

CHAPTER 1 INTRODUCTION

1.1 STATEMENT OF THE RESEARCH PROBLEM

The Christian church on the Island of St Helena in the South Atlantic Ocean has always been served by clergy from different cultures, coming from other parts of the world. This has meant that the communication of the Gospel on the Island was always an intercultural experience. While the intercultural communication of the Gospel may have been acceptable in the past, its relevancy to the present culture cannot be automatically assumed. The problem is exacerbated by the fact that the younger generation has not been as responsive to the Gospel as was the case with the previous generation. What has transpired in the past is that the Gospel has been targeted at the older generation, who have been more resistant to change. Furthermore, the Island's culture has undergone some major changes, which in turn affect the method of communication of the Gospel.

In a time of ever-changing societies, to what extent must the intercultural communication of the Gospel also change, and to what degree should there be a shift in the targeted audience? What difference of perception and effect is there, when an outsider proclaims the Gospel message as opposed to when an insider proclaims the Gospel message? The tension that arises between the changes the Gospel requires within in an individual and the changes that have been happening in the society, accentuates the problem further. These are some of the problem areas that will be addressed in this dissertation.

1.2 PURPOSE OF THE DISSERTATION

Shortly after being on the Island for a few months,¹ I came to realize the need for an informed study of the people in terms of the changes that were happening on the Island. I also came to realise that nobody has ever asked the Saints how they feel about the changes that is brought about on their Island both through circumstance and design. Furthermore, upon reading some literature describing the Island and its people, I realized that there was not enough said about cultural change and how the Islanders manage such

¹ My family and I were on the Island of St Helena from Thursday 25th September 1997 till Saturday 15th September 2001.

change. While investigating that idea, it dawned upon me that as clergy, we did not know enough about how the people felt about the changes that were happening, particularly church-related changes. Consequently I embarked on this research of how cultural change can affect the way things are done, especially the communication of the Gospel. While that is the main purpose of the dissertation, other areas of need were expressed by the respondents, such as the need for a platform to discuss the very issues that affect their lives. Yet, the counsellors in local government would claim that there is enough opportunity afforded for their constituencies to air their views re change on the Island. The purpose of the dissertation was accomplished as far as I am concerned. Many other areas of need arose which I could not fully address primarily because it lies outside of the realms of my dissertation and expertise.

As I read about and observed the people of the Island, I realized that the Island is changing and as such should the intercultural communication of the Gospel. The research problem as outlined above is the basis for this dissertation. The purpose is aimed at benefiting two groups of people namely, the Islanders and the expatriate clergy on the Island. I will be examining these two groups and move from the one to the other frame of reference. The purpose of this dissertation can be viewed as follows:

- a) To reveal to the Islanders their own views about changes in general on the Island over the past decade of 1990 – 2000 and to afford a platform or voice to those who never got to make any input about what is happening on the Island.
- b) To help the clergy to reconsider and subsequently adapt the intercultural communication of the Gospel to the needs as they were expressed by the people.
- c) To consider how the Island's context and perspectives on change fit in with other worldviews regarding change in life.
- d) To be able to relate contextually to people of a different culture and relate to them from their frame of reference.
- e) To become more aware of the attitudes, beliefs, values, norms and views of the host culture in communicating the Gospel interculturally.

f) To let this dissertation provide a bridge of understanding between the Saints on the one hand and the Clergy on the other hand, in an effort to communicate the Gospel effectively.

g) To allow this dissertation to become a point of departure for a discussion of change, at the various fields where people interact, such as the church, education and government.

1.3 RESEARCH METHODOLOGY

My research methodology consisted of qualitative research. The *modus operandi* of acquiring data for the empirical research, consisted of using two research tools, namely the questionnaire completed by the people of the Island and the interviews conducted with the seven expatriate clergy on the Island. I used the work of Mason (1996) as a theoretical framework. Her example of planning and preparation for qualitative interviewing became the hermeneutical tool of my research. I followed her seven suggested steps programme and applied it in my instrument used for interviewing. The seven steps outlined by Mason are:

- Step 1: List the “big”² research questions the dissertation is designed to explore.
- Step 2: Break down or subdivide the big research questions into “mini” research questions.
- Step 3: For each mini reach question, begin to develop ideas on how it may be possible to develop relevant issues in an interview question (possible interview topics).
- Step 4: Cross reference all levels so that each big research question has a set of corresponding mini research questions.
- Step 5: Begin developing ideas about a loose structure or format for interviews.
- Step 6: Establish whether any standardised questions or sections should be included in your interviews. (For example age, marital status, etc.)
- Step 7: Cross-check your format and any standardised questions or sections, making sure they adequately and appropriately cover your possible topics and questions.

² “Big” and “mini” are terms used by Mason (1996).

I firstly drew up a list of the areas of change which I thought affected the work of the church on the Island. Subsequently, I designed a ten point questionnaire, consisting of the ten areas of change, which I felt influenced the way the Gospel is perceived. I then submitted the questionnaire for input and approval from the St Helena Island's Development Officer. After I made some changes to the terminology, as suggested by the Development Officer of the St Helena Government Statistics Department, I received permission to print the questionnaire at the Government's printing section. By using a selected group of ten co-ordinators, I distributed 625 questionnaires Island-wide. The segments of the population that served as a sample of data were comprised of people from the following strata of society on the Island³: students and staff from some of the schools; church members; radio station staff; telecommunications station staff; Counsellors; nursing staff; Government staff; fire station officers; library staff; ship (*RMS*) crew; selected groups of people; and some family members of my wife.

