Ephesians from prison, he states that he is in chains not simply for proclaiming the Gospel but also for proclaiming the mystery of Christ (also in Col. 4:2–4), the mystery of my gospel (Rom 16:25); namely, "that the Gentiles are fellow heirs (together with the Jews) . . . and fellow partakers of the promise in Christ Jesus through the Gospel" (Eph 3:6 NASB). This means the witness of the multicultural church was so important that Paul is "in prison not for generally preaching salvation, but for specifically preaching Gentile inclusion in an otherwise all ethnically Jewish kingdom of God and local church" (DeYmaz 2013: 2). Paul was so committed to the glory of God through the local church that eventually he was imprisoned and killed (Acts 22:21-22) for planting Jewish and Gentile (multicultural) churches throughout the Greco-Roman world. "Paul did not go into a Greco-Roman city and plant a church for the Jews and then a church for Gentiles (non-Jews) because it would have been out-of-step with the Gospel he loved, lived and proclaimed" (Gray 2013: 1). The heterogeneous, multicultural local church stand as a lighthouse in the darkness of evil and fear, illuminating God's plan to a watching cosmos and world.

4.7 The Privilege of the Mystery (Ephesians 3:12-13)

In Ephesians 3:12 the issue is not who has access to God, but the way believers have access. The Greek (ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ προσαγωγὴν ἐν πεποιθήσει) here conveys the impression of freedom and unrestricted access to God. This access includes the confidence that the believer will be received and welcomed. "This confidence is by means of faith in Christ or by Christ's faithfulness" (Fowl 2012: 113), with both options being theologically correct and both fit the larger context.

This section concludes (in Eph 3:12) with a sentence that helps bring the two long expositions of God's mystery and of Paul's role in proclaiming that mystery into clearer perspective. The Apostle Paul's unique role in the proclamation of the mystery of Christ may be also observed in his letter to the Romans. In his closing address he makes clear what is most prominent in his mind concerning the mystery of Christ:

Now to him who is able to establish you by my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery hidden for long ages past, but now revealed and made known through the prophetic writings by the command of the eternal God, so that all nations might believe and obey him — to the only wise God be glory forever through Jesus Christ! Amen (Romans 16:25–27).

To preach the word of God yet fail to teach the mystery of Christ is to fail to teach the local church God's word "in its fullness" (Col 1:25). "Gentile inclusion is inextricably linked to the gospel of Paul; and not simply where eternal life is concerned, but also where the local church on earth is concerned" (DeYmaz 2013: 2). Repeatedly in the book of Romans (written to another multicultural church) Paul pairs these two concerns (Rom 1:16; 3:21-22, 29-30; 10:9, 11–13; 15:15-16; 16:25-26). When the apparent fears of some white Christians are sparked by black refugees protesting injustices, "what seems to be missing among many Christians, is a solid Biblical conviction that ethnic diversity in the church is a beautiful thing, and part of God's ultimate design for his people" (Piper 2016: 1).

In Ephesians 3:1–13 Paul presents a digression that secures his role as interpreter of God's drama of salvation for the Ephesians. "Although this is a position of power, Paul makes it clear that the real power lies in the gospel, of which he is merely a servant" (Fowl 2012: 115). Paul's position is subservient to the role of the gospel in God's drama of salvation. Paul is the gospel's servant and not its master. As the interpreter of God's mystery, Paul will pray in Ephesians 3:14–21, that the Ephesians will be given the spiritual resources they will need to hold fast to this gospel.

"Paul's imprisonment is not a crisis. Rather, it simply represents a further episode in the drama of salvation" (Fowl 2012: 114). Despite popular cultural distaste towards prisoners (as assumed criminals), Paul argues that being imprisoned for proclaiming the gospel to the Gentiles contributes to the glory of the Ephesians. This glory may await eschatological confirmation (Lincoln 1990: 192). The Ephesians were not to become discouraged but adopt this eschatological way of looking at things in the present and live in the light of its truth.

This section (Eph 3:1–13) is an important digression. Paul's imprisonment "for the sake of you Gentiles" (Eph 3:1) raises questions about Paul's gospel and particularly his bold account of the Gentiles' place in God's drama of salvation. God's eternal purpose is to bring together Jew and Gentile in Christ, reconciling them in one body through the cross. God's purpose was hidden from

earlier generations and unimaginable apart from the life, death, and resurrection of Christ. Then God graciously revealed this “mystery” to Paul and to others for the establishment of the church of Jews and Gentiles. This multicultural church is capable of bearing witness to the powers of God’s manifold wisdom in Christ.

The Ephesian church, as in most cases in the NT, was probably a small house church, an insignificant group by the estimation of the world which prizes power. Yet the mystery revealed to Paul spoke of their multicultural character and cosmic effect. Local churches are to be “functional outposts of God’s kingdom,” and prototypes of God’s end-time community, and witness to the powers (Snodgrass 1996: 174). We need to recover a sense of the importance of the church as the place where the purposes of God are embodied. The importance of people from many cultures practically living as one, retains the unity which the Triune God seeks, and Christ prayed for (Jn 17:23). The endeavour to assist churches to transition from homogeneous local churches to light bearing multicultural churches has thus this cosmic implication.

4.8 The Need for Transcultural Pastoral Care

The mystery that God had revealed was that it is through the gospel (rather than the law) that the Gentiles (non-Jews) enter the family of God. Salvation is available to anyone. Faith in Christ makes each person an heir, a member, and a sharer in God’s family. Embracing Jewish customs was unnecessary to become family member. Observing Jewish religious rituals was not required to be an heir. Submitting to the Law of Moses was not needed to share in the inheritance.

When Gentiles received salvation, the Gentiles didn’t need to become Jewish. They didn’t need to change their culture when they entered the household of God. The nations come into God’s family, from a cultural perspective, as they are. No cultural assimilation is required. When we enter the family of God through the gospel, the family of God is not mono-ethnic but multicultural. The amazing mystery is that, through the gospel, God’s people become a spiritually united multicultural community (Johnston 2018: 1).

Multicultural communities, as beautiful as they potentially may be, may be complex to shepherd and care for. This is especially true when there are historical and present injustices that exist between diverse cultures. Structural racism, existing biases, prejudices, and racial blind spots can severely impact the quality of pastoral leadership and pastoral care. If everyone is equally a member of this mysterious community; everyone should be able to receive pastoral care. “So, if we are going to faithfully minister in a multicultural community, then we must have churches that

are characterised by transcultural pastoral care. Churches should have a pastoral care ministry that reaches across different cultures and ethnic groups so that everyone receives the care they need” (Johnston 2018: 1).

What then is transcultural? A definition of transcultural: involving, encompassing, or extending across two or more cultures (Merriam-Webster Dictionary 2019). What does it mean to be a transcultural community? South African Pastor One Mokgatle defines “Transcultural” as “a community that reflects, embraces and enjoys the diversity of its context, but by the power of the gospel transcends it and creates one new community in Christ” (Tan 2018: 1).

Why use “transcultural” instead of “multicultural”? While “multicultural” communicates that there are many cultures, “transcultural” communicates that the gospel of Jesus Christ transcends the many cultures. A transcultural community is achieved by valuing the strengths and uniqueness of every culture while not elevating any culture above the other. “At the same time, we must allow the gospel to critique the weaknesses and idols of every culture. As we pursue a transcultural community, what emerges is the culture of the kingdom of heaven” (Tan 2018: 1).

A helpful definition for the transcultural nature of the church may be:

Every human being is endowed with the *Imago Dei*, the image of God, captured in unique cultural and ethnic expressions which embody the full breadth of God’s creative genius, not to be subverted by the ethnic/cultural identity and preferences of another, but celebrated in creating a fuller expression of our humanity, a woven tapestry of colour, culture, and class as God forms a people for Himself from all people (Crump 2016: 112).

This definition means that transcultural ministry is a working to give and receive from one another where no one should deny their unique cultural flavour. Each person gives ground to create something culturally new and together under one King. “Transculturalism is rooted in the quest to define shared interests and common values across cultural and national borders” (Slimbach 2011).

Transcultural pastoral leadership aides transcultural pastoral care. When the leadership team of a church or a ministry is culturally diverse, it helps to enhance the team’s awareness of the various struggles the multicultural congregation is facing. “This increased awareness can then build wider trust across the entire church community” (Johnston 2018: 1). The pluralistic idea of transculturalism (seeing oneself in the other), relies on the forces of society (not politicians). It has a more interactive and egalitarian approach (for citizens). With the breakdown of numerous borders (both physical and psychological), transculturalism is more harmonious with a true citizenship of the world (Cuccioletta 2001: 1).

Transculturalism is also a new field in church planting, where new churches are planted, rather than established homogeneous churches assisted to become multicultural.

The issue at hand is whether to adopt a transcultural approach or multicultural approach to assisting churches transition from monoculturalism. Both have their merits. A helpful article on the debate in South Africa after the Rugby World Cup win in 2019, may help in clarifying the debate. The Captain thanked the nation as a wonderful example of “the different races working together” to bring an historic victory. Another politician in an opposition party had also used the concept of race in an article in the same period. The past President T. Mbeki wrote and reminded the politician, but not the Rugby Captain, that South Africans have been on an epic journey from the “multi-racialism” of the Freedom Charter to the “non-racialism” of the SA Bill of Rights (Lewis 2019: 8). While South Africa may be premised on the promise of a non-racial future, there is a need to examine the future of all humanity in God’s economy (Lewis 2019: 8).

The debate between multiracialism and non-racialism (in the political sphere) parallels the debate between multiculturalism and transculturalism (in missiology, ecclesiology, and anthropology) in this thesis. Transculturalism would transcend culture. Multiculturalism has been accused of perpetuating cultural differences. The key to choosing which path to pursue, may best be found in the eschatological promise. Revelation 5:9 and 14:6 remind us that in the end God has purchased for Himself people from “every tribe and language and people and nation.” These cultural distinctives remain eschatologically. This common refrain would seem to guide this research to find tools to assist with transitioning homogeneous churches toward multiculturalism rather than toward transculturalism. Transculturalism remains a growing church planting thrust to be encouraged, as it along with multiculturalism mysteriously witness to the cosmos.

4.9 Summary

The danger of addressing the issue of a call for heterogeneous, multicultural churches from the book of Acts only, is that findings may be questioned or dismissed as historical and particular to that context and time. Taking the findings from Acts, the Biblical witness is now expanded to Ephesians, primarily the digression from 3:1–13. Ephesians was probably authored by Paul (Fowl 2012; Asumang 2009; Hoehner 2002: 124; Coffman 1999) and forms the apex of his theology (Howard 1979: 1).

Mystery is encountered in Ephesians, not as something that is hidden, inexplicable or unknown as in a religious secret, but as in “to shut” or “to close” — a sacred secret hitherto unknown,

humanly unknowable, and now divinely revealed to God's people (Asumang 2009: 10; Strong 2001: 49; Wiersbe 1989: 80). Paul in Ephesians used "mystery" (Howard 1979: 3) to mean the reconciliation of "all things in Christ" (Eph 1:9-10) and in particular the open secret of God's purpose to bring both Jews and Gentiles together in the "same body" (Eph 3:3-6).

Paul is Christ's prisoner for the sake of "you Gentiles" (Eph 3:1), the pagan non-Jewish nations. (Strong 2001: 25; Snodgrass 1996: 159). He is a steward of the grace of God within the drama of salvation initiated by God for the sake of the Gentiles (Best 2001: 299). The multicultural church of both Jewish and Gentile converts made up the local church at Ephesus (Acts 19:8-17; 20:21). "Composed of a variety of coloured people (manifold)" (O'Brien 1999: 245) — Ephesus was not a homogeneous church. The mystery revealed through Paul to a multicultural church is for the sake of unity between all the cultures in the church.

The mystery has complex and interlocking elements including more than the fact that Gentiles were fellow partakers with Jews of the promise and redemption in Christ Jesus (Coffman 1999: 3; Lipscomb 1939: 57). Mysteriously, local multicultural churches are preferable soteriologically, for Christ "made us both one to reconcile us both to God" (Eph 2:14-16, 19, 21-22). Christologically and missiologically, multicultural churches become "partakers of the promise" (Eph 3:6). Grace caused people to love Christ, also to "love each other in such away they formed 'one new man', in spite of the 1st century Greco-Roman culture that said they should hate each other" (Gray 2013: 2). The fact that the eternal church will be multicultural illuminates an eschatological reason for multicultural local churches now (Rev 7:9-12). There will be no separate "white church, black church, Latino church, or Asian church" (Gray 2013: 3).

The mystery or sacred secret is known only because God revealed it in Ephesians 3:1-13: the Gentiles are included in Christ as equals with Jews (Eph 3:6) through the union of both with Christ (Schoenheit 2019: 1; Strong 2001: 1247; O'Brien 1999: 236; Snodgrass 1996: 159; Douglas 1982: 805). This sacred secret reminds Christians that God holds the course of human events in His hands and shows the graciousness of God in revealing His redemptive purposes to prophets and apostles and "to all who are willing to hear" (Thielman 1996: 2).

The OT foretold the nations coming to Christ (Isa 11:10; 49:6; 54:1-3; 60:1-3) and being saved by the Messiah (Hos 1:10; Amos 9:11ff.), and receiving the Holy Spirit (Joel 2:28-29), but "the thought of total equality before God was inconceivable and little short of blasphemy" (MacArthur Jr 1986: 92). The promises historically made to Israel are now made to Gentiles who are "heirs together with" (cf. Rom 8:17; 1 Pt 3:7) the Jewish Christians and together they both receive a full share of all inheritance benefits.

The purpose of the mystery is summarised in Ephesians 3:6 and has become a primary ingredient of Christian proclamation, fulfilling the promise to Abraham to bring a blessing to the nations (Gen 12:3). The multicultural local church is an “absolutely new society” (MacArthur Jr 1986: 93), practically united by the positional unity in Christ, as a multicultural community (O’Brien 1999: 245). This makes racial reconciliation a gospel issue (Williams 2015: 1). In a multicultural context our geographical proximity in Christ and with one another, should unite us. Our divisions between cultures and our individualism are challenged by the theology of unity, which arises from Ephesians 3:1–13. “To be in Christ is to be made one with all who are in him” (Snodgrass 1996: 168). Gospel-centred racial reconciliation should not be a “spiritualised version of Affirmative Action, which is not the same as gospel-centred racial reconciliation” (Williams 2015: 3).

Ephesians 2:8 represents the apex of the book in that this mystery represents the very substance of Paul’s life and ministry (DeYmaz 2013: 2). The revelation of the mystery of the kingdom came through the “least and the despised” of human beings (Asumang 2009: 16). God Himself had purposefully hidden from ages past the content of the “plan of the mystery” (Eph 3:9). The content of the “plan of the mystery” (Eph 3:9) was not simply hidden as the result of human ignorance or sin (Best 2001: 321). God has providentially ordered this plan for good. God’s comprehensive creative power ensures that He is able to bring this plan to completion despite the rebellious desires and actions of the powers (Lincoln 1990: 185). Gentiles coming into the church and forming one united multicultural church sends a message. This unifying display of the multicultural church, alerted the rulers and authorities, that is the angelic and demonic realm, “that Jesus had indeed won” (Gray 2013: 2).

Cosmic reconciliation (Isa 2:1–4; 60:1–7; Ez 37) happens “through the church’s preaching or its engagements with earthly powers ... the very existence of the gathered body of Jews and Gentiles reconciled to God and each other in Christ makes known the manifold wisdom of God” (Fowl 2012: 112). The reconciliation of Jew and Gentile to God and to each other in Christ (evidenced in the multicultural local church) would thus have social and cosmic consequences. Whether one holds to a three-level or two-level worldview, both still mean that the reconciliation of Jew and Gentile, black and white, local and foreigner to God and to each other in Christ would have cosmic consequences. Making the wisdom of God known to the cosmic powers (Eph 6:10–19) by the church requires the practical, ongoing, material presence of the multicultural church in the world. Now more than simply in a local sense, the manifold wisdom of God is evident on a universal scale. The heterogeneous, multicultural local church stands as a lighthouse in the darkness of evil and fear, illuminating God’s plan to a watching cosmos and world.

To preach the word of God yet fail to teach the mystery of Christ is to fail to teach the local church God's word "in its fullness" (Col 1:25). All cultures coming together as one "is inextricably linked to the gospel of Paul; and not simply where eternal life is concerned, but also where the local church on earth is concerned" (DeYmaz 2013: 2). When the apparent fears of some white Christians are sparked by black refugees protesting injustices, "what seems to be missing among many Christians, is a solid Biblical conviction that ethnic diversity in the church is a beautiful thing, and part of God's ultimate design for his people" (Piper 2016: 1). The local churches are to be a functional outpost of "God's kingdom," and a prototype of God's end-time community, and a witness to the powers (Snodgrass 1996: 174).

To faithfully minister in a multicultural community, churches need to be characterised by transcultural pastoral care. "Churches should have a pastoral care ministry that reaches across different cultures and ethnic groups so that everyone receives the care they need" (Johnston 2018: 1). A transcultural church is "a community that reflects, embraces and enjoys the diversity of its context, but by the power of the gospel transcends it and creates one new community in Christ" (Tan 2018: 1). Transcultural ministry is working to give and receive from one another where no one need deny their unique cultural flavour. Each person gives ground to create something culturally new and together under one King.

The debate between multiracialism and non-racialism (in the political sphere) parallels the debate between multiculturalism and transculturalism (in missiology). Transculturalism would transcend culture. Multiculturalism has been accused of perpetuating cultural differences. The key to choosing which path to pursue, may be found in the eschatological promise. Revelation 5:9 and 14:6 remind us that in the end God has purchased for Himself people from "every tribe and language and people and nation." These cultural distinctions remain eschatological. This common refrain would seem to guide this research to find tools to assist with transitioning homogeneous churches toward multiculturalism rather than toward transculturalism. Transculturalism remains a growing church planting thrust to be encouraged, as both transculturalism and multiculturalism mysteriously witness to the cosmos.

Next, chapter 5 moves from the Biblical evidence for multiculturalism examined in chapters 2-4, to explore findings in other disciplines like missiology and anthropology pertaining to worldviews.

CHAPTER 5: INTERCULTURAL COMMUNICATION INSIGHTS

CHAPTER RESEARCH QUESTION: How do various perspectives on worldviews contribute to better intercultural conceptualisation of worldview in local churches?

5.1 Introduction

Having looked in the previous chapters at what the Scriptures teach in the area of bringing unity to cultural diversity in the church, now there is a need to explore findings in the sphere of philosophy, anthropology and sociology, with specific insights from the fields of missiology and intercultural communication. From philosophy comes an understanding of worldviews. Sociology grapples with culture. Anthropology gives some categories for worldviews. Missiology applies this interdisciplinary knowledge into the realm of ecclesiology. Intercultural studies provide markers to direct our way through the babble of Babel, where linguistics gave rise to this field of study. This chapter explores various intercultural worldviews from which questions will be formulated. These questions will be developed into a self-assessment questionnaire to assist local churches. The related teaching and questionnaire as an instrument should contribute to better intercultural conceptualisation of worldviews in local churches.

5.2 Background and findings to date

What may be more practical or important than a person's view of the universe? Is there anything more influential in life than our basic theory of the cosmos? Worldview is the basic cause, all else is effect or result. The most practical and important thing about us, individually or nationally, is our view of the universe and theory of the cosmos — that is, the content and implications of our worldview.

But there are some people, nevertheless — and I am one of them — who think that the most practical and important thing about a man is still his view of the universe. We think that for a Landlady considering a lodger, it is important to know his income, but still more important to know his philosophy. We think that for a general about to fight an enemy, it is important to know the enemy's numbers, but still more important to know the enemy's philosophy. We think the question is not whether the theory of the cosmos affects matters, but whether, in the long run, anything else affects them (Chesterton 2007: 3-4).

Thus, if our theory of the cosmos is of primary importance, let us start examining the concept of worldview, in the light of the significance it holds.

5.2.1 Definitions of the concept of worldview

Chesterton's quote assists in defining the concept of worldview as a "view of the universe and theory of the cosmos." Francis Schaeffer (1982a: 178) defines worldview as a perspective on life, a whole system of thought that "answers the questions presented by the reality of existence". Abraham Kuyper (2007: 189-190) conceived of worldview as a "life-system," rooted in a fundamental principle from which was derived a whole complex of ruling ideas and conceptions about reality. Worldview can also be defined as a "vision of God, the universe, our world, and ourselves rooted and grounded in the embodied human heart as the seat and source of our worship and spirituality, ideas and beliefs, loves and affections, and decisions and actions" (Naugle 2007: 4). Norman Geisler said of worldview: "It is ... an interpretative framework ... by which one makes sense ... of life and the world" (Geisler & Watkins 2003: 11). Van der Walt (2008: 58–60) defines a worldview as "the network/framework of confessional convictions which determines how one understands and experiences reality." To illustrate these definitions of the abstract philosophical concept of worldviews the following concrete examples may be used.

5.2.1.1 Illustrations to assist in understanding what constitutes a worldview

There are some helpful illustrations to aid in understanding the concept of worldviews. Worldviews are like lenses in spectacles or sunglasses through which a person looks at the world. Depending upon the lens prescription, our worldview spectacles will blur our vision, clear our vision or somewhere in between. Similarly, a worldview is like a pair of sunglasses that tint everything the person sees. Worldview is not so much what we see, but what we see with. There is, indeed, one universe, one world, one reality and one human existence. But how we see it, understand it, and live in it depends upon the worldview lenses, spectacles, or sunglasses through which we are viewing it, whether clearly or poorly.

In an analogous way, a worldview is like contact lenses: they affect everything we see, but we don't notice them. Worldviews are often taken for granted, unnoticed, just like a fish does not realise it is wet.

Worldviews act like a map and a compass, guiding, directing, and orientating a person. Within this worldview a person finds themselves, where they are going and how to get there personally and culturally. A worldview is a filter and a framework, which sifts and sorts, accepts, and rejects, and gives context to life. A worldview interprets, explains, and imparts meaning to things — God,

the universe, our world, and ourselves. It enlightens our minds about the world and our place within it.

Worldviews may also be likened to viruses which infect the thinking of the host (mind) and may change the “genetic” make-up of the thought patterns of the host. Worldview “ideas are easy to catch because they share a distinguishing characteristic with one of the deadliest things in the physical world” — which are viruses, genetic material coated by protein (Myers 2017: 5). Worldviews may thus spread widely and infect many, for better or worse.

Thus, the concept of worldviews may be illustrated with the idea of spectacles, sunglasses, lenses, maps, compasses, filters, viruses, and frameworks. All these illustrations add another facet to the understanding of the profound concept of worldview.

5.2.1.2 Origin of the term “Worldview”

The German philosopher Immanuel Kant first used the term *Weltanschauung* or worldview in his book “*Critique of Judgment*,” published in 1790. For Kant, *Weltanschauung*, which appeared only one time in his extensive writings, meant something like “an intuition of the world given through sense perception” (Naugle 2003).

Kant said: “If the human mind is nonetheless to be able even to think the given infinite without contradiction, it must have within itself a power that is supersensible, whose idea of the *noumenon* cannot be intuited but can yet be regarded as the substrate underlying what is mere appearance, namely, our intuition of the world” [*Weltanschauung*] (Naugle 2007: 13).

The word was insignificant to Kant. “Yet his Copernican Revolution in philosophy, with its emphasis on the knowing and willing self as the cognitive and moral centre-of the world, created the conceptual space for the notion of worldview to flourish” (Naugle 2003). The word *Weltanschauung* became the spark to a wildfire of understanding in philosophy and many other disciplines.

Under German idealism and romanticism, especially through thinkers like Fichte, Schelling, Schleiermacher, Hegel, Goethe and others, the notion of worldview flourished. By the 1840's, the definition of *Weltanschauung* as a basic outlook on life had become accepted, and it soon became a popular simile for philosophy. It was an indispensable term in many disciplines.

Over time, various Dutch, Scottish, and American theologians such as Abraham Kuyper and James Orr, and eventually Carl F. H. Henry and Francis Schaeffer picked up on this common

concept as a way of “explaining Christianity as a comprehensive, holistic philosophy of life” (Naugle 2004).

In the last two centuries since its inception, *Weltanschauung* or worldview has become a central conception in Western intellectual and ecclesiastical discourse. It is a term that aspires to express the desire to grasp the nature of the universe, it grips human interest. *Weltanschauung* was a term that “can be explicitly redefined in the context of a Christian categorial framework” (Wolters 1983: 25).

5.2.1.3 Philosophical worldview alternatives

Various philosophies give rise to different worldviews. Without belabouring or defining these philosophies, the main philosophical worldviews are simply listed as follows:

- Agnosticism / scepticism
- Atheism / Naturalism
- Nihilism
- Secular Humanism
- Existentialism
- Modernism
- Postmodernism.

A foundation of a philosophy is important to understand as it gives rise to a worldview. Naugle’s (2004: xix) technical definition of worldview “as a semiotic phenomenon, especially as a system of narrative signs that establishes a powerful framework within which people think (reason), interpret (hermeneutics) and know (epistemology)” flows from each person’s philosophy. Thus, each philosophical worldview provides an over-arching framework for life and an inescapable function of the human heart and the core of the human identity (Naugle 2002: xix). (See Myers (2017: Ch 2) for a helpful summary of definitions of these worldviews.)

5.2.1.4 Religious worldview alternatives

In the same way as philosophies and without further elaboration, the list of religious worldviews is as follows:

- Theism
- Judaism
- Christian Theism
- Islamism
- Buddhism
- Taoism

- Confucianism
- Pantheism/Hinduism.

While this is not the time to delve into the religious worldviews listed, cognisance of the fact that religious worldviews are also part of worldviews in philosophy and are thus part of the make-up of cultural worldviews. Cultural worldviews are the primary concern of this research. George Barna (2003: 6) defined a Biblical worldview as “a means of experiencing, interpreting, and responding to reality in light of Biblical perspective.” In the post-modern culture in which most urban people in South Africa find themselves, “we are surrounded by a plethora of challenging world-and-life views, each of which demands that we see the world from a particular perspective and make decisions accordingly” (Shim 2014: 24). Even temptation comes armed with reasonable ideas to convince us. Van der Walt (2008: 99–124) concurs with Bartholomew and Goheen (2008: 15-16) that the Kuyperian “Neo-Calvinism” worldview provides three main aspects as a starting point that is vital for Christians. These aspects form a coherent system, based on the sovereignty of God, which encompasses the whole of human life. For Kuyper, Calvinism is a mode of Christian thinking and living, not simply a set of confessional statements, a “world-and-life-view” not simply a “worldview” as in one’s view of the physical world (Shim 2014: 23).

The various philosophical and religious worldviews demonstrate that knowledge is always perspectival. In the academy, a kind of worldview faith is always going to lie at the foundation of scholarship, teaching, and learning. A case may be made for the Christian worldview.

Thus in the interests of genuine pluralism and academic freedom, and in light of what a Christian *Weltanschauung* has contributed historically and can offer to the academy today, room ought to be made in addition to naturalism for theistically informed points of view on the university campus which can thereby serve as a template for the rest of society as neither a naked or sacred, but as a genuinely civic public square (Naugle 2004).

Whether the Christian worldview will be acknowledged at the civic public square, is a moot point. Yet, cultural worldviews contribute to findings in missiology. Missiology’s research and field experience, based on the findings from anthropology, psychology, and sociology, all contribute to the cultural worldviews explored below in 5.3.

5.3 Cultural Worldviews

Our own cultural worldview is assumed as normative and not examined until we encounter another culture. When the culture we meet questions our understanding of truth and reality, there can be great fear, confusion and chaos, a feeling sometimes labelled as culture shock. To address this shock, it may be helpful to understand our own cultural worldview and the worldview of the

person or group being encountered. Brynjolfson (2004: 22) has helpfully summarised many of the elements of cultural worldview below, given by Dodd (1991: 105–111). Each of these differing intercultural worldviews is found in Acts and in the church today. All people would find themselves somewhere along the continuum of each of these worldviews. Whilst there may be a tendency to form stereotypes from these worldviews for a particular group, as long as this tendency does not become judgmental, but rather simply a useful summary to assist in forming neutral stereotypes, they may be of great value. This is what Livermore (2016: 90) calls a “significant part of building our CQ [Cultural Quotient / Cultural Intelligence] repertoire.” The cultural quotient or cultural intelligence, concept extends the research that led to IQ (intelligence quotient) or EQ (emotional quotient), to assess the cultural worldviews and intercultural understanding held by individuals or groups, especially in the business world.

Two concepts which describe what cultural intelligence entails in the church are “multiple consciousness” and the creation of a “third space.” Multiple consciousness refers to a person’s ability to be aware of the various cultures already existing within the church and then to intentionally engage each culture on its own terms. “[M]ultiple consciousness requires a lifetime of learning and developing a cultural intelligence and sensitivity that allows an individual and church to speak multiple cultural languages” (Rah 2010: 110).

Cultural worldviews may be related to several elements summarised below, from 5.3.1. The following pairs or triplets of elements are set on a continuum because some cultures may only identify partially with one worldview side or the other. This continuum can be used for each worldview under examination (e.g. Hebraic Christians, Hellenistic Christians, English South African, Zulu, Congolese, North American, Mexican, Afrikaans South Africans, etc.) The diversity of categories under examination which make up cultures can be seen in the Bible. “After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people, and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands” (Rev 7:9). This picture of the future reminds us that worldviews arise from “every nation, tribe, people, and language,” which is summarised under the term culture. Each person in all these nations, tribes, peoples, and languages will have their particular lens or worldview, through which they view reality.

Cultural worldview practically affects how the Gospel is shared. The first rule in evangelism in a multicultural context with multiple worldviews, is to communicate clearly. For instance, Muslims are taught from infancy that God has no Son. Hindus deny there is one transcendent Creator who grounds all existence and morality. Secular humanists think religious truth is all relative. This means that in the situation where multiple cultures and worldviews are at play, “we must define

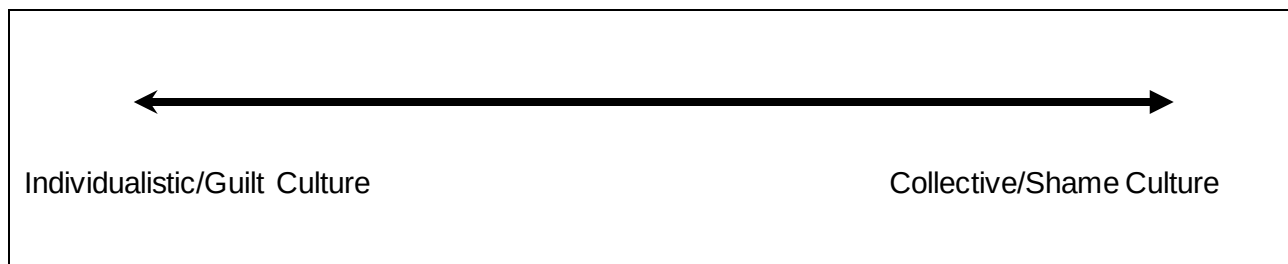
our terms clearly” (Folmar 2013). For this and many other reasons there needs to be an understanding of the worldviews and values in the contexts in which we find ourselves, in the intended audience.

5.3.1 Shame or Guilt Orientation in Cultures

Some cultures may be characterised by their perceived sense of personal guilt (usually found in individualistic cultures) and shame (usually found in collectivist cultures). The care of the widows in Acts 6 would place the early church (and particularly the Hebraic believers) squarely on the Collective/Shame end of the continuum. Whilst the Hellenistic believers would have tended more to the Individualistic end of the continuum. Various scholars (deSilva 2000; Malina & Neyrey 1991) have observed that honor/shame (H/S) is “the pivotal cultural value” of the Bible.

Figure 3 graphically shows these two elements on a continuum.

Figure 3: Shame or Guilt Orientation in Cultures



However, Jue (2015: 59) warns, as an Asian-American who would abhor subtle stereotyping of Asian cultures as only shame based, that:

In my opinion, however, you cannot preach the gospel without discussing the guilt of all sinners before the judgment of God (Romans 6:23). And guilt is not the same thing as shame. Moreover, guilt is not a foreign cultural concept for Asians. Arguably, legal codes in Asia and the Middle East pre-date those in the West. A violation of the emperor's edict in Ancient China for example, would result in guilt and punishment. Again, this is a subtle form of stereotyping that requires careful attention.

While stereotyping is a danger, intercultural awareness remains an asset. Chiang (2015: 77) as an Asian-American illustrates the implications of shame orientation from his cultural background, when he says: “We don’t ask for help because this could imply shameful inadequacies. We don’t speak up to authority figures because that would be disrespectful. We don’t volunteer ourselves for leadership because doing so is a prideful demonstration of arrogance.” Thus, in applying these cultural worldviews we need to continue to be mindful of the whole counsel of God, and not slip

into the dangers of allowing worldviews to hinder the proclamation of the gospel of supernatural, personal intervention, rather than compromise or even universalism.

The first book to convincingly explain the workings of a shame orientated culture, namely, the Japanese society, for the Western reader was, *"The Chrysanthemum and the Sword"* by Ruth Benedict. Though her studies, to help the Allied war effort during World War 2, came to conclusions about Japanese culture and society that are still widely criticised today, they proved to be the impetus of much later study. Benedict was criticised for being unable to study in Japan due to World War 2, so she relied on newspaper clippings, histories, literature, films, and interviews of Japanese Americans. Benedict offered "an attack on conventional cultural imperialism that fosters a subtler imperialism of "culture" as a social-scientific mode of perceiving all particular cultures" (Shannon 1995: 660).

Shame-orientated cultures find recorded roots as far back as 478 BCE. Arising out of Confucius' teaching In Analects, Confucius is quoted as saying:

Guide them with policies and align them with punishments and the people will evade them and have no shame. Guide them with virtue and align them with *li* [roles and ritual practices] and the people will have a sense of shame and fulfil their roles (Eno 2015: 5)

A shame-orientated society may be characterised as follows: Shame is an emotional reaction to other people's criticism, an acute irritation at personal failure to live up to the obligations and the expectations of others. "In true shame-oriented cultures, every person has a place and a duty in the society. One maintains self-respect, not by choosing what is good rather than what is evil, but by choosing what is expected of one" (Hiebert 1985: 212). Personal desires are subservient to the collective expectation. Personal failure is turned inwardly into aggression against themselves instead of using violence against others. By personal self-punishment they maintain their self-respect before others. Shame cannot be relieved, as guilt can be, by confession and restitution. "Shame is removed and honour restored only when a person does what the society expects of him or her in the situation, including committing suicide if necessary" (Hiebert 1985: 212).

On the other hand, guilt-orientated cultures are cultures emphasising guilt, and rely on an internalised conviction of sin as the enforcer of good behaviour, not, as shame cultures do, on external sanctions. Justice may be understood as a basic cultural value, while guilt is the "corresponding mechanism for social conformity" (Moreau, Campbell & Greener 2014: 196). "Guilt cultures emphasise punishment and forgiveness as ways of restoring the moral order; shame cultures stress self-denial and humility as ways of restoring the social order" (Hiebert 1985: 213). This internal or external source of conviction is a helpful key to understanding motivational differences between guilt and shame orientation in cultures.

To balance shame-orientations and guilt-orientations between cultures, it may be necessary to remember that God created us for honor and righteousness. God gave us as humans a conscience with its shame-orientation and its guilt-orientation. “Both orientations significantly contribute to a successful life for the individual and for the community” (Schirrmacher 2013: 78). One sign of the increase in missiological interest in honour-shame is that in June, 2017, Wheaton College organised the first honour-shame missiology conference, to which there was a strong response, motivating plans to establish it as an annual event (Stetzer, Moreau & Kärkkäinen 2017).

5.3.1.2 Adding fear-orientation to shame-orientation and guilt-orientation

Cultural anthropology makes a distinction between a guilt-orientation culture, a shame-orientation culture, and a fear-orientation culture, to categorise different cultures. This added dimension of fear makes these contrasting worldviews three dimensional. The differences can apply to how behaviour is governed with respect to religious practice, government laws, business rules, or social etiquette. “We have to reckon with three different types of reactions to transgressions of religiously sanctioned codes: fear, shame, and guilt” (Nida 1954: 150). This classification has been applied to control individuals (especially children) and maintaining social order, swaying them into norm obedience and conformity.

In a guilt-orientation society, control is maintained by continually reinforcing the feeling of guilt for certain condemned behaviours. The guilt-innocence worldview focuses on law and punishment. A person in this type of culture may ask, “Is my behaviour fair or unfair?” This type of culture also emphasises the conscience of the individual. In a guilt-orientated society where a broken conscience and dysfunctionality are defined in terms of “guilt,” restoration to “a state of innocence is the highest value, a condition that often cannot be met” (Naylor 2010).

In a shame-orientated society, the means of control is the inculcation of shame and the complementary threat of ostracism. “The issue of brokenness is not guilt — whether or not they have transgressed a law — but shame — how a particular action is perceived by themselves and others within the context of a community that determines their identity” (Naylor 2010). The shame-honour worldview seeks an “honour balance” and can lead to revenge dynamics. A person in this type of culture may ask, “Shall I look ashamed if I do this?” or “How people will look at me if I do that?” Shame cultures are typically based on the concepts of pride and honour, so that appearances are what counts. “The underlying principle was that there was an honorable and dishonorable way of doing things” (Muller 2000: 47).

In a fear society, notably animistic cultures and many African contexts, control is kept by the fear of retribution. The spirit world is very real in a fear society. Much effort is spent either appeasing spiritual powers that may harm a person or appealing to spiritual powers that may address the individual's needs by giving some control over harmful spirits. "In order to appease the powers of the universe, systems of appeasement are worked out" (Muller 2000: 44). "Transgression in this context is defined as an offence to the existing powers, the results of which are evident in disasters and personal set-backs, rather than through a set of laws" (Naylor 2010). The fear-power worldview focuses on physical dominance. A person in this culture may ask, "Will someone hurt me if I do this?"