Beside the help of the ten coordinators, this research was accompanied by an appeal in the local newspaper and an advert on the local radio station for people to complete the questionnaire. Notwithstanding the general reluctance to complete surveys by the Saint Helenians, a higher than average response was garnered: 367 respondents out of 674, (i.e. 57%), returned their questionnaires. This formed the final sample of about 7% of the Island's population of approximately 5000 people. It represented a fair cross-section of the community which incorporated the schools, church, radio, ship, districts, telecommunications, hospital and Government staff. The largest sector of questionnaires returned, came from the students at the Prince Andrew high school: 178 students and 13 staff (total 191) returned their questionnaires which makes the study rather youth-orientated. Although there were some who still wanted to submit their questionnaires long after the deadline of 26 February 2001, I refrained from adding them because the research had a limited period of response.

The questionnaire consisted of two pages and can it be found in the appendix to this dissertation. The back page had the respondents' information and a summary of all the

³ Compare the appendix for the detailed list of the different segments of society.

367 respondents consisted of the following:⁴ 1. Age; 2. Gender; 3. Abode; and 4. Travel. The data was sorted and organized into a document called “results of questionnaire,” dated 30th July 2001. I shared these results with the student body of the only High school on the Island, during a school assembly.

I have also included the information that I made known through two radio interviews to the whole Island. The implications of my dissertation were also shared with the Governor of the Island who made some valuable input that was incorporated into this dissertation.

Secondly, I used another survey as an instrument to gather data from the expatriate clergy of the Island. I interviewed each of the seven expatriate clergy in their different homes. The recording was made with a tape recorder, as they responded to my predetermined list of questions. The audio material was converted into written data and the results of that work form part of chapter 4 of this dissertation. The purpose of this exercise was to hear about the intercultural experience from both sides: the insider or emic perspective (interview with the community), and the outsider or etic perspective (interview with the clergy).

Upon taking a retrospective glance, I realised that it would have been good for both groups to have heard each other as a way to promote greater cultural tolerance. However, it is my hope that this dissertation will serve as a bridge linking the two groups concerned: those who proclaim the Gospel interculturally and those who hear and apply the Gospel.

1.4 ORGANIZATION OF DISSERTATION

My methodology consists of three key areas: change, culture and communication. Chapter 1 will serve as an introduction to the research undertaken. In Chapter 2 I will explore the aspects of change at both the macrocosm level and at the microcosm level. How people relate to change in general will serve as a framework to what has been happening on St Helena Island during the decade of 1990-2000. While much has and

⁴ Compare the appendix for more information of the 367 respondents.

will continue to change post-2000, I will be dealing only with a section of time that included my stay on the Island for four years, i.e. 1997-2001. This gives me the opportunity to write as both an insider (living on the Island) and outsider (expatriate). It also enables me to give both an “inner and outer perspective,” to use the phraseology of Schreiter (1985:20). I will also concentrate on whom and what the agents of change are on the Island in Chapter 2.

In chapter 3, I will put the theory prior to the praxis, i.e. to firstly discuss cultures and how they change in general. Thereafter will I focus on the microcosm of St Helena and consider the responses of the people. In this section I will show that what is happening on the Island is also a world-wide phenomenon. My conviction is that what matters most is how the change is being managed by the Islanders. In conducting the interviews, I requested and acquired the permission from the interviewees to quote them in this dissertation.

In Chapter 4, I will concentrate on the intercultural communication of the Gospel. Focussing on how the Gospel is communicated, will form the first part of this chapter. I recognize in this dissertation that there are challenges to this process of contextualization, which I will explore. After I build the foundation of the communication process, I will consider the responses of the expatriate clergy to the culture of St Helena Island. The clergy whom I interviewed were all expatriates and members of other cultures than the Island's. This enabled me to project possible change in the Island's culture in contrast to the change that was perceived by the clergy themselves. It is interesting to see what the people are saying and what the clergy (who work with the people) are saying. It is a pity that the respective groups could not hear the responses of each other. The data about the clergy was obtained in the same manner as with the people's responses. It needs to be mentioned that the results of the people's responses were published in the local newspaper in 2001. Great support from the youth was obtained in this empirical study.

In chapter 5, I will deal with the crux of the matter by bringing together the three elements of change, culture and communication of the Gospel. Thereafter I will present

three statements that will be elaborated upon and which will address the culture of St Helena Island and the missiological implications that they may hold. The three statements are:

1. *The Gospel demands change.*

This deals with how the Gospel of Jesus presupposes change in people's lives, including the analysis of conversion and repentance.

2. *The need for new and innovative ways of Gospel proclamation.*

What challenges and opportunities await those who communicate the Gospel in a changing age and world? The proclamation of the Gospel can no longer be presented in the same way as ten years ago, because cultures have changed and are still changing - particularly the St Helena culture. While recognizing that the message of the Gospel has never changed, one needs to consider that the method of spreading the Gospel has to change.

3. *Focus intercultural communication on the ever-changing world of youth.*

By addressing the young people as the target audience of the proclamation of the Gospel, clergy and others can also communicate the Gospel interculturally in a post-modern age.

Thereafter I will summarize the main findings of the dissertation in the conclusion of chapter 5. May the reader find something worth applying to his or her intercultural experience and be enriched for having read this research.

1.5 LITERATURE REVIEW

This literature review is on an ethnographic study by theme or construct. As I read on the topic of cultural change, I became aware of many popular sources too. On St Helena Island and all over the world, cultural change is a key issue for society, hence so many popular sources. Due to the fact that I read both academic and popular sources, in my dissertation I have made use of both, but I made greater usage of the academic literature. The chapter on change shows a greater use of popular sources, while the chapters on culture and intercultural communication of the Gospel are supported more by the academic literature. I will now develop my literature review by using the three keywords

of change; culture; and communication as an outline, but firstly a review on the limited resources on St Helena Island will do. I will mention the author firstly and then the key concepts of the best sources I have selected.

1.5.1 ON ST HELENA ISLAND

A study done by the United Nations as a first in 1999, UNDP Human Development Report (1999) deals with the issues facing the future of the Island. The United Nations Development Programme (UNDP) has been supporting the preparation of National Human Development Reports (NHDR's) in 27 countries for five consecutive years. The NHDR for St Helena has been prepared by an independent team of authors. Therefore, although it is supported by UNDP, it does not necessarily reflect its own views, nor does it represent the official policy of the Government of St Helena. The reports represent an independent analysis highlighting the critical topics confronting St Helena at the time. The three key human development issues on St Helena are: citizenship, the Island's geographical isolation and dependency on overseas aid. I also included in this dissertation, the socio-economic situation, communications on the Island, health care, community, family, education and the environment along with some helpful statistical tables. This resource has been invaluable to me because it provided the statistics, the graphs and the tables which further supported my viewpoints. Furthermore this Development Report was professionally done while I was living on the Island and it covers well the scope of my dissertation. I have therefore used it extensively and far more than the other resource on the Island.

A chronological history of the Island from 1502-1996 A.D was done by Gill & Teale (1999). This is very useful data which includes most of the scope of my dissertation period 1990-2000. Although it covers the entire history of the Island, there was not so much about cultural change that affected the communication of the Gospel. I therefore did not make much use of this resource.

The edition of the Statistical Yearbook 1996 covers the 1996 calendar year of the Island. Each section starts with a short commentary, followed by charts and tables concerning

the Island life. However, much of this information was covered in The Population Census 1998, which supplies the information gathered from the census of the Island's Population of Sunday 8th March 1998. I used much of this information to support the statistics of the changes in the culture. This resource at least provided later figures, whereas the yearbook showed earlier figures. The 1996 yearbook though, provided a good source of comparison of the cultural changes over three years (1995-1997) when I compared these two resources. By combining the information of the Human Development Report, the Statistical Yearbook and the Population Census, a good overlap of the key cultural changes of the Island and the trends it produced, was provided.

The book, written by Bain (1993) on the Island, her people and her ship was written by one who has visited the Island as a member of the British Government firstly and secondly, five years later, in an unofficial capacity. The book brings vigorously to life the rich but complex daily realities of life on the two vastly different South Atlantic communities of the Island of St Helena and Tristan Da Cunha. While this material provided good resource, it did not help much to describe cultural changes overtly. One had to search for the cultural changes in the stories written by the author about the Island, and even then, it was sketchy information for my purposes.

The author, Cannan (1992) has gathered a mass of information from a great variety of sources about the life, both of the Church and the people on the South Atlantic Islands namely: St Helena, Ascension, Tristan Da Cunha and the Falklands. His research reaches back to the 16th century, while his personal experiences as bishop of St Helena (1979-1985) has allowed him to write about both time periods. This is another good resource, but his time of writing did not cover the years that fall within my research period. Hence, I used this resource sparingly.

1.5.2 ON CHANGE

I have used more popular sources than academic sources in this chapter, because change is dynamic and the popular sources were more useful in my research. Seeing that change is a very relevant topic these days, I found far more popular literature dealing with

cultural change than academic literature dealing with the same subject. However, I need to mention that because of my chapter division, I have split the popular and academic sources. When it comes to the chapter on culture, the reader will notice that cultural change is also dealt with, but more from an academic point of view. Whereas, in this chapter, I will deal more with the practical issue of change in a person's life, and in the next chapter I will deal more with change in a culture. The title of the book by Schneiderman (1988), informed the topic of my first section in chapter 1: "*The Psychology of social change.*" Ironically, I veered away from this resource, because the material did not apply much to the concepts that I was approaching. Also the perimeters of his study were too broad for what I needed in my discussion.

Oliver, Hasz, Richburg (1997)*⁵ write about change from a counselling perspective. They observe that change is the pathway to growth, and there are seven things to be considered about the psychology of change in an individual's life:

1. people can change
2. people can help other people change
3. there are significant barriers to change that make it difficult for people to change
4. some of the barriers to change are: need for control; fear of the unknown; lack of role models; status quo and fear of failure
5. there are general principles to change that applies to all
6. there are basic patterns to change
7. the change process is different for different people.

This was helpful in my attempt to show the psychology of change and how it operates in the individual's life. Hence, I used this resource extensively for my main theoretical framework in this chapter on change.

Sweet (1999)* was helpful in showing that there are three tensions of change that must be borne in mind. They are Change versus Chaos; Virtuous Change versus Virus Change; and Change versus Tradition. Connecting his information to the people of the Island, it became evident that all of this theory exists on the Island already.

⁵ * indicates the popular sources in this chapter.

Bosch (1991) was helpful in dealing with the paradigm changes that happens firstly, within an individual and secondly, within a culture. This resource further explained the paradigm changes that parallel the Island's culture, where many Saints hold onto a new paradigm internally while expressing the old paradigm outwardly.

Johnson (1998)* wrote a simple parable that revealed some profound truths about change. It is an amusing and enlightening parable about four characters that live in a maze and look for cheese to nourish them and make them happy. Cheese is a metaphor for what you want in life – whether it is a good job, a loving relationship, money or possession, health or spiritual peace of mind. The maze again is where you look for what you want – the organization you work for, or the family or community you live in. The author suggests four ways on how to manage change: anticipate change; adapt to change quickly; enjoy change; and be ready to change quickly, again and again. From the parable it becomes evident that two factors keep people from changing: fear of the unknown and one's comfort zone that one may be in. This popular resource is widely used today and I found its principles universal. This author also supported what the other authors were saying about change and it provided a plausible argument about how the people of St Helena Island deals with change. This resource also encompassed both dimensions of change: individual and cultural change and it neatly tied together all the other things mentioned about change in the rest of the chapter.