Muller (2000) proposes three dichotomies based on the fear-shame-guilt orientation, which are at work in cultures that reveal people's sensitivity to brokenness and dysfunction in their lives. These three dichotomies provide a helpful framework for cross-cultural missions that can be used to discover the primary spiritual "felt need" of a specific culture. These three dimensionalities may be illustrated by the following figure:

Figure 4: Fear-, Shame-, and Guilt-Orientation in Cultures (Muller 2000)



All models have their limitations, and this model is no exception. However, the fear-shame-guilt model is a helpful tool to begin the complex process of understanding another culture for the purpose of gospel communication. "The cross-cultural communicator of the gospel is required to initiate a "dance" between the text of God's word and the reality of the context in order to discover those "bridges" that communicate the truth of the cross" (Naylor 2010).

Each cultural worldview is a unique blend of guilt, shame, and fear. Like all cultural paradigms, the guilt-shame-fear trichotomy just simplifies complex cultural orientations into basic categories to help us interpret world cultures. Just as guilt, shame and fear are three distinct cultural outlooks, no culture can be completely characterised by only one orientation. These three dynamics overlap and interplay in all societies. “What might bring shame in one culture does not necessarily perform the same function across cultures. Honor-shame sanctions perform a wide spectrum of functions depending on the culture” (Simon 2018). For example, Thai culture integrates shame and fear dynamics. Even individuals or groups within a culture can vary. Thus, a rural Thai might be more fear-based than someone in the city of Bangkok. Urban young adults in Johannesburg valuing authenticity and connection are becoming more shame-based, with social media shaming, as a probable cause. Some models of culture measure the influence of each dynamic upon a group, like a triangle with each corner of the triangle representing guilt, shame, or fear. A group’s cultural orientation, reflected by their position in the triangle, depends on how strongly each dynamic draws that group to the respective corners of the triangle. One such helpful measure of a person’s fear-shame-guilt orientation is found on <http://theculturetest.com> and is reproduced in Annexure 1.

A Biblical basis for these cultural dichotomies may be found in the story of the fall in Genesis which can be called “the Eden effect” (Muller 2000: 15). When Adam and Eve disobeyed God we see shame, fear, and guilt, which is the essence of sin. Firstly, they realised they were naked (Gen 3:7), which is the experience of shame. Secondly, they hid themselves from God (Gen 3:8), which is the experience of fear. Thirdly, their disobedience was exposed (Gen 3:17), which is the experience of guilt. These three aspects of the fall of humanity are evident in every culture and have one primary cause: rebellion against God.

Through the ages and today we see every culture strive for wholeness in each of these areas, with one aspect being the primary concern. To a limited extent, cultures succeed in mitigating some of the impact of the fall, but the effects are still suffered by all. When Jesus Christ came as the Saviour of the world, he addressed the heart of the matter, which is sin. Rather than blame our past circumstances, sin describes a rebellion or turning away from God’s desire for us. Sin is a rejection of the One who is the source of life, light, and goodness. Therefore, Jesus Christ begins His ministry with a call to repentance (Mk 1:15). He turned people from their rebellion and provided a way back into a right relationship with God through the cross. How that rebellion and restoration is expressed in a culture will depend on the emphasis within that culture, whether guilt, shame, or fear. To a repentant people, Christ brings:

- innocence (no condemnation, cf. Rom 8:1) to guilt
- honour (clothed in His righteousness, cf. Isa 61:10) to shame

- spiritual power (2 Ti 1:7) to fear.

“The gospel removes shame, it removes fear, and it removes guilt, it restores honor, it restores power, it restores innocence” (Challies 2016). This means we need to endeavour to find an appropriate “Biblical picture of the atonement [which] may resonate” in each cultural context (Naylor 2010). While each culture has one main worldview (i.e. guilt-innocence, shame-honour, and fear-power), it is important to understand how each of these perspectives influence everyone.

5.3.1.3 Overview of Guilt-Shame-Fear & Other Cultural Models

There are several models to explain how global cultures differ. They all simplify reality in diverse ways. Here an overview examines how the guilt-shame-fear paradigm compares to other well-known cultural models.

5.3.1.3.1 Hofstede's 6 Dimensions

Geert Hofstede, an organisational anthropologist, worked at IBM (Europe) from 1965. His Personal Research Department for IBM supplied a global platform for cultural research. From a survey of national values among 117,000 IBM employees during 1967–73, Hofstede's analysis identified six dimensions where national cultures (primarily in Europe) differ:

- high-power distance vs. low-power distance
- collectivism vs. individualism
- weak certainty avoidance vs. strong certainty avoidance
- masculinity (task focus) vs. femininity (relational focus)
- long-term orientation vs. short-term orientation
- indulgence vs. restraint.

These binaries were not unique to Hofstede, but his scientific research “helped legitimate the categories by providing a quantifiable theory for cultural differences” (Georges 2018). Hofstede brought the cultural model into the mainstream in academic and business circles, calling culture “mental programming” or “software of the mind” (Hofstede, Hofstede & Minkov 2010: 4).

5.3.1.3.2 Lingenfelter's Six Values

Christian anthropologist Sherwood Lingenfelter had a similar model, which is popular among missionaries. Lingenfelter proposes a model of basic values to help Christians understand the cross-cultural roots of relational conflict. He uses illustrations from the Bible and his personal experience on the island of Yap, to explain six pairs of contrasting cultural orientations:

- time vs. event
- task vs. person
- dichotomist thinking vs. holistic thinking
- status focus vs. achievement focus
- crisis vs. non-crisis
- concealment of vulnerability vs exposure of vulnerability (Lingenfelter & Mayers 2003).

Both Hofstede and Lingenfelter organise cultures along a continuum with opposite poles. This either-or dichotomy is a simple method for cultural analysis (especially for cultures preferring dichotomist thinking). Their categories have parallels with “innocence-guilt cultures” and “honour-shame cultures.”

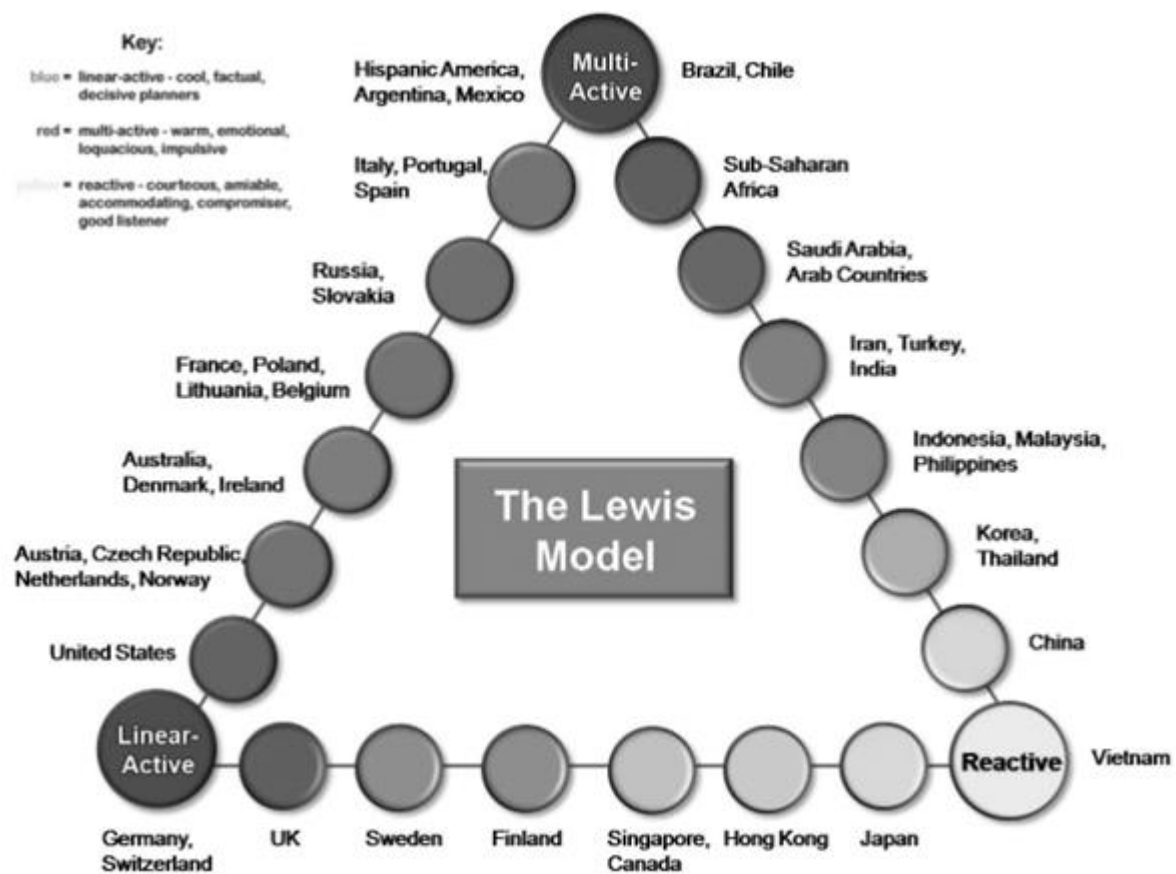
5.3.1.3.3 Lewis' LMR Model

British polyglot Richard D. Lewis developed another cultural model called LMR to forecast cultural behaviour. In intercultural conflict he found three main styles of cultural communication:

- Linear-active cultures are factual and decisive organisers, planners, and schedulers (i.e., Germans)
- Multi-active cultures are lively multi-taskers who live according to the moment (i.e., Brazilians)
- Re-active cultures are courteous and calm listeners who respond carefully (i.e., Japanese); (Lewis 2006).

Lewis placed each culture type at the tip of a triangle, then locates countries by their communication style along the edge of the triangle, as seen below in Figure 5.

Figure 5: The Lewis Model (Georges 2018)



As in the guilt-shame-fear model, Lewis' LMR model involves three categories plotted on a triangle. The two key areas of difference arise in that Lewis describes communication styles, not cultural values, or ethics. Secondly, plotting countries along the triangle's perimeter makes the LMR model a two-dimensional analysis of culture. The guilt-shame-fear model locates a culture within the triangle's body, showing the degree of pull to which all three factors influence a culture.

5.3.1.3.4 Shweder's Big Three of Morality

Richard Shweder, a cultural psychologist, at the University of Chicago, speaks about the "moral themes" of autonomy, community, and divinity (Shweder 1997: 139). His model is very similar to the guilt-shame-fear concept, but not widely known. He calls it the "Big Three" of morality (autonomy, community, divinity). They explain suffering, based on research in South Asia. Shweder's three categories (autonomy, community, and divinity) mirror guilt, shame, and fear cultures, though with a slight difference. Shweder's three "moral discourses" are based on a focus on personhood, while guilt/shame/fear focuses on moral emotions.

The earlier four models are helpful and afford us insights, but the cultural model of guilt-shame-fear has four distinct strengths.

Firstly, the model is elementary. The basic model can be explained in a few minutes, without complex terms to understand, nor multiple categories to remember. Once a person understands the basic concept of guilt-shame-fear, that person can begin to discover new cultural realities for themselves and apply them to their context.

Secondly, the model is informative. Since the cultural values of guilt-shame-fear affect all of life, any culture can start to see the dynamic everywhere. Guilt-shame-fear may be a small key that can unlock big doors of understanding, which create euphoric learning moments, especially as people apply Biblical findings.

Thirdly, the model explains motives. Compared to other cultural models above (under 5.3.1) which describe how a culture functions, the guilt-shame-fear model explains why a culture functions the way it does. Instead of defining the externals of a culture, this model expands upon the internal values. Guilt-shame-fear provides an insight into the internal workings of a culture, so people can “see the moral emotions and ethical values that drive cultural behaviours” (Georges 2018).

Fourthly, the model is theological. The categories of guilt-shame-fear are theological realities, not simply cultural descriptions. A conversation about guilt-shame-fear may naturally transition from culture to theology, thus creating an evangelistic opportunity. Guilt-shame-fear relate to the core problem of humanity as seen above in the analysis of Genesis 3. And the solutions of innocence-honour-power are central features of the cross, as seen in Figure 2.

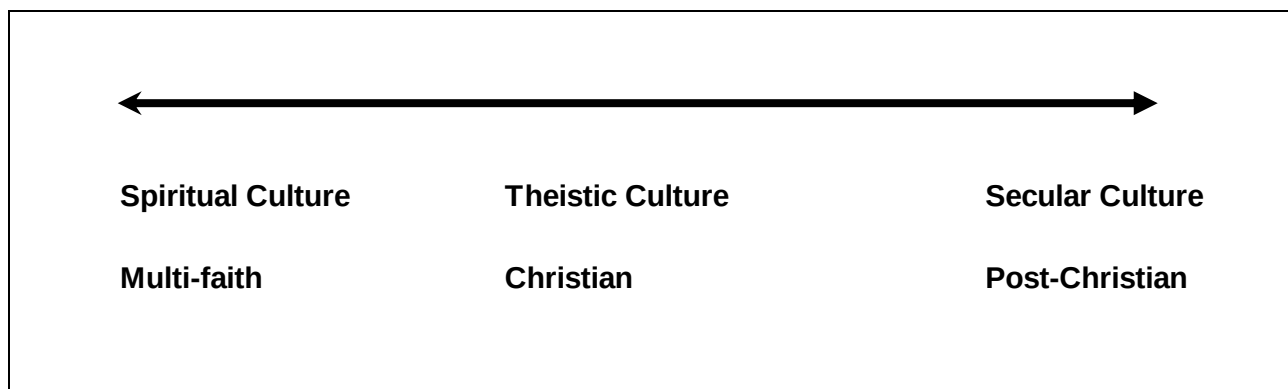
Thus, the guilt-shame-fear model is a practical and helpful cultural model. Yet, there is a need to consider using multiple models when analysing culture. While many cultural models overlap with each other, some of them also over-emphasise either the internal cultural beliefs and value systems or emphasise the controlling social influences on the shaping of culture. The guilt-shame-fear model could be more effective in providing insight on human behaviour if used in conjunction with models that focus more on social structure (Mary Douglas’ Grid and Group theory) and social agency (Sherry Ortner’s Practice Theory). This would allow us to understand why the experience of guilt affects some cultures deeply, while others are more affected by shame. We may grasp why people in some societies find these affectations as effective ways of dealing with life’s social challenges in comparison to other people. For the purposes of this research the use of multiple

models, will be laid aside for the present. To balance the perspective, other orientations will be examined, yet this three-dimensional aspect of the guilt-shame-fear model will be carried forward.

5.3.2 Spiritual-, Theistic- or Secular-Orientation in Cultures

A culture may be evaluated by its cognitive cultural worldview, which involves whether the culture accepts the notion of a cosmos filled with spiritual beings and forces, or whether a spiritual dimension plays a lesser role or any role at all. Hence, secular means non-religious. A secular worldview “finds the answers to the questions of life in this life” (Seed 2015: 76). The term was used in 1846 by G. J. Holyoake to argue for a philosophy of life that regulated life by empirical experience and reason, while seeking human improvement through service (Holyoake 2016). Simply, the term secular, means to be concerned with the affairs of this world as opposed to that of the spiritual, sacred, monastic, or ecclesiastical. This movement along the continuum, from the spiritual to the secular, may be called secularization. Secularization may be understood “as a change of mentality due to modernity, which has led to the rejection of metaphysical thought” (Habermas & Ratzinger 2006: 43). Figure 6 graphically shows these three elements on a continuum.

Figure 6: Spiritual-, Theistic- or Secular-Orientation in Cultures



Charles Taylor defines secularization as the removal of religion from the public sphere (Taylor 2007: 424). Smith (2014: 21) adds that Taylor viewed secular as including a “belief in God...as one option among others” and thus contestable. Secularization led to demystification. The demystification of spirit by the secular can be illustrated in this way: once it was believed that consumption (TB) was caused by a person sucking the life out of another person through witchcraft. Today consumption is identified with the tuberculosis bacteria (TB) that can be treated

through antibiotics. The middle position on the above continuum in Figure 6, would hold that disease has both a spiritual and physical cause. This may be seen in the cultural differences associated with polytheism, moving toward monotheism, and ending in atheism. As rationalism understands the physical mechanisms of the world, so life is increasingly demystified and therefore secularized. The demystification process of secularism leads to secular humanism, where the concept of God is superfluous. Morality in secular humanism still holds to vestiges of Christian values, but it is Christian ethics “shorn of its doctrine” (Smith 2008: 7).

Generally, African and Asian cultures include a spiritual-orientation in their cultures, while post-Christian Western Europe and parts of the USA would generally be secular (taking little or no cognizance of spirits, angels, demons or God,) with many variations in between. “It is not clear if secularization is a social phenomenon exclusive to the West or a European exception to the general religiosity of the world” (Ngarsouledé 2015: 88). The holistic middle road of holding to both a spiritual and secular perspective, could be where the church finds itself. However, as Kraft (2005: 365) contends, the church has frequently turned to secular notions to deal with spiritual power and therefore turned into a secularizing influence. Seeking to aid Christian evangelism by exposing the power of the spiritual world, the Church has turned to modern medicine, which is an education system founded on secularized principles, and the adoption of science in agriculture. Repeatedly the church and mission has responded to spiritual questions with secular answers and so advanced secularization (Kraft 2005: 365).

To address the overemphasis on either spirit or secular in culture, it may be wise to propound a theology of God, man and creation that allows for access to “the created order through God and not God through the created order. This approach keeps the centrality of the Trinity in creation, despite the despiritualizing process of scientific understanding and growing prosperity” (Seed 2015: 87). Prosperity is the key driver of secularism for secularists. Secularists argue against the death of secularism. Levels of societal modernization, human development and economic equality shape the strength of religiosity. Economically poorer cultures would, thus, be more religious, while economically richer cultures, more secular. Secularization “appears at once to be both liberating and enslaving”, educating and ruthlessly driving “religion from society” (Ngarsouledé 2015: 99). In Africa, research has found secularization to take the form of “desacralization of nature and political authority,” diminishing religious participation, withdrawal from the influence of religion, increasing personal choice and religion used for secular means (Van den Toren & de Wit 2015: 156). A corrective lies in the Trinitarian theology, of an omnipotent, omnipresent, imminent King, who calls Christians to be engaged in their societies without compromising their commitment to God, who is Spirit. The doctrine of the Trinity is what defines

the Christian faith: “Among the religions of the world, the Christian faith is unique in making the claim that God is one and yet there are three who are God” (Erickson 2006: 347).

5.3.3 Ancestral Veneration-, Theistic-, or Secular-Orientation in Cultures

Closely linked to the previous orientation of spirit-orientation, theistic-orientation and secular-oriented cultures, comes cultures that have a high view of the dead (whether veneration or even worship), a middle theistic view and those that have no life altering view of the dead or their ancestors (a secular-orientation). This research will call this high view of the dead: ancestral veneration. Such cultures are characterized by their attention to the relationship between the living and the dead. Cultures that venerate the dead are often East Asian, Australasian, and African. This relationship with the dead may go from communication (prayer), to sacrifice and even appeasement. Ancestral veneration “is a system of cosmological thought and spiritual practice that has shaped countless human societies for many millennia and continues to do so today... the most pervasive of all world religions” (Reuter 2014: 224; Steadman, Palmer & Tilley 1996: 63). Mbiti (1999: 83) coming from an African perspective, calls the recently deceased ancestors (up to four generations), the “living dead,” until they become full spirits. They are revered so that favours can be asked of them, and feared in case they get upset and cause harm to the living (Oluikpe 1997: 46).

Many cultures find this relationship with the dead in passages like Hebrews 12:1–3 “...the great cloud of witnesses...” Some African Christians know, understand, trust, and believe in Jesus Christ according to the title of “Great Ancestor” (Beyers & Mphahlele 2009) or the “unique ancestor” (Segami 2008: 152). Some view the ancestors as exercising their authority as ministers of the Supreme Being (Nurnberger 2007: 29; Pobee 1979: 94). Others hold that Jesus Christ holds authority over the human realm and is even superior to all spirit beings, including the ancestors (Stinton 2004: 140; Pobee 1979: 94). According to Bujo (1992: 81) the title proto-ancestor signifies that Jesus “infinitely transcended” the authentic ideal of the God-fearing African ancestors.

Yet this attempt to reconcile ancestral veneration with Christianity is refuted by anthropologists. Ancestral veneration “is a religion of intent, and therefore quite fundamentally irreconcilable with the cosmology of transcendental religions like Christianity or Islam, which stress the idea of humans as independent agents” (Reuter 2014: 250). Some Christian research has used the evolutionary philosophy of the Bowen theory, as a new paradigm for practical theology, to provide

fresh perspectives and understanding into the functional importance of the ancestors. Central to the Bowen theory is the concept of the family as an emotional unit that includes all generations, including the ancestors (Nel 2007: 71). The Bowen Theory viewed the family as an emotional unit and a complex biological system, where the powerful influence of relational processes on individual family members can be observed and appreciated. Hence, the characteristics of the system, like functional interdependence, can be studied. Bowen extended the concept of the emotional unit to society. Society, as in the nuclear family, is also influenced by emotional process and anxiety. Bowen referred to this process of anxiety being the random variable that led to societal breakdown as “societal regression” (Bowen 1997: 214).

In the East Asian context, ancestral veneration enjoys “a most privileged position in Buddhism, and even more unlikely, by those who professed to be Christian or non-religious socialists” (Lakos 2010: ix). This privileged position is such that the three religions of East Asia (Confucianism, Buddhism, and Daoism), seem underpinned by ancestral veneration (especially the rituals) to such a degree that they could replace as “cultural foundations the great philosophical and religious texts of Buddha, Confucius, and Laozi” (Lakos 2010: ix). Even in modern Communist China, ancestral veneration continues, just as it has for millennia (Hu & Tian 2018: 2). “Reverence towards ancestors has always been part of Chinese life and as a factor in Chinese life and culture Chinese ancestor worship cannot be over-emphasised” (Lakos 2010: 2). Over 70% of adults continue this practice of ancestral veneration, on average with males being more active than females (Hu 2016: 169).

The veneration of the dead has enormous implications for end-of-life matters, especially in the South African context. Not least of which is the tragic exploitation of those holding to strong relationships with the dead, by spiritists, witchdoctors and greedy undertakers. Funerals among people who venerate ancestors frequently become an economically crippling experience for the families while fronting as a multi-billion Rand enterprise for the burial industry (Latham 2013; Lerefolo 2013).

In an extensive review of ancestral veneration in the theological views of the African Traditional Religions (ATR), as a motivating factor in the African Initiated Churches (AIC), it can be said: “The ancestors may be part of the 'life cycle rituals', 'crisis rituals' and 'calendric rituals', but they cannot be brought into the oneness of God. They may play a vital part in creating a harmonious life for Africans, but they cannot share the same substance with God” (Mangany & Buitendag 2013). The members of AIC aim to be Christian without losing their African identity, using ancestral veneration, which calls into question the historical Christian views on soteriology. This is due to

the understanding that Africans worship one Supreme Being and venerate ancestors as intermediaries to the one Supreme Being, without clear roles being ascribed to Jesus Christ and the Holy Spirit (the second and third persons of the Trinity).

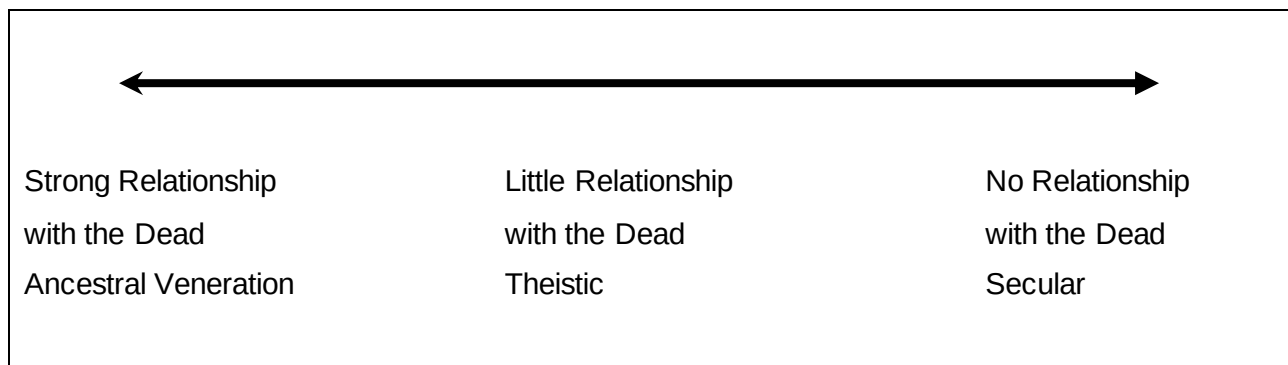
Another issue for Christians from an African culture is the issue of lobola. When a man pays a (often exorbitant) bride price (agreed by the elders of both families) upon the intention to marry a woman, this is referred to as *ilobola* in the Nguni languages and *magadi/mahadi* in Sesotho languages. Among sub-Saharan peoples lobola, as a bride price, is often paid with cattle. The problem arises when that bride price is linked with appeasing or venerating the ancestors through an animal sacrifice by one or both families in a marriage union. Here the culture of one or both parties in a marriage involving lobola has the potential to cross the line into idolatry.

Those Christians living in an urban environment with growing secular forces, experience considerable soul-searching pressure regarding whether to pay lobola. The turmoil arises because lobola has a strong relationship with the dead for both families, in preparation for a marriage covenant. The fear, amidst all the secretiveness of the procedures, is that the couple will not receive “the blessings or approval of the ancestors if it is concluded without following the route of paying bride-wealth” (Bogopa 2010: 3). In an interview with Lesego Motsoahae (2016), he expressed shock at discovering the deep ancestral links that would be required of him, should he wish to pay lobola. Yet failing to pay would create considerable family tensions on both sides and even alienation from either family.

Within these cultures there are also warnings about excess, in the light of ancestral veneration becoming cultural bondage (Mhlophe 2015). Where cultural beliefs and practices conflict with Biblical doctrine, these teachings have sometimes found their way into the broader church. Ancestral veneration then becomes a distortion in the preaching of the Gospel. In this case the “gospel” linked with ancestral veneration portrays God as far removed and “favour with God is believed to be accessible only through his intermediaries (the ancestors), leading to fearful subjugation” (Curle 2016: 39).

Figure 7 graphically shows these elements of ancestral veneration, theism, and secular-orientation on a continuum. A Theistic position may be posited for the central region in this figure. Some in the African Independent Churches (AIC) would argue for a Theistic position. Again, it needs to be noted that cultures have a fluid nature and individuals would find themselves somewhere along the continuum.

Figure 7: Ancestral Veneration-, Theistic- or Secular-Orientation in Cultures



Livermore (2010: 84) emphasises that Christians need to have “respectful conversations” about these practices (like ancestral veneration), to show significant understanding without abandoning one’s own religious convictions. Livermore’s thesis of “cultural intelligence,” for instance, does not seek to abandon all convictions, values, and assumptions, but rather to respectfully understand the beliefs and priorities of others. Most often this understanding comes through the renewed importance of storytelling (Moloi 2018: 21; Venter 2004: 18). Storytelling may be another helpful tool to use in the application of the tool developed for this research.

5.3.4 The Optimistic-, Neutral- or Pessimistic-Anthropologic-Orientation in Cultures

The optimistic-, neutral- or pessimistic-anthropologic-orientation looks at how a culture views the nature of humankind. In other words, is the cultural worldview, generally positive, neutral, or negative. The anthropologic-orientation is the worldview of human nature. Here we need to understand whether a culture has an optimistic or a pessimistic anthropology, or something in between (neutral). The most popular definition of optimism and pessimism is of “generalized positive and negative expectancies regarding future outcomes, as a general tendency to expect that one will experience positive versus negative events in the future” (Carver & Scheier 2014). The results of research in psychology, with samples in the east and west, suggest that the expression of unrealistic optimism is shaped by an interplay of culture and socioeconomic circumstance (Joshi & Carter 2013). The term unrealistic optimism refers to a strong bias whereby “people rate negative events as less likely to happen to themselves than to the average person and positive events as more likely to happen to themselves than to the average person” (Harris & Hahn 2011: 135). Findings also show that societies cannot sustain themselves without cultures

of optimism, aided by “optimism promoters”, especially the institution of religion, with the inclusion of family, the medical profession, psychotherapists, counsellors, businesses, and political leaders (Bennett 2011). A culture may be assessed based on most of the individuals holding either a positive or a negative bias, in general.

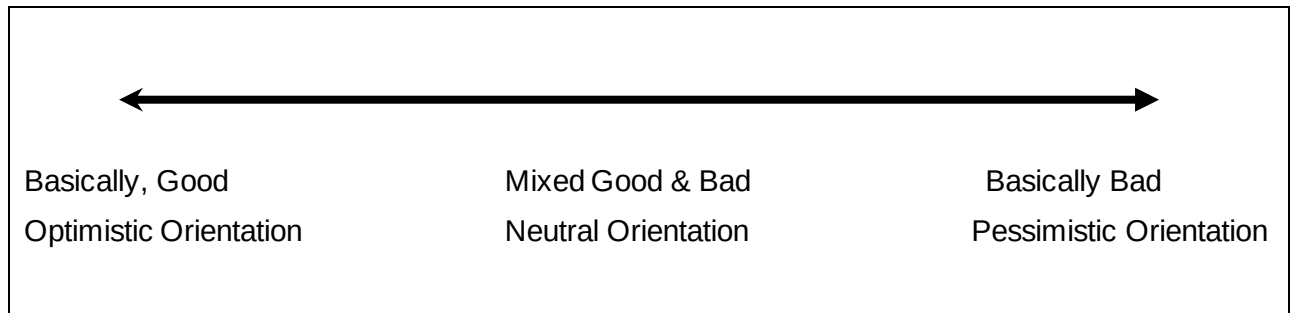
According to Kluckhohn and Strodtbeck (1961: 12), cultures perceive humans in one of three ways; basically good, neutral, mixed good and evil, and basically evil — each one being mutable or immutable. We see this view held by some in the debate in Acts 15. It was thought by those from the party of the Pharisees that “some Gentiles were capable of remembering God and God’s way and thus acting in a righteous or just manner. Such a view is based on an ‘optimistic anthropology’ in which persons were capable of observing the law, whether natural or Mosaic” (Parsons 2008: 212). On the other hand, “Peter holds the pessimistic anthropology of certain sectarian Jews: Gentiles cannot keep the Noahic commandments” (Parsons 2008: 212).

Another example is found in a more contemporary conflict. In recent research into xenophobic perceptions in South Africa, Moyo (2015: 195) found that “if African immigrants are objectively and positively portrayed, this can contribute to fighting xenophobia, because objective and positive portrayal and reporting could encourage a culture of tolerance and acceptance.” In viewing the nature of humankind as a mixture of good and bad, Moyo argues that positive and objective reporting in the media can “reduce the chasm between ‘us’ and ‘them’”. It would obliterate the image of the ‘barbarians at the gate’ (McDonald 2000: 2) plotting to ‘break into the house’ and instead build the image of ‘all people in the house’, building and taking care of the same” (Moyo 2015: 195). A healthy view of all human beings having been created in the image of God, can also help address the issues around xenophobia. Yet when discourse demotes groups to sub-human categories, whipping up “imaginary causes” great danger looms (Suttner 2018). Understanding the anthropologic view of the communicator in the context of intercultural communication, goes a long way to helping bridge the divide.

The Reformed Evangelical Christian worldview would be that all human nature is affected by sin (total depravity) and no aspect of humanity is basically good. This worldview would see human nature as basically bad. This worldview would view humans and cultures as deserving “damnation due to the total depravity of humanity, [but] its final story is ultimately about a redemptive transformation of all creation” (Tilburt & Humeniuk 2014). This would mean that Reformed Evangelical Christian dialogue with other cultures is coming from a pessimistic-anthropologic worldview with a message of hope in the gospel of supernatural, and personal transformation through Divine intervention alone.

Figure 8 graphically shows these three elements on a continuum.

Figure 8: The Optimistic-, Neutral- or Pessimistic-Anthropological Orientation in Cultures



In studies measuring cultural well-being, comparing Sweden (optimistic) in the West and Japan (pessimistic) in the East, it was found that while optimism contributed to good health in the west, pessimism did not negatively affect general well-being in a generally pessimistic culture. “Optimism might actually be of disadvantage within the eastern culture” (Plan 2015: 61). Pessimistic cultures did however have a statistically higher suicide rate. “Optimism is a significant predictor of mental and physical health, and also of healthy behaviors” (Fernández-Abascal, Martín-Díaz & Molina 2018).

Thus, while the life sciences add to the understanding of this spectrum of views on the anthropologic-orientation of a culture, there remains a continuum. Where a culture finds itself on the continuum largely affects their intercultural contact with other cultures and to a lesser degree their own mental and societal health, as seen above in the previous paragraph.

5.3.5 Anthropocentric-, Biocentric- or Ecocentric-Orientation in Cultures

Another element of worldview is the amount of control over nature a culture believes humans have. Some cultures view themselves as subject to nature (ecocentric), while other cultures view themselves as being in harmony with nature (biocentric). A third group of cultures view themselves as controlling of nature (anthropocentric).

In Western worldviews the dominant social paradigm reflects the theory of human domination over nature, which is anthropocentric. Anthropocentrism values nature mainly for the material or

physical benefits it can provide. Anthropocentric ethics hold that only human beings have moral value. Most anthropocentric approaches have “narcissistically privileged humans as the centre of all significance,” based on either a particular scientific and reductionist worldview or a constructivist worldview (Weitzenfeld & Joy 2014: 3).

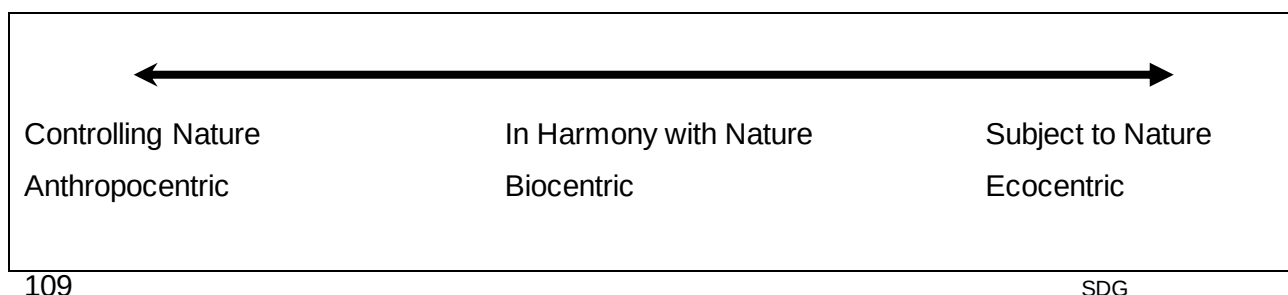
An ecocentric-worldview, where ecocentrism means life-centred, would be a “new environmental paradigm which seeks total ecological integrity,” yet while “new,” this worldview perceives nature as spiritual, being found in many eastern and southern cultures (Hu 2010: 1). This ecocentric view is similar to fatalism (as will be discussed below in 5.3.8). Ecocentrism bestows moral status on “ecosystems and its individual parts”, tending towards spiritual kinship.

A third world view, between anthropocentrism and ecocentrism, would be biocentrism. It values nature for its own sake, by living in harmony with nature. Biocentrism affords moral status to plants and animals, which are given to humans for responsible care.

In environmental studies the earliest distinctions were distinctions between Anthropocentric-, ecocentric-, and apathetic orientations toward the environment (Thompson & Barton 1994). More recently, the anthropocentric-, biocentric- and the ecocentric-orientation are seen to have an impact on a range of issues like progress, fear, apathy, urbanization, ecology, environmentalism etc. In a study of university students in Hungary, over two thirds held to anthropocentric views. “The dichotomy of anthropocentrism and ecocentrism are what ultimately determine ecological attitudes” (Miklós 2014: 28). In environmental issues the constructivist research of Crowe (2013: 85) tries to figure out how to “use” the various religions favouring ecocentrism, to apply “eco-spirituality for improving [the] environmental approach” because a spiritual approach is one means in solving the “problem” of anthropocentric environmental awareness. The stated goal would be to get an anthropocentric culture “to accept ecocentrism” (Miklós 2014: 38).

Figure 9 graphically shows these three elements on a continuum.

Figure 9: Anthropocentric-, Biocentric- or Ecocentric-Orientation in Cultures



From this figure 9, one can be seen that an Anthropocentric view of control over nature may arise out of the Judeo-Christian worldview, based on Genesis 1. With the spread of Protestantism in Northern Europe and the Western world, and the Protestant work-ethic — as proposed by Max Webber (Gorski 2006) in particular — this may have pushed the anthropocentric worldview into environmental abuse and even “rape” as some detractors cry (Spencer 2015; Inglis 2008: 185).

The ecocentric-worldview is also finding great traction in the West with migration and Eastern worldviews becoming increasingly mainstream. The nature of pantheism lends itself to the ecocentric-worldview. Nature (or parts of nature) become gods. “Pantheism will be pressed as the only answer to ecological problems and will be one more influence in the West’s becoming increasingly Eastern in its thinking” (Schaeffer 1982b: 13). The ecocentric-worldview increasingly believes “that the earth had already reached the limit of the number of people it could support, with references to over-population and starvation,” which may have implications for interaction and even hostility toward anthropocentric worldviews (Inglis 2008: 269). The ecocentric-worldview would favour preservation over utilization of nature (Milfont & Duckitt 2010: 89).

Perhaps a more Biblical position would be biocentrism, that takes responsibility for the care of the environment and ecology, without the worship of God’s created order. “[I]f individually and in the Christian community I treat the things which God has made with integrity and treat them this way lovingly, because they are His, things change” (Schaeffer 1982b: 54). Biocentrism may take the individualistic extremes of anthropocentrism and mediate them with collectivism, a collectivist anthropocentrism that cares for nature, without calling for a human “apocalypse now” (Burchett 2016: 1). Biocentrism would thus seek to balance the extremes of either anthropocentrism or ecocentrism. Each culture will find itself somewhere along this continuum and that worldview will influence how the culture relates to the environment and to cultures which differ in worldview.