1.5.3 ON CULTURE

I briefly used the works of Gudykunst (1994 & 1998); Kraft (1979); Gallois & Callan (1997); Lustig and Koester (1993 & 2003); Lingenfelter and Mayers (2003); and Hall (2002), in various aspects about culture in this chapter. These resources did not provide me with as much the needed theoretical framework as much as did Samovar & Porter (2001), and Luzbetak (1988). The reason being, I was looking at particularly the works of Hofstede and Hall in this chapter and how that relates to the praxis of St Helena Island. Furthermore, in this chapter I addressed the academic viewpoints on cultural change in which Luzbetak's works proved extremely useful.

In a study on contextualization, Luzbetak (1988) introduces the reader to the world of anthropology. That is relevant to all forms of missionary activity in the church. Contextualization, the process by which the local church integrates the Gospel (“text”) with the local culture (“context”), is cited as the burning theological issue. The writer’s definition of culture as “a socially shared design for living” (:156), was most helpful and was adopted into my dissertation. That definition claims further that culture is a plan, consisting of a set of norms, standards, and associated notions and beliefs for coping with the various demands of life, shared by a social group, learned by the individual from the society, and organized into a dynamic system of control. The author also defines and discusses cultural change and reckons that while the locus of cultural change is usually seen in the behaviour of people, it really starts in the mind of the individual. He elaborates on the kinds of cultural change and the processes by which cultures change. This resource formed the nucleus of my dissertation on how the communication of the Gospel has to deal with cultural change.

The resource by Samovar & Porter (2001) deals with the influence of culture and in particular with cultural patterns. The authors emphasise that “we are more than our culture” and that cultural patterns are numerous in each culture. Furthermore in their writing, it surfaces that heterogeneity influences cultural patterns and that cultural patterns do change. Having expounded the above points on cultural patterns, the authors proceeded to the works of Hofstede’s values dimensions; Confucian dynamism; Kluckhohn & Strodtbeck value orientations; and Hall’s high-context and low-context orientation. The authors input on the works of Hofstede and Hall was most valuable, and I used that information as a springboard for the discussion of values dimensions that exist on St Helena Island.

1.5.4 ON COMMUNICATION

In this chapter I used various sources because the different aspects of communication in my theoretical framework were not all found within one source. Hence, I used Gallois & Callan (1997); White (1905); Saayman (1990); Padilla (1978); Du Preez (2000); Samovar

& Porter (2001); and Blaser (1975). However, the key resources used, were the works described below, for the material mentioned by each description.

In a study on inculturation, the author Schineller (1990) has made some valid contribution. Inculturation is the process whereby the Gospel is lived, celebrated, and shared across different cultures, according to this author. This literature covers the “inadequate words” such as *imposition, translation, adaptation*, and points to its negative impact on cultures. The writer suggests the use of “more positive words” such as *indigenization, contextualization, incarnation, and inculturation*. The latter is what missionaries should strive for in communicating the Gospel interculturally. I believe this forms a good basis for what needs to happen on the Island of St Helena also.

Besides defining the different processes of communication, Jandt (1995) outlines the ten components of communication as suggested by De Vito. He also enunciates the barriers and challenges to intercultural communication. He also highlights the negative effects that these barriers have on intercultural communication. The barriers mentioned are: anxiety; assuming similarity instead of difference; ethnocentrism; stereotypes; prejudice; racism; and language. This is very useful in my research because these experiences were recorded on the Island of St Helena.

In this study by Kraft (1973), four communication principles for crossing cultural roadblocks to the Gospel, are put forth. These are four principles discernable from Jesus’ approach to cultural communication. These principles are expounded in this article and they are: frame of reference; predictability; specificity; and discovery. This resource was useful because it highlights the intercultural communication of the Gospel by expatriate clergy on the Island. However, I felt the above-mentioned principles need to be practised more.

In this research, the author Mbiti (1997) discusses the relationship between the Gospel and African culture. Although the Gospel is God-given, it needs culture (which is man-made) to be communicated, interpreted and celebrated. Whereas the Gospel has

eschatology, the culture has none. Therefore, the Gospel has the final claim on Christians, and demands their full allegiance with all their cultural baggage. This author was most useful in helping to answer the question, which comes first in emphasis, the Gospel or the culture?

The next author Gourdet (1996) describes the nature of identification with a culture. The author draws on her experience to show why identification is crucial in intercultural communication of the Gospel. Identification happens when a person identifies with the host culture to the extent of association with that particular culture. The author argues that identification does not just come because one desires it. An important part of identification with a community is to learn their language. One must also be willing to relinquish some of your ethnocentrism, and allow people from other cultures to lead, which Gourdet call “the art of reciprocity.” This practical information was most helpful because it moved from the theoretical framework to the praxis of the Island of St Helena. It also described some shortfalls with regards to the intercultural communication of the Gospel on the Island.

1.5.5 ON CRUX

An article by Pereyra (1999) considers the evolutionistic change from *homo sapiens to homo videns*. It highlights the study of the Italian sociologist Sartori, that we are moving from beings of thought and conscience, to beings controlled by electronic image. The writer of this article believes that this involution can be reversed by a return to the Word of God, the Holy Scriptures. The Scriptures not only favours thinking, but establishes ethical principles and transcendental values that are essential to life. This work was useful in my closing chapter, as this change from text to screen, has already been happening on the Island of St Helena.

“Sink or swim in the new millennium culture” of post-modernism, is the best way to describe this resource by Sweet (1999). Sweeping in from the cultural sea, a mountainous wave of change threatens to wash the church away. It is a post-modern flood of mind-boggling techno-culture with religious pluralism that embraces everything

except spiritual absolutes. The author deals with ten cultural changes that are already happening around us and suggests practical ways to communicate God's unchanging truth to our changing world. He shows us that these are the best days for evangelism since the first century. This resource clearly outlines how the church and its mission should look like if it wants to be relevant and existing in today's cultural mayhem. Even though it is a popular resource, I found it most useful in looking at new and innovative ways of proclaiming the Gospel interculturally on St Helena. I therefore used this resource extensively because it offers something practical to the multi-cultural clergy who should be seeking for ways to make the Gospel proclamation more meaningful to the youth and "techno-culture" of the Island.

1.5.6 SUMMARY OF MAIN CONCLUSIONS

The literature of Luzbetak has been the most consistent guide in the accomplishment of the set goals for this dissertation. This is so because a) of his approach to missiological anthropology is exactly what I needed to use for St Helena Island, b) I found his numbering system appealing for my purposes, c) I followed his theoretical framework of theory; praxis and missiological implications. There are some conclusions in each of the three areas of change, culture and communication that I would like to mention in conclusion of this chapter.

Change is a process that affect everyone and yet in different ways. There are factors like the fear of the unknown and a comfort zone in one's life that cause cultures and individuals to persist instead of change.

Cultures vary, but there are cultural patterns that enable one to have some degree of predictability of a culture. Cultural changes often start with a stimulus that leads to a desire for something better or different. This affects decision-making in the mind which is seen in the behaviour of the culture or person. One is not born with a culture, but one learn your culture from your society as being the way things are done around here.

There are definite basic principles of communication that are applied when one is involved in communicating the Gospel across cultures. It being an already daunting task to be understood just in one's own culture highlights the greater task of being misunderstood across cultures. This brings one to understand that there are definite barriers to intercultural communication that constantly need to be overcome if any meaningful intercultural communication is to occur. However if the different stages of intercultural communication is adhered to, one can avoid much misunderstanding. Context plays a vital role in the intercultural communication process, yet, when properly respected and considered, leads to much effective communication of the Gospel across cultures. Ultimately, patience and good listening skills are great tools in learning what changes a culture may experience and how to manage them. This will also enable the speaker to adapt his understanding of the Gospel message as to suit the hearers in the host culture, without having to enforce his or her own views in an ethnocentric way upon the local people.

This is where I conclude the literature review for this dissertation. I will next consider the scope of the dissertation.

1.6 SCOPE OF THE DISSERTATION

The scope of this dissertation is limited to the cultural changes that have had a direct bearing on the communication of the Gospel and the Church, even though there are many other areas of change on the Island. Furthermore, the scope is also limited in terms of its time period where the changes after 2000 have not been incorporated. It was very difficult at times to move between the clergy and the Saints and still remain objective. I would have preferred to have an open forum whereby the Saints and the clergy could give input about this dissertation before it is submitted, but time and distance did not afford that opportunity.

I hope that this dissertation will create a springboard for greater effectiveness in intercultural communication of the Gospel on the Island of St Helena. I now turn my

attention to the section on change which forms the first part of the trio of elements in this dissertation.

CHAPTER 2

CHANGE

2.1 INTRODUCTION

All over the world change has become a reality of life. In fact I have heard it said: “the only constant is change.” Change is happening so fast that Sweet (1999:78) argues that “the speed of life is leaving skid marks.” He adds that the body of scientific information doubles every 12 years and that of general information doubles every 2 ½ years. In this chapter the focus will be placed upon the psychology of change and on how people relate to the changes that come their way. I will concentrate on the work of Sweet (1999), Oliver, Hasz & Richburg (1997), and the powerful contribution on change made by Johnson (1998). Thereafter I will sketch a brief biblical basis for change. Following this I will consider the areas of change on the Island during the decade of 1990 – 2000, indicating that change has happened on more than one front. I will also show what the missiological implications for each area of change are. Using the work of Bosch (1991), I will introduce the theory of paradigm changes. The agents of change on the Island will be defined and elaborated upon. I will end the chapter with a short summary.

2.2 THE PSYCHOLOGY OF CHANGE

This section will deal with tensions related to change, areas of change, the biblical basis for change, and paradigm shifts. The three tensions of change that I will consider are proposed by Sweet (1999). They are Change versus Chaos, Virtuous change or Virus change, and Change versus Tradition.

2.2.1 THREE TENSIONS OF CHANGE

2.2.1.1 Change versus chaos

Sweet states that chaos is a better strategy for survival than order because chaos is essential to the emergence of order. “Chaos and order coexist and emerge from one another” (:80). This assertion makes sense when one considers that we are living in the post-modern age. As he puts it: “Moderns were taught this world machine evolved with highly set regulations and rules of the game....the post-modern era is dominated by

metaphors of chaos and complexity, not law and order” (:80). This has also been evident in the St Helena lifestyle, where many of the Saints⁶ are drifting towards chaos. What is significant is that many clergy, being older in years, try to bring order to the lives of those who have come to accept chaos as the norm. This in turn causes a breakdown in communication and understanding between groups of people.

This idea of “living on the edge of chaos” (Sweet 1999: 80), in a world that is ill-defined, out of control and in constant flow and flux, brought home to me that in my own life I move between chaos and order. However, the advice offered by Sweet is that we should choose resilience over stability and chaos over order (:79). My first reaction was that this was poor advice until I realized that we do not have a choice. The world in which we live is chaotic both in a modernistic sense and in a biblical sense, as described in Matthew 24 (Nichol et al 1980:495-505). Consequently I changed my view about Sweet’s argument.

Sweet expands his theory by stating that change leaders and change teams operate on the boundary of chaos and order (:79). This is what Dee Hock, the man who created the trillion-dollar Visa credit card Empire, calls the “*chaordic*” zone, and the term “*chaordic* leaders” was coined (in Sweet 1999:81). Therefore *chaordic* leaders see change and chaos as their friends, not as their enemies. This is summed up in Sweet’s (:81) quotation of the statement made by novelist Saul Bellow: “Art is order, made out of the chaos of life.” Creating order out of chaos has become the challenge of those who communicate the Gospel interculturally, especially on St Helena Island.