5.3.6 Doing-, Becoming- or Being-Orientation in Cultures

The doing-, becoming- and being-orientation is another worldview difference between cultures. Being-orientation, becoming-orientation and doing-orientations are the prime motivation for the behaviour behind our choices in balancing relationship and tasks. Is a person’s prime motivation to express one’s self (“Being”), to grow (“Being-in-becoming”), or to achieve (doing)?

Doing-orientation emphasises goal setting and producing achievements, while being focuses on inner personal development in character, knowledge etc. Becoming-orientation views motivation as a process. The core question is: should time be spent primarily on being productive, or is time to be more liberally dispersed across various commitments in life? France would view themselves as a “being culture” while the USA is generally a “doing culture” (Hyde 2014). The Scandinavian countries are some of the most being-orientated cultures in the world. This understanding of cultural preference may explain the Apostles’ desire in Acts 6, which was on “being” in prayer, as it conflicted with the need to be “doing” the work of “waiting on tables” (Acts 6:2). Thus, being-orientation emphasises contemplation and reflection and values quality of life, while doing-orientation emphasises action and proactive behaviour and values efficiency and results. Becoming-orientation finds itself between these extremes.

It is important to note here that each culture will express all possible responses at some time. For example, it is common for people in the USA to have a doing-orientation during the workweek but to have a being-orientation on weekends and whilst on holiday (Gallagher 2001).

Maznevski (2002: 277) illustrated this by defining:

Doing: People would continually engage in activity to accomplish tangible tasks

Thinking: People would consider all aspects of a situation carefully and rationally before acting

Being: People would be spontaneous and do everything in its own time.

Gallagher (2001) illustrated this under the concept of activity: What is the best mode of activity?

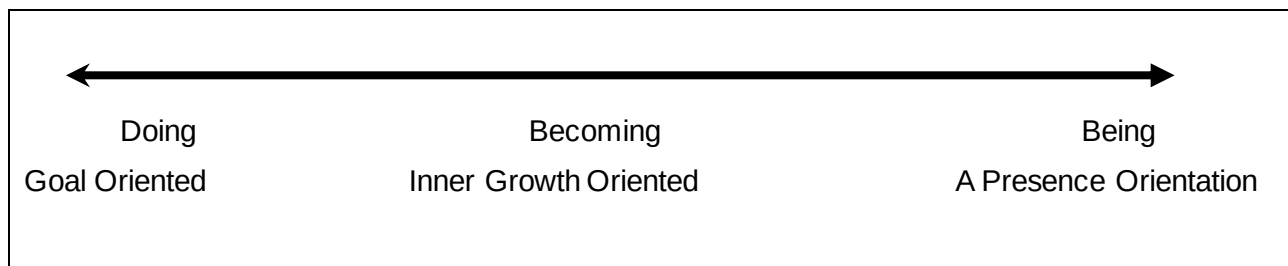
Doing: If people work hard and apply themselves fully, their efforts will be rewarded. What a person accomplishes is a measure of his or her worth

Becoming: The main purpose for being placed on this earth is for one's own inner development

Being: It's enough to just "be." It's not necessary to accomplish great things in life to feel your life has been worthwhile.

Figure 10 graphically seeks to synthesize and show these elements on a continuum.

Figure 10: Doing-, Becoming- and Being-Orientation in Cultures



Kluckhohn and Strodtbeck's (1961) seminal framework of "Doing and Being" influenced the selection of dimensions of some frameworks commonly used by others, with some overlap. This doing and being can be defined as the "activity orientation" (Maznevski et al. 2002) which encompasses the "analysis-integration dimension" of Trompenaars (1993). Hofstede (2011: 18) alleges that Trompenaars' claim to seven dimensions lacks empirical support.

The contrast is most visible in the workplace. High doing-orientated societies believe that people have control over their destiny. That implies that anyone can succeed if they try hard enough. A doing-orientation encourages "self-assertion to master, direct, and change the natural and social environment to achieve group or individual goals" (Menzies 2018). High doing-orientated societies value initiative; members display a proactive attitude. Societies with a doing-orientation stress performance and reward innovation and excellence, with a high sense of urgency. These high doing-orientated societies believe that education is critical for success.

From an international business perspective, a being-orientation society stresses fitting into the world as it exists. Members focus on appreciating the world rather than trying to change, direct, or exploit their world. Important values include world peace, unity with nature, and protecting the environment. Members of being-orientated societies have "a high regard for quality of life and feel being motivated by money is inappropriate ...and a low sense of urgency" (Menzies 2018). Yet no cultural group is homogeneous: there are individual differences in the thoughts, behaviours, and responses of members within every cultural group.

5.3.7 Cyclical-, Flexible- or Linear-Orientation in Cultures

Time orientation in culture views all of life as either linear, flexible, or cyclical. Western cultures, for instance, tend to think of time in terms of a three-part structure of past, present, and future, with time moving in one direction without repetition, thus being linear. Cyclical time emphasises

repetition and is very much influenced by the cycles apparent in the natural world. Flexible time orientation is more a focus on the present. Different cultures live in fundamentally different temporal dimensions, which are commonly referred to as “temporal cultural relativism” (Schulz 2012).

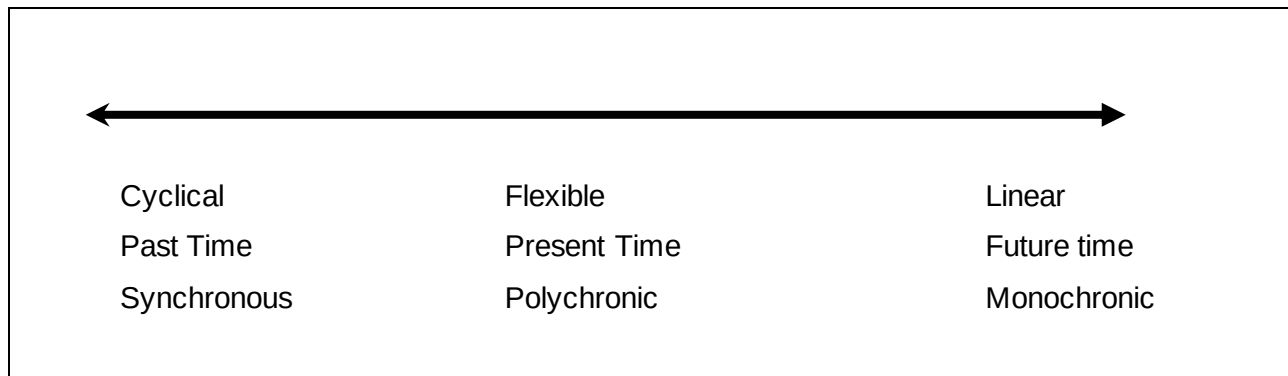
In countries inhabited by linear-orientated people, time is clock and calendar related, segmented in an abstract manner for their convenience, measurement, and disposal. In flexible cultures like the Arab and Latin spheres, time is event or personality related. The past is viewed as something put behind them and the future as something that lies before them. The future is unknowable; “plans for this unknown future will be far from meticulous” (Ebrahim 2016). Commitment to exact and specific times for future events is discouraged. Committing to future events is beyond the person’s control, there are divine forces at play — so when pressed to commit to a future date the response will most likely be followed by an “Inshallah” (Ebrahim 2016). *Inshallah* being in Allah’s time, is like James’ admonition to view the future as “The Lord willing” (Jas 4:15). This may be due to the lunar calendar. Future events and even dates are subject to moon sightings, and the position of the sun determining calls to prayer, which introduces an element of time flexibility and uncertainty. Cyclical time is “a subjective commodity which can be manipulated, molded, stretched, or dispensed with, irrespective of what the clock says” (Lewis 2014).

Time also influences interpersonal relations within a society. Time is thus perceived as either:

- Past: Tradition would mostly guide the cultural decision criteria
- Present: Immediate needs and circumstances should mostly guide the cultural decision criteria
- Future: The cultural decision criteria should be guided by predicted long term future needs and circumstances (Maznevski et al. 2002: 277).

Chronemics is the study of the use of time, and the way that time is perceived and valued by individuals and cultures. This time-perception worldview may also be seen as monochronic time as contrasted to a synchronised time dimension (Trompenaars 1993) or even polychronic. Time may be measured and understood in diverse ways. Figure 11 graphically shows the elements of time usage on a continuum.

Figure 11: Time Perception — Cyclical-, Flexible- and Linear-Orientation in Cultures



Monochronic time is also called sequential or linear time. Monochronic or sequential time measures past, present and future time using years, months, weeks, days and hours (which are periodization's as collective representation of a system of symbols having commonly shared meaning); (Schulz 2012). Time is viewed as limited in supply, so people using sequential time structure their lives, especially business operations, by milestones and deadlines. This concrete measurement of time falls within sequential time. In business, "time is money" is a typical expression that forms part of this culture, just like the continual race against the clock.

In Monochronic cultures, time is viewed as a tangible commodity that can be spent, saved, or wasted. Monochronic cultures also show profound respect for private property and privacy, and dislike interpersonal borrowing or lending. Monochronic cultures tend to be "future-oriented," and emphasise rapid problem solving. Schedules are critical because they allow planning and prevent uncertainty. Since these cultures adhere to a cause and effect understanding of events and reality, schedules and appointments are sacred (Ebrahim 2016).

Polychronic or flexible time cultures capture the subordination of the clock to human reality. Many people in flexible time cultures find the intricate measurement of time or earnings performed by linear time cultures, tedious and unnecessary. "Time is the master of those who have no master" (Arabian proverb). Cultures that view time as flexible are reluctant to strictly measure or control it. Southern Europeans, the cultures bordering the Mediterranean, Arabian, and South American cultures are flexible about time. Some have called it "elastic time" (Scull 2016). Interruptions are welcome and multitasking is the rule. There is, however, a risk to doing several things (multitasking) at the same time. "It could result in work not being actually completed" (Mulder 2015).

For flexible time cultures, schedules are less important than human feelings. When people and relationships demand attention or require nurture, time becomes a subjective commodity that can be manipulated. Time is an open-ended resource; a clock does not regulate communication. People in polychronic cultures will borrow and lend easily, focusing more on related people. In polychronic countries, public transport does not leave according to a schedule but leaves when the vehicles are full. People in polychronic flexible time cultures tend to focus on the present, rather than the future (linear cultures) or the past (cyclical cultures). “It’s not that they don’t value the past, nor believe in the future; it’s just that they tend to live very fully in the present” (Ebrahim 2016).

Synchronous time or cyclic time is found in many Asian and African cultures. Here time is cyclical rather than linear. The past formulates the contextual background to present decision making. Asians do not see time as racing away unutilized in a linear future but coming around again in a circle. Cyclic time brings the same opportunities, risks, and dangers around again, and will represent themselves when people are so many days, weeks, or months wiser. “The Chinese, like most Asians, “walk around the pool” in order to make well-considered decisions” (Ebrahim 2016). When some Africans are late according to an objective standard, like the watch or the calendar, it is not considered unacceptable, if the person arrives. The event “that the person comes” to is what counts, making further personal transactions and the reestablishment of friendly personal relationships possible. People are more important than schedules (Dahl 1995: 207).

Synchronous time-conscious cultures are usually event-related systems which emphasise involvement of people and completion of transactions rather than adherence to schedules. The African is sometimes mistakenly considered to be “wasting time” when sitting idly under a tree without activities (Mbiti 1999). When Africans are not doing anything, they produce no happenings, no markings of rhythm, no “time.” Thus, unemployment is “un-timeness.” When the time concept is event-related, it means that no event is no time. There is nothing to “waste” and nothing to “save” (Dahl 1995: 203).

Synchronous time is more abstract and focuses on being able to work on various projects at once, in business. The past, present and future are viewed more as “now,” all in the present, interconnected (Scull 2016; Thoms 2004: 32). Synchronous time does not concern itself with time zones but is aware that the human body has its own rhythm. In synchronous time, it is about the rhythm of the group and that of nature. In an agrarian context where yearly cycles come by themselves, where rain and natural conditions determine the harvest and hence the economy of the family. The family sees itself as a link in an endless cyclic chain that links collectively to both the ancestors and the future generations. Under these circumstances the slogan: “the days are

unending,” seems to be more appropriate (Dahl 1995: 208). “Traditionally, anthropologists have identified this notion with early or prehistoric, and I suppose significantly pre-literate, cultures” (Sundaram 2013).

Cahill (1998), for instance, argues that Judaic culture fundamentally changed Western culture by contributing a sense of linear time to previously agricultural cultures, which of course was adopted by Christianity and thus spread throughout Europe and the Western world, probably hastened by the Industrial Revolution. Cyclical cultures process information slowly and should not be hurried. Patience is needed with their logic as they look for connections and pay a great deal of attention to atmosphere and intuition (Ebrahim 2016).

The different time concepts: linear time, flexible time, and cyclic time, moving from objectively- to subjectively-experienced time. All three time concepts are present in every culture (Dahl 1995: 197). When working across multiple cultures, there needs to be a chameleon-like, changing of colours depending on the environment. Time orientation even affects speaking style in either a linear, flexible, and cyclical orientation, which affects clarity and conciseness. This adaptability is easier said than done, but achieving true intercultural competence comes not only from knowledge about the time consciousness of a culture, but also “from continuous observation and adaptive practice” (Pant 2016). A cyclical culture may advise a linear time orientated culture to: “do as the chameleon when walking, look forward and turn the other eye backward” (Malagasy proverb).

5.3.7.1 The Lewis Model

Related to cyclical, flexible, and linear orientation, a reassessment of the Lewis model is helpful, which was previewed in point 5.2.1.3.3.

Lewis plots countries in relation to three categories:

- Linear-actives — those who plan, schedule, organise, pursue action chains, do one thing at a time. Germans and Swiss are in this group
- Multi-actives — those lively, talkative peoples who do many things at once, planning their priorities not according to a time schedule, but according to the relative thrill or importance that each appointment brings with it. Italians, Latin Americans, and Arabs are members of this group

- **Reactives** — those cultures that prioritise courtesy and respect, listening quietly and calmly to their interlocutors and reacting carefully to the other side's proposals. Chinese, Japanese and Finns are in this group (Lubin 2013).

These categories are like the linear, flexible, and cyclical time orientations in the earlier point 5.3.7. Lewis, however, focuses on the cultural roots of national behaviour, both in society and business. His model foresees and calculates with a surprising degree of accuracy, how others will react to plans for them. Lewis' Model assists cultures in making certain assumptions as to how they will approach one another (Lubin 2013; Lewis 2006).

The following figure 12, illustrates how this Lewis model categorises differing time perceptions in business negotiation, between diverse cultures. It also shows how the time perception plays a large part in the Lewis Model.

Figure 12: The Three Categories of the Lewis Model (Lubin 2013)



Linear-Active	Multi-Active	Reactive
Talks half of the time	Talks most of the time	Listens most of the time
Does one thing at the time	Does several things at once	Reacts to partner's action
Plans ahead step by step	Plans grand outline only	Looks at general principles
Polite but direct	Emotional	Polite, indirect
Confronts with logic	Confronts emotionally	Never confronts
Job-oriented	People-oriented	Very people-oriented
Sticks to facts	Feelings before facts	Statements are promises
Result-oriented	Relationship-oriented	Harmony-oriented
Sticks to agenda	Roams back and forth	Often asks for "repeats"
Written word important	Spoken word important	Face-to-face contact important
Restrained body language	Unrestrained body language	Subtle body language

While the three types are distinctive, each category possesses behavioural elements from the other two categories. The question to consider is which one is dominant. Individuals may deviate

from the national type in a work situation e.g. engineers and accountants may tend to be linear, salespeople — multi-active, lawyers and doctors — reactive.

The Lewis Model is based on data drawn from 50,000 executives studying formal courses and more than 150 000 online questionnaires to 68 different nationalities and has produced the following tripartite comparison according to country (Lewis 2015).

5.3.8 The Power-Distance-Orientation in Cultures

A power-distance worldview measures the degree of power that is wielded by authority figures over subordinates within a culture, based on fatalism. Power-distance is related to the different solutions peoples and cultures apply to the basic problem of human inequality. This worldview observes the relationships among people. Whether those relationships are ones of linearity, (i.e. hierarchically ordered positions) or collaterality, (i.e. group relationships) or individualism (Kluckhohn & Strodtbeck 1961: 12). Tied into power-distance is fatalism. Rogers and Svenning (1969: 273) defined fatalism as "the degree to which an individual recognises a lack of ability to control his future." From fatalism flows the power-distance in cultures. Findings show that a more regulated society tends to be also more fatalistic (Ruiu 2013: 103).

Power-distance is defined from below rather than above. A society's level of inequality is endorsed by the followers as much as by the leaders. In high-power-distance cultures, the less powerful members of that society expect and accept inequalities. Power-distance has been defined as "the extent to which the less powerful members of organizations and institutions (like the family) accept and expect that power is distributed unequally" (Hofstede 2011: 9). Power-distance refers to how much control leaders have over followers. "Power distance is the extent to which differences in power and status are expected and accepted" (Livermore et al. 2010).

Those with power are perceived as providing social order, relational harmony, and role stability. The social hierarchy of that culture needs no further justification to those without power. "A high-power-distance culture views it as the lot of some individuals in life" to do menial work, while others are fated to have higher roles (Livermore et al. 2010). This is the effect that fatalism plays in the power-distance equation. Thus, those cultures with a high-power-distance have a high degree of fatalism, which is used by leaders in authority to keep subordinates under their control.

High-power-distance societies separate into social classes. Upward social mobility is limited. Only a few people have access to resources (i.e. land, wealth), knowledge and skills. Different social classes or groups have different degrees of involvement in governance. Fatalism has been shown

to play a significant role in determining a vast range of individual economic behaviours within a culture, including saving decisions, occupational choices, health screening behaviours and natural disaster preparedness (Farh *et al.* 2007: 717; Ruiu 2012: 14, 2013: 103).

Other cultures with a low-power-distance generally have low degrees of fatalism among followers of leaders, and thus less chance of exploitation. This power-distance value can differ even within a culture due to generational sub-cultures, professional sub-cultures, and organizational cultures. Organizationally we see this worked out in either hierarchical or flat structures, such as the hierarchical Roman Catholic Church in contrast to the generally flat Baptist Church polity. Fatalism thus becomes a tool in the hands of power to control the powerless.

Landes (1998) reasoned that the 15th century reaction of the Roman Catholic Church to the Protestant Reformation restricted new ideas and promoted the diffusion of a culture of intolerance, xenophobia and closed-mindedness in Southern Europe and Latin America. “This intolerance was responsible for the decline of Spain, Italy and Portugal and for poverty of Latin America” (Ruiu 2013: 105). Similarly, the decline of Muslim countries after the 13th century may also be explained economically by the newfound but long-lasting intolerance as a means of political and religious control (Landes 1998). The origins of fatalistic beliefs may be traced to historical circumstances and religious beliefs, which may have furnished a mechanism for the persistence of fatalistic tendencies (Ruiu 2013: 119). “The amount of fatalism regarding one’s personal control over events often varies depending on how religious one is” (Evason & Scroope 2016). This can also be seen in the Chinese cultural values deeply rooted in the Confucian philosophy which emphasises the importance of social obligations and relations based on “harmony, co-operation, loyalty, reciprocity, ‘guanxi’, patience, avoidance of risks and each individual being conscious of his/her position in the society” (Khairullah & Khairullah 2013: 9).

In low-power-distance cultures, people generally believe that inequalities should be minimized. Power is seen as a source of societal corruption, coercion, and dominance. People recognise one another as moral equals with shared basic human needs and interests. Members generally care about the welfare of others and cooperate with one another. Low-power-distance societies usually have large middle classes. They have transient and shareable power bases (e.g. skills, knowledge). Low-power-distance, weak uncertainty avoidance and strong individualism were also shown to be related to economic innovation (Shane 1993). There is high upward social mobility and availability of resources and capabilities to the mass of the people. Different social groups usually enjoy equal involvement in governance (Menzies 2018).

Figure 13 graphically shows these elements of power-distance on a continuum.

Much Control of future	Personal control	Less Control of future
Optimism	Realism	Fatalism
Linearity	Individuality	Collaterality
Low-power-distance	Medium-power-distance	High-power-distance

To illustrate this difference in power-distance we may quote what was said by Shekhar Kapur (the Indian) director of the British film (2002) "The Four Feathers" in his commentary after the film. He speaks of the difference in philosophy between East and West. The East generally believes in destiny "therefore if man embraces his destiny, then he is a stronger individual. His strength, purpose and honour lie in embracing his destiny." The West is all about "will," "I will do this or that" and so the West builds structures that are strong so that they overcome and create any destiny they will. This fundamental difference creates structures and empires (Kapur 2002). When the A.E.W. Mason novel by the same name was written in 1903, on which the film was based, the Western world believed in colonisation. Colonisation was then a moral right, a right to intrude in other countries is now seen as arrogance but was not questioned then. It was the "moral right" to aggressive colonisation. This cultural difference which the director addresses, we see with hindsight in history as a clash between fatalism (destiny) and power-distance. Yet, even this negative view of colonisation arises out of a low-power-distance culture like the UK. In high-power-distance cultures the authority figure (father, teacher, employer) is expected to be "paternalistic" (a term now generally out of favour in low-power-distance cultures); (Hofstede 1984: 90).

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cultural background to expect authoritarian leadership, give unquestioning servitude and exhibit apathy. So much so that attempts to empower church members from a high-power-distance-orientation, leads to frustration as they exhibit little desire to take responsibility and lead as equals or brethren together. This frustration can be minimised by humility and Biblical servanthood on the part of leaders, especially if the leaders come from a low-power-distance culture. A viable solution to the problem of power-distance is the way of the cross: a way of the strong serving the weak, and a way of meekness and self-denial (Law 1993).

Numerous studies have related categories to power-distance. The World Values Survey by director Ronald Inglehart in an overall statistical analysis found “Secular-rational versus traditional authority” to correlate negatively with power-distance (Inglehart 1997: 81–98). The power-distance dimension tends to separate the more economically developed countries from the less developed ones. Usually there are lower-power-distances for the more developed countries, but higher-power-distances for the less developed countries (Hofstede 1984: 89). The dependence relationship of subordinates on superiors is usually evident on a national level in the relationship of citizens to authorities. Political democracy is less likely to be found in high-power-distance societies (Hofstede 1984: 90). In political terms it may be observed as the difference between dictatorships (high-power-distance) in contrast to a democracy (low-power-distance).

There is some overlap in understanding power-distance as compared with the cultural dilemma of inner versus outer direction. The issue between inner and outer direction is where to locate the origins of virtue. Inner direction understands virtue to be inside the individual, as a conviction or core-belief that gives purpose to the conscience. Outer direction understands virtue as outside of the individual and thus needs direction from the more powerful person in relationships. Fate and fatalism play a large role in outer directed cultures (Hampden-Turner & Trompenaars 2000: 234). Outer direction bears a remarkable similarity to high-power-distance.

In high-power-distance societies, the importance of paternal and maternal authority, which applies even into adult life, implies a respect for the older person, both within work organizations and in social life contexts. High-power-distance emphasise the “natural order” of the society and the preservation of this order. People in high-power-distance cultures may try to look older than they are. In comparison, in low-power-distance societies, older people attempt to look younger. Age tends to be negatively evaluated. Older people are often not taken seriously and youth culture is favoured over age, even to the point of cosmetic and plastic surgery extremes, in attempts to appear young (Hofstede 1984: 91). In cultures with a high-power-distance, grievance mechanisms in the workplace are generally missing, however, there are often indirect ways of making grievances known, by collective redress (Puni & Anlesinya 2017). All the power-distance

aspects are culturally constrained. To understand a given culture, means adapting to the local culture. The application of anthropological concepts to a multicultural context helps in the development of locally effective ways of functioning.

5.3.9 High-, Medium- or Low-Context-Orientation in Cultures

The American anthropologist Edward T. Hall was known in part for identifying this notion of high-context and low-context in cultural communications (Hall 1976). In intercultural communication studies, Hall set up a framework of culture-based communication styles, to explain how people in different countries “decode messages based on their cultural expectations” (Huber 2015). A communication style is the way people communicate with others, verbally and nonverbally. Different typologies for describing communication styles from a theoretical perspective have been proposed to understand cultural variations in communication styles. The most widely cited is the differentiation between high-context, medium-context, and low-context communication styles, which combine both language and nonverbal cues. Ultimately, it is the meta-message that dictates how listeners receive and interpret verbal messages.

High-context cultures are cultures where the people have a significant history together and so a great deal of understanding can be assumed. In high-context cultures most conversational information lies in the context. Most of the people in the culture are “insiders” and know how to behave. Written instructions are minimal. Most people know what to do and when to do it. Succinct, simple statements are used “against a backdrop of assumptions common to the speakers, against a set of closely shared interests and identifications, against a system of shared expectations; in short, [they] presuppose a local cultural identity which reduces the need for the speakers to elaborate their intent verbally and to make it explicit” (Bernstein 1966: 433-434).

Examples of high-context cultures may be in close families, liturgical churches and cultures in the Middle East and Korea. These are still difficult cultures to visit or communicate with as an outsider. Communication tends to be viewed as an art form to be engaged with over time. Learning is done through demonstration (liturgy) and group work. Messages are rooted in the past and change is slow to come (Huber 2015). High-context communication is used mainly in collectivistic cultures and reflects a holistic style of thinking, where the larger context is taken into consideration when evaluating an action or event (Liu 2016).

In a high-context culture, verbal communication is only a part of information expressed. A substantial portion of a message is being “read” from the context: the person, their appearance

and non-verbal behaviour, personal history, the communicative situation, and the interaction process. These kinds of messages are often called metamessages. “Metamessages are interpreted with the help of certain cues which carry cultural meanings. Differing interpretations of these contextual cues can be a source of intercultural misunderstandings” (Salo-Lee 2006). The metamessage is mainly in the physical context or internalised in the person, “with very little information given in the coded, explicit, transmitted part of the message” (Liu 2016). Hence, many East Asians (especially Korea and Japan) are considered holistic thinkers and dialectical thinkers (Liu 2016). Chinese culture may be an example of this, yet not being as high-context as the Korean context.

Members of high-context communication cultures are receiver-oriented and rely on their pre-existing knowledge of each member and the environment to convey or interpret meaning. This reduces their reliance on explicit verbal codes. “Explicit, direct messages are considered either unnecessary or potentially face threatening. It is the receiver of the message who assumes responsibility for inferring the hidden or contextual meanings of the message” (Liu 2016). The receiver needs to be sensitive to subtle and implicit contextual cues surrounding the communication process to encode and decode meaning. Without the contextual background the verbal messages of the speakers are perceived to be useless, shameful, or even deceitful. In cross-cultural business transactions frequent misunderstandings with respect to truth telling and promise keeping, occur due to cultural differences in context (Dozier, Husted & McMahon 1998: 111).

Low-context cultures emphasise verbal communication. Low-context cultures are places where there is little left to assumption “so things are spelled out explicitly” (Livermore et al. 2010). Contacts between people and places are of a shorter duration. Instructions for much of life are specified in written notices to facilitate ease of entry into the culture.

Low-context communication occurs mainly in individualistic cultures and reflects an analytical style of thinking, where most of the attention is given to specific, focal objects which are independent of the surrounding environment (Liu 2016). Cultures such as contemporary churches and cultures like most of the cities of the USA, North America and Western Europe would normally be low context. Low-context cultures value direct communication and much more explicit instructions than would be given to a close family member who understands the context. Communication tends to be clear, direct, and unambiguous. The long tradition of the study of debate and rhetoric in the United States and many Northern European cultures reflects the cultural pattern of logical, rational, and analytical thinking. Attention is given primarily to the verbal

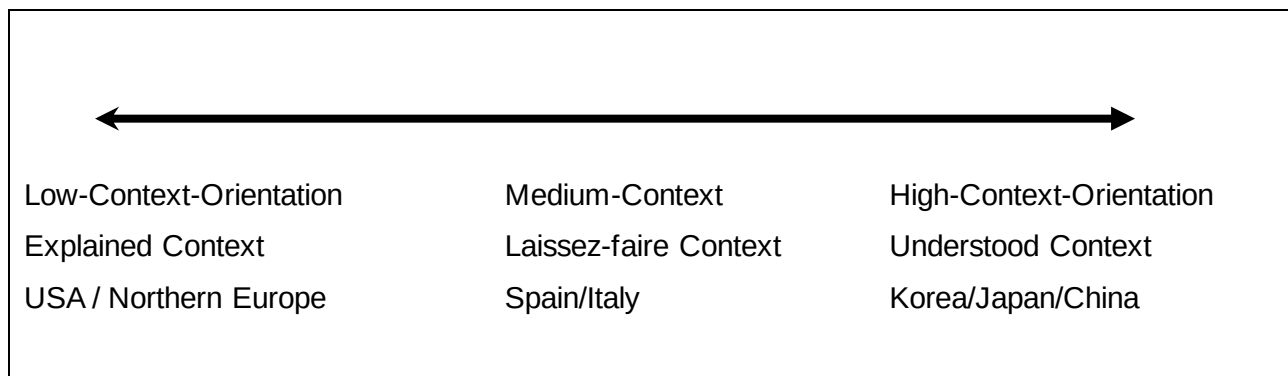
message, independent of context in which it is communicated. Speakers and listeners are viewed as separate entities who relate through the transmission of messages.

Members of low-context communication cultures are sender-oriented and expect the communicator to be direct, supply detailed information, and use unambiguous language because they do not assume pre-existing knowledge of the people or the environment. “If there is miscommunication or misunderstanding, the sender of the message is often held responsible for not constructing a clear, direct and unambiguous message for the listener to decode easily” (Liu 2016). There is an emphasis on words and text. Learning is done through instructions and by one’s attempts to perform the action. Speed is prized and change happens fast. Competent communicators are expected to say what they mean and mean what they say. A person (perhaps from a high-context background) who speaks evasively about an important matter is likely to be perceived as unreliable, if not dishonest.

The middle range is found in medium-context cultures. High- and low-context are not binary, there are fifty shades of grey to the level of contexts among different cultures (Kim 2016). When medium-context cultures (often agrarian collectivistic cultures) were confronted historically with a conflict of views, they were naturally oriented toward avoiding the conflict or resolving the contradictions in a neutral way, known as “the middle way.” When conflict arises between cultures, silence may be used as an initial reaction, which allows the conflicted parties to calm down, exhibit emotional maturity and take time to identify conflict management strategies that are least face threatening. “Silence may also indicate disagreement, refusal or anger” (Liu 2016). Cultures in Italy and Spain point to this medium-context. Findings among international students on the choice of communication media amongst Chinese students, supported the hypothesis that Chinese participants tend to use richer-media, whilst participants from the U.S.A. tend to use less-rich media. However, sometimes the Chinese participants chose less-rich media such as text messages or phone calls over face-to-face communication, to save face (Yang 2016). This movement from high-context to medium-context is seen in youth cultures and students studying internationally. India may find itself in the medium-context range as it is closer to a low context culture with certain high context cultural features (Nishimura et al. 2008).

Figure 14 graphically shows these elements on a continuum.

Figure 14: Low-, Medium- or High-Context-Orientation in Cultures



The difference between high- and low-context communication can be evidenced through differences between communication styles that are either direct and indirect (whether messages reveal or camouflage the speaker's true intentions), or self-enhancing and self-effacing (whether messages promote or de-emphasise positive aspects of the self) and elaborate and understated (whether rich expressions or extensive use of silence, pauses, and understatements characterise the communication); (Liu 2016). There is some argument for high-context and low-context to be explained by cultural diversity naturalistically, due to the primary role of geographical and ecological factors. "People need rule-based inference in a low context culture, but whether a low context culture (multicultural environment) arises depends on these factors" (Yama & Zakaria 2012: 2557). The effect of a multicultural influence changing a mono-cultural high-context environment towards a low-context environment, is something that may need to be explored elsewhere.

An example of this difference between high and low-context communication may be found in the inter-ethnic clash between Israeli Jews and Palestinian Arabs. This difference is even found in the language structure. The inter-ethnic clash between Israeli Jews and Palestinian Arabs can be aggravated by the two diametrically opposite communication patterns they each have, *dugri* (straight talk) and *musayra* (to accommodate or "to go along with"); (Liu 2016). The Arab communication style may be described as high-context, indirect and elaborate. *Musayra* includes four essential features:

- repetitiveness (used primarily for complimenting and praising others, especially in asymmetrical status relations)
- indirectness (a cultural tendency to be interpersonally cautious, facilitating politeness and face saving)
- elaboration (an expressive and encompassing style leading to a deeper connection with the message receiver)

- affectiveness (with emotional appeal to build identification with the other and maintain positive face); (Ellis & Maoz 2011).

In contrast, the communication style primarily used by Israeli Jews is low-context, direct, pragmatic and places an emphasis on assertiveness.

When members from high-context and low-context communication cultures interact with each other, it is important for both parties to engage in some degree of communication accommodation. The communication accommodation theory developed by Giles and Byrun (1982) may help to guide such endeavours. According to this theory, there is a tendency for members of “ingroups” to react favourably to “outgroup” members who engage in communication convergence toward them, such as using a similar speech style or accent. When members of the “ingroup” evaluate the “outgroup” based on situational norms in the initial stages of conversation, there tends to be interpersonal convergence in the later stages of the conversation.

In high-context cultures, extra information is welcome, and the language is often flowery. Topics are often less direct and more formal. The story is told of a Japanese business leader who complained to his American counterpart, “When we say one word, we understand ten, but here you have to say ten to understand one” (Stitt 2016). Thus, translating across cultures involves a whole lot more than swapping out words. For communication convergence to take place, “there needs to be a match between speakers’ views of message receivers’ speech style, the actual style used, and the communication norm in the context” (Liu 2016). This communication accommodation is evidenced when a stranger accommodates the host communication style and they perceive the intention to be positive. Communication accommodation will reduce uncertainty and anxiety and promote greater affinity between the two parties.

Another example, of the clash between high and low-context communication is seen when a high-context person is invited to a party but does not feel like going. The high-context person would say yes, then simply not go, because a direct refusal is considered more face threatening. The message receiver is expected to detect and appreciate the message sender’s desire to protect mutual face using an indirect refusal. The conflict arises when a low-context receiver does not detect indirect messages. The conflict issues are seen particularly with culturally diverse work teams. Yet the culturally diverse work team has the unique advantage of looking at challenges and problems inherent in the work situation from diverse cultural perspectives. The best characteristics from those cultures can be “exploited for the development of a successful work team for the benefit of the community and those who make up the team” (Costalas 2009).

A third example may be seen in the French, Arabs, Latin Americans, and Africans who tend to use an exaggerated communication style. In Arab cultures, individuals often feel compelled to over-assert in almost all types of communication because in their culture, simple assertions may be interpreted to mean the opposite. The Arab tendency to use verbal exaggerations is considered responsible for many diplomatic misunderstandings between the United States and Arab countries (Martin & Nakayama 2013). Furthermore, compared with North Americans of European extraction, whose communication style tends to be restrained and subdued, African Americans' interaction style is often emotionally animated and expressive.

The high and low-context theory is limited and has been criticised (Holliday, Hyde & Kullman 2010; Guest 2009) for causing the opposite of what it intends to do, which was forming damaging stereotypes resulting in more miscommunications and misunderstandings. Some maintain that intercultural theories are not essential and that, "culture is a shifting reality anyway, people make of it what they need to live their identities in different circumstances" (Holliday et al. 2010: 15). This criticism may be naïve due to a business context which seeks results. Intercultural theories such as high and low context are best considered as a continuum that individuals fit on, at different points in their lifetimes, "with some exhibiting more or less big cultural attributes than others depending on how well defined the context is" (Ryan 2011: 232).

5.3.10 Individualistic-, Proto-individualistic- and Collectivistic-Orientation in Cultures

Linked to the shame, fear, and guilt aspects in various cultures (discussed in 4.2.1) are the individualistic (personal guilt orientation), proto-individualistic (fear orientated cultures) and collectivistic cultures (shame-orientated cultures). Of all Hofstede's (2011) cultural dimensions, this cultural dimension of individualism versus collectivism is the most powerful in explaining attitudes, perceptions, and behaviours (Ting-Toomey 2010). An individualistic culture is defined as a situation in which people are concerned with themselves and close family members only, while a collectivistic culture is defined as a situation in which people feel they belong to larger in-groups or collectives who care for them in exchange for loyalty — and vice versa (Darwish & Huber 2003; Hofstede & Bond 1984). The bridging culture may thus be the proto-individualistic culture where the individual is leaving the security of the collectivistic culture and moving towards the more individualistic culture.

Collectivistic cultures emphasise dedication and loyalty to the group (i.e. *guanxi* or strong social networks in China). That group requiring loyalty may be the family group, religious group, work

group or national group. The commitment of individuals is to what is best for the group. Motivation comes from group success. In collectivistic cultures, the relationship of the individual to the in-group tends to be stable. Even when the in-group makes costly demands, the individual in a collectivistic culture usually remains loyal to the group (Triandis, Bontempo, Villareal, Asai & Lucca 1988). So, in collectivistic cultures, there is a high value attached to saving face. The “collective self” is emphasised to a greater extent in collectivistic cultures, than in individualistic cultures. The collective self would be the group identity, which takes priority over the identity of each individual in the group. Individuals subordinate their personal goals to the goals of their group.

Collectivistic societies emphasise emotional dependence on groups and organizations, which leads to less personal privacy. Collectivistic societies hold the belief that group decisions are superior to individual decisions, hence the need for interdependence. The identity of individuals in the group arises from an understanding of knowing one’s place within the group and concern about the needs and interests of others (Triandis et al. 1988). Collectivistic societies expect the group to care for the well-being of the individual.

Frequently, the two-thirds world is collectivistic. Typically collectivistic societies like China, Hong Kong, India, Japan, Pakistan and Taiwan are quoted (Baron & Byrne 1997). Collectivistic orientation is one of three value systems on which Chinese leadership practices are founded (besides Confucianism and Communism); (Lin 2008).

Individualistic cultures emphasise “I” and individual identity. Personal accountability and hence personal guilt for wrongdoing is a primary motivator. Individuals are encouraged to work alone and make individual decisions. “These cultures are largely governed by a commitment to do what’s best for the individual as long as it does not infringe on the rights of other individuals” (Livermore et al. 2010). Motivation comes from personal rewards and successes. In individualistic socio-cultures individuals do not feel as attached to an in-group when there are numerous in-groups to which they can belong. Each different in-group “provides only a small part of their material and emotional security. As a result, social behaviour is likely to be very different in proto-individualist, collectivist and neo-individualist societies” (Darwish & Huber 2003: 48).

Behaviour in individualistic cultures adapts to expectations that are valid within one of the various in-groups, but not within others. This behavioural change is most marked where there are many in-groups (e.g. family, co-workers, clubs, peers). Individualistic cultures emphasise promoting the individual’s (and their immediate family’s) self-interest for greater personal autonomy. Individualistic cultures value privacy, self-realisation, and individual initiative. Independence is prized to allow for individual decision making. Personal identity arises out of the sum of the

attributes of the individual. Less concern is shown towards the needs and interests of others. Self-interest underlines their individual rights, but not responsibilities.

Recent research suggests that populations around the globe vary along psychological dimensions and that populations characterised as Western, Educated, Industrialised, Rich, and Democratic (WEIRD) are particularly individualistic (Schulz, Bahrami-Rad, Beauchamp & Henrich 2019: 1). People from these WEIRD societies tend to be more individualistic, independent, and impersonally prosocial (e.g., trusting of strangers) while revealing less conformity and in-group loyalty. Research proposes that the Western Church (i.e., the branch of Christianity that evolved into the Roman Catholic Church) transformed European kinship structures due to the Church's peculiar incest taboos, family policies, and enduring kin-based institutions during the Middle Ages and that this transformation was a key factor behind a shift towards a WEIRD psychology (McDermott-Murphy 2019: 1; Schulz et al. 2019: 1). "We're not saying that less-intensive kin-based institutions are better, far from it. There are trade-offs. Tight families, for example, come with inborn financial safety nets" (McDermott-Murphy 2019: 2).

Cultures like Australia and the USA are prime examples of an individualistic type of culture. The "private self" is emphasised more in individualistic cultures such as North America or Europe than in collectivistic cultures such as those of East Asia and Middle Eastern or Arabian countries (Triandis et al. 1988).

The proto-individualist-orientation in cultures holds to an emergence from the collectivistic dependence, holding to an interdependence, without the full independence of individualistic cultures. There may remain strong "in-groups" like the family, but weaker bonds to society or nationally. Proto-individualistic cultures may be exemplified by nations such as Italy, Mexico, and the Congo. Fear may be a more dominant social motivator than shame or guilt.

The roots of individualism in the Western world can be traced back to the history of ideas, political history, economic history, religious history and psycho-social history (Triandis et al. 1988: 49). Individualistic themes are already apparent in Plato's Republic and individualistic values in Sophists' teaching. Individualism has been attributed to the earliest Christian renouncers and has been linked to the emergence of private property in England around 1200 (MacFarlane 1987). The more recent roots of individualism historically are Tönnies' (1887) *Gemeinschaft und Gesellschaft*, often translated as Community and Society (Tönnies 2002: vii; Smith & Schwartz 1997). Individualistic-orientation seems to be the journey terminus which cultures make as they move from a collectivistic-orientation, through a proto-individualistic-orientation. The journey is like human development. It may be viewed as growing from dependence, through interdependence towards independence, if independence is idealised. A compelling case can be

made for interdependence and for dependence if none of the stages is idealised. It is the journey from unity to atomization (Tönnies 2002: 2).

A danger arises when this worldview understanding of individualistic-, collectivistic-, and proto-individualistic-orientations are applied to problem solving in an educational environment. When an individualistic, in-group of students learns to perceive the out-group of foreign students as no longer a homogeneous group of de-personalised representatives of some stereotypical attributions, but as individuals, then similarities and attraction may be established. These attractions may however be a threat to the collectivistic-orientations of the out-group of foreign students who perceive the in-group as not "like us" (Darwish & Huber 2003: 53). Thus, intercultural education under individualistic, proto-individualistic, or collectivistic conditions that start with efforts to foster perceptions of differentiation and personalisation, may run contrary to one or all the perspectives. The very concept of personalisation and differentiation would be an anathema to a collectivistic worldview. Studies have found collectivistic-orientations expressing positive attitudes to cultural diversity, yet accentuating "a need for respect of their own cultural values" (Wilczewski, Gut & Gorbaniuk 2017). Individualistic and collectivistic-orientations differ in their attitudes toward relations within the group. In individualistic cultures, individuals are oriented toward exchange relations which they perceive as a 'one-for-one exchange' (Forsyth 2010), whilst collectivists orient on communal relations. Collectivistic-orientated individuals follow the equality norm according to which "all group members, irrespective of their inputs, should be given an equal share of the payoff" (Forsyth 2010).

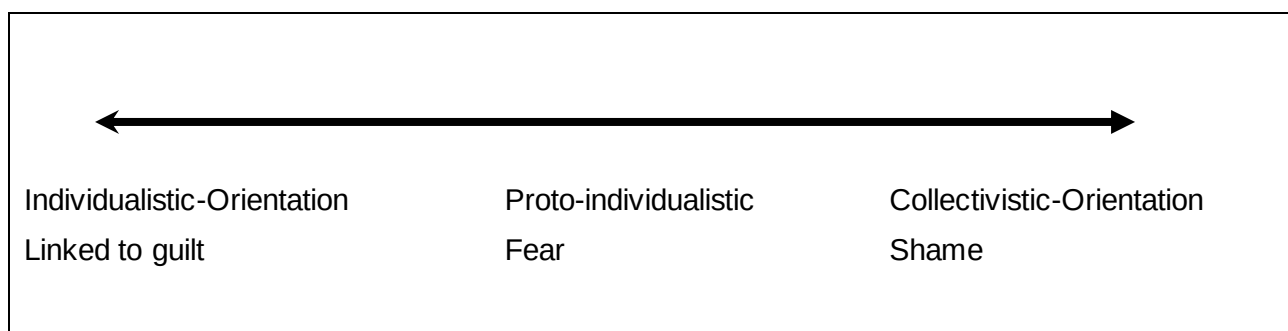
Collectivist refugees in the USA may be as seen as initiators and collaborators, rather than simply in negative terms. The proverb *Iskaashato ma kufto* — "If people support one another, they do not fall" — sums up the African way in a new culture. They bring tools to the new immigrant toolbox which include "consensus-seeking, de-emphasis on 'being right,' and the goal of common understanding" (Anderson 2019: 1). One example may be, collectivists in a school committee meeting who feel "the event should not adjourn until all who wish to speak have had a chance to do so" (Anderson 2019: 1). This concern for even "the least of these" (Mt 25:40, 45) arises out of painful life experience. "Infighting — among clans, among ethnicities — has intensified Africa's civil wars for generations. The newcomers know first-hand the costs of conflict" (Anderson 2019: 1).

This difference is seen even between generations within cultures; where, for instance, the Boomer generation (strongly individualistic) has different views on personal responsibility than those of the millennial generation and generation X (Gen-X); (more proto-individualistic). Hence, even

between generations this intercultural instrument can be of assistance, in raising understanding and empathy.

It is important to realise that worldviews, like any human characteristic, fall along a continuum. There are elements of both individualism, proto-individualism and collectivism in any culture (Trumbull, Rothstein-Fisch, Greenfield & Quiroz 2001). Figure 15 graphically shows these elements on a continuum.

Figure 15: Individualistic-, Proto-individualistic-, or Collectivistic-Orientation in Cultures



In intercultural conflict, research (Merkin 2015) found that “face saving” or reputational preservation among individualistic cultures resorted to consultation. In contrast, underlying harmony needs, are behind the indirect communication known to be used by collectivists (Gudykunst & Kim 1997).

These ten cultural worldviews need to be summarised before looking at cultural values in the next chapter.

5.4 Summary

Naugle (2002) emphasises that a worldview is of primary importance to understand a person or nation (Kuyper 2007; Wolters 1983; Schaeffer 1982a). Worldview is the cause that will lead to each effect (Chesterton 2007). Worldview is the basic outlook on life, a theory or perspective on the cosmos and a view of the universe (Geisler & Watkins 2003). Worldview may be illustrated by different lenses through which we perceive our reality. Kant first used the term worldview which has now become popular in many disciplines and may be used as a synonym for philosophy. Cultural worldviews are the cultural lens through which a culture observes their world. In

comparing cultures, it is helpful to place cultural worldviews along various continuums (Livermore & Van Dyne 2015; Livermore et al. 2010). Every nation, tribe, people, and language (Rev 7:9) make up what may be called culture.

The first cultural continuum considered was the fear-shame-guilt orientations (as negative motivators). The contrast would be a desire for power-honour-innocence (as positive motivators). Every culture has a unique blend of these three orientations. By observing the strengths and weaknesses of the various cultural assessment models, a three-factor model along a linear continuum was chosen.

The second cultural continuum would be the movement from Spirit-, to Theistic- and then Secular-orientations in cultures. This may be seen in the cultural differences associated with polytheism, moving toward monotheism, and ending in atheism.

Closely related to the second cultural continuum is the third cultural continuum of ancestral veneration-, Theistic- and Secular-orientation. Here the continuum flows from a strong relationship (even worship) with the dead ancestors, all along the spectrum, through theistic thinking and into no relationship with the dead, held by secular thinkers.

The fourth cultural continuum finds its roots in anthropology. This orientation is one of perceiving the nature of humanity, either positively, negatively or in a neutral manner. Hence the optimistic-, neutral-, or pessimistic-anthropologic-orientation.

The fifth cultural continuum arises out of ecological worldviews. Some cultures view themselves as subject to nature (ecocentric), whilst other cultures view themselves as being in harmony with nature (biocentric), while a third group of cultures view themselves as controlling of nature (anthropocentric).

The sixth cultural continuum views human activity as being on a spectrum from being, to becoming and finally as doing.

The seventh cultural orientation hinges on time perception or temporal dimensions. Time orientation in culture views all of life as either linear, flexible, or cyclical. Cyclical time orientation would be called synchronous and focus on the past. Flexible time orientation would be called polychronic and focus on the present. While linear time orientation would be called monochronic and focus on future time.

The eighth cultural orientation measures the degree of power ascribed to authority figures. It ranges from high, to medium and then to low power-distance. Power-distance is linked to the

degree of fatalism. Low-power-distance can be called linearity. Medium-power-distance is linked to individuality. High-power-distance is also called Collaterality.

The ninth cultural orientation is derived from the communication style of a people. The context determines how the meta-narrative of verbal and non-verbal communication is received. High-context cultural orientation relies more heavily on non-verbal communication, while low-context cultures are didactically explicit in communication.

The last cultural worldview is the spectrum from individualistic-, to proto-individualistic-, all the way to collectivistic-orientations. This tenth orientation again links back closely to the first fear-shame-guilt perspective on culture.

From these ten cultural worldviews eighty questions have been extracted (See Annexure 2). From these questions the first self-testing diagnostic instrument (see Annexure 4) was developed and a field test with eighty participants was conducted on Saturday 16 March 2019. In the next chapter cultural values will be explored to extract a similar assessment.

CHAPTER 6: CULTURAL VALUES

CHAPTER RESEARCH QUESTION: How do intercultural understandings of cultural values contribute to better multicultural conceptualisation in local churches?

6.1 Introduction

After looking at cultural worldviews in chapter 5, this chapter goes on to consider cultural values. Worldviews form the deeper strata of a culture (under the surface of the river, or below the waterline of an iceberg, to use earlier analogies). Values are mostly evidenced on the surface. Kraft (1999: 385) combines values with worldview and sees culture (as in cultural artefacts) as being surface evidence. Cultural artefacts are not the purview of this research, as they may be so particular as to be limited to a single village or family. This chapter will differentiate cultural values from cultural worldviews for the sake of distinction. From the understanding of cultural values, questions will be extracted to be used in the self-assessment tool, to assist BUSA churches to better understand themselves multiculturally and in turn to understand other cultural families.

6.2 Values evaluated

A cultural value is a learned pattern (a surface or observable issue) that a group of people generally share. These cultural values have worth to the people in that culture; they make sense to them and form their identity. Values are thus culturally determined. Cultural values are felt to be right or wrong, but generally they are simply preferences. Yet these preferences can cause conflict in intercultural contact and communication.

Values are abstract concepts, like truth, dignity, and fairness, which are widely considered to be of the greatest importance for human well-being. One of the most important statements of values is the Universal Declaration of Human Rights (United Nations 1948). When worldviews are added to culture, and even conflict, we see worldviews shaping values. The psychological study of values is worthwhile for several reasons. Using the values concept, the researcher can aim to cover the whole of life-space, not just the positive and the negative, as with attitudes. Values are central to human thought, emotions, and behaviour (Hills 2002: 11).

Values may change across cultures, due to perceived importance, and our view of relationships, the world, and ourselves. Some of the values that vary across cultures include:

- Power — social status, prestige, control over others, and resources

- Achievement — success through competence according to social standards
- Hedonism — pleasure of sensuous gratification for self
- Stimulation — excitement, novelty, change in life
- Self-direction — independent thought and action — choice, creativity, exploring goals
- Universalism — understanding, appreciation, tolerance, and protection of the welfare of people, and nature
- Benevolence — preservation and enhancement of the welfare of members of in-groups
- Tradition — respect, commitment, and acceptance of ideas from a person's culture and religion
- Conformity — restraint of actions, inclinations, and impulses likely to upset or harm others
- Security — safety, harmony, and stability of society, relationships, and self (LeBaron 2003).

These changing values across cultures are not what will be examined here. Some of these values also form part of the worldviews in the earlier chapter. Rather, here the more visible and measurable values given below (from 6.3), will be examined.

A value may be defined as: "A conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means, and ends of action" (Kluckhohn 1951: 395). Similarly, a value can be defined as an enduring belief that a specific mode of conduct is socially preferable to an opposite or converse mode of conduct (Rokeach 1973: 5).

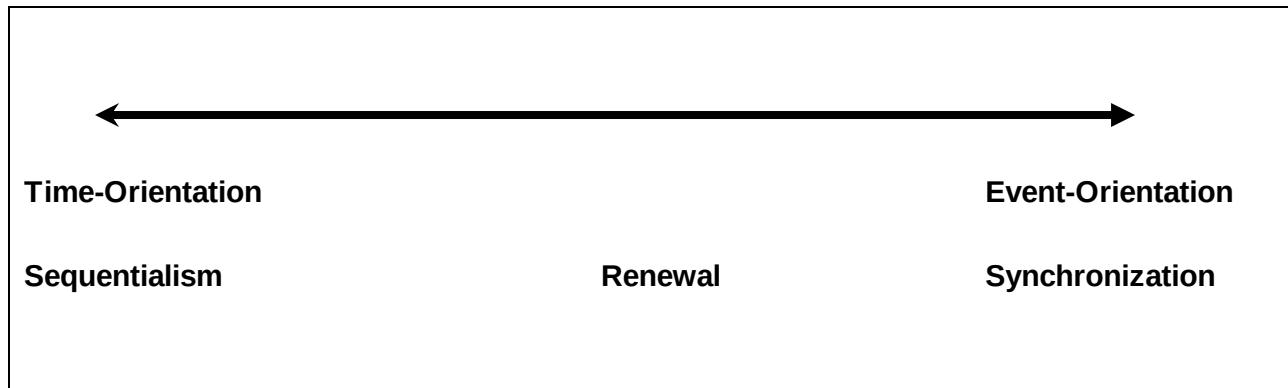
Value dimensions and thinking styles assist in understanding cultural variations in communication styles. Values form the basis for judging the desirability of some action. Once values are learned in a culture, they are integrated into "an organized system of values that are relatively stable and serve a number of functions for individuals, such as predisposing them to favour particular ideologies, guiding self-presentations, influencing how they communicate, and evaluating and judging others' decisions and behaviours" (Liu 2016: 2). A deep understanding of values may be gained from examining some value categories.

6.3 The Time-, Renewal- or Event-Oriented in Cultures

In this section, either time is valued, renewal is valued, or events are valued, by the majority in a culture. This is also a value consequence of the task, process, and people-orientated cultures (see below in 6.5), and the doing, becoming, and being orientated cultures (proved above under worldviews in 5.2.6), which can be visibly observed as time-, renewal- or event-orientated cultures.

The phrase “time management” would not even normally occur in the language of an event-oriented culture. Time management is a phrase that would only occur to someone coming into such a culture from a time-oriented one. Time-oriented cultures think of time as a commodity (Koteskey & Seitz 2017). Figure 16 graphically shows these elements on a continuum.

Figure 16: Time-, Renewal- or Event-Orientation



There is some analogy between time-orientation or event-orientation with what is called sequential and synchronous time. “Sequentialism is a race and synchronization resembles a dance, the helix that improves both axes is the ever faster dance” (Hampden-Turner & Trompenaars 2000: 328). The idea of the ever-faster dance is the proposition that time-orientation and event-orientation may work together, rather than as opposing orientations to bring a time consciousness to a productive event, using both elements in the workplace in particular. Time is absorbed into the flow experience of the successful event (Hampden-Turner & Trompenaars 2000: 334). This time between Chronos and Kairos time, may be called *Phanes* or Renewal time. Renewal time could be the mid-point where time-orientation and event-orientation meet in renewal and creativity (Hampden-Turner & Trompenaars 2000: 342). Since time-orientation and event-orientation may both lead to superior performance, time-orientation “is not the single best way to organize productive activities in industrial societies — a result that counters a foundational principle of modern economics” (Avnet & Sellier 2011: 2).

This cultural value may be illustrated with the example of degrees of tardiness. For instance, the concept of being late varies between different people. For some people, being 5 minutes late can be excused, and 15 minutes late creates tension, whilst being half an hour late creates hostility. But for other people being half an hour late can be excused. Being 1 hour late creates tension, and only when you are 2 hours late then there is hostility. Why is this so? When Timex (the watch company) asked people in the time-orientated United States how long they would wait before acting in a wide variety of situations; researchers discovered that they would consent to wait only:

- thirteen seconds before they hoot (blow the horn) at a vehicle in front of them that has stopped at a red light that turns green
- thirteen minutes for a table at a restaurant (Lawrence 2015: 105–107).

These are simply two examples among many of time consciousness, of the North American culture. Yet within a church context, the praxis of these values is evidenced on a frequent basis. So often in intercultural interactions there is misunderstanding about time and event. Lingenfelter and Mayers (2003: 38) suggest that American and German cultures are more time-orientated, while Polynesian and Venda cultures are more event-orientated. All cultures and individuals fit between these two poles on a continuum. “The time-orientated express great concern about punctuality, the length of time expended, and the utilization of time to its maximum potential. People who are event-orientated show concern that an activity be completed regardless of length of time required and emphasise unscheduled participation rather than carefully structured activities” (Lingenfelter & Mayers 2003: 38). Most people feel the tension of these two poles and in different circumstances w swing towards either pole.

Time-orientated people enjoy diaries, clocks, setting goals, and objectives, but their lives can become so busy and booked up that they can do nothing spontaneously. Event-orientated people focus on the details of what is going to happen and not when or how long. “Time is not seen as a scarce resource and there are fewer clocks” (Hofstede 1984: 95). Test Cricket over 3–5 days can be event-orientated where the game is enjoyed and played till everyone is out, while spectators can come and go, just like some Korean and African church services. Cultures that are event-orientated, view time as far more elastic. “Punctuality is defined by situational context, so notions of punctuality allow for more flexibility” (Lo & Houkamau 2012: 119). Participation and completion of the event in the present (now, not future, or past) are the central goals for event-orientated people.

If one is time-orientated, then there will be a continuous sense of urgency. People feel “time is running out,” along with a fear that they may miss out on something (FOMO — is now a popular cultural acronym for “fear of missing out”). Time-orientated people feel like they cannot wait for their next weekend, holiday or the last day at school or on the job. But for event-orientated people, time is not as valuable as enjoying the now and so they can be less fearful. Fear is the whip of time. “*The real enemy is fear. Fear is the devil's workshop. Perfect fear drives out love. It is supposed to be the other way around, but it works both ways. Only one remains: Fear or love. The devil roams around like a roaring lion — not a biting lion — a *roaring* lion*” (Medearis 2015: 2). Event-orientated people generally have a lower sense of fear and anxiety yet may appear apathetic or careless to time-orientated people.

At the time of Acts 6 and Acts 15, the Christian and Jewish cultures were generally more event-orientated. Also, during the life of Jesus, within that context, Jesus invited two disciples to spend the day with Him (Jn 1:39, maybe because it was a Sabbath). This event may point towards Christ being event-orientated. Nicodemus disregarded “working hours” to come to Jesus at night, and Jesus shows no displeasure (Jn 3:2). Our Lord was also four days late when Lazarus was sick (Jn 11:6). Such behaviour would have been “expected” of event-orientated people. Yet the Messiah taught us that God’s harvest time is now (Jn 4:35-36). In this instance, Christ appears to be time-orientated. In Matthew 4:17 and 16:21 “the time” (or better still, the opportunity) to preach and explain had come. Jesus would thus seem to be renewal-orientated, being both event- and time-orientated, bringing renewal and new life.

Within a family or single culture, individuals can differ between time-, renewal-, and event-orientation, which causes friction. When whole groups or cultures differ in orientation, there can be substantial strife. To function together interculturally means all the differing orientations need to adapt to one another. In event-orientated societies, “the expected degree of punctuality depends on the social relationship: one is more punctual towards a superior than towards a subordinate” (Hofstede 1984: 95). There is thus much flexibility in the application of this value of time-, renewal-, and event-orientation. An African proverb says: “Where the runner reaches, there the walker will reach eventually.” Participating in an event is more important than the result. This finding is underpinned by the theory of Mbiti (1999: 22), who asserts that micro-time is meaningful to the individual or the community only through participation in it or experiencing it. Thus, to African people, “time is meaningful at the point of an event and not at the mathematical moment” (Mbiti 1999: 22). In research of Chinese and South African construction workers, it was found that “it is normal for African people to work for eight hours a day without being [as] productive” as Chinese workers (Yang 2019). This tension between time- and event-orientation has obvious racial stereotyping and conflict implications.

While time-orientated people might criticise someone who is late, they may miss that she stopped, like the Good Samaritan, to help her neighbour (Lk 10:30–37). This concern for others that links with event-orientation has been termed “sociocentricity.” Sociocentricity refers to a cultural tendency “to give primacy to group interests over individual interests and is generally associated with collectivist cultures” (Lo & Houkamau 2012: 114). In growing to be more Christ-like, we need to remind ourselves that “in God’s scheme the emphasis on time and event exist together in complete harmony” (Lingenfelter & Mayers 2003: 49), hence renewal. McConnell (1983: 89) suggests that time is “a gift from God, and that His priorities can always be fulfilled in the amount of time we have been given...God is lavish with His gifts, so that there is always enough time to do what Jesus calls us to do.” Jesus cared for the persistent crowds who came to His wilderness

prayer retreat, teaching and feeding them, before finally dismissing them and spending the night in prayer (Mt 14:13–25).

By the Holy Spirit's empowering, we continually need to appreciate the strengths of either the event, renewal or time priorities of the people and cultures with which we live, within a multicultural church. There is no need to place valence (which is the intrinsic attractiveness or averseness of an event) on temporal orientations (Lo & Houkamau 2012: 120). Finally, our attitude should be the same as Christ Jesus, seeking to satisfy the time, renewal, and event priorities of others, before our own needs (Phil 2:3–5). Finding the balance of renewal-time between time-orientation, and event-orientation would thus be the ideal. Renewal-time would be a place of combining the strengths of both time-orientation and event-orientation, with the sacrificial attitude of looking for the greater good of renewing what can be polarising values.

6.4 Left-Brain, Whole-Brained or Right-Brain Orientation in Cultures

A second observable value is the thinking preferences of cultures. The tendency of cultures to value the observable characteristics of either logic and specifics over holism and creativity, has been linked to findings on human brain functions. Two opposite and distinct ways of thinking can be identified: left-brain (dichotomistic thinking) and right-brain (holistic thinking); (Lingenfelter & Mayers 2003: 53). The theory is based on the lateralization of brain function. Most people use both kinds of thinking, but all tend to have a preference.

When diverse cultures work together as leaders in a multicultural context, differing values govern executive decision making and judgments. In that in a multicultural church these diverse ways of making judgments may easily be misunderstood. Even between men and women these differences in making decisions and judgments may be vividly seen.

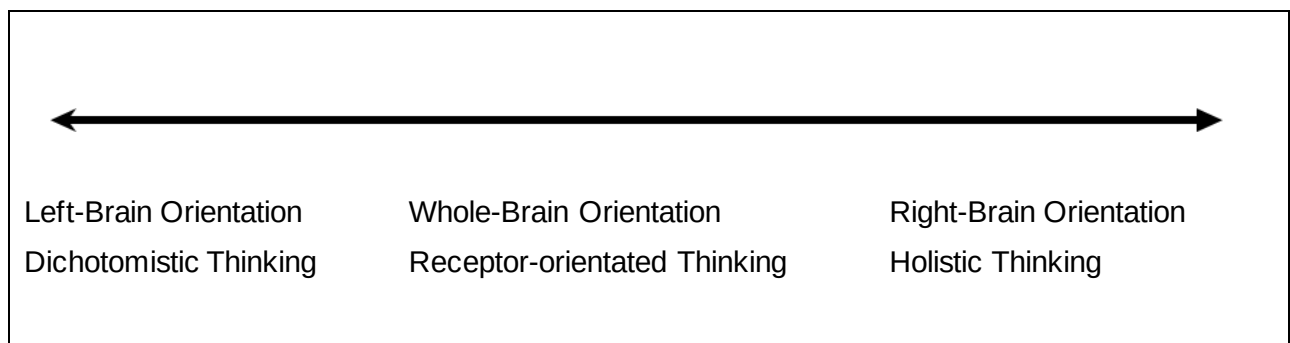
Left-brain thinkers tend to make black-and-white, right-and-wrong judgments. They form specific conclusions that are then uniformly applied in evaluating others. Their security comes from feeling that they are “right” and that they have a very specific role in society. Information reaching left-brains is systematically organised, sorted and ordered, to form a clear pattern. Those coming out of a Western culture based on Greek thought, would be most prone to left-brain thinking.

In extreme cases left-brain thinking can look very much like the Pharisees in the New Testament. The black-and-white thinking in extremes can be a cognitive distortion: one of the many biases that can obscure a person or a culture's ability to judge and make good decisions (Andreea 2012).

Right-brain thinkers tend to make open-ended decisions that evaluate the whole person and consider all the circumstances. The right-brain thinkers find their security from multiple interactions within the society and feel insecure with fixed roles. For them, information and experiences are seemingly disorganised.

Right-brain thinkers view a story as complete and avoid breaking it down into details. So, when dealing with people, right-brain thinkers tend to avoid labels and withhold both approval and disapproval. Those coming out of a Hebrew or African culture tend to favour right-brain thinking with all its parables and stories. Figure 17 graphically shows these elements on a continuum.

Figure 17: Left-Brain, Whole-Brain or Right-Brain Orientation in Cultures



“Brain hemisphericity is the tendency of an individual to process information through the left hemisphere or the right hemisphere or in combination” (Saleh 2001). The basic model is the two-hemisphere model of left-brain and right-brain thinking. “Numerous studies have been conducted regarding the different functions of the two hemispheres, and more research is in progress” (Lingenfelter & Mayers 2003: 55). While our brains are extremely complex, we need both parts for healthy living and thinking.

At its simplest level, one can ask oneself, “Do I think most in words (left-brain) or in mental images (right-brain)? Then, when telling a story, do I visualise it (right-brain) or do I remember all the facts (left-brain).”

In the Bible, there are right-brain vivid stories from the prophets, whole-brained theology summarising Psalms and left-brain logical theology from Paul in Romans. History has seen the extremes of this Biblical variety carried to the limits in the systematic theological wars of the Reformation (left-brained) in contrast to the extremes of rapidly growing experience-based

Pentecostalism (right-brained) with some unbiblical visions and prophecies now seen in Africa and South America. Examples in South Africa include the Doom spraying and the grass-eating pastor, who now has the congregation drinking petrol (Owojaiye 2019: 3).

The cognitive science of hemispheric asymmetry has long been marred by over-simplification. Such differences are much more graded than dichotomous. The middle ground between these two opposites of left-brain and right-brain, may be labelled as the whole-brain orientation. Thus, thinking styles can be conceptualised as right-brained, left-brained, or whole-brained and can be measured with the subscales of the Myers-Briggs Type Indicator (Snider, Moore & Luchini 2011). Whole-brained thinking would retain a combination of visualisation and factual thinking, with a focus on the listener and how they would receive the communication. In Biblical terms this whole-brain orientation would favour the Hebrew poetry of the Psalms with its parallelism, logic, emotion, and graphic visualisation. Thus more studies point to this “whole-brain function asymmetry” (Cabeza, Locantore & Anderson 2003).

The right-brain, left-brain theory originated in the work of Roger W. Sperry, who was awarded the Nobel Prize in 1981, while studying the effects of epilepsy (Lienhard 2017; Sperry 1961; 1968: 723). New research now reveals that the idea of people being “left-brained” or “right-brained” may be less static than previously thought. The evidence discounting the left-brain, right-brain concept is accumulating. “According to a 2013 study from the University of Utah, brain scans demonstrate that activity is similar on both sides of the brain regardless of one’s personality” (Nielsen, Zielinski, Ferguson, Lainhart & Anderson 2013). Brain scans of more than 1 000 young people between the ages of 7 and 29, monitoring the brain in 7 000 regions to determine whether one side of the brain was more active or connected than the other side, found no evidence of “sidedness”. “The authors concluded that the notion of some people being more left-brained or right-brained is more a figure of speech than an anatomically accurate description” (Nielsen et al. 2013). The differences between left-brain and right-brain thinking are exaggerated to help preserve the myth of duality. Dichotomies may be the result of limited thinking, for even black and white are ends of a continuum.

Left-brain thinking attributed to Western culture, assumes that an activity should always have a purpose; a known goal should be accomplished. However, cultures favouring right-brain thinking usually use “the activity of the right hemisphere in creation of the polysemantic context [which] involves no statistical predictions and sets no cause-and-effect relations” (Weinberg 2000: 801). Polysemantic thinking is the over-lap and crosstalk between the hemispheres, that are the main advantages of right-hemisphere thinking, “which provide the creation of the polysemantic context and the combination of two or more concepts in a unitary pattern” (Weinberg 2000: 801). Right-

hemisphere predictions may be kaleidoscopic in nature. The predictive propensity of right-brain thinking cultures, allow for many versions of the future to exist simultaneously and allows for the possibility that all are equally probable. This predictive propensity is seen in the preponderance of visions and dreams among right-brain orientated cultures, in contrast to the greater pragmatism of the left-brain, logical Western cultures.

Leaders serving in a multicultural church need to take into consideration the main mind-set and culture of the person with whom they are dealing. Jesus understood the context of the Jewish (and Roman) social structure in which the Father had called Him to serve and die in. In His choice of disciples, most were only trained in the workplace of their occupations and seemed to be right-brain thinkers. The Apostle Paul alone was well educated and appears to be more left-brained in his thinking and he could say to the Jews that he was a Jew and to the Romans that he was a Roman (1 Cor 9:19–22). Kraft (1983: 28) called Jesus' approach "receptor-orientated and personal." Multicultural leaders need to try to think like the person whom Christ calls them to serve. Effective and emotionally intelligent leaders "must build and depend more heavily on their own social skills and personal interactions (i.e. right-brain thinking style), in addition to their technical and analytical skills (i.e. left-brain thinking style), to successfully lead people" with what may be the "emotional intelligence" of centre-brained thinking (Snider et al. 2011: 15).

With difficult issues in the church, left-brain thinkers will want black-and-white answers with universal application of principles. They feel secure where their perception is recognised as correct. While right-brain thinkers will see most issues as open for debate, rather than black or white. They think each situation is unique and are uncomfortable with standardised rules and procedures. Conflict and difficult issues will arise inevitably. Hemispheric studies suggest that early negative experiences interfere with normal development of the right hemisphere, leading to increased interpersonal conflict initiation or suicidal thinking (Weinberg 2000: 809). Neuroscience and Hemispheric studies have even been applied to politics, hence the debate about "liberal and conservative thinking styles," yet the element to keep in mind is that this refers to group differences, not individual differences (Kuszewski & Mooney 2011; Amodio et al. 2007).

It would seem that in Acts 15 the conflict caused by the left-brained disciples from the party of the Pharisees, needed a holistic solution from the right-brained Peter, combined with a final wholistic solution from (what appears to be) the more whole-brained thinking of James. Research data has found that whole-brained learners had an advantage over left-brained or right-brained thinkers in vocabulary memorisation, which would play into the legalism at the core of this conflict (Soyoof, Jokar, Razavizadegan & Morovat 2014).

A traditional tenet of Western philosophies is that one may remove an item from its environment and analyse it separately. Cultural theorists call this specific thinking, linked with left-brain thinking. Chinese philosophies, by contrast, have traditionally emphasised interdependencies and interconnectedness. Holistic thinking believes that action always occurs in a field of forces, where seemingly contrary forces are interdependent. This holistic thinking is generally associated with right-brain thinking. Carefully thinking about the benefits of both the specific and holistic approach, may turn these cultural differences into a multicultural church's greatest asset (Meyer 2014).

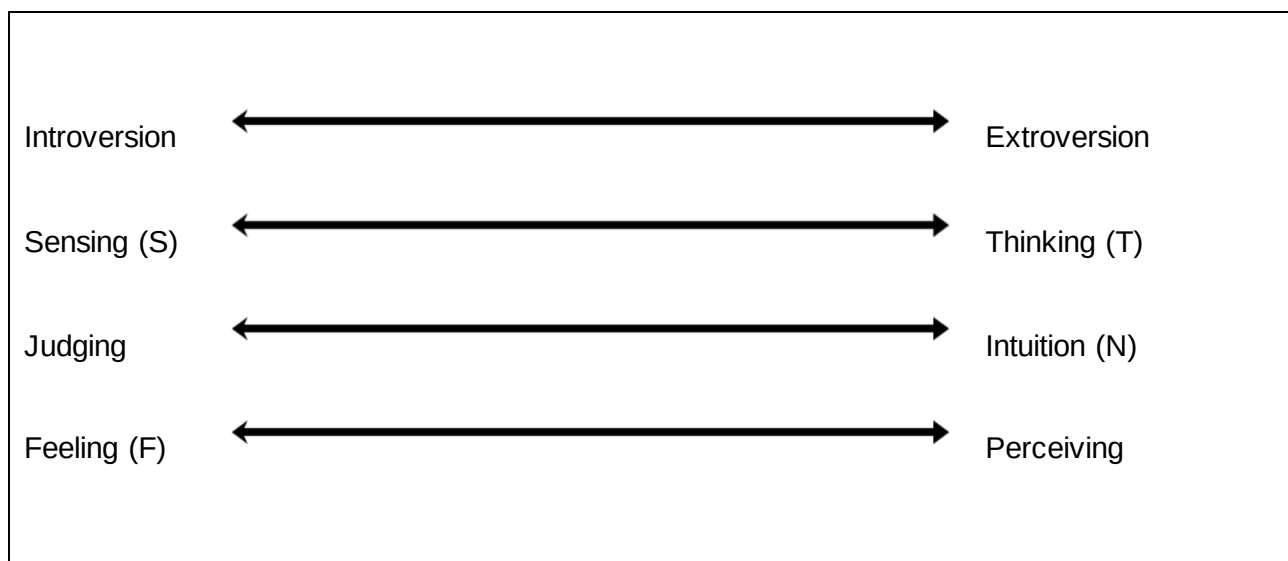
In dealing with many cultures and different genders, leaders may find some who come from a Muslim background tending to be rigid left-brained, black, and white thinkers. While others come from sub-Saharan Africa, who may tend to be right-brained and evaluate the total person, finding nothing perfect but all having "feet of clay." In a combined-hemispheric brain, both these extremes may be mitigated. This may explain why Jesus taught us to not judge one another. Paul in Romans 14:1 says, "Accept him whose faith is weak, without passing judgment on disputable matters."

While the lateralization concept of left-brain and right-brained orientation, along with whole-brain thinking, has rightly been seen as "over-popularized and over-simplified," they remain helpful categories for understanding values within various cultures (Vernon 1984: 440). While many researchers and scientists consider the left-, right-, and whole-brain school of thought "non-conclusive at best, and faddish pseudoscience at worst," yet for the sake of this study these categorisations will be retained, with the caution of generalisation, and over-simplification remaining as factors (Snider et al. 2011: 4).

6.4.1 Myers-Briggs Type Indicator as a Proxy for Thinking Style

In seeking to determine the thinking style of a culture, psychology has some tools to offer. Research has examined the relationship between the styles of thinking of the Myers-Briggs type indicator (MBTI) and thinking style of lateralization (Snider et al. 2011: 5). The MBTI comes with a dualistic approach. This dualistic approach may not be as useful for this research but is worth noting in this context. The constructs of the MBTI are on a continuum and considered a preference towards a particular style of thinking (see Figure 18).

Figure 18: MBTI Styles of Thinking



While there are sixteen different combinations of the four-letter designation for the constructs of the MBTI, only the “sensing” (S) or “intuition” (N) and “thinking” (T) or “feeling” (F) constructs are considered proxies for thinking style (Clayton & Kimbrell 2007). For example, an individual, who focuses on the basic information they take in via their senses would have a “sensing” (S) preference. An individual who preferred to not only take in information but then interpret and add meaning to the information, would have a preference towards “intuition” (N). Likewise, an individual that makes decisions primarily through logic and linear thinking would prefer “thinking” (T). While an individual who makes decisions by first considering the context (or gestalt) would have a preference towards the “feeling” (F) construct.