2.2.1.2 Virtuous change or virus change

From my own experience and from the experience of others I have often noticed that not all change is good and beneficial. I have often seen on the Island how people destroy themselves by adopting life-threatening habits such as smoking, drug abuse or alcohol abuse. There is positive change and negative change, or as Sweet (:76) puts it: virtuous change and virus change. He maintains that there are at least three kinds of change: conversions, subversions (change that takes place underground) and reversions. Besides

⁶ Saints is a term that is commonly used to refer to the people of St Helena Island.

these changes we need to distinguish whether the change is virtuous or viral. Virtuous change is change that is positive, creative, considered and cautious (Sweet: 76). *Virus*⁷ change is change that is negative and cancerous, driven by political, economic and consumerist considerations. *Virus* change is change for change's sake. On the Island there are already clear signs of these two kinds of change. Some of the interviewees described some *virus* changes as well as some virtuous changes, although they did not use Sweet's terminology. For example, the longer shop hours were considered by many to be a *virus* change while introduction of the internet was viewed as a virtuous change (even though there are many viruses on the internet). The Saints are unable to segment the process of change in such neat packages as Sweet does, thus many of the Saints have a negative reaction to change. In addition, tension develops because of a dual view of change, so that what may be regarded as virtuous change by some Saints is viewed by others as *virus* change. An example is the use of more satellite TV on the Island (as expressed in the interviews in the appendix).

2.2.1.3 Change versus transition

Sweet states that his book *SoulTsunami* is built on a critical distinction between change and transition. He quotes the work of William Bridges, who is known for distinguishing between the differences of these two words. According to Bridges' view (in Sweet: 77), "change is situational; the new site, the new boss, the new team roles, the new policy. Transition is the psychological process people go through to come to terms with the new situation." Sweet goes a step further when he outlines the difference as follows: "change is when you have to do better what you already know how to do. Transition is when you have to do what you don't know how to do" (:77). In other words, according to Sweet, "transition is when change changes, when change is no longer incremental but exponential." Examples of these changes are entering a nine-to-five, 5-day-a-week workday world, and living in a non-stop society, a "24-7-365" all-the-time world. Since the Island began changing in this direction, many of the people interviewed expressed the view that life is no longer the same on the Island. For the Saints this situation contains

⁷ The word "virus" change is not to be confused with "viral," as it is a word coined by the author, I believe. I have italicized it therefore to show it a not the regular use of the word "virus."

both challenge and opportunity, depending on their view. The Island can be seen as a community in transition. What is significant is that some of the agents of change⁸ on the Island are not sure of where the Saints are located in this transition period.

These three tensions (Change versus Chaos, Virtuous or Virus Change, and Change versus Transition) discussed above are occurring on the small Island of St Helena. How the people of the Island relate to these tension forms the basis of my dissertation.

Another aspect of the psychology of change which I consider here is why some people welcome change while others resist change. In the next section I examine this topic by posing seven questions that examine people's attitudes to change. I consider the thoughts of authors who are counsellors and who deal with the issue of change. People who want to change will often seek a counsellor's help in bringing about the desired change or changes (if they can afford the services of such a professional). Some elements from the field of counselling are of value for analysing the response of the Saints to change.

2.2.2 Seven areas of change

The seven areas of change I will address are found in the book *Promoting change through brief therapy in Christian counselling* (Oliver, Hasz & Richburg 1997). I will use this framework for the discussion of change; coupled with this information are the insights of Johnson (1998) in his book, *Who moved my cheese?* The situation on the Island will serve as a reference point in each case. The seven questions concerning change are:

1. Can people change?
2. Can people help other people change?
3. What is it about change that makes it so difficult?
4. What kinds of barriers keep people from changing?
5. What are the general principles of change?
6. Are there basic patterns or stages of change?
7. Is the change process different for different people?

⁸ Compare the agents of change in section 2.4 of this chapter.

2.2.2.1 Can people change?

There are some people who say, “I’ll never be able to change,” or they say, “Why should I be the one to change?” Or they make proverbial statements such as: “a leopard cannot change its spots,” or “that you cannot teach an old dog new tricks.” Oliver et al (1997:16) believe it is obvious that people can change. Even the Bible makes a strong reference to humankind’s ability to change from a sinful nature to a spiritual nature with divine aid (Romans 6). While the biblical references acknowledge that change is a struggle, the possibility of change is never in question. In fact scripture supports the idea that “I can do everything through Christ who gives me strength” (Philippians 4:13).⁹

On the Island I have met many people who stated categorically that they were not going to change their culture for the sake of an expatriate’s culture. After consistent sharing and caring, I have seen how a paradigm shift occurred and how change happened in the lives of those very people who initially rejected any change. On the Island, I have seen people change their behaviour drastically and this confirmed the point repeatedly, that people can change.

2.2.2.2 Can people help other people change?

People can help others to change, if not we would not see so many people working in counselling services (Oliver et al 1997:16). Peer pressure that young people experience, and the change that comes in midlife are evidence that people can help other people to change. As Luzbetak (1988:202) contends:

The most important evangelizers next to the family are peer groups and other social structures, especially those that involve close interaction, dependence, and prestige in the particular community. No true Christian can afford to overlook that we *are* indeed our ‘brother’s keeper’ (Gn 4:9).