Thus, individuals with preference combinations of ST are generally considered to have a left-brain thinking style, individuals with preference combinations of NF are generally considered to have a right-brain thinking style, and individuals with either NT or SF preference combinations are generally considered to have a whole-brain thinking style (Clayton & Kimbrell 2007; McAdam 2006; Power, Kummerow & Lundsten 1999; Power & Lundsten 1997).

The MBTI findings for cultural understanding would point to left-brained cultures being characterised by sensing and thinking through data to form fixed black-and-white ideas. Right-brained cultures would favour intuition and feelings, which would be evident in a bias towards holistic practices and thinking. Cultures leaning towards whole-brained thinking would combine thinking and intuition with sensing and feeling. Using the MBTI as a proxy measure for thinking style, may be important to understand how thinking style relates to a generalised sample of a

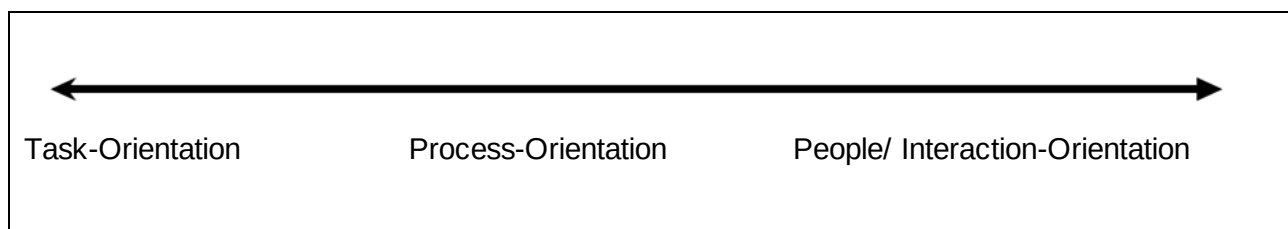
culture, or as a means of finding cultural leanings in individuals (Snider et al. 2011). Further research in this field would be advisable.

6.5 Task-, Process- or People-Oriented Cultures

Some cultures value and emphasise task accomplishment over relationships, whilst other cultures value relationships over task. Between these two poles lies a process-orientation. Each of these orientations has their pros and cons. Each orientation may be ideal for a different situation. The original binary task-relationship model is defined by Forsyth (2010: 253) as "a descriptive model of leadership which maintains that most leadership behaviours can be classified as performance maintenance or relationship maintenance."

Biblically in the NT period, the Hellenistic task-orientation is observed as conflicting with the people-orientated Hebraic believers (Acts 6). Though even within a culture someone like Paul may have been more task-orientated than people-orientated. The due process nature of James in the Council at Jerusalem would be an example of process-orientation (Acts 15, i.e. 15:13). Figure 19 graphically shows these elements on a continuum.

Figure 19: Task-, Process- or People-Oriented Cultures



Research on management cultures found that people-orientation was most common across the portfolios of directors, general management and line management (Ha-Vikström 2017: 93). The results in this research are supported by the findings of Larsson and Vinberg (2010), who found that people-oriented leadership behaviour, was by far the strongest in this three-dimensional leadership behaviour theory (task-, process-, and people-orientation). The people-, process-, and task-model can be used to "support leaders in leading and improving their leadership skills, as well as to focusing their development efforts on their own organisational success" and as a "compass" for training programs (Ha-Vikström 2017: 97).

To understand the differences in these three orientations, one may ask oneself on an individual level: "Has one ever found oneself critical of someone who is spending a lot of time talking and not doing the work? Or does one get frustrated with people who are always busy, with no time for

being sociable and friendly? One may view a certain group of people as lazy or another group of people as rude. Is someone overly process and rules focused without sufficient thought of the people or tasks set?"

While these perceptions exist between individuals, on a leadership level, research shows that task-oriented leaders nurture higher group efficacy and positivism among members of the group. In contrast, relationship-oriented leaders nurture greater cohesion between the group's members (Tabernerero, Chambel, Curral & Arana 2009).

There are people and cultures that thrive on following a process or pattern in their work and relationships. What we usually have in this context is a clash between the goals of task-orientated people, in contrast to the goals of interaction-orientated people. Process-orientated people would seek to balance the task and relational aspects of the two extremes. A process-orientated person is someone who focuses on doing things the right way. Line managers have been found to have a higher tendency towards process-orientation, while directors have the least process-orientation (Ha-Vikström 2017: 93).

Task-orientated people make completion of objectives, the goal of their lives. They feel most fulfilled when projects are completed. So, they focus on tasks and principles. They will seek like-minded people with similar goals, and they accept loneliness for the sake of personal achievements. A task-orientated person is someone who focuses on getting to the result or product, whatever that may be. Task-oriented management is most needed for "top level management" (Chan 2017). All this can be noble, but when pushed to extremes, managers can live lives at a frenetic pace and become workaholics, trying to do more than is humanly possible in every day.

People-orientated (interaction-orientated) cultures make it their goal to relate to others, maintaining personal relationships at all costs. Every opportunity is time to network and meet new people. They feel most fulfilled when their energy is used in maintaining personal ties and fulfilling group obligations. They seek out group-orientated people, fearing loneliness, while sacrificing personal goals for group interaction. In extreme cases people-orientation can lead to little or no productivity and in a work context to job-loss. This is the reason why the most common organisational culture in the world is the family culture (which is both relational and hierarchical); (Trompenaars 1993).

Process-orientated people would seek clear job descriptions, rules, and constitutions governing their cultures and lives. Due process and patterns would be followed in most activities and these provide elements of security. In extreme cases a process-orientation becomes legalistic and is a

stickler for detail. Process-orientated leadership is a behavioural approach in which the leader focuses on the process that needs to be performed in order to meet certain goals (Forsyth 2010). Process-oriented people perceive themselves as risk averse and make only a limited effort in their jobs, as each day is generally the same (Hofstede 1997).

Linked to process-orientated cultures are result-oriented cultures, especially in the workplace. Result-orientated business cultures are concerned with the effectiveness of the organisation, thus are virtually identical to task-orientation. A key feature of a process-oriented work culture is the means in which work must be conducted. While in a result-oriented culture, emphasis is placed on the goals of the organisation. In a results-orientated culture, workers are primarily out to achieve specific organisational goals even if the risks involved are substantial (Hofstede 2001). While there is an elevated level of controversy in Hofstede's analysis of culture, there is little doubt that his study is influential in the analysis of organisational culture.

In a multicultural church there will probably be all three types of people who have differing goals. Intolerance and frustration can easily arise. For instance, when task-orientated city people meet interaction-orientated rural folk, there can be much contempt from both sides. Process-orientated people will attempt to build bridges using policies and wielding constitutions.

Even culturally, those of a Germanic background may tend to be more task-orientated, while those from Zululand may be more interaction-orientated. The British "shop-keeper" mentality lends itself to process-orientation, marrying the needs of the customer to the order of managing the merchandise. Yet even within a culture, or within a family there can be these differing value orientations. Research in Nigeria found that while people advocate a fair combination of task- and relationship-orientation, adapting to one side or the other as the situation would demand, respondents felt that "most Nigerians actually use the task-oriented approach because of prevailing Nigerian work culture" (Oni 2017). The USA and Canada are examples of task-oriented cultures while India and China are examples of relationship-oriented cultures. The danger is that our personal preferences or cultural values, blind us to the values of another culture.

To compound the problem, the Western educational system is designed to reward task-orientated people, who are "willing to sacrifice interpersonal ties for long hours of study" (Lingenfelter 2003: 81). Worldly success is often defined in terms of objective goals achieved and not relationships developed. For interaction-orientated people a major goal in doing any job is the interaction, not the money they can make.

As Nwagbara (2011) emphasises, Africa has suffered a tormented history that follows in the shadow of colonialism, conquest, neo-colonialism, global capitalism and the foisting of Western

organisational and leadership practices upon her. Yet in one of the few empirical studies conducted in Africa on task- and relationship-orientations (Manyak & Mujtaba 2013), conclusions showed that, while Ugandans do appear more relationship-oriented than their American counterparts, their task-orientations are also significantly higher than those of Americans. This higher task-orientation is attributed to the hierarchical structure of Ugandan culture, thus managers should feel comfortable in knowing that Ugandan workers, with proper leadership, will be task-oriented while maintaining healthy interpersonal relationships (Oni 2017: 420; Manyak & Mujtaba 2013). Jackson (2004) rightly cautions that the adaptation and application of Western theories in the African context cannot view Africa as one uniform culture. Leadership styles should be suitably adapted. The African context is one of cross-cultural interactions at various levels.

The leader's adoption of task-oriented or relationship-oriented style, also affects the mutual exchange and relationship between the leader and the subordinates. The theory that explains the interaction between the leaders and the subordinates is called "Leader-Member Exchange Theory" (LMX); (Rüzgar 2018: 50). LMX has also had a great impact on organisational effectiveness (Wang, Chu & Ni 2010).

For leaders and pastors in the church who have been called to care for the Body of Christ, it means serving people. Building relationship is central to all service, in what is effectively a service industry. A relationally-orientated leadership style has been found to be statistically beneficial in the service industries (Rüzgar 2018: 57). For task-orientated people interaction can be difficult and needs conscious effort, otherwise the completion of tasks will use up all available time and energy.

Recent findings in the neuroscience domain have shed light on the link between task and relationship; specifically, analytical (task) reasoning and relational (social) reasoning are in fact two distinct anti-correlated cognitive modes (Jack et al. 2013). Neuroscience has found that developing a person's "analytical and relational abilities may be an important way to minimise the anti-correlation between the Task Positive Network and the Default Mode Network, and in doing so, will allow [them] to switch between the networks more efficiently" (Rochford 2012: 49). The ability to switch between these neural networks may be a key component of effective leadership. This neural ability is one that may be acquired through leadership training and development programs (Rochford 2012: 49). Thus, what may be true for leadership training, may also work in the local church context.

While some cultures value getting a task at hand done, other cultures value long term relationships with people more than a task they are handling right now. From a Biblical perspective, if we have achieved great tasks and have not loved and interacted with people, then

we are little more than a sounding gong (cf. 1 Cor 13:1–3). On the other hand, if we have interacted with the whole world, yet not made disciples, who will last for eternity, then we have simply become a friend of the world (Jas 4:4). The policy forming inclination of process-orientated people may give rise to much “red tape” and legalism to manage corporate pain, between task- and people-orientations. The challenge is to understand our preferred nature to be task-, process- or interaction-orientated, yet always to seek to share the gospel and share our lives in a strategic manner (1 Th 2:6–8).

6.6 Conflicting Values

From a pastoral perspective as a participant observer, conflicting values are the most obvious multicultural bottlenecks. This is what Kinckle (2020: 1) calls unconscious bias, which is defined as “learned stereotypes that are automatic, unintentional, deeply ingrained, universal, and able to influence behaviour.” It is this unconscious bias that the training developed out of this research in JoTUD and the instrument developed here seeks to address (see Chapter 7; Emerson, 2017: 1). “[U]nconscious bias training can be a useful component of diversity and inclusion efforts, but only if it’s thoughtfully designed with research in mind and its limitations are well understood” (Emerson 2017: 1).

Values such as time-orientation, renewal-orientation, event-orientation, left-brain-orientation, whole-brained-orientation, right-brain-orientation, task-orientation, process-orientation or people-orientation within cultures, all carry the potential for conflict inherent within their orientational bias. A value conflict is a difference of opinion created by differences in long-held beliefs and worldviews. Is there a measure to categorise these conflicting values? Is there a way to rank-order values?

Values are perceived as “right” until a conflicting value is encountered in another culture. Mostly, people do not question their own values and find that conflict arises when their unexamined values encounter other values in an intercultural or multicultural context. This can lead to escalating conflict unless intercultural understanding has raised awareness. It may be helpful then for a cultural value to be measured against an absolute, like the Bible. (Alternative absolutes may be posited, such as the constitution (for process-orientated people) or a corporate culture, but these all turn out to be humanistic or relative.)

If the Bible is used as a constant, values may be assessed objectively. So, for instance, when the African or Filipino cultures value hospitality (1 Pt 4:9), caring for the stranger would be found to

be universally preferable, thus objectively, “right”. While on the other hand, cheating or child sacrifice in some cultures, due to a success-orientation, goes directly against the Biblical commands (Ex 20:13,16) and thus objectively, “wrong”. A middle ground value like alcohol consumption in moderation may find justification either way in the Scriptures (Eph 5:18; 1 Ti 5:23). A fully neutral value would be the body space (spatial distance) between people in conversation and in public waiting areas, like queues. This would then be a clear preference coloured by parental and societal values. Right, wrong, middle ground and neutral values would then be categories to assess various values.

Dealing with conflict involves understanding whether the value issue is Biblically right, wrong, middle ground or neutral. Frequently, culturally determined preferences can be equally valid. Seldom is a cultural value a theological issue. It helps to resolve intercultural conflict in the church to understand that we all may be somewhere along the continuum in each of these values. “The key is to attain appreciation for those with different values and let them enrich our fellowship and worship” (McAllister 2004: 20).

6.7 Summary

Cultural values differ from cultural worldviews, in that values are not hidden, but evident on surface observation of a culture. A cultural value is a “distinctive” learned pattern of worth to the culture and perceived as right, though generally it is simply a preference “predisposing them to favour particular ideologies” (Liu 2016: 2; Kluckhohn 1951: 395). Conflict occurs around the perceived “rightness” of values. Some abstract values have been entrenched as rights (United Nations 1948), but culturally, values change. A value can be defined as an enduring belief that a specific mode of conduct is socially preferable to a converse mode of conduct (Rokeach 1973: 5).

Time-, renewal-, or event-orientations were the first value categories examined in this chapter. While a time value may conflict with an event value, the renewal value forms a bridge of an “ever faster dance” to creatively diminish misunderstanding and elevate cooperation (Hampden-Turner & Trompenaars 2000: 328). The balance of valuing renewal-time between time-orientation and event-orientation would thus be preferable.

A second observable value is the thinking preferences of cultures. Left-brain, whole-brained or right-brain value orientation in cultures follow on cautiously from the theory of brain lateralization in neuroscience. Research has examined the relationship between the styles of thinking of the

Myers-Briggs type indicator (MBTI) and thinking style of lateralisation (Snider et al. 2011: 5). The MBTI findings for cultural understanding would point to left-brained cultures being characterised by sensing and thinking through data to form fixed black-and-white ideas. Right-brained cultures would favour intuition and feelings, which would be evident in a bias towards holistic practices and thinking. Cultures leaning towards whole-brained thinking would combine thinking and intuition with sensing and feeling.

The third triad of values observes the means of work accomplishment as either task-, process-, or people-orientation. The challenge is to understand our preferred nature to be task-, process- or people-orientated, without allowing our value preference to contribute to conflict in an intercultural context.

Intercultural conflict arises due to orientational bias. A value conflict is a difference of opinion created by differences in long-held beliefs. Dealing with conflict involves understanding whether the value issue is Biblically right, wrong, middle ground or neutral. Culturally determined preferences can be equally valid. Seldom is a cultural value a theological issue. Appreciation of differences enrich fellowship.

From these three triads of cultural values, seven questions have been extracted (See Annexure 3). From all these questions the self-testing diagnostic instrument (see Annexure 4) was developed and a field test with eighty participants, which was conducted on Saturday 16 March 2019. In chapter 7 the development of this congregational instrument will be discussed.

CHAPTER 7: DEVELOPMENT OF A CONGREGATIONAL INSTRUMENT USING WORLDVIEWS AND VALUES

Research Question: How may questions derived from worldviews and values be developed into a research instrument?

7.1 Introduction

In this chapter the focus is on the development of a congregational instrument to assist multiculturalism in Baptist Union Churches of Southern Africa (BUSA), using the findings on worldviews and values in the preceding chapters. The field testing of that instrument took place on Saturday, 16 March 2019. The instrument was part of a whole “Journey Towards Understanding Differences” (JoTUD) weekend seminar. The whole weekend was designed as part of assisting BUSA churches to move towards multiculturalism. The instrument tested on the Saturday was one part of the whole transformative experience. The journey toward understanding differences focused primarily on different tribes, languages, people, and nations (c.f. Rev 5.9).

This four-pronged focus on different “tribes, languages, people, and nations”, was consciously posited in response to some cultures among the Baptist Church members, having a hesitancy with the word “culture” which has become a weapon or a cudgel in the hands of different peoples in South Africa. The ideal of multiculturalism is at stake. “Multiculturalism is an ideology that promotes the institutionalisation of communities containing multiple cultures” (Milazi 2012). This ideal is questioned, as multiculturalism is rejected in favour of assimilation or isolation. Hence the need to use a Biblical phrase (from Rev 5:9 and 14:6) to capture the essence of culture, without losing the participants because of the distraction of loaded terminology.

The JoTUD weekend is like a renewal weekend in the life of the church. Renewal differs from revival, in that revival meetings would generally have a main preacher proclaiming the Gospel. Usually one person preaching to many. Renewal is the laity or “people sharing with others the reality of Jesus Christ in their daily lives” (Haney, Hardin, Gibson & Gibson 1987: 15). The aim is a journey towards transformation of interpersonal relationships, but this journey involves “intrapersonal exploration of the influence of the past on current views, wellbeing and behaviour” (Van der Westhuizen et al. 2018: 102). Renewal would seek to be a long-term discovery and discipleship process, which is what JoTUD looks to initiate and facilitate.

7.2 The Planning for JoTUD

The planning of the “Journey Towards Understanding Differences between tribes, languages, peoples, and nations” (JoTUD) took place over a nine-month period. The leadership, including Elders and Deacons, were approached with the proposal. A provisional budget was allocated, and the recommendation was taken to a church meeting of members for approval. A letter of invitation was given (cf. Annexure 5). A committee called the Global Focus (GF) committee was tasked with overseeing all the arrangements. The GF committee normally functions as “a structure” within that church, as a sub-committee of the Executive Committee (Reesor 2003: 37). The GF committee gives oversight over all the ministries and missionaries related to that church and functions as a standing committee of the church, meeting monthly. Out of this committee, a team was set up to organise and lead the JoTUD weekend. This team was similar in composition to the Global Impact Celebration organising team (Reesor 2003: 77). A Global Impact Celebration is an annual or bi-annual celebration and assessment of the local church with respect to all their ministries and missionaries, in reaching the world.

The objective of JoTUD was to increase the understanding among participants, of different tribes, languages, peoples, and nations, and in turn to increase the care among the various cultures of the church. The goal of the JoTUD weekend was to help people grow their love of their culturally different neighbour, while also nurturing bridgebuilders who value the preciousness of cultures.

7.3 Structure of JoTUD

The structure of a JoTUD weekend is meant to include Biblical teaching, small group learning experiences, the self-assessment instrument developed in this thesis, along with social activities, like meals and fellowship beverages. All of which are intended to assist in guiding the local church toward multiculturalism.

For the sake of illustration, a sample program is included in the text (rather than as an addendum), to give a global perspective on a training session. The terminology of a training weekend is then referenced in the program to anchor the discussion that follows. The program may then be used by others or adapted to varying churches (like non-BUSA churches) or even “workplace situations” (Emerson 2017: 1). The program applies the theological findings of the earliest chapters (2–4) with the missiological insights of the earlier two chapters (5–6). The JoTUD weekend may be structured in the following way:

Program

14 March 2019, Thursday — Focus: Cultural Differences

Fun dress-up in various informal cultural dress

- 7-00 pm Meal (*Vetkook* & Lentils) & Dessert from diverse cultures — pre-booked R 10 pp
- 7-30 pm French led Worship in Sanctuary — two songs with words in the main languages
- 7-50 pm Teaching on the origin of cultural differences — Genesis 10-11
- 8-20 pm Small Group discussion (halls) — each group ends in prayer and leaves when finished

15 March 2019, Friday — Focus: Understanding Cultural Differences

Fun dress-up with the old dressing as the young and the young dressing like the old.

- 7-00 pm Fun activity led by the youth committee in the Sanctuary
- 7-30 pm Youth Team worship
- 8-00 pm Teaching on cultural differences in the NT — Acts 2
- 8-30 pm Culturally different beverages — 2 tasters of culturally diverse beverages (from Coke to Chai tea — disposable cups) and culturally different sweets (Upper hall)

16 March 2019 Saturday — Cultural Values

Fun dress-up in formal cultural dress

- 3-00 pm Food booths of diverse cultural foods for sale / with flags and fun facts (Upper hall)
- 4-30 pm Children's activity for under-18's (Lower hall) and Questionnaire for the adults in the sanctuary.
- 5-00 pm Teaching on cultural values and contrasts — The Good Samaritan (sanctuary)
- 5-30 pm Small groups and questions (Lay Renewal style); (Haney et al. 1987: 50)

6-00 pm Culturally different beverages — coffees/teas/Ovaltine/Horlicks/gunpower
tea/amass milk / green tea (Upper hall)

17 March 2019 Sunday — Cultural Common Ground

9-00 am Combined Worship (Sanctuary) with a united Communion

9-45 am Teaching on cultural common ground — Ephesians 3 — Mystery

10-30 am Tea and Cultural cookies/cakes/snacks — prize for best in each culture category
(Upper hall).

The combination of repeated Biblical teaching with opportunities for dialogue, and questions in small groups, led by the leaders in the church, helps in dealing with what may be an emotive subject. The regular fellowship times arranged around either full meals or simply a variety of beverages, again engenders opportunities for informal intercultural dialogue. The various “dress-up” opportunities value and appreciated each culture, with prizes given to the men, women and children who went the extra mile. The small group questions also included opportunities to explain the elements and meanings of the various cultural dress, to draw even the most introverted participants into the discussions.

The JoTUD is firstly a journey. It is not a destination (Van der Westhuizen et al. 2018: 9). Multicultural understanding is still a process that leads to interculturalism. Conflict and misunderstandings can easily resurrect old ingrained intolerances of “others” (Van der Westhuizen et al. 2015: 2). What preserves the understanding aspect, learned in the JoTUD weekend experience, is the relationships built and developed subsequent to the actual event.

To address the ingrained intolerance of the “other,” acculturation has been suggested as one answer to cultural differences. But another immediate, effective, and fair change “is for each of us to understand ourselves, to understand the “others,” and then to explore “finding the middle ground” (Russo 2000: 109). Thus, the JoTUD is a journey to find the middle ground.

The movement sought in JoTUD is from a multicultural group of different cultures who share space to an intercultural group who share experiences in that space, where relationships are built, and “communication takes place” (Van der Westhuizen et al. 2018: 16). Intercultural groups, churches or communities create a sense of belonging for all its members who support a movement towards transformation of relationships (Sarmiento 2014: 603).

The JoTUD is secondly a movement towards understanding. Movement implies that there is always more to understand about others; the journey is an ongoing pilgrimage, “a moving towards positive intercultural awareness” (Van der Westhuizen et al. 2018: 9). An ongoing organic maturation of faith lived in community is needed, to avoid a retreat again into cultural laagers after the event. Sadly, the idea of a rainbow nation has not yet become a reality in present-day South Africa. Multiculturalism has not become interculturalism (Republic of South Africa 2015: 113; Gibson & Gouws 2005: 2). For example, one feedback comment in the Survey Monkeys said: “bear in mind that even though we learn about each other and can respect each other, we still tend to mix with those with whom we are comfortable” <https://www.surveymonkey.com/stories/SM-WJDF5WZV/>.

The usefulness of a four-day journey towards understanding, is the opportunity to process not only abstract philosophical and Biblical concepts, but also to draw late responders into the process over time. Regular summaries of learned principles also involve those who only attend one meeting or join along the way.

The whole JoTUD weekend experience is structured to help local BUSA churches to transition towards multiculturalism and even interculturalism. There may be a variety of structures that can be adapted to facilitate this process, for instance spreading the teaching over a period of successive weeks, but there are drawbacks, like the large group draw-power of a concentrated weekend experience. The key to the whole weekend experience is the fellowship and meals that form a practical bridge to applying the theoretical knowledge gained to real life interactions. The four day JoTUD weekend experience may also be shortened to a three day experience, starting on the Friday evening, with two sessions on the Saturday, and a final session on the Sunday, or even two sessions on the Sunday, depending on the dynamics in the local BUSA church.

7.4 Coordinators Preparation

The Global Focus committee takes overall responsibility for coordinating the whole JoTUD weekend. The Global Focus committee has the passion to see the local church spiritually revitalised and strategically mobilised to fulfil its role in God’s global vision (Reesor 2003: iii). A JoTUD Coordinator is recruited from among the Global Focus committee members, and empowered to oversee, and organise all the arrangements. The JoTUD Coordinator assigns tasks to the various leaders and checks their progress. See Annexure 10, for an example copy of the letter of invitation to the JoTUD Coordinator. In that letter is also an organogram (an organisation chart) of the leadership structure of the weekend.

The Coordinator ensures that the JoTUD weekend is extensively promoted in the announcements of the church services and bulletin in the weeks leading up to the weekend. Promotion includes answering any questions that are raised by members of the church. The JoTUD weekend needs to be kept constantly before the church with posters, banners, and reminders of all types. Involving the creative people in the church not only improves the publicity, but broadens the base of interested people (Blackaby 1993: 10; Haney et al. 1987: 24).

The Coordinator needs to arrange for a welcome team to handle the logistics at a Welcome Table, for greeting, and directing all who attend the JoTUD weekend. The welcome team greets and gives name tags to each participant, usually only listing first names. A helpful conversation starter is to boldly write the JoTUD weekend participant's first name and then in smaller letters to give a brief explanation of what their name means in their language, or the origin of the name. This small one sentence "definition" of their first name, causes people to look intently at the names and they are more likely to remember the names. These names may be unusual to first time hearers. (As an aside for English names: it may be worth having a good dictionary of common names or access to an internet search engine at the Welcome Table, because the origin, and meanings of some English names has been lost or forgotten by many English speakers)

The Coordinator ensures that the hospitality teams make all the catering arrangements. Meal arrangements and even ticket sales need to be coordinated and implemented. Each meeting needs fine-tuning and coordination, with all role players. When there are meals around tables, like at the cultural banquet on the Saturday, meal table conversation starters, may be placed on the tables to facilitate continued discussion. See Annexure 12 for examples of questions, like the questions in the self-assessment questionnaire, to be introduced during or after the meals.

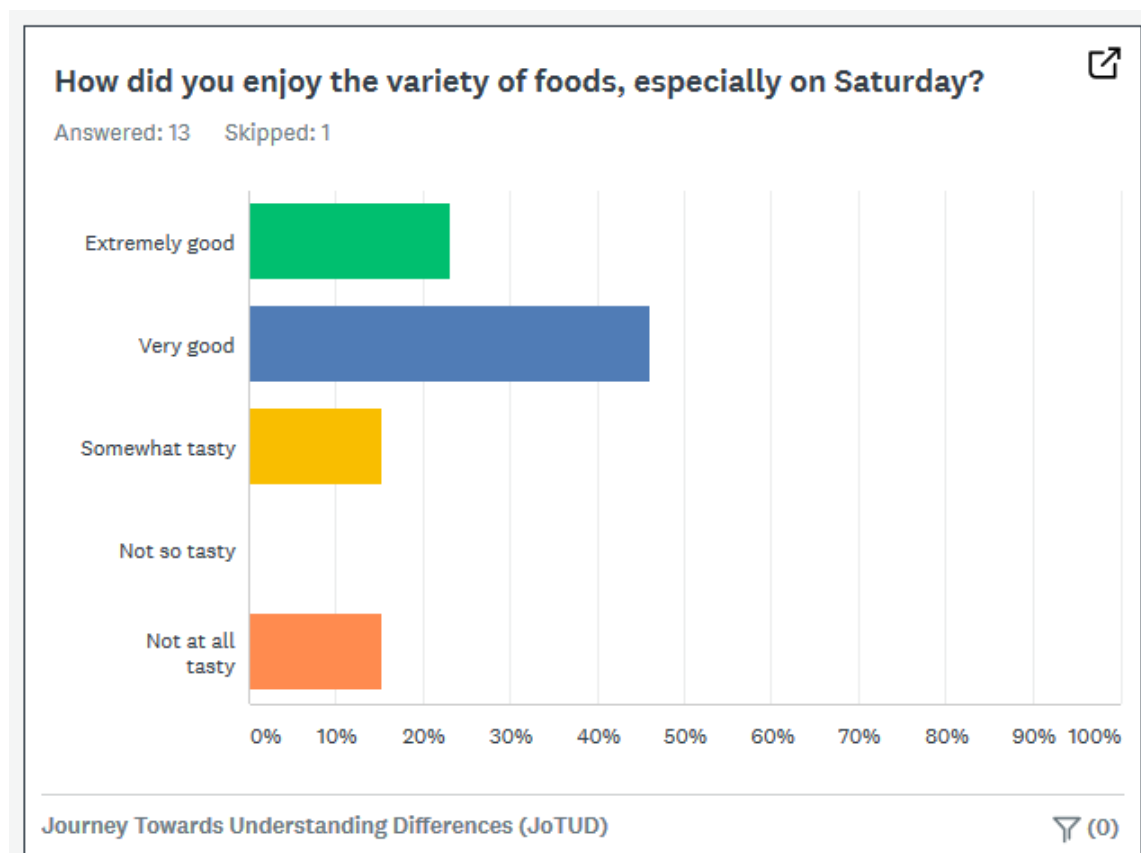
The Coordinator liaises with all the worship leaders of each meeting. Worship leaders from the main cultural groups need to be recruited and prepared for the various meetings. Song selections and orders of service must be chosen sensitively to increase understanding between groups. Where songs are not in the primary language used by the church, translations need to be provided. These translations may be alongside the original lyrics, or even form various verses of familiar songs or hymns in multiple languages. A theme song like in Annexure 11 "Come, people of the risen King" may be helpful to link all the meetings, and different worship teams, and styles together over the whole weekend.

The Coordinator needs to oversee the security needs of the weekend experience. If necessary, within the context of the JoTUD weekend, security (like car guards) needs to be arranged for all the meetings.

The Coordinator ensures that each meeting has its own leader and team, to facilitate all the aspects of that meeting. This team approach would not only involve more people but give the various groups or sub-cultures on the weekend, opportunities for interaction, and service. This involves all role-players, encourages conversations, and interconnectedness, which hopefully leads to building on the collective strengths of the whole multicultural group, in an intercultural manner (Van der Westhuizen et al. 2018: 26).

A copy of the letter to the youth leadership team is included as an example in Annexure 6. An example of the logistical requirements for the Friday JoTUD meeting is also included for interest in Annexure 7. As with Christ and His teaching practices in the NT, much transformation occurs around meals — eating and drinking. See Annexure 13 for an example of the meal menu representing the diverse cultures in the pilot church. Annexure 14 gives an example of the detailed meal planning form for each person or family cooking one of the meals for the cultural banquet on the Saturday. Annexure 16 gives photos of some of the food stalls from the various countries. Figure 20 is included to graphically show how well the food at the cultural banquet on the Saturday of JoTUD was received.

Figure 20: Responses to the multicultural meals at the cultural banquet



Graph extracted from <https://www.surveymonkey.com/stories/SM-WJDF5WZV/>

Figure 20 graphically illustrates the variety of responses to diverse tastes from different foods prepared by the various cultures present. The cultural banquet takes considerable planning and is intended to build cultural bridges of understanding, both in the planning phase between food providers and at the actual banquet between all participants. The graph in Figure 20 shows the range from “extremely good” first responders to the culturally different foods (25%) and those on the other end of the spectrum who did not enjoy the diversity of foods at all (15%).

The Coordinator also needs to plan all the logistics of the venues and times for the various meetings, activities, and small groups. Facilities need to be booked and workers secured to arrange the furniture and equipment for the various purposes.

It is the Coordinator that works with the leaders from the diverse cultural groups. The Coordinator brings each group to function with the other groups to create an intercultural experience. Initially the Coordinator’s work is with the separate groups, but the coming together on the weekend creates a multicultural group. As “transformation of relationships takes place within the cultural groups and between the cultural groups and within the multicultural group” understanding develops (Van der Westhuizen et al. 2018: 39).

The Coordinator finally oversees all the arrangements for the small groups, as will be seen in the next section.

7.5 Small Group Leaders

The small groups need careful planning to facilitate the optimum degree of interaction for understanding to occur. The small groups are crucial for building understanding, as they allow for questions and sharing in a small, safe, and intimate group, where even the most introverted can be drawn into sharing by wise leaders. Optimal group size is between 8–12 people (Anon 2019b; Gomez 2017; King 1990: 6). Small group composition is to aim for as much diversity as possible. Thus, each group should preferably have at least one of every culture, age, and gender (including singles) represented in the multicultural large group, to supply fair representation (Smith 2018).

To achieve this goal of fair representation, use a “numbering system.” If the large multicultural group has five languages, eight cultures, two genders, and ages ranging from children to the elderly, then experience shows that people who are similar tend to sit together. The numbering system takes the total participants (say 100) and divides them into groups of 10. The whole group is “numbered off” one to ten, with all the “ones” going into small group one in venue A, and all the “twos” into small group two in venue B, etc. This means that all the youth sitting together end up

scattered among the ten small groups, or all the French speaking folk are evenly distributed among the ten small groups.

An alternative to the “numbering system” intended to provide fair representation, is to give each person arriving at the welcome table, a number on their name tag. The number then directs them to which small group they will ultimately join at the end of the program. This “name tag numbering system” proved to be the most effective method of evenly distributing all the various cultures, ages, genders, and languages. This system also gave liberty to the people on the welcome table, to put small children in the same small group as one of their parents, for better supervision. As groups or families arrived at the welcome table to collect their name tags, they were given numbers ranging in value according to the number of leaders and venues available for small groups. “Group hoppers” or friends who jumped from their assigned group to another group, were also limited as the number on each person’s name tags gave them a new temporary group identity.

Each meeting would form new small groups to widen the circles of exposure to different people, to facilitate as many new links and create as much understanding of different people over the whole JoTUD weekend experience. The name tag numbering system enables new numbers to be allocated to each person, family or group arriving for each successive meeting.

The whole JoTUD weekend experience raises an awareness of a person’s cultural identity, both of themselves, and of others. The purpose of the small groups is to facilitate the sharing of that understanding in a non-threatening manner. It is the sharing of the similarities and differences between the cultures that grows all the participants understanding of each other.

A further stage would be the identification of common ground (especially in Christ) which may lead to great tolerance and deeper genuine care (Van der Westhuizen et al. 2018: 19). BUSA is seeking to achieve what the South African government calls “social cohesion” by moving beyond the simple multiculturalism of different cultures in the same space to interculturalism where there is not only understanding but care between the various cultures (Republic of South Africa 2015: 32). Interdependent systems such as the arts, social justice, and healing interventions can be used to facilitate reconciliation and social cohesion in a multicultural context. “Healing is the action where arts and social justice can intersect and integrate, an action of transformation” (Scott, Lucem, Malmuth-Onn & Oya 2013: 5). The intention of the JoTUD weekend is to create a safe space for healing.

One of the strengths of the small group is the opportunity for the leader to encourage storytelling. Storytelling has the power to move, challenge, anger, and inspire. “Stories are the way to reach

out to people and connect emotionally” (Eliastam, Helsby & Charlton 2016: 12). Storytelling enables deep personal understanding and expands the listeners view of others and the shared world in a multicultural context. Stories may bring healing and can reconcile a nation. “Understanding is one of the best tools to break down the prejudice, racism, xenophobia and social unrest threatening our nation” (Eliastam et al. 2016: 12). Activist Gene Knudsen Hoffman said, “An enemy is one whose story we have not heard” (Eliastam et al. 2016: 15).

Sympathetic awareness leads to trust, reconciliation, and respect. “Reconciliation is taken to be rebuilding a healthy relationship between two people in the wake of wrongdoing” (Watkins 2015: 19). The “silencing of past life experiences in South African communities jeopardises the success of democratic change and healing of past trauma to achieve a self-determined and prosperous future” while the sharing of “life stories, memories and trauma counselling it is able to share the understanding that our past informs our future and that wounds cannot be healed through silence” (Wussow 2019: 2). The asking and listening to stories in the small groups needs to also be developed into a habit that is carried into other life situations.

The small group leader’s guides for the three meetings using the small group process are attached in Annexure 8.

7.6 Feedback from the Small Groups

An example of one small group’s answers is included in Annexure 9 for interest, to demonstrate the diversity of the groups and the variety of answers recorded in that particular group. In a survey on Survey Monkey after the JoTUD weekend, the following were responses to the small groups:

- The small groups allowed one to get to know other people
- Barring time restrictions, group questions could be a little more in-depth
- In [the small groups I] facilitated, I found we were all very similar in our desires and likes and dislikes, the major difference being age. The adults, regardless of language or race, thought very much the same, and likewise the younger generation including children had their similar identities of likes and dislikes. This all revolves around social and personal preferences, but as born-again believers we are all one in Christ and should be of one mind, the mind of Christ. I found in some cases from both adults and youth, a strange deviation or interpreting of the truth of scripture and in my view, this is an area where serious misunderstanding will occur

- Try to keep to the same [small] group you were allocated to on the first night, so you can get to know the people in that group better
- Small group questions were somewhat repetitive and could have had more depth
- If we can continue to do it, if possible one time in the year
- Worth doing again in order to connect with more people.

A record of the survey results on Survey Monkey are published at <https://www.surveymonkey.com/stories/SM-WJDF5WZV/>

The feedback from the small group sessions indicates that the questions asked should be improved. There needs to be a greater depth, starting with the superficial, to break down barriers, but going much deeper with the last one or two questions towards the end of the session. For instance, the last question on the Friday night, (share how you see the Holy Spirit's work in your life) had the greatest variety of answers and depth to the answers. The depth of answers was also related to the group leader's personal depth or answer to the question. The small group leader's sensitivity is key to allowing God to use the members of the small group to "minister to that person" who may express a need in their storytelling (Blackaby 1993: 28).

The second question on the Saturday: "What have you discovered about your own or other nations, tribes, peoples, and languages that is helping you to care more for them?" supplied perhaps the greatest depth and range of answers. In terms of the signed ethical consent received (see permission received to conduct the research in Annexure 15) from the participants, all names have been changed to disguise the real participants. In the light of this research a sample of those answers is included here:

- Ellen — a culture shock of women from Venda bringing food to guests on their knees, while others in Johannesburg show no respect to their Elders
- Fortunate — we are all in different cultures, but we are all the same as a people
- Hilary — though we may be racially and culturally different, we are diverse, but at the heart of it we are thankful that we are not from war torn countries
- Trish — we are all made in His image. We are diverse but united in His Body and made in His image. We cannot love in our own strength
- Dido — found African youth knew where they came from, but South African youth were more informed about their ancestors and where they came from
- Steff — felt her Indian background enables her to "form community easily"
- Sofia — learned more about other cultures after retirement. She is exposed now to diversity at school [where she does voluntary work]. She learned by making mistakes

- Jock — needs to not judge in case he offends
- Rauf — in Christ we care and love each other and don't see colour or culture. Yet we are still individuals
- Velma — spend time listening
- Cantele — stop and listen as well as ask
- Codon — working and living with other cultures, [like on] this weekend has given more insight
- Pombo — just by their name you can tell where they come from
- Tris — take from the [good] differences [in other cultures]
- Leith — found it difficult to at work with three separate groups, but in Christ we have unity
- Macy — God created us the same. Coming together is to be open
- Douphonsin — South Africa is a country where we are immersed among different cultures. We are all trying to be very flexible. (Annexure 17 shows photos of some of the small groups without captions to preserve anonymity.)

A further note of interest was the variety of languages spoken by the participants. There seems to be some indication that the more languages spoken by individuals, tends to make them more open to learning about multiculturalism and other cultures (Macías 2019; Regoli 2019). During the constitutional negotiations for a for post-apartheid South Africa, the status of the languages spoken in South Africa was sensitive. Although the constitutional framework concerning the accommodation of South Africa's linguistic diversity is promising, "practice reveals a *de facto* denial of several constitutional principles concerning the status of languages and multilingualism, which goes together with the emergence of English as *lingua franca*" (Henrard 2001: 78). The following languages were spoken and recorded (alphabetically) in the small groups: Afrikaans, Arabic, Chinese, Dutch, English, Fanagolo, French, German, Greek, Griqua, Hausa, Hebrew, Italian, Kinyarwanda, Kituba (called "Kikongo"), Lingala, Mandarin, Mashi (or Kwandu), Pedi, Portuguese, Shona, Sotho, Swahili, Swathi, Tsonga, Tswana, Venda, Xhosa, Yoruba, Zulu. That is 30 languages spoken among the approximately 100 people in the small groups of that day. One participant, called John, from the Congo spoke 18 languages, to varying degrees.

7.7 Trial of JoTUD instrument

On the Saturday afternoon after the cultural banquet, with dishes from many nations represented in the local church, a self-assessment questionnaire was introduced among the adults. The questionnaire used the questions extracted from the worldviews and values explored in the earlier

chapters. These questions were tested initially on family members in a tiny pilot test. After adjustments and changes, it was then tested in this local church who allowed a small pilot study and the results so far are encouraging. The questionnaire can be seen in Annexure 2.

The afternoon leader of that day did the distribution and explanation of the self-assessment questionnaire, so that the study supervisor was able to function as a participant observer. The self-assessment questionnaire took the group between thirty and forty-five minutes to complete. Most participants answered the questions without further explanation from the study supervisor. Except to personally explain some words to a few non-English speakers.

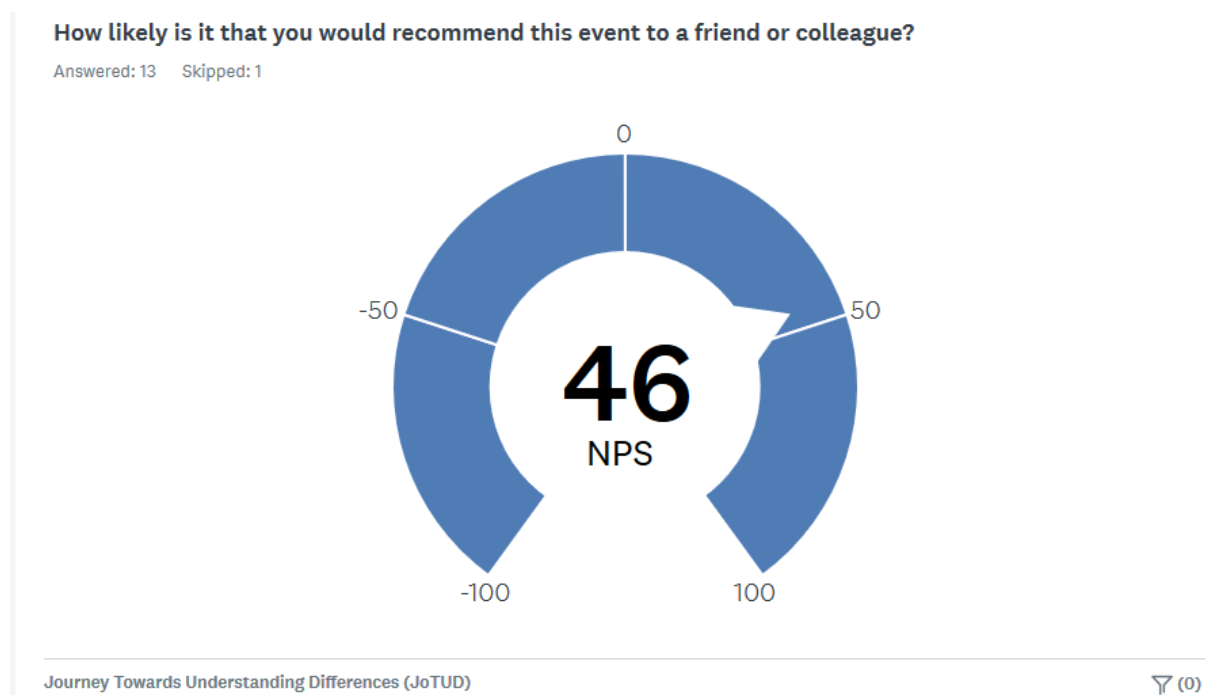
The feedback on the self-assessment questionnaire, which is the instrument this study has developed, can be viewed on the survey results Survey Monkey has published at <https://www.surveymonkey.com/stories/SM-WJDF5WZV/>

Of interest, the following comments have been extracted:

- I felt like I learned things about myself that I hadn't consciously recognised before. Sometimes you just take your own background and culture to be the norm but this helped me to realise that it is only one of many points of departure.
- Basic understanding of how cultures impact our lifestyle and choices made. Ignited a sense of introspection of how my culture and traditions have impacted my walk with Christ.
- The self-assessment questions did in some instances not fit me at all.
- It has given me a new appreciation for the diversity in our congregation.
- It was an eye opener and very exciting to learn more about people that I see regularly and often pray for. I got to learn intimate information that I otherwise wouldn't have been privy to.

From the comments above in 7.7 and graphically shown in Figure 21, the event was positively received and needs ongoing reinforcement. The unconscious bias training of participants needs ongoing “action-oriented strategies” (Emerson 2017: 2). The “strategies to increase feelings of belonging” around meals and small group meetings can be replicated in the normal life of the local BUSA church, with Bible studies, cell groups, fellowship meals etc. throughout the year in the life of the local church (Emerson 2017: 2).

Figure 21: JoTUD Recommendation Scale



Extracted from <https://www.surveymonkey.com/stories/SM-WJDF5WZV/>

All this data points to a positive response to the trial of the self-assessment questionnaire in this small field test. The comments about the field test were mostly positive, while the negative comments are helpful in refining the material.

7.8 Results of the field test of the instrument

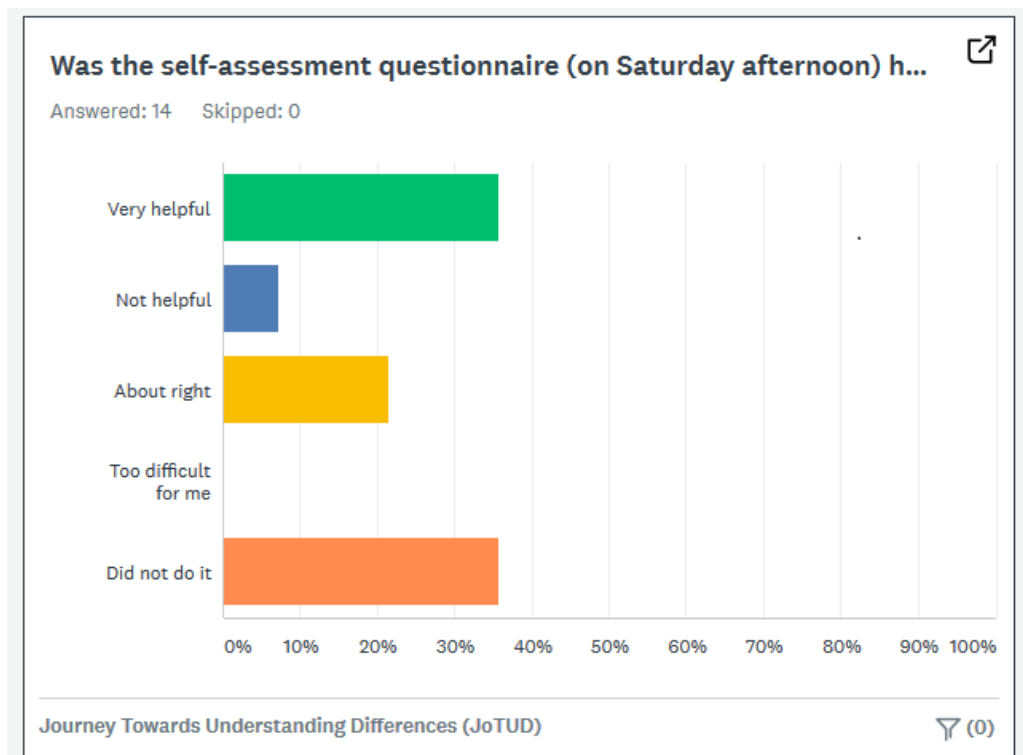
As a participant observer in the development and field testing of this self-assessment questionnaire as an instrument to help BUSA churches transitioning towards multiculturalism, the questionnaire did seem to achieve its purpose. The purpose of the field testing of the instrument was to check if the instrument assisted in multicultural understanding, especially in transitioning to positive intercultural awareness (Van der Westhuizen et al. 2018: 9).

In the Survey Monkey emailed out after the JoTUD event, which was created on 25 March 2019, a question was asked: “Was the self-assessment questionnaire (on Saturday afternoon) helpful in assisting you understand your cultural range?” The answers by the 14 respondents to the 46 emails sent out, means there was a 30% response rate.

Of that 30% who responded to the survey, 35.71% found the Questionnaire “very helpful” (5 respondents). Then 7.14% said it was “not helpful” (1 respondent). While 21.43% of the

respondents said the questionnaire was “about right” (3 respondents). None found it “too difficult for me” (0.00% or 0 respondents), while 35.71% of the respondents did not attend that particular session or “did not do it” (5 respondents out of the total 14). Figure 22 graphically conveys these results.

Figure 22: Graphical response to the survey question: “Was the self-assessment questionnaire helpful?”



Graph extracted from <https://www.surveymonkey.com/stories/SM-WJDF5WZV/>

These results mean that 57,14% of those who responded viewed the self-assessment questionnaire positively. Of those who attended the session where the questionnaire was field tested (9 out of the 14 respondents), 88% found the questionnaire “very helpful” or “about right” (8 out of 9 respondents). From the comments recorded above under 7.8, the overall impression gained is that the questionnaire achieved the aim of assisting in growing both personal understanding of cultural differences, but also group understanding of cultural differences with a positive intercultural awareness (van der Westhuizen et al. 2018: 9).

7.9 Evaluation of JoTUD Weekend Experience

From the record of the survey results on Survey Monkey which has been published at <https://www.surveymonkey.com/stories/SM-WJDF5WZV/> the following comments have been extracted to give some feedback in evaluation of the whole JoTUD weekend experience.

62% of respondents (8 out of 14) said they would recommend the event, in answer to the question: “How likely is it that you would recommend this event to a friend or colleague?” 92% of respondents rated the event as good, very good or excellent. (28.57% Excellent, 42.86% Very good, 21.43% Good and 7.14% Fair).

Comments of people who “liked the event” ranged from:

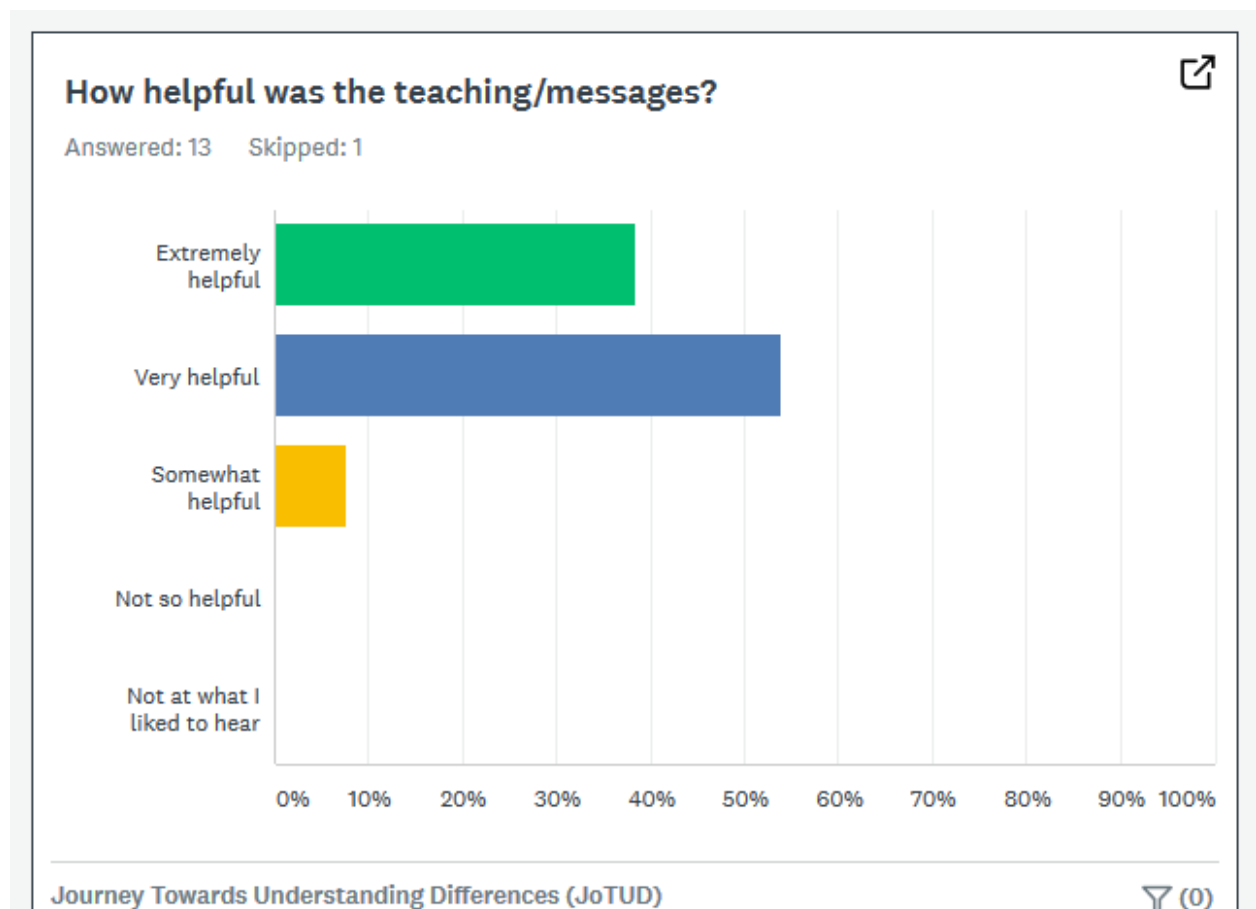
- Interaction with people of varied language groups, attaining new insight to people you know and some you don't know
- The things I learned about other nations, and what the Bible teaches us about treating those who are different
- Openness in receiving and sharing of stories in those who attended
- Learning the Biblical value of differences
- The willingness of others to open up about their cultural differences
- The chance to meet & speak to people that I didn't know from church. Friday night was a good bridge between older and younger generations
- Learning about others and their cultures.

Constructive suggestions to improve the JoTUD event included:

- More time required and possible feedback session after a few days to permit reflection and attain a better understanding of how important a role culture plays
- Limit the variety of dishes presented on the cultural food day. Advertise earlier.

Regarding the content of the teaching over the entire JoTUD weekend, the question was asked, “How helpful was the teaching/messages?” 38.46% said “Extremely helpful” (5 of 13 respondents), 53.85% said “Very helpful” (7 of 13 respondents) and 7.69% said “Somewhat helpful” (1 out of 13 respondents), while 0.00% said “Not so helpful” or “Not at what I liked to hear.” In the light of the sensitivity of the whole topic of multiculturalism and culture, it is encouraging that of those who chose to attend the JoTUD and to respond to the survey, none said it was “not what I liked to hear.” Figure 23 graphically represents these results.

Figure 23: Graphical representation of the helpfulness of the JoTUD teaching



Graph extracted from <https://www.surveymonkey.com/stories/SM-WJDF5WZV/>

The chairman (Eddie Andrews) of the Global Focus Committee (on 2 April 2019), who organised the JoTUD weekend event summed up the responses to the weekend, saying: The “social and fellowship times were very good”, while “some may dislike crowds and children,” and “were not timeous for events” the whole weekend was “beautiful” and we should “rejoice at those who did come.” Overall, around 100 people attend each evening on Thursday and Friday, while around 80 attended the Saturday event and 250 attended the Sunday event.

7.10 Summary

The development of a congregational instrument to help multiculturalism in Baptist Union Churches of Southern Africa (BUSA), uses the findings on worldviews and values. The instrument developed from the worldviews and values was part of a whole “Journey Towards Understanding

Differences” (JoTUD) weekend seminar. The JoTUD focused primarily on different tribes, languages, people, and nations (c.f. Rev 5.9).

The planning of JoTUD took place over a nine-month period, coordinated by the Global Focus committee (Reesor 2003: 77). The objective of JoTUD was to increase the understanding among participants, of different tribes, languages, peoples, and nations, and in turn to increase the care among the various cultures of the church. The structure of a JoTUD weekend is meant to include Biblical teaching, small group learning experiences, the self-assessment instrument developed and social activities. All these aspects are intended to assist in guiding the local church toward multiculturalism.

The combination of repeated Biblical teaching with opportunities for dialogue and questions in small groups, led by the leaders in the church, helped in dealing with what may be an emotive subject. The JoTUD is a journey and not a destination (Van der Westhuizen et al. 2018: 9). Multicultural understanding is still a process that leads to interculturalism. Misunderstandings can easily resurrect old ingrained intolerances of “others” (Van der Westhuizen et al. 2015: 2; Russo 2000: 109). The process from a multicultural group of different cultures who share space to an intercultural group who share experiences in that space is based on relationships built and communication (Van der Westhuizen et al. 2018: 16). The JoTUD is also a movement towards understanding, in an ongoing pilgrimage, “a moving towards positive intercultural awareness” (Van der Westhuizen et al. 2018: 9).

A JoTUD Coordinator is recruited and empowered to oversee and organise all the arrangements, from sub-leaders, to promotions, logistics, welcome table, hospitality teams, worship leaders, security needs, meeting leaders, small group leaders, facilities and leaders of the various cultural groups. As “transformation of relationships takes place within the cultural groups and between the cultural groups and within the multicultural group” understanding develops (Van der Westhuizen et al. 2018: 39).

The small groups need careful planning to facilitate the optimum degree of interaction for understanding to occur. Each small group should have at least one of every culture, age, and gender (including singles) represented in the multicultural large group, to supply fair representation (Smith 2018).

The whole JoTUD weekend experience raises an awareness of cultural identity. The purpose of the small groups is to facilitate the sharing of that understanding in a non-threatening manner that grows all the participants understanding of each other and the identification of common ground

(in Christ) which may lead to greater tolerance and deeper genuine care (Van der Westhuizen et al. 2018: 19).

Feedback from the small group questions was positive from a survey on Survey Monkey after the JoTUD weekend (see <https://www.surveymonkey.com/stories/SM-WJDF5WZV/>). Feedback indicates that the questions asked could be improved with greater depth.

The variety of languages spoken by the small group participants indicates that the more languages spoken by individuals, the more it tends to make them open to learning about multiculturalism and other cultures (Macías 2019; Regoli 2019). There were 30 languages spoken among the 100 people in the small groups of that day.

After the cultural banquet, the self-assessment questionnaire was introduced among the adults. The study supervisor was able to function as a participant observer. Overall, the trial of the self-assessment questionnaire in the small field test was well received. The comments about the field test were mostly positive. For instance, "I learned things about myself that I hadn't consciously recognised before."

As a participant observer in field testing of the questionnaire, as an instrument to assist BUSA churches transitioning towards multiculturalism, it achieved its purpose. The purpose of the field testing of the instrument was to check if the instrument assisted in multicultural understanding, especially in transitioning to positive intercultural awareness (Van der Westhuizen et al. 2018: 9). Of the 30% who responded to the survey, 35% found the Questionnaire "very helpful"; 21% of the respondents said the questionnaire was "about right"; while 35% of the respondents did not attend that particular session and 7% said it was "not helpful". Of those who completed the questionnaire 88% found the questionnaire "very helpful" or "about right". As with the Myers-Briggs Type Indicator (MBTI), many people who complete the questionnaire have an "ah hah" experience as they become aware that other people answer the questions differently. This supplies a "learning moment." "In this moment it is possible to show how such fundamental aspects of our lives as leadership, decision making, communication, and motivation are shaped by our value orientations" (Gallagher 2001).

Regarding the content of the teaching over the entire JoTUD weekend, 38% said the teaching was "Extremely helpful", 53% said "Very helpful" and 7% said "Somewhat helpful", while 0% said "Not so helpful" or "Not at what I liked to hear." Thus 98% of participants were helped by the teaching over the JoTUD weekend.

This means that the self-assessment instrument developed to assist BUSA churches transitioning into multiculturalism has been successfully field tested in one church. Now the instrument may be

used in other BUSA churches, preferably in conjunction with a JoTUD weekend experiences. The instrument brings about knowledge and dialogue around the subject of multiculturalism. This multiculturalism may be developed into interculturalism with greater care and tolerance (Van der Westhuizen et al. 2018: 19). The instrument may also be used to assist members joining a multicultural church to understand themselves and others, to accommodate differences. The instrument may also help to plan for better church planting, where prospective members join the new church plant with a clearer understanding of the inherent differences that will exist in a multicultural church congregation.

CHAPTER 8: CONCLUSION

8.1 Introduction

The churches in the Baptist Union of Southern Africa (BUSA) are challenged with cultural changes in their demographics (De Jong 2017: 8; Ihlenfeldt 2017: 20; Penrith 2017: 18). This research sought to develop an intercultural instrument to assist congregationally governed churches in an urban environment, who find themselves experiencing globalising pressures. BUSA has historically been formed along racial and cultural lines. Recently there is growing multiculturalism in previously homogeneous, local church congregations. This journey in SA is not unique, but now common in many countries around the world (Thurman 2003: 1).

The search for answers around culture and multiculturalism started in the Bible, where many commentators (Barnhouse 1970; Stott 1994; et al) view the Holy Spirit at Pentecost undoing the “curse” (the linguistic and cultural divisions) started at Babel. Now the multicultural church may be a model of social inclusion which challenges exclusionary practices in society as a whole (Tahaafe-Williams 2012: 12). This research sought to develop an instrument to create understanding of the intercultural worldviews and intercultural values, found in a multicultural church. It aims to assist any previously homogeneous, local churches who are transitioning into multicultural churches to find roadmaps of understanding for the future changes.

The researcher, as a participant observer and educator, sought to test the theology, and the instrument developed, in a local church context. The problems of intercultural misunderstandings may be mitigated against through theological understanding and worldview comprehension (Georges 2017; Hofstede 2011). Hopefully, missiological findings rather than sociological or economic theories, will assist in creating understanding between cultures to limit the flight of human resources (Amodio et al. 2007; Gallagher 2001; Hampden-Turner & Trompenaars 2000). Research in the multinational, corporate landscape — for understanding intercultural dynamics — provide tools to assist with intercultural life together in the multinational landscape (Livermore & Van Dyne 2015; Livermore et al. 2010; Rah 2010). This research helps fill the *lacuna* (unfilled gap) in helping the BUSA context, where each church is relatively autonomous with minimal denominational financing.

The research design is a mixture of qualitative and quantitative investigation as an ethnographic participant observer. The research fits into the subject field of missiology, by using the missiological findings on culture, worldviews, and values, and then applying these findings in a

multicultural urban and local church context (Amodio et al. 2007; Walker 2004: 158; Gallagher 2001; Hampden-Turner & Trompenaars 2000).

The approach after preliminary research, has been to focus on the local church, then on individual persons (Purnell 2005: 13) in cultures within the universal of a globalised world (Slimbach 2011: 208). This international and universal approach (Wright 2018: 1) is played out nationally and locally in the local church between mono-culturalism and multiculturalism. This research is concerned not so much with the universal (and political) but with the cultural and the multicultural aspects in society, and specifically the local church. In the local church real relationships occur with real individual people. Educational endeavours are used to “promote cultural tolerance, understanding, and respect among all the different cultural groups” (Bogopa 2010: 6).

In definitions all humans are viewed as one human race, without different races, but having diverse cultures. Culture, though broad and ambiguous, with “intrapyschic or internal manifestation” (Peterson 1999: xi) has numerous definitions. Language, society, and culture are gifts from God’s creation and common grace, yet all people are fallen (Jue 2015: 60; Lingenfelter 1996: 225). The Great Commission (Mt 28:19-20) calls us out of our preferred cultural biases to reach out to the other.

Culture, defined by anthropology, is “the structured customs and underlying worldview assumptions which govern people’s lives” (Kraft 1999: 385). Culture is also dynamic, “which relate[s] to particular cultural environments and may therefore be unfamiliar to newcomers” (Holiday 2013: 6). The Purnell Model of culture is one of the most “comprehensive in content, very abstract, has logical congruence, conceptual clarity, demonstrates clinical utility and espouses the experiential-phenomenological perspective” (Brathwaite 2003: 7).

Culture may be defined interactionally (Ashford 2015: 13) in reaction to chaos (Peterson 1999: xi). This concept of a society evolving a culture leads to a Trinitarian definition of culture (Ryken 1995: 278). The doctrine of the Trinity is the “paradigm of God’s relationship with humanity” (Butin 1995: 5). A Trinitarian definition of culture may be: Culture is an attempt to bring unity to diversity through community. If Babel brought disunity to the rebellious unity of humanity at the tower in Genesis 11, the resultant languages, tribes, peoples, and nations (Rev 14:6), seek unity in their diversity through community. Community is the crux pulling diversity towards unity, without uniformity (Moltmann 2010: 162). A Trinitarian understanding of culture is thus ontological, and not descriptive, or interactional.

A multicultural community would be groups of cultures attempting to bring unity to their diverse communities within a particular space (Weyers 2011: 23). The diverse groups who have contact

across the boundaries of various cultures (ENFORMM 2011: 107), may be ignorant of the differences and similarities between them, which frequently leads to prejudice and intolerance (Sarmiento 2014: 606). Christian reconciliation, in and by the multicultural church, is more than a naïve ideal, but a need to “participate actively, not just notionally, in Christ’s great unanswered prayer” for “complete unity” (Jn 17:23); (Greig 2016: 279). The multicultural church is generally used here to refer to “many cultures in the one Church” usually with racial-ethnic diversity (Tahaafe-Williams 2012: 11).

The Canadian concept of interculturalism would be cultures having shared experiences in a shared space, which is here defined as multicultural. The Australian use of the term cross-cultural implies a proactive movement across cultural barriers to form more authentic and closer relationships. The use of the term intercultural in Canada conjures up “images of mutuality and reciprocity in relationships” (Sarmiento 2014: 603; Tahaafe-Williams 2012: 13). Finding the cultural balance (intercultural) between respect for all cultures (purely multicultural), and the need for something of a Christian third culture (potentially transcultural), becomes the ongoing challenge in a multicultural church (Folmar 2013: 46). For continuity in this research, in the SA context, the term multicultural will primarily be used and be viewed as including the terms intercultural, transcultural, and cross-cultural, except when distinctions need to be made.

Cultural competence is the process of becoming aware of our culture, and how we communicate that awareness to the rest of the world. Cultural competence becomes an individualised plan of care for others that begins with using an instrument such as the “Questionnaire for Cultural Understanding” to begin understanding one’s cultural lens (Annexure 4). It is this instrument that this research has looked to develop to assist BUSA churches transitioning from mono-culturalism to multiculturalism. Cultural self-awareness is a process of getting to know oneself (rather than blind ethnocentrism) when interacting with individuals who are different from oneself (Purnell 2005: 9).

The ethical approval for the research has been received from NWU. The student researcher has given a brief biographical sketch to assist with understanding the viewpoint of the participant observer.

8.2 Trinity and Pentecost

The Trinitarian unity balanced with diversity in creation was tipped towards disunity in the fall and manifest in division of languages at Babel. Based on redemption in Christ and Pentecost, Keener (2007: 1) concludes with the position of this thesis: “Babel has been reversed. In the gift of

tongues, God has given us, among other blessings, the languages of many nations as a sign of His purpose: a united church from every kindred, tribe, people, and nation. This is our calling; this is our destiny. May His will be done now on earth, as it is in heaven. Amen.”

This section reviewed Acts 2 and how it relates to Babel. Babel brought division. The gift of the Holy Spirit at Pentecost can bring reconciliation to divided languages and unity to God’s diverse people. Tongues, unity, and empowering are all interdependent. In Acts, and today, we see the Holy Spirit building the Body of Christ in the likeness of our Saviour. Christ’s command and prophecy in Acts 1:8 is being fulfilled so that the church (universal and local) is made up of people from “every tribe and tongue” (Rev 7:9).

The exegesis of Acts 2 affirms that “tongues of fire” can be a reversal of Babel. The tongues of fire (Acts 2:3) empower the gift of tongues (Acts 2:4). The prophesied and promised Holy Spirit empowers the early church to be witnesses to Christ’s death, resurrection, and ascension, starting in Jerusalem and rippling out even to the ends of the earth. While some commentators question the link, Luke seems to have carefully shaped the Pentecost narrative to make a theological affirmation against the background of, and together with, the Babel story of Genesis 11. The languages given by the empowering of the Holy Spirit in Acts 2 are representative of the various national or ethnic languages of those who were in Jerusalem for the festival of Pentecost. The Holy Spirit enabled the diversity of people gathered at Pentecost to hear what was said in their own native language. The Triune God wants all humans, made in His image, to once again be one in Christ. The historically divisive use of glossolalia needs order, but much more we need the fruit of the Spirit, like patience, in intercultural dialogue.

The tongues speech of both Acts 2 and 1 Corinthians 12–14 refers to known languages spoken here on earth. There is a singular usage in the NT for the word tongues as used in Acts and Corinthians. Tongues are thus a sign of international unity, a sign that the languages and confusion created at Babel by God has been reversed by God. While Judaism may have become inwardly natured (centripetal), in contrast God expected the Gospel, via the church, to go out from Jerusalem, to be centrifugally natured.

This list of nations in Acts 2 continues to be debated but is meant to show that people from the entire known world were present and is reminiscent of the Gen 10 “table of nations.” Even the structure and style of Luke’s writing of the Gospel of Luke (dealing with the sending out of the 70) and the book of Acts, warrant an intended linking of Babel to Pentecost. While multiculturalism in the local church may be seen as drunkenness, as in Acts 2:13, yet the very nature of the nursery

into which the church was born was multicultural and the early church in most places reflected that ethos.

The conclusion that Acts 2 reverses the breakdown of Genesis 11, becomes the theological underpinning of multilingual and multicultural churches, not simply the prevailing winds of globalism in our day. Globalisation may be a move of the Spirit of God, under the understanding of the Sovereignty of God (Soal & Henry 2018: 9). The charismatic renewal has led to a refocus and debate on passages like Acts 2 where the common grace working of the Holy Spirit in the global culture, calls us away from narrow nationalism to greater internationalism.

Cross cultural missions, though slow to begin were spearheaded by Hellenists. Philip started the church's mission in Samaria (Acts 8:5–13) and broke new ground. As the early church grew, the apostles faced several problems arising from the diversity of young, growing congregations, but the apostles as early church planters never divided the church into homogeneous units. The Holy Spirit did not lead “birds of a feather to flock together.” There are no instant intercultural communication solutions, like xenolalia. The key lies in patiently grown heterogeneous local churches, which are strengthened by the Holy Spirit, even using tools from intercultural communication.

In all the debate around the issue of tongues in Acts, it must not be forgotten that the day of Pentecost symbolised a new unity in the Spirit that transcends racial, national, and linguistic barriers. The sin of racism is often intertwined with interculturalism, yet in this research the focus is on untangling the intercultural communication knot.

Like in Acts 2 all cultures are again gathered in many local churches. Provided that the shepherds have an intercultural sensitivity and a heart after the Master, then proclamation of the good news of supernatural life transformation and real care, by the Holy Spirit's empowering, can take place. What the Holy Spirit did at Pentecost and is still doing in multicultural churches cannot be overstated for Africa, the world and in missions through the local church. Politically, if the multilingual local church can get along, then there is greater hope for society.

Some of the intercultural conflicts that arose in the church after Acts 2 due to growing numbers (in Acts 6) required further structural and administrative solutions in the church. The Seven (made up of the culturally disadvantaged spiritual men) seem to have been a short duration solution to the intercultural conflict in Acts 6. Intercultural conflict can be bridged with the empowering fruit of the Holy Spirit.

By observing the conflict around the benevolence for the widows in Acts 6, within a church that had exploded with many thousands of members, it may be concluded that careful structures to minimise conflict are needed. Intercultural conflict around emotive issues such as vulnerable widows needs sensitive handling. The lessons to be learned from Acts 6 include:

- Leaders (the Apostles in that case) need to be alerted to the conflict
- The leaders need to facilitate conflict resolution
- All parties (members of the local church) need to be involved in intercultural conflict resolution
- Leaders need to be clear on their own function and limitations
- Members, who have the confidence of the rest of the church body, need to be selected, to form a small, problem resolution team, like the seven in Acts 6
- This problem-solving group should ideally consist primarily of members from the minority group or culture
- This problem-solving group should be of a temporary nature, dissolving once the crisis is resolved
- Better administration of conflict by trusted people from among the most affected minority culture, is better than a knee-jerk response to bring in the experienced senior leaders from a majority culture
- Ethical structure, form, and administrative gifts can also be an asset of the church, and then, shared with the wider society in intercultural confrontations.

These Biblical examples from Acts 2 and Acts 6 give this research the foundation for heterogeneous multicultural churches. The next section gives further Biblical examples to extend this point.

8.3 Acts and Conflict

The personal responses to intercultural conflict that arose once the mainly Jewish-origin Christians were scattered after the stoning of Stephen, thrust conflict resolution onto the new religious refugees, who were fleeing persecution in Jerusalem. The church in Antioch was multicultural by the time of Acts 13 and united by the Holy Spirit through prayer and fasting. It became the first sending church for cross cultural workers like Paul and Barnabas. Paul would become a personal example of intercultural sensitivity, seen repeatedly on his missionary journeys, and famously in the Mars Hill address (Acts 17), and the teaching of the multicultural churches in Rome and Corinth, through the epistles to the Romans and Corinthians. Intercultural

sensitivity needs to be learned. Hospitality towards the “stranger” is one powerful tool in bridging intercultural differences.

While the current debate between proponents of homogeneous churches and heterogeneous churches continues, in the NT that unity in Christ surpasses all other issues of cultural identity. Christ’s call to embrace the “other”, includes all categories of “otherness,” so that life together in the local church may function interculturally.

The challenges facing intercultural communication in multicultural churches include:

- pragmatism
- conflict avoidance
- inertia.

The benefits of intercultural communication in multicultural churches include:

- a united witness to a watching world
- broader evangelism
- social awareness
- understanding of “others” (especially the poor)
- learned conflict resolution skills
- sacrificial love
- powerful proclamation of Christ making us one Body supernaturally.

Keeping the unity in diversity may mean different languages meeting separately to hear the Gospel of supernatural transformation in their primary language, but unity can be kept by regular joint meetings, and combined administrative and leadership structures. The richness of cultural experiences far surpasses the struggles of intercultural conflict that may only occasionally arise.

Acts 15 highlights the corporate response to the inclusion of the “other”, where finally Gentiles are accepted theologically and practically by Christians of Jewish origin. Creating structure and form to address inequality in intercultural issues is now seen on a larger scale than the local church. The issue was primarily a soteriological issue, which also had a social aspect. In intercultural conflict, “social” issues are frequently the presenting problem while soteriological issues are ultimately at stake. Freedom in diversity, whilst finding solutions to conflict in form, like policy and structures, is the Spirit-led balance that is so needed, in addressing intercultural issues. Scripture, rather than pragmatism and culture, must be the basis of the church’s authority in conflict resolution. Much may be learned in the multicultural church today, from the example of the early church in Acts. “It requires courage to let go of cherished assumptions about life because

of the sense of security they convey, and it requires openness to explore an unfamiliar cosmology that seems to unhinge our own worldviews” (Reuter 2014: 251).