Support groups abound where people are constantly helping each other to identify problems and work towards change, from a change in lifestyle to a change of mind. A change in paradigm can happen long before a change in behaviour accompanies it (Bosch

1991:186). This is what he referred to as holding on to more than one paradigm at a time. That is to say, people may help other people to change, albeit only in their mindset. Others are learning how to manage change, from the workplace to the church to various institutions. Moore (1995:216) suggests that for one to have victory over sinful addictions there needs to be a change in our sinful understanding, a change of our sinful desires and a change in our sinful behaviour. He asserts that these changes are possible when one has a support group where people help others to change. He adds that all leaders should attend and help in a recovery group where people help people to change their character (:216). When adequate role modelling is in place, it becomes easier for a person to change, because when thought or ideology is accompanied by external behaviour, the person who changes can observe how it is done.

There is a certain reality about change that comes from people helping each other, which is aptly illustrated in the parable *Who moved my cheese?* by Johnson (1998). In this amusing parable there are four characters that live in a maze and look for cheese to nourish them and make them happy. Cheese is a metaphor for what people want in life, and the maze is where they look for what they want. When there is no more cheese available to the characters in the parable, they have to move on to look for new cheese (:14). Herein lies the struggle: leaving the known and moving on while adopting a change in attitude. This can be an advantage, if they are willing to cross the barriers that loom ahead of them, which I will cover in the next section.

Furthermore, in Johnson's parable we see the influence of one character over another regarding some aspect of change. Although Haw¹⁰ was reluctant to change, he went ahead into a new situation looking for cheese. His persistence was rewarded later in the parable, when he actually finds new cheese. He returns to help his friend Hem overcome his fear of the unknown and consequently to change as well in the quest for new cheese.

⁹ Compare the section on "biblical basis for change" later in this chapter. All Bible references are from NIV translation, unless noted otherwise.

¹⁰ Haw and Hem were two little people – beings who were as small as mice but who looked and acted a lot like people today.

One can deduce from this parable that Johnson was also postulating that people can help people to change.

Some of the youth who work off the Island are exposed to lifestyles different from those on the Island. When these young migrant workers return to the Island for a holiday or permanently, the influences and changes that happened to them while abroad are passed on to the youth who stayed on the Island. Therefore dress codes, speech, mannerisms change as one young person influences another. This is often referred to in youth ministry as peer pressure. Evidence of such pressure is seen in both positive and negative aspects. The Island is no exception to this kind of change; in fact it is perhaps even more severe, because of the small Island community.

2.2.2.3 What is it about change that makes it so difficult?

I believe that because change is often not easy, people do not want to change. The counsellors Oliver, Hasz & Richburg maintain that:

Many people know that unless they change, they'll remain stuck in dead-end jobs, mediocre and unsatisfying relationships, or other depressing and self-defeating situations. Still many people make up excuses, procrastinate, or do anything they can to avoid change (1997:16).

Most people hope that with a little bit of persistence the problem will go away by itself and then they can remain as they are and where they are. They learn delaying tactics that often aggravate the problem until it becomes undeniable. One has to face it: change is difficult because it requires effort and tenacity, which requires time and painstaking effort (:25-26).

Another reason why change for the better or the worse is difficult is because change requires adjustment. People prefer to be in a rut rather than adjust to something new. Other people may become accustomed to less sleep rather than actually going to bed earlier despite admitting that they need more sleep. For others the creation of new

routines and daily patterns which are upsetting is too much of an inconvenience, and so they stay with the old way of doing things.

Furthermore, change is difficult because working against habits is required, and changing habits requires more strength than that needed to climb a high mountain. It has been asked: How does resistance to change happen? I have often, in my own counselling experience, and in that of other counsellors, heard the following: “We are creatures of habit.” As it has been stated so aptly by Oliver et al (:23), that we become used to seeing and doing things a certain way, and after a while it is hard to for us to see situations in any other way. This is the main reason why people generally find change difficult.

The difficulty of change can be observed in the St Helenian lifestyle. Many of the Saints have verbalised their need for change to me and to the other clergy. Yet in their quest for the desired change, they have been unable to effect the desired change, as shown in their responses to the questionnaire.¹¹

2.2.2.4 What kinds of barriers keep people from changing?

People were asked in a study by Oliver et al (:22) to list what they consider to be the most significant barriers to change. Here are some of the most frequently listed barriers in that study:

- “We don’t know how
- Security
- We’ve tried it before and failed
- Limited emotional toolbox
- Fear of the unknown
- Need for control
- Lack of role models
- Fear of self-examination
- Denial
- Weakness

- It's easier to do it the old way
- Obligations
- Disrupts the status quo
- Fear of failure
- It's easy to say no to a new idea
- Family ties/messages
- Pride
- Admitting wrong."

In his parable Johnson (1998:72) concurs that the two biggest barriers to change are fear of the unknown and people's comfort zone. These views were often expressed by the older generation who said that they would never leave the Island to visit another place because they feared the unknown. Many of the families on the Island are settled in their comfort zones, and they stated that they have no intention of foregoing what they have built up over the years.¹² They are not willing to start at the beginning in terms of their career and assets in order to settle into another country like the UK. Hence, they are prepared to miss out on the promises of another country. They do prefer to remain in their present lifestyle.

2.2.2.5 What are the general principles of change?

Most people prefer their comfort zone (as stated above) and because it takes time to build new routines, people generally do not want to change (Oliver et al 1997:23). While many of my colleagues on the Island have affirmed this fact, a tension exists because they admit to the fact that growth cannot happen unless change accompanies it. Oliver et al (:19) observe that "Change is the pathway to growth." Change can also generate new levels of energy and enthusiasm. Adapting to change externally and internally is crucial for survival. In fact, managing change is regarded as part of growing up today (:21). Change can be a positive or a negative stimulus, which means not all change, is for the better, as Sweet (1999:76) stated earlier in this dissertation. While some changes are

¹¹ Compare the appendix on the questionnaire to the Saints.