8.4 Mystery and Ephesians

The danger of addressing the issue of a call for heterogeneous, multicultural churches from the book of Acts only, is that findings may be questioned or dismissed as historical and particular to that context and time. Taking the findings from Acts, the Biblical witness is now expanded to Ephesians, primarily the digression from 3:1–13. Ephesians was probably authored by Paul (Fowl 2012; Asumang 2009; Hoehner 2002: 124; Coffman 1999), and forms the apex of his theology (Howard 1979: 1).

Mystery is encountered in Ephesians not as something that is hidden, inexplicable, or unknown as in a religious secret, but as in “to shut” or “to close”, a sacred secret hitherto unknown, humanly unknowable, and now divinely revealed to God’s people (Asumang 2009: 10; Strong 2001: 49; Wiersbe 1989: 80). Paul in Ephesians used “mystery” (Howard 1979: 3) to mean the reconciliation of “all things in Christ” (Eph 1:9-10), and in particular the open secret of God’s purpose to bring both Jews and Gentiles together in the “same body” (Eph 3:3–6).

Paul is Christ’s prisoner for the sake of “you Gentiles” (Eph 3:1), the pagan non-Jewish nations. (Strong 2001: 25; Snodgrass 1996: 159). He is a steward of the grace of God within the drama of salvation initiated by God for the sake of the Gentiles (Best 2001: 299). The multicultural church of both Jewish and Gentile converts made up the local church at Ephesus (Acts 19:8–17; 20:21). “Composed of a variety of coloured people (manifold)” (O’Brien 1999: 245) — Ephesus was not a homogeneous church. The mystery revealed through Paul to a multicultural church is for the sake of unity between all the cultures in the church.

The mystery has complex, interlocking elements and includes more than the fact that Gentiles were fellow partakers with Jews of the promise in Christ Jesus and redemption (Coffman 1999: 3; Lipscomb 1939: 57). Mysteriously, local multicultural churches are preferable soteriologically, for Christ “has made us both one to reconcile us both to God” (Eph 2:14–16, 19, 21-22). Christologically and missiologically, multicultural churches are “partakers of the promise” (Eph 3:6). Grace caused people to love Christ, and also to “love each other in such away they formed ‘one new man’, in spite of the 1st century Greco-Roman culture that said they should hate each other” (Gray 2013: 2). The fact that the eternal church will be multicultural illuminates an eschatological reason for multicultural local churches now (Rev 7:9–12). In the new heaven and

the new earth there will be no separate “white church, black church, Latino church, or Asian church” (Gray 2013: 3).

The mystery or sacred secret is known only because God revealed it in Ephesians 3:1–13: the Gentiles are included in Christ as equals with Jews (Eph 3:6) through the union of both with Christ (Schoenheit 2019: 1; Strong 2001: 1247; O’Brien 1999: 236; Snodgrass 1996: 159; Douglas 1982: 805). This sacred secret reminds Christians that God holds the course of human events in his hands and shows the graciousness of God in revealing his redemptive purposes to prophets, apostles and “to all who are willing to hear” (Thielman 1996: 2).

That the nations would come to Christ was foretold in the OT (Isa 11:10; 49:6; 54:1–3; 60:1–3) and be saved by the Messiah (Hos 1:10; Amos 9:11ff.), and receive the Holy Spirit (Joel 2:28–29), but “the thought of total equality before God was inconceivable and little short of blasphemy” (MacArthur Jr 1986: 92). The promises historically made to Israel are now made to Gentiles who are “heirs together with” (cf. Rom 8:17; 1 Pt 3:7) the Jewish Christians and together receive a full share of all inheritance benefits.

The purpose of the mystery is summarised in Ephesians 3:6 and has become a primary ingredient of Christian proclamation, fulfilling the promise to Abraham to bring a blessing to the nations (Gen 12:3). The multicultural local church is an “absolutely new society” (MacArthur Jr 1986: 93), practically united by the positional unity in Christ, as a multicultural community (O’Brien 1999: 245). This makes racial reconciliation a gospel issue (Williams 2015: 1). In a multicultural context our geographical proximity in Christ and with one another, should unite us. Our divisions between cultures and our individualism are attacked by the theology of unity, which arises from Ephesians 3:1–13. “To be in Christ is to be made one with all who are in him” (Snodgrass 1996: 168). Gospel-centred racial reconciliation should not be a “spiritualized version of Affirmative Action, which is not the same as gospel-centred racial reconciliation” (Williams 2015: 3).

Ephesians 2:8 represents the apex of the book in that this mystery represents the very substance of Paul’s life and ministry (DeYmaz 2013: 2). The revelation of the mystery of the kingdom came through the “least and the despised” of human beings (Asumang 2009: 16). The content of the “plan of the mystery” (Eph 3:9) God Himself had purposefully hidden from ages past, and was not simply as the result of human ignorance or sin (Best 2001: 321). God has providentially ordered this plan for good. God’s comprehensive creative power ensures that God is able to bring this plan to completion despite the rebellious desires and actions of the powers (Lincoln 1990: 185). Gentiles coming into the church and forming one united multicultural church sends a message: “And this unifying display alerted the rulers and authorities that is the angelic and demonic world that Jesus had indeed won” (Gray 2013: 2).

Cosmic reconciliation (Isa 2:1–4; 60:1–7; Ez 37) happens “through the church’s preaching or its engagements with earthly powers ... the very existence of the gathered body of Jews and Gentiles reconciled to God and each other in Christ makes known the manifold wisdom of God” (Fowl 2012: 112). The reconciliation of Jew and Gentile to God and to each other in Christ (evidenced in the multicultural local church) would thus have social and cosmic consequences. Whether one holds to a three-level or two-level worldview, both still mean that the reconciliation of Jew and Gentile, black and white, local and foreigner to God and to each other in Christ, would have cosmic consequences. Making the wisdom of God known to the cosmic powers (Eph 6:10–19) by the church requires the practical, ongoing, material presence of the multicultural church in the world. Now more than simply in a local sense, the manifold wisdom of God is evident on a universal scale. The heterogeneous, multicultural local church stands as a lighthouse in the darkness of evil and fear, illuminating God’s plan to a watching cosmos and world.

To preach the word of God yet fail to teach the mystery of Christ is to fail to teach the local church God’s word “in its fullness” (Col 1:25). All cultures coming together as one “is inextricably linked to the gospel of Paul; and not simply where eternal life is concerned, but also where the local church on earth is concerned” (DeYmaz 2013: 2). When the apparent fears of some white Christians are sparked by black refugees protesting injustices, “what seems to be missing among many Christians, is a solid Biblical conviction that ethnic diversity in the church is a beautiful thing, and part of God’s ultimate design for his people” (Piper 2016: 1). The local churches are to be “functional outposts of God’s kingdom,” and prototypes of God’s end-time community, and a witness to the powers (Snodgrass 1996: 174).

To faithfully minister in a multicultural community, churches need to be characterised by transcultural pastoral care. “Churches should have a pastoral care ministry that reaches across different cultures and ethnic groups so that everyone receives the care they need” (Johnston 2018: 1). A transcultural church is “a community that reflects, embraces and enjoys the diversity of its context, but by the power of the gospel transcends it and creates one new community in Christ” (Tan 2018: 1). Which means that transcultural is working to give and receive from one another where no one must deny their unique cultural flavour. Each person gives ground to create something culturally new and together under one King.

The debate between multiracialism and non-racialism (in the political sphere) parallels the debate between multiculturalism and transculturalism (in missiology). Transculturalism would transcend culture. Multiculturalism has been accused of perpetuating cultural differences. The key to choosing which path to pursue, may be found in the eschatological promise. Revelation 5:9 and 14:6 remind us that in the end God has purchased for Himself people from “every tribe, language,

people, and nation.” These cultural distinctions remain eschatologically. This common refrain would seem to guide this research to find tools to assist with transitioning homogeneous churches toward multiculturalism rather than toward transculturalism. Transculturalism is still a growing church planting thrust to be encouraged, as both transculturalism and multiculturalism mysteriously witness to the cosmos.

8.5 Worldviews

Naugle (2002) emphasises that a worldview is of primary importance to understand a person or nation (Kuyper 2007; Wolters 1983; Schaeffer 1982a). Worldview is the cause that will lead to each effect (Chesterton 2007). Worldview is the basic outlook on life, a theory or perspective on the cosmos and a view of the universe (Geisler & Watkins 2003). Worldview may be illustrated by different lenses through which we perceive our reality. Kant first used the term worldview which has now become popular in many disciplines and may be used as a synonym for philosophy. Cultural worldviews are the cultural lens through which a culture observes their world. In comparing cultures, cultural worldviews may be placed along various continuums (Livermore & Van Dyne 2015; Livermore et al. 2010). Every nation, tribe, people, and language (Rev 7:9) make up what we call culture.

The first cultural continuum considered was the fear-shame-guilt orientations (as negative motivators). The contrast would be a desire for power-honour-innocence (as positive motivators). Every culture has a unique blend of these three orientations. By observing the strengths and weaknesses of the various cultural assessment models, the three-factor model along a linear continuum was selected.

The second cultural continuum would be the movement from Spirit-, to Theistic- and then Secular-orientations in cultures. This may be seen in the cultural differences associated with polytheism, moving toward monotheism, and ending in atheism.

Closely related to the second cultural continuum is the third cultural continuum of Ancestral Veneration-, Theistic- and Secular-orientation. Here the continuum flows from a strong relationship (even worship) with the dead ancestors, all along the spectrum, through Theistic thinking and into no relationship with the dead, held by secular thinkers.

The fourth cultural continuum finds its roots in anthropology. This orientation is one of perceiving the nature of humanity, either positively, negatively or in a neutral manner. Hence the optimistic-, neutral-, or pessimistic-anthropologic-orientation.

The fifth cultural continuum arises out of ecological worldviews. Some cultures view themselves as subject to nature (ecocentric), whilst other cultures view themselves as being in harmony with nature (biocentric), while a third group of cultures view themselves as controlling of nature (anthropocentric).

The sixth cultural continuum views human activity as being on a spectrum from being, to becoming and finally as doing.

The seventh cultural orientation hinges on time perception or temporal dimensions. Time-orientation in culture views all of life as either linear, flexible, or cyclical. Cyclical time-orientation would be called synchronous and focus on the past. Flexible time-orientation would be called polychronic and focus on the present. While linear time-orientation would be called monochronic and focus on future time.

The eighth cultural orientation measures the degree of power ascribed to authority figures. It ranges from high, to medium, and then to low power-distance. Power-distance is linked to the degree of fatalism. Low-power-distance can be called linearity. Medium-power-distance is linked to individuality. High-power-distance is also called Collaterality.

The ninth cultural orientation is derived from the communication style of a people. The context determines how the meta-narrative of verbal and non-verbal communication is received. High-context cultural orientation relies more heavily on non-verbal communication, while low-context cultures are didactically explicit in communication.

The last cultural worldview is the spectrum from individualistic-, to proto-individualistic-, all the way to collectivistic-orientations. This tenth orientation again links back closely to the first fear-shame-guilt perspective on culture.

From these ten cultural worldviews eighty questions have been extracted (See Annexure 2). From these questions the first self-testing diagnostic instrument (see Annexure 4) was developed and a field test with eighty participants conducted on Saturday 16 March 2019. In the next section cultural values will be explored to extract a similar assessment.

8.6 Cultural Values

Cultural values differ from cultural worldviews, in that values are not hidden, but evident on surface observation of a culture. A cultural value is a “distinctive” learned pattern of worth to the culture and perceived as right, though generally it is simply a preference “predisposing them to favour particular ideologies” (Liu 2016: 2; Kluckhohn 1951: 395). Conflict occurs around the

perceived “rightness” of values. Some abstract values have been entrenched as rights (United Nations 1948), but culturally, values change. A value can be defined as an enduring belief that a specific mode of conduct is socially preferable to a converse mode of conduct (Rokeach 1973: 5).

Time-, renewal-, or event-orientations were the first value categories examined. While a time value may conflict with an event value, the renewal value forms a bridge of an “ever faster dance” to creatively diminish misunderstanding and elevate cooperation (Hampden-Turner & Trompenaars 2000: 328). The balance of valuing renewal-time between time-orientation and event-orientation would thus be preferable.

A second observable value is the thinking preferences of cultures. Left-brain, whole-brained or right-brain value orientation in cultures follow on cautiously from the theory of brain lateralisation in neuroscience. Research has examined the relationship between the styles of thinking of the Myers-Briggs type indicator (MBTI) and thinking style of lateralisation (Snider et al. 2011: 5). The MBTI findings for cultural understanding would point to left-brained cultures being characterised by sensing and thinking through data to form fixed black-and-white ideas. Right-brained cultures would favour intuition and feelings, which would be evident in a bias towards holistic practices and thinking. Cultures leaning towards whole-brained thinking would combine thinking and intuition with sensing and feeling.

The third triad of values sees the means of work accomplishment as either task-, process-, or people-orientation. The challenge is to understand our preferred nature to be task-, process- or people-orientated, without allowing our value preference to contribute to conflict in an intercultural context.

Intercultural conflict arises due to orientational bias. A value conflict is a difference of opinion created by differences in long-held beliefs. Dealing with conflict involves understanding whether the value issue is Biblically right, wrong, middle ground or neutral. Culturally determined preferences can be equally valid. Seldom is a cultural value a theological issue. Appreciation of differences enrich fellowship.

From these three triads of cultural values seven questions have been extracted (See Annexure 3). From these questions the first self-testing diagnostic instrument (see Annexure 4) was developed and a field test with eighty participants conducted on Saturday 16 March 2019. In the next section the development of this congregational instrument will be discussed.

8.7 Instrument Development

The development of a congregational instrument to help multiculturalism in Baptist Union Churches of Southern Africa (BUSA), uses the findings on worldviews and values. The instrument developed from the worldviews and values was part of a whole “Journey Towards Understanding Differences” (JoTUD) weekend seminar. The JoTUD focused primarily on different tribes, languages, people, and nations (c.f. Rev 5.9).

The planning of JoTUD took place over a nine-month period, coordinated by the Global Focus committee (Reesor 2003: 77). The objective of JoTUD was to increase the understanding among participants, of different tribes, languages, peoples, and nations. In turn, to also increase the care among the various cultures of the church. The structure of a JoTUD weekend is meant to include Biblical teaching, small group learning experiences, the self-assessment instrument developed and social activities. All these aspects are intended to help in guiding the local church toward multiculturalism.

The combination of repeated Biblical teaching with opportunities for dialogue and questions in small groups, led by the leaders in the church, helped in dealing with what may be an emotive subject. The JoTUD is a journey and not a destination (Van der Westhuizen et al. 2018: 9). Multicultural understanding remains a process that leads to interculturalism. Misunderstandings can easily resurrect old ingrained intolerances of “others” (Van der Westhuizen et al. 2015: 2; Russo 2000: 109). The process from a multicultural group of different cultures who share space to an intercultural group who share experiences in that space is based on relationships built and communication (Van der Westhuizen et al. 2018: 16). The JoTUD is also a movement towards understanding, in an ongoing pilgrimage, “a moving towards positive intercultural awareness” (Van der Westhuizen et al. 2018: 9).

A JoTUD Coordinator is recruited, empowered to oversee, and organise all the arrangements, from sub-leaders, to promotions, logistics, welcome table, hospitality teams, worship leaders, security needs, meeting leaders, small group leaders, facilities, and leaders of the various cultural groups. As “transformation of relationships takes place within the cultural groups and between the cultural groups and within the multicultural group” understanding develops (Van der Westhuizen et al. 2018: 39).

The small groups need careful planning to facilitate the optimum degree of interaction for understanding to occur. Each small group should have at least one of every culture, age and gender (including singles) represented in the multicultural large group, to supply fair representation (Smith 2018).

The whole JoTUD weekend experience raises an awareness of cultural identity. The purpose of the small groups is to facilitate the sharing of that understanding in a non-threatening manner that grows all the participants' understanding of each other and the identification of common ground (in Christ) which may lead to greater compassion and deeper genuine care (Van der Westhuizen et al. 2018: 19).

Feedback from the small group questions was positive from a survey on Survey Monkey after the JoTUD weekend (see <https://www.surveymonkey.com/stories/SM-WJDF5WZV/>). Feedback shows that the questions asked could be improved with greater depth.

The variety of languages spoken by the small group participants indicates that the more languages spoken by individuals, the more it tends to make them open to learning about multiculturalism and other cultures (Macías 2019; Regoli 2019). There were 30 languages spoken among the 100 people in the small groups of that day.

After the cultural banquet, the self-assessment questionnaire was introduced among the adults. The study supervisor was able to function as a participant observer. Overall, the trial of the self-assessment questionnaire in the small field test was well received. The comments about the field test were mostly positive. For instance, "I learned things about myself that I hadn't consciously recognised before."

As a participant observer in field testing of the questionnaire, as an instrument to aid BUSA churches transitioning towards multiculturalism, it achieved its purpose. The purpose of the field testing of the instrument was to check if the instrument assisted in multicultural understanding, especially in transitioning to positive intercultural awareness (Van der Westhuizen et al. 2018: 9). Of the 30% who responded to the survey, 35% found the Questionnaire "very helpful"; 21% of the respondents said the questionnaire was "about right"; while 35% of the respondents did not attend that particular session and 7% said it was "not helpful". Of those who completed the questionnaire 88% found the questionnaire "very helpful" or "about right". As with the Myers-Briggs Type Indicator (MBTI), many people who complete the questionnaire have an "ah hah" experience as they become aware that other people answer the questions differently. This supplies a "learning moment." "In this moment it is possible to show how such fundamental aspects of our lives as leadership, decision making, communication, and motivation are shaped by our value orientations" (Gallagher 2001).

Regarding the content of the teaching over the entire JoTUD weekend, 38% said the teaching was "Extremely helpful", 53% said "Very helpful" and 7% said "Somewhat helpful", while 0% said

“Not so helpful” or “Not at what I liked to hear” Thus 98% of participants were helped by the teaching over the JoTUD weekend.

This means that the self-assessment instrument developed to help BUSA churches transitioning into multiculturalism has been successfully field tested in one church. Now the instrument may be used in other BUSA churches, preferably in conjunction with a JoTUD weekend experience. The instrument brings about knowledge and dialogue around the subject of multiculturalism. This multiculturalism may be developed into interculturalism with greater care and understanding (Van der Westhuizen et al. 2018: 19). The instrument may also be used to help members joining a multicultural church to understand themselves and others, to accommodate differences. The instrument may also help to plan for better church planting, where prospective members join the new church plant with a clearer understanding of the inherent differences that will exist in a multicultural church congregation.

To assist homogeneous churches, embrace multiculturalism needs to combine the theological teaching and the practical instrument of this research. Cultural competence discussed before leads to developing cultural intuition to change long established systems. Change is never easy. Change is not an individual activity. As the local church moves toward cultural intelligence and intuition, the entire system must be considered when reflecting on the health of a multicultural church.

How do we generate a culturally intelligent system in the church? By moving toward a church system that has sensitivity to all the varied cultural expressions in the body of Christ. “As difficult as it may be to implement, it is not only individuals who need to gain cultural intelligence — it may be that the entirety of the system must be changed” (Rah 2010: 193). Will we flee in fear from the cultural changes? This research has sought to engage the culture in a relevant but transformative way.

8.8 Recommendations for further research

Further research may find value in applying both the theological teaching from Acts, Ephesians, and other Biblical passages combined with wide scale quantitative testing of the instrument developed in this thesis. Quantitative testing on a larger group would be most beneficial. Testing of the instrument on other churches in BUSA, and in the wider Kingdom of God would add to the findings thus far.

While the digitisation of the instrument developed here (Annexure 4) has been tried, there has been no testing of the digital version of this instrument.

Further research may be profitable in the compiling of a workbook to be used in teaching situations in a seminar like the JoTUD seminar. A further development may be the compilation of a self-study workbook for churches to use in their context, such as small group studies or weekend seminars. This material once developed could be taught to trainers with enough theological and teaching gifts, to facilitate seminars around the country and further afield to guide churches on their own journey towards understanding differences.

8.9 A Final Thought

Perhaps we may conclude with C.S. Lewis' sobering comments about culture, especially in relation to Niebuhr's fifth position that Christ transforms culture (as proposed by Augustine and Calvin): that Christians are to be agents of cultural transformation as they carry on the work of God through their "ordinary cultural activities" (Niebuhr 1951; Ryken 1995: 278), even using the "foolishness" of teaching and preaching what has been learned in this research (1 Cor 1:21):

If we had foolishly un-Christian hopes about human culture, they are now shattered. If we thought we were building up a heaven on earth, if we looked for something that would turn the present world from a place of pilgrimage into a permanent city satisfying the soul of man, we are disillusioned, and not a moment too soon. But if we thought that for some souls, and at some times, the life of learning, humbly offered to God, was, in its own small way, one of the appointed approaches to the Divine reality and the Divine beauty which we hope to enjoy hereafter, we can think so still (Lewis 2013: 63).

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¹ This reference list has been generated with the Mendeley Reference manager. NWU uses the Harvard referencing style with adaptations. Though NWU Harvard style is listed in the Referencing style data base on Mendeley, it was found only in the last month of editing that there are deficiencies with the programming of the style. Two attempts at reprogramming the NWU style, both proved fruitless. Multiple contacts with the responsible librarians at NWU Library services has also not solved the issues. Hence, the nearest Harvard referencing style to the NWU requirements has been used for consistency. This means that the references in text automatically have a space before the page number and other small variations from the NWU style guidelines, in the references given here.

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ANNEXURES

ANNEXURE 1: CULTURAL TEST

The Culture Test asks 25 multiple-choice questions to measure your group's culture type.

1. Identify the ethnic/cultural group for which you are answering? For example: Anglo-American, Asian-American, upper-class Croatian, rural Thais. (It may be your own primary culture, or a host culture you have lived in).

2. In what country is the group located? (*required)

1. To get directions, people:

- ☐ use a map or GPS. ☐ ask other people. ☐ pray for guidance.

2. Job skills are acquired by:

- ☐ apprenticing and observing. ☐ receiving sacred knowledge. ☐ formal education.

3. The sick are treated by:

- ☐ ritual prayers and sacrifices. ☐ a doctor's prescription. ☐ a traditional natural remedy.

4. An offended person:

- ☐ gets revenge or withdraws. ☐ pursues justice. ☐ places a curse.

5. A birthmark is:

- ☐ harmless. ☐ an omen or sign. ☐ an embarrassing blemish.

6. When introducing themselves, people state:

- ☐ an alternate name to conceal birth name. ☐ their full name and title. ☐ their first name and occupation.

7. People read holy writings for:

- ☐ heritage and identity. ☐ guidance and instruction. ☐ protection and blessings.

8. Misdeeds primarily affects the offender's:

- ☐ internal conscience. ☐ fate. ☐ public reputation.

9. People avoid trash dumps because they:

- ☐ defile people. ☐ are unhygienic and smelly. ☐ are where spirits reside.

10. The key to starting a successful business is:

- ☐ performing a religious ritual. ☐ having the right contacts. ☐ writing a good business plan.

11. People in danger get protection from:

- ☐ police. ☐ magical practices. ☐ friends.

12. The concept of 'family' includes:

- ☐ parents, spouse, and children. ☐ all extended relations. ☐ extended relations and deceased ancestors.

13. Parents admonish children to:

- ☐ appease unseen forces. ☐ fulfil their own interests and passions. ☐ observe community expectations.

14. People long for:

- ☐ security and peace. ☐ status and face. ☐ equality and fairness.

15. Truth comes from:

- ☐ tradition and consensus. ☐ facts and science. ☐ mysticism and pragmatism.

16. When taking a road trip, people:

☐ take the shortest route. ☐ visit family along the way. ☐ avoid 'dark' areas.

17. Infertility is resolved by:

☐ getting a new spouse. ☐ visiting a holy person or shrine. ☐ seeking medical treatment.

18. After bad behaviour, people feel:

☐ anxious. ☐ remorseful. ☐ inferior.

19. Weddings usually start:

☐ near the scheduled time. ☐ when key people arrive. ☐ at a propitious time or lucky day.

20. Food is acquired from:

☐ the local market. ☐ wild nature. ☐ a supermarket.

21. People over 70 years old are considered:

☐ respected. ☐ powerful. ☐ obsolete.

22. Leaders maintain relationships with:

☐ their followers. ☐ influential people. ☐ spiritual powers.

23. People are expected to act according to:

☐ roles and expectations. ☐ right and wrong. ☐ techniques and tactics.

24. People with money:

☐ use it to help others and foster relationships. ☐ protect it from unfortunate harm. ☐ save it in banks.

25. Where a guest sits at a meal:

☐ may affect what happens tomorrow. ☐ indicates their status and age. ☐ is randomly chosen.

Personal information (only for anonymous research)

This group is:

☐ my 'primary' or 'birth' culture that I was raised in. ☐ my 'secondary' (or 'host') culture that I have lived in for 10+ years. ☐ my 'secondary' culture that I have lived in for 4–9 years. ☐ my 'secondary' culture that I have lived in for 3 years or less.

What do you think is the primary orientation of the group?

☐ GUILT (people feel guilty internally and value justice) ☐ SHAME (people desire honour and avoid shame) ☐ FEAR (people seek spiritual power over unseen world) ☐ I do not know.

What is your sex?

☐ Male ☐ Female

What is the highest level of education you have completed?

☐ High School or less ☐ Bachelor's Degree ☐ Masters or higher

Age

ANNEXURE 2: CULTURAL UNDERSTANDING QUESTIONS

The Cultural Understanding Questions Generated

These eighty questions were generated from the Cultural Worldview chapter. The first thirty were adapted from the culture test in Annexure 1. From these questions the first self-assessment (Annexure 3) and the second self-assessment (Annexure 4) have been developed.

- 1) Do you know your place in your society and generally:
 - a) do your duty in that context? (shame)
 - b) do what you know to be right, even if it is different? (guilt)
 - c) do your own thing, as long as you do not get caught? (fear)

- 2) When you have done something wrong, do you:
 - a) get angry with yourself? (shame)
 - b) confess your mistake and ask for forgiveness? (guilt)
 - c) tell no one and hope no one finds out? (fear)

- 3) Have you ever done something so bad that you have considered:
 - a) Suicide? (shame)
 - b) running away? (fear)
 - c) turning to God for forgiveness? (guilt)

- 4) What do you feel guides your daily decision making:
 - a) external pressures around you? (shame)
 - b) internal convictions within you? (guilt)
 - c) supernatural forces? (fear)

- 5) When involved in a business transaction do you:
 - a) ask yourself if your dealings are fair or unfair? (guilt)
 - b) ask yourself if your dealings will embarrass you? (shame)
 - c) ask yourself if your dealings will cause you discomfort? (fear)

- 6) Which of these three are more important to you when you are in public:
 - a) your appearance? (shame)
 - b) your manners? (guilt)
 - c) your control over the situation? (fear)

- 7) When you have been falsely accused of something, which is most important to you:
 - a. to be proved innocent? (guilt)
 - b. to get the power to correct things? (fear)
 - c. to have your dignity and honour restored? (shame)

- 8) You learned your job skills by:
- a. apprenticing and observing? (shame)
 - b. receiving sacred knowledge? (fear)
 - c. formal education? (guilt)
- 9) You treat sickness by:
- a. praying a ritual prayer and making a sacrifice? (fear)
 - b. a doctor's prescription? (guilt)
 - c. a traditional natural remedy? (shame)
- 10) When you are offended by someone, you generally:
- a. get revenge or withdraw? (shame)
 - b. pursue justice? (guilt)
 - c. place a curse? (fear)
- 11) You view a birthmark as:
- a. harmless? (guilt)
 - b. an omen or sign? (fear)
 - c. an embarrassing blemish? (shame)
- 12) When you introduce yourself to people, you generally state:
- a. an alternate name to conceal your birth name? (fear)
 - b. your full name and title? (shame)
 - c. your first name and occupation? (guilt)
- 13) You tend to read a holy writing:
- a. to understand your heritage and identity? (shame)
 - b. for guidance and instruction? (guilt)
 - c. for protection and blessings? (fear)
- 14) Your misdeeds primarily affect your:
- a. internal conscience? (guilt)
 - b. fate? (fear)
 - c. public reputation? (shame)
- 15) You avoid rubbish dumps because they:
- a. defile you? (shame)
 - b. are unhygienic and smelly? (guilt)
 - c. are where spirits reside? (fear)
- 16) The key to starting a successful business is:
- a. performing a religious ritual? (fear)
 - b. having the right contacts? (shame)
 - c. writing a good business plan? (guilt)
- 17) When you are in danger you get protection from:
- a. the police? (guilt)
 - b. some magical practices? (fear)
 - c. your friends? (shame)
- 18) Your concept of "family" includes:
- a. parents, spouse, and children? (guilt)
 - b. all extended relations? (shame)
 - c. extended relations and deceased ancestors? (fear)

- 19) Your parents encouraged you to:
- a. please unseen forces? (fear)
 - b. fulfil your own interests and passions? (guilt)
 - c. observe community expectations? (shame)
- 20) You long most for:
- a. security and peace? (fear)
 - b. status and face? (shame)
 - c. equality and fairness? (guilt)
- 21) For you Truth comes from:
- a. tradition and consensus? (shame)
 - b. facts and science? (guilt)
 - c. mysticism and pragmatism? (fear)
- 22) When travelling by road you generally:
- a. take the shortest route? (guilt)
 - b. visit family along the way? (shame)
 - c. avoid 'dark' areas? (fear)
- 23) Infertility is resolved by:
- a. getting a new spouse? (fear)
 - b. visiting a holy person or shrine? (shame)
 - c. seeking medical treatment? (guilt)
- 24) After bad behaviour, you feel:
- a. anxious? (fear)
 - b. remorseful? (guilt)
 - c. inferior? (shame)
- 25) Your weddings usually start:
- a. near the planned time? (guilt)
 - b. when key people arrive? (shame)
 - c. at an appropriate time or lucky day? (fear)
- 26) You like to acquire your food from:
- a. the local market? (shame)
 - b. wild nature? (fear)
 - c. a supermarket? (guilt)
- 27) You consider people over 70 years old as:
- a. respected? (shame)
 - b. powerful? (fear)
 - c. obsolete? (guilt)
- 28) Your Leaders maintain relationships with:
- a. their followers? (shame)
 - b. influential people? (guilt)
 - c. spiritual powers? (fear)
- 29) You are expected to act according to:
- a. roles and expectations? (shame)
 - b. right and wrong? (guilt)

- c. techniques and tactics? (fear)
- 30) You use your extra money:
 - a. to help others and foster relationships? (shame)
 - b. to protect you from unfortunate harm? (fear)
 - c. to save it in banks? (guilt)
 - 31) You believe that where a guest sits at a meal:
 - a. may affect what happens tomorrow? (fear)
 - b. indicates their status and age? (shame)
 - c. is randomly chosen? (guilt)
 34. You believe that sicknesses like TB are caused by:
 - a. the spirit world (demons or angels)? (spirit)
 - b. bacteria or viruses? (secular)
 - c. there may be a combination of both a. and b? (Theistic)
 35. If you were to plant food crops, would you:
 - a. pray for a good harvest and use all the available agricultural knowledge? (Theistic)
 - b. research modern methods for the best crops? (Secular)
 - c. perform a ritual or some prayer for a successful harvest? (spirit)
 36. If you were thinking of getting married, would you:
 - a. simply live together? (secular)
 - b. abstain from sex till marriage and marry legally in a church? (Theistic)
 - c. pay or expect the bride price (*lobola*), slaughter an animal and then get legally married? (Ancestral veneration)
 37. If you go through difficulties, would it be acceptable to you:
 - a. to pray to God? (Theistic)
 - b. to ask your ancestors for help and pray to God? (Ancestral veneration)
 - c. to grit your teeth and keep going regardless? (secular)
 38. If you arranged the funeral of your father, would you:
 - a. get the most expensive funeral you could get, to please him? (ancestral veneration)
 - b. arrange a simple cost-effective burial? (Theistic)
 - c. cremate him and keep or scatter the ashes somewhere? (secular)
 39. If you were inexplicably sick, would you:
 - a. get the best medical advice you can? (secular)
 - b. consult a *sangoma* or witchdoctor for advice? (ancestral veneration)
 - c. call for prayer at church and get medical advice? (Theistic)
 40. When you think about the future and imagine an event like a vehicle accident, do you:
 - a. not think about that likelihood at all? (neutral)
 - b. think it could very likely happen to you? (pessimistic)
 - c. think it is very unlikely to happen to you? (optimistic)
 41. When you think about the future, say for your children, are you:
 - a. worried and pessimistic? (pessimistic)
 - b. neutral or do not think about it? (neutral)
 - c. hopeful, positive and optimistic? (optimistic)

42. How likely do you think "something bad" is going to happen to you soon:
- a. probably unlikely? (optimistic)
 - b. very likely? (pessimistic)
 - c. not sure and do not think about it? (Neutral)
43. How do you feel, most of the time:
- a. a bit negative and pessimistic? (pessimistic)
 - b. mostly positive and hopeful? (optimistic)
 - c. neither positive nor negative, just neutral? (neutral)
44. Would you say that you and the people around you are generally:
- a. positive and forward looking? (optimistic)
 - b. negative and focused on survival? (pessimistic)
 - c. just drifting along? (neutral)
45. Do you view farm animals as:
- a. food or pets? (anthropocentric)
 - b. untouchable creatures, not to be eaten? (ecocentric)
 - c. creatures you must take care of? (biocentric)
46. Do you think you are:
- a. superior to nature? (anthropocentric)
 - b. equal to nature? (biocentric)
 - c. a spiritual part of nature? (ecocentric)
47. Do you think nature:
- a. evolved? (biocentric)
 - b. is a something to be adored? (ecocentric)
 - c. was created by God for you to manage? (anthropocentric)
48. Do you think a cockroach in your kitchen should be:
- a. cared for? (ecocentric)
 - b. crushed? (anthropocentric)
 - c. left alone? (biocentric)
49. When you think of nature, do you think you should:
- a. control nature? (anthropocentric)
 - b. live in harmony with nature? (biocentric)
 - c. let nature guide you? (ecocentric)
50. Do you think your working hours need to be:
- a. carefully planned and then become productive? (Thinking)
 - b. constantly productive, with little planning? (Doing)
 - c. constantly planned and thought about? (Being)
51. Which of the following is most important to you?
- a. being a productive person? (Doing)
 - b. being a thoughtful person? (Thinking)
 - c. being the best you at all times? (Being)
52. In society, which of these is most important to you?
- a. becoming a better person? (Being)
 - b. being a productive member of society? (Doing)
 - c. thinking through things and only then acting? (Thinking)

53. When opening a new gadget, do you prefer to:
- read the manual and gather as much data before trying it? (Being)
 - just try it and fiddle till it works? (Doing)
 - ask someone else to show you? (Thinking)
54. When you work, do you prefer to:
- be sociable with people? (Being)
 - be alone to think? (Thinking)
 - get on with the job regardless of people? (Doing)
55. Does the thought of earning more money:
- repulse you? (Being)
 - attract you? (Thinking)
 - motivate you? (Doing)
56. How do you think history works:
- in continuous cycles repeating itself? (Cyclical)
 - in a straight line, ending in apocalypse? (Linear)
 - only the present matters? (Flexible)
57. What part of time is important for you:
- the future? (Linear)
 - the present? (Flexible)
 - the past? (Cyclical)
58. When you have an appointment for business, what is important for you:
- to get there at any time and socialise? (Flexible)
 - to be early to get the business done? (Cyclical)
 - to be precisely on time? (Linear)
59. Do you like to:
- plan for your tomorrow and the week? (Linear)
 - not plan, but simply react to circumstances? (Cyclical)
 - plan your priorities or the event, but not your time ahead? (Flexible)
60. When you listen to new information, like at a seminar, do you:
- listen quietly and go away to think about things? (Cyclical)
 - like to have time to ask questions and get to know the people lecturing first? (Flexible)
 - like to get the information in a set time, with few questions? (Linear)
61. When I think of the future, I think:
- the future has countless possibilities? (Linear)
 - I am not concerned about tomorrow? (Flexible)
 - I consider the future only in the light of the past? (Cyclical)
62. Do you prefer to do things:
- one at a time, in order? (Linear)
 - all at the same time, in any order? (Cyclical)
 - when you get a chance, after dealing with people first? (Flexible)
63. Do you feel that children should be:
- treated as equals by their parents? (Linearity)
 - raised as individuals by their parents? (Individualism)

- c. taught continual obedience by their parents? (Collaterality)
64. Do you feel that older people should be:
- a. respected and even feared? (Collaterality)
 - b. neither respected, nor feared? (Linearity)
 - c. respected, but not feared? (Individualism)
65. Do you desire that education in schools be:
- a. free and easy, with little homework? (Individualism)
 - b. friendly and focused on the needs of the learners? (Linearity)
 - c. strict and controlled by the teachers? (Collaterality)
66. Do you feel that when a person is part of an organisation, that they need:
- a. to carry out the requests of someone higher up, without question? (Collaterality)
 - b. to cooperate and do what is best? (Individualism)
 - c. to think for themselves and do their best? (Linearity)
67. Would you prefer to work as an employee for:
- a. one employer who treats you like family? (Collaterality)
 - b. many employers who treat you like any other labourer? (Linearity)
 - c. yourself only? (Individualism)
68. Do you believe that individuals can:
- a. decide their own destiny? (Linearity)
 - b. not escape a predetermined fate? (Collaterality)
 - c. determine their future, but accept all that happens to them? (Individualism)
69. Do you generally communicate what you think to others:
- a. in direct, factual statements? (low context)
 - b. in indirect stories and non-verbal signs? (high context)
 - c. in a combination of these two? (medium context)
70. When you are invited to a function which you do NOT want to attend, do you:
- a. simply decline the invitation and give a reason if needed? (low-context)
 - b. give a vague, inconclusive answer? (medium-context)
 - c. say you will attend to please the host, but not arrive? (high-context)
71. When you communicate publicly, do you:
- a. give facts and tell stories? (medium-context)
 - b. say what you mean and mean what you say? (low-context)
 - c. tell stories about yourself and share non-verbal signals? (high-context)
72. When you communicate, your style tends to be:
- a. expressive and emotionally animated? (high-context)
 - b. restrained and subdued? (low-context)
 - c. straight talk and blunt? (medium-context)
73. Your pattern of communication is usually:
- a. to talk straight to the point without emotion? (low-context)
 - b. to go around and around the point and accommodate others? (high-context)
 - c. to show your feelings and talk toward the point? (medium-context)
74. When you are answering a tricky question, do you:
- a. give a straightforward answer? (low-context)

- b. go silent or give a polite excuse? (medium-context)
 - c. give a vague answer you think the questioner wants? (high-context)
75. When you meet someone new, do you:
- a. generally give only your first name? (low-context)
 - b. give your name, age, family status and profession? (high-context)
 - c. give your full name and some background? (medium-context)
76. When you are in a group of mixed nationalities, do you:
- a. strongly associate with your own nationality? (Collectivistic)
 - b. feel you are an individual who can relate to anyone you get to know? (Individualistic)
 - c. feel loyal to your group, but open to friendships with other groups? (proto-individualistic)
77. When you see two people from diverse backgrounds becoming romantically attracted, do you:
- a. feel they can both make their own choices? (Individualistic)
 - b. feel concerned about difficulties, but hope love wins out? (proto-individualistic)
 - c. feel that that attraction is unwise? (Collectivistic)
78. If you had a communication problem because of cultural differences, do you:
- a. feel badly and not feel like working together? (proto-individualistic)
 - b. feel guilty? (Individualistic)
 - c. feel personally offended by the person you talked to? (Collectivistic)
79. When there is a misunderstanding between cultures, do you:
- a. try to resolve that misunderstanding personally? (Individualistic)
 - b. try to get others from your group to address the issue as a group? (Collectivistic)
 - c. avoid dealing with the issue as much as possible? (proto-individualistic)
80. When someone says something offensive about you, do you:
- a. joke about it or ignore it? (proto-individualistic)
 - b. feel that they offend your whole group? (Collectivistic)
 - c. feel that they are offending you personally and try resolve it? (Individualistic)

ANNEXURE 3: VALUES TEST QUESTIONS

The Values Test Questions Generated

1. Which of the following is most important to you at work:
 - a. Being punctual and completing tasks on time (time-orientation)
 - b. Getting many jobs done to your own satisfaction (event-orientation)
 - c. Finding the flow and balance as a team between time pressures and job satisfaction (renewal-orientation)
2. Which of these times would you consider being offensive in being late for a meeting with your superior:
 - a. 3 hours late is offensive (event-orientation)
 - b. 15 minutes late is offensive (time-orientation)
 - c. 30 minutes late is offensive (renewal-orientation)
3. Which do you most value:
 - a. Going to and enjoying an event (like a wedding or funeral) at your convenience (event-orientation)
 - b. Going to that event and making yourself useful for their needs (renewal-orientation)
 - c. Getting to the event punctually and leaving straight after the event (time-orientation)
4. When thinking about an object like a tree, do you:
 - a. Picture a tree in your imagination (right-brain)
 - b. Want to ask for more information about the tree (left-brain)
 - c. Picture a specific tree and begin thinking of a story about that tree (whole-brain)
5. When you tell someone a personal story, do you:
 - a. Visualise the aspects of the story in mental pictures? (right-brain)
 - b. Recount all the facts, images, and even smells to which your listener/s can relate? (whole-brain)
 - c. Think of all the facts in a logical sequence? (left-brain)
6. Which parts of the Bible do you enjoy reading most:
 - a. The Psalms (whole-brain)
 - b. Stories and parables (right-brain)
 - c. The Book of Romans (left-brain)
7. When you have a job to do, do you:
 - a. Like to get the task done yourself, with little distraction? (Task-orientated)
 - b. Like to talk with people to get their input? (People-orientated)
 - c. Like to work through a process, involving the necessary people? (Process-orientated)

ANNEXURE 4: CULTURAL UNDERSTANDING QUESTIONS FOR BAPTIST UNION CHURCHES

Cultural Understanding Questions for Baptist Union Churches

Introduction

Please complete this questionnaire of 35 questions designed to enhance how you culturally understand yourself and others. With this information you may be better able to understand the reason behind some of your actions and those of other people. Hopefully, at the end of the assessment, this self-discovery and cultural understanding will guide you on how to pursue a more caring ministry for God.

Pick the first option that comes to mind, without too much inner debate. Simply circle either, a, b, or c. Determine to what extent each of the following statements describes your thinking and approach to life:

- 32) When you have done something wrong, do you:
- a. get angry with yourself?
 - b. confess your mistake and ask for forgiveness?
 - c. tell no one and hope no one finds out?
- 33) Do you believe that sicknesses like TB are caused by:
- a. the spirit world (demons or angels)?
 - b. bacteria or viruses?
 - c. there may be a combination of both a. and b.?
- 34) If you were thinking of getting married, would you:
- a. simply live together?
 - b. abstain from sex until marriage and marry legally in a church?
 - c. pay or expect the bride price (*lobola*), slaughter an animal and then get legally married?
- 35) When you think about the future and imagine an event like a vehicle accident, do you:
- a. not think about that likelihood at all?
 - b. think it could very likely happen to you?
 - c. think it is very unlikely to happen to you?
- 36) Do you think a cockroach in your kitchen should be:
- a. cared for?
 - b. crushed?
 - c. left alone?
- 37) Which of the following is most important to you?
- a. being a productive person?
 - b. being a thoughtful person?
 - c. being the best you at all times?

- 38) Do you like to:
- a. plan for your tomorrow and the week?
 - b. not plan, but simply react to circumstances?
 - c. plan your priorities or the event, but not your time ahead?
- 39) Do you feel that children should be:
- a. treated as equals by their parents?
 - b. raised as individuals by their parents?
 - c. taught continual obedience by their parents?
- 40) Do you communicate what you think to others:
- a. in direct, factual statements?
 - b. in indirect stories and non-verbal signs?
 - c. in a combination of these two?
- 41) When you are in a group of mixed nationalities, do you:
- a. strongly associate with your own nationality?
 - b. feel you are an individual who can relate to anyone you get to know?
 - c. feel loyal to your group, but open to friendships with other groups?
- 42) Which of these three are more important to you when you are in public:
- a. your appearance?
 - b. your manners?
 - c. your control over the situation?
- 43) If you were to plant food crops, would you:
- a. pray for a good harvest and use all the available agricultural knowledge?
 - b. research modern methods for the best crops?
 - c. perform a ritual or some prayer for a successful harvest?
- 44) If you arranged the funeral of your father, would you:
- a. get the most expensive funeral you could get, to please him?
 - b. arrange a simple, cost-effective burial?
 - c. cremate him and keep or scatter the ashes somewhere?
- 45) When you think about the future, say for your children, are you:
- a. Worried and pessimistic?
 - b. Neutral or do not think about it?
 - c. Hopeful, positive and optimistic?
- 46) When you think of nature, do you think you should:
- a. control nature?
 - b. live in harmony with nature?
 - c. let nature guide you?
- 47) Does the thought of earning more money:
- a. repulse you?
 - b. attract you?
 - c. motivate you?
- 48) How do you think history works?
- a. in continuous cycles repeating itself?
 - b. in a straight line, ending in the apocalypse?
 - c. only the present matters?

- 49) Would you prefer to work as an employee for:
- a. one employer who treats you like family?
 - b. many employers who treat you like any other labourer?
 - c. yourself only?
- 50) When you are invited to a function you do NOT want to attend, do you:
- a. simply decline the invitation and give a reason if needed?
 - b. give a vague, inconclusive answer?
 - c. say you will attend to please the host, but not arrive?
- 51) When you see two people from diverse backgrounds becoming romantically attracted, do you:
- a. feel they can both make their own choices?
 - b. feel concerned about difficulties, but hope love wins out?
 - c. feel that that attraction is unwise?
- 52) When you have been falsely accused of something, which is most important to you?
- d. to be proved innocent?
 - e. to get the power to correct things?
 - f. to have your dignity and honour restored?
- 53) If you go through difficulties, would it be acceptable to you:
- a. to pray to God?
 - b. to ask your ancestors for help and pray to God?
 - c. to grit your teeth and keep going regardless?
- 54) Would you say that you and the people around you are generally:
- a. positive and forward looking?
 - b. negative and focused on survival?
 - c. just drifting along?
- 55) Do you view farm animals as:
- a. food or pets?
 - b. untouchable creatures, not to be eaten?
 - c. creatures you must take care of?
- 56) In society, which of these is most important to you?
- a. becoming a better person?
 - b. being a productive member of society?
 - c. thinking through things and only then acting?
- 57) Do you prefer to do things:
- a. one at a time, in order?
 - b. all at the same time, in any order?
 - c. when you get a chance, after dealing with people first?
- 58) Do you desire that education in schools be:
- a. relaxed with little homework?
 - b. friendly and focused on the needs of the learners?
 - c. strict and controlled by the teachers?
- 59) Your pattern of communication is usually:
- a. to talk straight to the point without emotion?

- b. to go around and around the point and accommodate others?
 - c. to show your feelings and talk toward the point?
- 60) When someone says something offensive about you, do you:
- a. joke about it or ignore it?
 - b. feel that they offend your whole group?
 - c. feel that they are offending you personally and try to resolve it?
- 61) When you are seriously offended by someone, do you generally:
- a. get revenge or withdraw?
 - b. pursue justice?
 - c. utter a curse?
- 62) When you tell someone a personal story, do you:
- a. Visualise the aspects of the story in mental pictures?
 - b. Recount all the facts, images and even smells to which your listener/s can relate?
 - c. Think of all the facts in a logical sequence?
- 63) Which of the following is most important to you at work:
- a. Being punctual and completing tasks on time?
 - b. Getting many jobs done to your own satisfaction?
 - c. Finding the flow and balance as a team between time pressures and job satisfaction?
- 64) Which do you most value:
- a. Going to and enjoying an event (like a wedding or funeral) at your convenience?
 - b. Going to that event and making yourself useful for their needs?
 - c. Getting to the event punctually and leaving straight after the event?
- 65) When thinking about an object like a tree, do you:
- a. Picture a tree in your imagination?
 - b. Want to ask for more information about the tree?
 - c. Picture a specific tree and begin thinking of a story about that tree?
- 66) When you have a job to do, do you:
- a. Like to get the task done yourself, with little distraction?
 - b. Like to talk with people to get their input?
 - c. Like to work through a process, involving the necessary people?

How to find your score

How to find your score for the various answers is given below. Next to each answer is a number. Circle the answer you chose and then ADD up your score and see where your score might fit on a continuum.

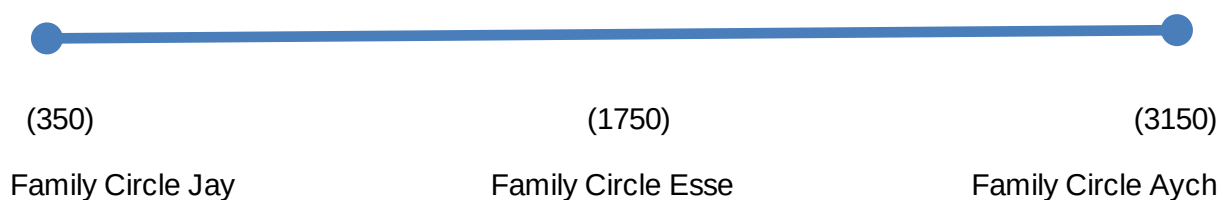
Question:

- | | | | |
|----|-------|-------|-------|
| 1. | a. 90 | b. 10 | c. 50 |
| 2. | a. 90 | b. 50 | c. 10 |
| 3. | a. 50 | b. 10 | c. 90 |
| 4. | a. 50 | b. 90 | c. 10 |
| 5. | a. 90 | b. 10 | c. 50 |
| 6. | a. 10 | b. 50 | c. 90 |
| 7. | a. 10 | b. 90 | c. 50 |
| 8. | a. 10 | b. 50 | c. 90 |

9.	a. 10	b. 90	c. 50
10.	a. 90	b. 10	c. 50
11.	a. 90	b. 10	c. 50
12.	a. 10	b. 50	c. 90
13.	a. 90	b. 10	c. 50
14.	a. 90	b. 50	c. 10
15.	a. 10	b. 50	c. 90
16.	a. 90	b. 50	c. 10
17.	a. 90	b. 10	c. 50
18.	a. 90	b. 10	c. 50
19.	a. 10	b. 50	c. 90
20.	a. 10	b. 50	c. 90
21.	a. 10	b. 50	c. 90
22.	a. 10	b. 90	c. 50
23.	a. 10	b. 90	c. 50
24.	a. 10	b. 90	c. 50
25.	a. 90	b. 10	c. 50
26.	a. 10	b. 90	c. 50
27.	a. 50	b. 10	c. 90
28.	a. 10	b. 90	c. 50
29.	a. 50	b. 90	c. 10
30.	a. 90	b. 10	c. 50
31.	a. 90	b. 50	c. 10
32.	a. 10	b. 90	c. 50
33.	a. 90	b. 50	c. 10
34.	a. 90	b. 10	c. 50
35.	a. 10	b. 90	c. 50

FINAL SCORE: _____

The way you may visually understand your final score is to see where your score fits on the range over a line. That gives you a general idea of your place in the cultural spectrum.



To understand your cultural score along the range over the line.

Family Circle Jay: This cultural family circle starting at 350 on the line, would be cultures that tend to be higher in individualism, absolute perspectives, logic, straight talk and a more positive attitude, but lower on community, patience, care for the environment and care of the extended family.

Family Circle Esse: This cultural family circle scores around the 1750 area and is more concerned about appearances, personal image, caring for nature, being spiritual, thoughtful, story-telling, and flexible with time, but weaker on fear, positivity, and absolutes.

Family Circle Aych: This cultural family circle, coming before the 3150 score, is high on honour, community, group loyalty, thoughtfulness, creativity and care for family, but may over-emphasise the past, ancestors, nature and have poor time-consciousness, while tending towards pessimism.

Most people do not fall exactly within one family circle, but through the ages we have become “uncles” and “aunts”, having a blend of our family circle of origin and other family circles. The aim of this questionnaire is to help you understand more-or-less where on the spectrum of human families you were born and what the strengths and weaknesses of your family circle of origin is and how to understand other family circles.

Personal information (only for anonymous research)

What is your sex?

Male _____

Female _____

What is the highest level of education you have completed?

High School or less _____

Bachelor's Degree _____

Masters or higher _____

Age: _____

First Language: _____

Second Language: _____

Third Language: _____

FINAL SCORE: _____

ANNEXURE 5: INVITATION TO JOTUD



Rosettenville Baptist Church

8 Albert Street, Townsvew, 2190 P O Box 49044, Rosettenville, 2130

Pastor: Rev. Darryl Soal, 10 Pelion Road, Hill Ext. Phone: 011-435-3839
Pastor to Seniors: Rev. Paul Jones, 1 Jolly Cottages, Queenshaven. Phone: 011-613-1059
French Pastor: Rev Jean Monzambe, 10 Albert Street, Townsvew, Phone: 078 556 7628
Church Office: Phone: 011 436-0918 **Email:** rbc@telkomsa.net

28 February 2019

Dear Darryl

Re: Journey Towards Understanding Weekend

We as a church would like to confirm our invitation to you to lead the Journey Towards Understanding weekend at RBC from 14 - 17 March 2019.

As planned since our budgeting meeting in the middle of last year and agreed by the Executive in 2018 and confirmed at our formal quarterly church meeting on 26 February 2019, we invite you to teach on that weekend and assist us as a congregation in the understanding of the difference between the tribes, languages, peoples and nations in our church and community.

It is our prayer that we may grow in our understanding and care of one another as a multicultural church.

Yours appreciatively

David Jones
Church Secretary

Church Secretary: Mr. D. G. Jones
P O Box 149
Linmeyer, 2105 § Phone: 011-435-1979

Church Treasurer: Mr. W. Angelo
244 Risi Avenue, Linmeyer,
2190 § Phone: 083 564 5220

ANNEXURE 6: LETTER TO THE YOUTH COMMITTEE FOR JOTUD

Dear Jade, Darren, Khodani, Hannah, Chris, and Jarod

In all your planning and changes at youth, I just wanted to remind you of the weekend I mentioned and ask for your help with the Friday night of the Journey towards understanding difference. I attach the program to date.

As you can see from the plan for the Friday, the whole church will join you at Ignite. Can you please plan a half hour crowd-breaker/game to illustrate the differences between youth culture and older adult culture (parentals, I think some call it!)? I am happy to help in this planning, but I do not have any game in mind at this stage. Just something fun and informative, to help youth and older folk understand each other better.

Secondly, can you arrange the Culturally difference beverages, at the end. Two tasters of culturally diverse beverages (from Coke to Chai tea in disposable cups) and culturally different sweets. Run it like at a wine tasting where each person gets a small cup and can taste 2 or 4 drinks and vote for the best. The people who pour the drinks can mark the cups with a coki and when there are 4 marks then they have had their quota. If one of you can plan this and tell me what the cost will be, I can arrange to get you the money. Remember to have enough “tasters” for the youth and the adults who attend. Budget for 100 participants.

Thank you for all you are doing at Ignite and in the Body of Christ at RBC. I thank God for you and pray faithfully for you.

Gratefully in Christ

Darryl

ANNEXURE 7: LOGISTICS FOR FRIDAY JOTUD

Persons to set up hall on Friday _____

- a. 14 trays set up
- b. Trays to be taken to venues
- c. 2 x 1 litre cooldrinks per table (total 20 litre cooldrink)
- d. Coke, Litchi juice, Fanta, Ice-tea, lemonade, ginger beer, etc.
- e. 100 x 100 ml paper cups
- f. Sweets 10 x 8 per table (100 people); (sweets dentures/soft/mints/scotch drops / candy canes / humbugs / astros
- g. All set out with variety on each table.
- h. Papers for the Secretaries notes
- i. 8–16 chocolates for prizes
- j. Box to receive all secretaries' reports.

ANNEXURE 8: SMALL GROUP GUIDES

Small Group Guide — Journey Toward Understanding Differences between nations, tribes, peoples, and languages.

Thursday 14 March 2019 — 8-20 pm

Facilitator:

- Please lead the small group to try and involve everyone.
- Encourage answers to questions to be brief so that each one has an opportunity to speak.
- Please choose a Secretary to record a summary of the answers.

Questions for discussion:

1. Ask each person to introduce themselves by their full names, sharing what they mean.
2. Ask each person to tell the group what languages they can understand and speak.
3. Ask each person to share what nations or tribes their parents and grandparents came from.
4. Ask one or two volunteers to share their cultural story for no more than 5 minutes each.

Try to conclude the session and end with prayer (for each other) by 8-55 pm (If possible, take a cell phone photo of your group and email Pastor Darryl the picture)

Facilitator's Guidelines

This may be your first time to lead a small group. That may be intimidating. To improve the experience, these suggestions are added:

1. You are the facilitator and you do not need to teach on the subject. You simply need to lead the group in discussion, using the questions above.
2. You will be asking questions intended to encourage open discussion. When you ask the question, do not be afraid of the silence that may follow. Allow time for them to think of a reply. Do not be afraid and feel that you need to fill the silences.
3. One or two in the group are more outgoing than others, if necessary, ask one or two of them specifically, if there is a prolonged silence.
4. Ninety percent of your time should be spent in listening to your group.
5. One or two individuals may try to dominate the discussion. If so, listen for a pause and say, "Thank you for sharing so far. What do the rest of the group think about that?" Usually someone else will be ready to share, if not, go to the next question.

6. You are not expected to have all the answers. If you do not know, simply say so. Most groups respond best when there is openness from the leader. Do not be afraid to be vulnerable.
7. If a very personal need or concern is shared, stop at that point to minister to the person. God may have put you there as a group to meet that need as a group. Take that need first to God as a group in prayer. A person's need is God's first priority, even if the planned agenda is never fulfilled. (Blackaby 1993: 28).

Small Group Guide — Journey Toward Understanding Differences between nations, tribes,
peoples, and languages.

Friday 15 March 2019 — 8-30 pm

Facilitator

- Please lead the small group to try and involve everyone.
- Please choose a Secretary to record a summary of the answers for evaluative and research purposes.
- Sit and share the cooldrinks and sweets together (that have been provided). Share what each drink and sweet reminds you of from your youth or adulthood.
- Each group can discuss and then pray and leave when they are finished.
- Encourage the group not to end later than 8-50 pm.

Questions for discussion:

1. Ask each person to share what their various names are and why each name was given.
2. Share what each drink and sweet reminds you of, from your childhood or adulthood.
3. Ask the folk to share their favourite music genre (style) and why (briefly)?
4. Ask each person to share how they see the Holy Spirit's work in their lives?
5. Ask one or two volunteers to share their cultural story for no more than 5 minutes each.

Try to conclude the session and end with prayer (for each other) by 8-50 pm.

Small Group Guide — Journey Toward Understanding Differences between nations, tribes,
peoples, and languages.

Saturday 16 March 2019 — 5-20 pm

Facilitator

- Please lead the small group to try and involve everyone.
- Please choose a Secretary to record a summary of the answers for evaluative and research purposes.
- Each group can discuss and end in prayer when they are finished.
- Encourage the groups not to end later than 5-55 pm and go up to the hall for hot beverages presented by the BWD.

Questions for discussion:

1. What made you choose to wear what you are wearing today? If folk have dressed in traditional wear, let them explain the meaning or story behind their costume.
2. What have you discovered about your own or other nations, tribes, peoples, and languages that is helping you to care more for them?
3. Ask one or two volunteers to share their cultural story for no more than 5 minutes each.
4. Is there anything that you would like to thank God for or receive prayer for, from the group for the days that lie ahead?

Try to conclude the session and end with prayer (for each other) by 5-55 pm

ANNEXURE 9: SMALL GROUP GUIDE SAMPLE ANSWERS

Ethical permissions have been pursuant with the Ethical Approval received from NWU (Appendix 15) involving the participants, where surnames have been removed to retain the anonymity of the respondents, but first name/s have been given, due to the nature of the questions and the referencing of the meaning of their first name/s.

RBC Cultural Weekday One Group Report

Date: 14 March 2019

(By Doudou K)

Q/1 Introduction of each person

- Ron (no explanation)
- Charné Theonette (My name means "Warrior for Christ")
- Mercia (My name means "Mercy from God")
- Raimundo (Don't know the meaning of my name)
- Praise (Don't know the meaning of my name)
- Kai Willow (Kai "First wave of the wide ocean" and Willow "Tree")
- Vanessa Poshiwa (Don't know the meaning of my name)
- Eliane Tshiana (Tshiana means "Joy")
- Doudou K (Doudou "Darling" in Creole and K "Leader or the Head")
- Rachel (My name means "Strong in God")

Q/2 Language I can understand and speak

- Ron (English/Afrikaans)

- Charné (English/Afrikaans/Zulu/Italian)
- Mercia (English/Afrikaans/Dutch)
- Raimundo (English/Portuguese)
- Praise (English/French/Lingala)
- Kai (English/Afrikaans)
- Vanessa Poshiwa (English/Zulu/Ndebele/Shona)
- Eliane (French/Lingala)
- Doudou K (French /English/ Zulu/ Lingala/ Swahili/ Tshiluba/ Kikongo/ Sichewa/ Nyanza/ Chibemba)
- Rachel (English/Afrikaans)

Q/3 Nation and Tribe of my parents and grandparents

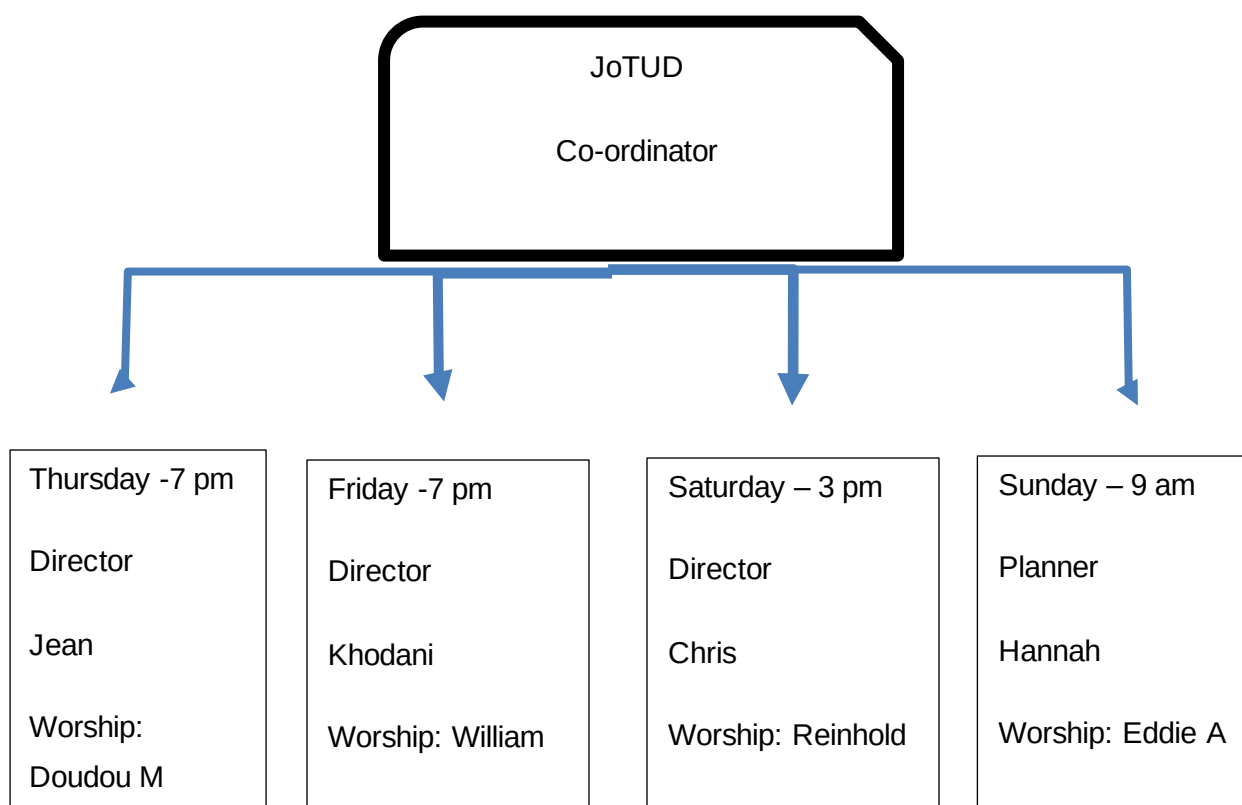
- Ron (German & English)
- Charné (German & English)
- Mercia (Boers/Afrikaner)
- Raimundo (Angolan)
- Praise (Congolese)
- Kai (Irish/Wales/German)
- Vanessa (Zimbabwean/Ndebele)
- Eliane (Congolese/Luba-Kasai)
- Doudou K (Congolese/Luba-Kasai/Songye/Mubindji)
- Rachel (Afrikaner/English)

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ANNEXURE 10: JOTUD WEEKEND COORDINATOR INVITATION

Dear Malcolm

Thank you for being willing to coordinate the Journey Towards Understanding Differences between tribes, nations, people, and languages weekend (JoTUD). I have been learning as I have gone along and emailing you as I have thought of things. I am sorry I have not spelled out your role better before now. The following is an organogram of the structure of the weekend.



- Meal Ticket sales - Verna
- Welcome Team - Malcolm and Arlene (Name tags — First Name) e.g.

Darryl

Soal

The Welcome team is to greet people as they come in and only record their first name. Later we may add more information to the name tag. Can you please do name tags for each evening, so we can get know each other better over the whole weekend. Some people will only come to one session, like the youth, but those who do attend multiple meetings will benefit.

- Small Group Leaders: Deacons, Elders and Youth Leaders — Groups of 5–10 people (maximum 10 per discussion facilitator)
- Small Group Secretary — chosen in each group to record general thrust of answers to questions.
- Children's Worker for Saturday - Hannah
- Speaker: Darryl
- Material printing and distribution: Glynis

I think this is all, but as we think of more things, we can let each other know.

Thanks again

Darryl

ANNEXURE 11: JOTUD WEEKEND THEME SONG

Come, people of the risen King,

Verse 1:

Come, people of the risen King,
Who delight to bring Him praise.
Come all and tune your hearts to sing
To the Morning Star of grace.
From the shifting shadows of the earth
We will lift our eyes to Him,
Where steady arms of mercy reach
To gather children in.

Chorus:

Rejoice, Rejoice!
Let every tongue rejoice!
One heart, one voice.
O Church of Christ, rejoice!

Verse 2:

Come, those whose joy is morning sun,
And those weeping through the night.
Come, those who tell of battles won,

And those struggling in the fight.
For His perfect love will never change,
And His mercies never cease,
But follow us through all our days
With the certain hope of peace.

Verse 3:

Come, young and old from ev'ry land -
Men and women of the faith.
Come, those with full or empty hands -
Find the riches of His grace.
Over all the world, His people sing -
Shore to shore we hear them call
The Truth that cries through ev'ry age:
Our God is all in all!

Copyright © 2007 Thankyou Music Writers: Keith Getty, Kristyn Getty, Stuart Townend
<https://www.weareworship.com/uk/songs/song-library/showsong/824>

ANNEXURE 12: MEAL TABLE CONVERSATION STARTERS

To assist in having conversations around the table with the people near you, here is a question to use to start the conversation:

37. You view a birthmark as:

- a. harmless?
- b. an omen or sign?
- c. an embarrassing blemish?

To assist in having conversations around the table with the people near you, here is a question to use to start the conversation:

51. Your weddings usually start:

- a. near the planned time?
- b. when key people arrive?
- c. at an appropriate time or lucky day?

To assist in having conversations around the table with the people near you, here is a question to use to start the conversation:

57. You believe that where a guest sits at a meal:

- a. may affect what happens tomorrow?
- b. indicates their status and age?
- c. is randomly chosen?

To assist in having conversations around the table with the people near you, here is a question to use to start the conversation:

59. When opening a new gadget, do you prefer to:

- a. read the manual and gather as much data before trying it?
- b. just try it and fiddle till it works?

c. ask someone else to show you?

To assist in having conversations around the table with the people near you, here is a question to use to start the conversation:

74. When you are answering a tricky question, do you:

- a. give a straightforward answer?
- b. go silent or give a polite excuse?
- c. give a vague answer you think the questioner wants?

To assist in having conversations around the table with the people near you, here is a question to use to start the conversation:

44. Your concept of 'family' includes:

- a. parents, spouse, and children?
- b. all extended relations?
- c. extended relations and deceased ancestors?

ANNEXURE 13: JOTUD CULTURAL MEAL MENU EXAMPLE

Main Courses

1. *Deutsche Freude* R 30

Roast pork or Schnitzel on a fresh roll served with German potato salad

2. *An Italian Masterpiece* R 40

Luscious layers of beef lasagne served with a green salad and a roll

3. *Chinese Spring rolls* R 20

A serving of 3 spring rolls smothered in sweet and sour sauce

4. *Nfumbua* R 30

Authentic Congolese smoked fish served with *pap* and semoline

5. *Propvol Vetkoek* R 20

Freshly prepared fat cakes filled with savoury beef mince

6. *Congolese Liboke* R 40

Tasty fish served with sweet potatoes and brochette

7. *Erwtensoepe met brood* R 25

A rich meaty, pea soup as served in the Netherlands

8. *Carapau* R 30

A pleasantly spiced fish dish that will take you straight to the DRC. Served with rice and carrots.

9. *Taste South Africa* R 20

A fresh roll filled with delicious braaied boerewors and tomato relish

10. *Traditional Bobotie* R 40

This well-known South African dish consisting of minced meat baked with an egg-based custard topping will have your mouth watering.

11. *Swedish Lubsious* R 20

The hearty flavours in this dish of salted or corned beef, potatoes and onions will give you a true Swedish experience

12. Traditional Tripe R 20

Slow cooked tripe stew served with steamed mealie bread

13. Chicken Curry R 30

Made the traditional way and served with salad and a roll

19. *Saka-Saka ou Ponde* R 20

Congolese vegetable and *Kwanga* cassava bread

Desserts R 10 each

14. Jewish Milk Tart

15. *Pannekoek* (3)

16. Jelly and custard cup

17. Sweetmeats

18. African Doughnuts - *Mandazi*

Cold drinks R 5 (330ml bottle)

Cold drinks will be on sale for cash on the day

ANNEXURE 14: JOTUD CULTURAL MEAL PLANNING EXAMPLE

2019 - Journey towards Understanding Differences - weekend

Saturday 16 March

Name:

Cell phone:

email:

Yes, I am willing to assist in running a stall for this afternoon event.
I propose to do the following meal:

Country of origin represented by the meal:

Based on serving 25 portions my costing estimates are as follows:

Ingredients to be purchased

Ingredient	Quantity required		Cost in R	

To serve the following disposable items will be required:

Item	Cost for 25

Total estimated cost

cost per portion /25

Selling price rounded up to nearest R5 R

Notes:

ANNEXURE 15: ETHICS APPROVAL LETTER OF STUDY



Private Bag X1290, Potchefstroom
South Africa 2520

Tel: 018 299-1111/2222
Fax: 018 299-4910
Web: <http://www.nwu.ac.za>

Research Ethics Regulatory Committee
Tel: 018 299-4849
Email: nkosinathi.machine@nwu.ac.za

22 July 2019

ETHICS APPROVAL LETTER OF STUDY

Based on approval by the Theology Research Ethics Committee (TREC) on 22/07/2019, the Theology Research Ethics Committee hereby approves your study as indicated below. This implies that the North-West University Research Ethics Regulatory Committee (NWU-RERC) grants its permission that, provided the special conditions specified below are met and pending any other authorisation that may be necessary, the study may be initiated, using the ethics number below.

Study title: Guiding Baptist Union Churches towards multiculturalism: Developing a multicultural tool for a globalising urban South African community.																												
Study Leader/Supervisor (Principal Investigator)/Researcher: Dr D Henry & Dr N Ferreira																												
Student: AD Soal																												
Ethics number:	<table border="1"> <tr> <td>N</td><td>W</td><td>U</td><td>-</td><td>0</td><td>1</td><td>8</td><td>5</td><td>8</td><td>-</td><td>1</td><td>9</td><td>-</td><td>A</td><td>6</td> </tr> <tr> <td colspan="3">Institution</td> <td colspan="3">Study Number</td> <td colspan="3">Year</td> <td colspan="3">Status</td> </tr> </table>	N	W	U	-	0	1	8	5	8	-	1	9	-	A	6	Institution			Study Number			Year			Status		
N	W	U	-	0	1	8	5	8	-	1	9	-	A	6														
Institution			Study Number			Year			Status																			
Status: S = Submission; R = Re-Submission; P = Provisional Authorisation; A = Authorisation																												
Application Type: Single Study	Risk Category: Minimal																											
Commencement date: 01/07/2019																												
Expiry date: 30/06/2020																												
Approval of the study is initially provided for a year, after which continuation of the study is dependent on receipt and review of the annual (or as otherwise stipulated) monitoring report and the concomitant issuing of a letter of continuation.																												

Special in process conditions of the research for approval (if applicable):

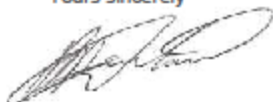
General conditions: While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, the following general terms and conditions will apply: • The study leader/supervisor (principle investigator)/researcher must report in the prescribed format to the TREC: - annually (or as otherwise requested) on the monitoring of the study, whereby a letter of continuation will be provided, and upon completion of the study; and - without any delay in case of any adverse event or incident (or any matter that interrupts sound ethical principles) during the course of the study. • The approval applies strictly to the proposal as stipulated in the application form. Should any amendments to the proposal be deemed necessary during the course of the study, the study leader/researcher must apply for approval of these amendments at the TREC, prior to implementation. Should there be any deviations from the study proposal without the necessary approval of such amendments, the ethics approval is immediately and automatically forfeited. • Annually a number of studies may be randomly selected for an external audit. • The date of approval indicates the first date that the study may be started. • In the interest of ethical responsibility, the NWU-RERC and TREC reserves the right to: - request access to any information or data at any time during the course or after completion of the study; - to ask further questions, seek additional information, require further modification or monitor the conduct of your research or the informed consent process; - withdraw or postpone approval if: - any unethical principles or practices of the study are revealed or suspected;

- it becomes apparent that any relevant information was withheld from the TREC or that information has been false or misrepresented;
- submission of the annual (or otherwise stipulated) monitoring report, the required amendments, or reporting of adverse events or incidents was not done in a timely manner and accurately; and / or
- new institutional rules, national legislation or international conventions deem it necessary.

• TREC can be contacted for further information or any report templates via Rudy.Denton@nwu.ac.za.

The TREC would like to remain at your service as scientist and researcher, and wishes you well with your study. Please do not hesitate to contact the TREC or the NWU-RERC for any further enquiries or requests for assistance.

Yours sincerely



Prof Rudy Denton
Chairperson NWU Theology Research Ethics Committee

Original details: (22351930) C:\Users\22351930\Desktop\ETHICS APPROVAL LETTER OF STUDY.docm
8 November 2018

File reference: 9.1.5.4.2

ANNEXURE 16: PHOTOS OF JOTUD INTERCULTURAL MEALS

Photographs from the JoTUD weekend are given to assist with a visual understanding of the experience, but the identities of the participants are obscured to comply the ethical consent received from the participants.



Figure 24: Swedish food at JoTUD



Figure 25: Indian food at JoTUD



Figure 26: South African food at JoTUD



Figure 27: Congolese food at JoTUD



Figure 28: Afrikaans food at JoTUD



Figure 29: German food at JoTUD

ANNEXURE 17: PHOTOS FROM JOTUD SMALL GROUPS