¹² This has become evident during the interviews with the Saints as recorded in the results of the questionnaire, dated 30th July 2001.

obvious, some are imperceptible. This explains why some people may not be aware of changes that are happening in their life until these changes are pointed out to them. This has often been the case with some of the youth of the Island with whom I have worked. Many of them have been looking for change and have not realised how much they have changed and their context have changed during the process.

In the story of the cheese, Johnson (1998:74) asserts that one needs to anticipate change and when it comes, to move quickly and adapt to it. In essence, many of the Saints do not operate on that basis as evidenced by responses to the interviews conducted for this dissertation (during Feb.-Jul. 2001), and in conversations with people on the Island. Generally speaking, the older generation is wary of change and spend a lot of energy in debating the changes that are happening on the Island, to the extent that they become tired of the issue without adopting any new attitudes. While I do not condone such behaviour, this dissertation will highlight the fact that there are reasons why people behave in this way. Those reasons will be considered later in this dissertation.¹³

2.2.2.6 Are there basic patterns or stages of change?

Yes, there are basic patterns or stages of change, and they are identifiable. Oliver et al quoted the work of psychologist and researcher James Prochaska (1994) and his colleagues at the University of Rhode Island. For over fifteen years they studied how people intentionally change. Their studies on change involved more than thirty thousand people dealing with various kinds of change. They discovered that people can change. What Prochaska et al wanted to know was whether there were some basic principles that made change more likely. After extensive research they were able to identify nine of the most common and powerful processes of change. These were: consciousness raising, social liberation, emotional arousal, self-re-evaluation, commitment, countering, environmental control, rewards and helping relationships. Prochaska and his team found that these nine processes included a wide variety of techniques to help accomplish that change in Oliver et al (1997:27).

¹³ The reasons will be covered in section 2.3.8. dealing with paradigm changes.

Prochaska et al (1994) found that successful change follows a powerful, controllable, and predictable course. This course consists of various well-defined stages. Prochaska and his team found that each stage involves a series of tasks that need to be completed before moving on to the next stage, suggesting that one stage does not automatically lead to another. It is possible to get stuck at one stage and not experience change. The key to success is to know what stage one is in for the problem one wants to overcome and to use the appropriate coping skill at each stage (: 28).

Similarly Kraft (1979:335) proposed that decision-making is a process which overlaps with the viewpoint of Prochaska et al (in Oliver et al 1997:29), yet it raises other points with regard to the process of change. According to Kraft (1979:335),

Each of these decisions may be conceived of as the result of a process involving points of stimulus, realization, decision, and 'new habit,' interspersed with periods of developing awareness, consideration and incorporation.

The process that leads to a decision, started with a stimulus. I believe that the stimulus varies from person to person, and as Kraft observes, "this stimulus may be a matter of communicated information, observation, a new thought that seems to spring into one's mind spontaneously, or any other set of factors" (:336).

An example of this is seen when a Saint decides to leave the Island for overseas employment. The first stimulus is often sparked when the person saw and heard what happened to other Saints who worked abroad. The process of change always includes a visit to the Island's Overseas Recruiting Office. After completing the paperwork, the candidate needs to motivate his or her reasons for leaving. Then he or she has to communicate those intentions to friends and family. Then follows the waiting period of a few months for the candidate to be approved, after which preparation to leave are set in motion. Hence one may conclude that there are definite patterns or stages to change. However, the next question now must now be asked.

2.2.2.7 Is the change process different for different people?

Various sources indicate that the change process is different for different people. While there may be some overlap, the process that brings about change in one individual may be altogether different to the process of change within another. Various factors have an impact on this, but the process transcends the dimensions of my research. I have found that the biggest factor in the change process is the spiritual dimension. If a person who desires change allows spiritual powers to affect his or her life, there is usually a greater probability for change than in trying to do it on their own. One cannot change oneself or one's desires on one's own, as White (1905:18) states:

It is impossible for us, of ourselves, to escape the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them....Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behaviour, but they cannot change the heart.

This statement carries the same sentiments as that of Moore (1995:173), who claims that we cannot change our evil hearts. This is not a very original statement, for the Bible informs us of this fact already (Jeremiah 13:23). The Bible does not negate the possibility of change. I do acknowledge however that we do not change our evil hearts. It is through the working of the Holy Spirit that God converts and changes us, and this is how I understand White (1905) and Moore (1985). Furthermore, because we are such different people with different personalities and determination, the process of change differs from person to person.

In the parable of the cheese, mentioned earlier, we find four strategies for coping with change: a) change happens and the sooner you adapt to it, the better; b) do not let your fears inhibit your ability to change; c) if you are anxious about change at first, moving on and facing it can actually help you to enjoy the change; d) visualize the change even before it happens. I have worked with a very diverse group of people whilst on the Island and I have seen the whole spectrum of these coping strategies. While some people easily accept new ideas which are shared with them, others are resistant to any new thoughts about the Gospel. I have met some people on the Island whose ideas about change are

more progressive than the rest of the community.¹⁴ This implies that not all Saints are resistant to change. Sadly, they are often the ones who leave the Island eventually and settle elsewhere in the world, because they are more open to change. In the following section, I will consider the biblical basis for change, as part of my theoretical framework.

2.2.3 A biblical basis for change

Throughout the Bible one notices an unequivocal mandate which calls for change. In the language used by God to His people one finds many such references, which indicate that change is not only desired but required. I will now consider some of those passages and their relevance and significance to this dissertation. In this section I reflect on the idea that there is an antithesis in how God views change and how human beings view change. Thereafter I will develop the point that conversion in the Bible is a process of change. I will underscore the changelessness or immutability of God as opposed to the changeableness or mutability of humans. I concur with Oliver et al (1997:17) that change is important to God, hence the inclusion of this subsection into my dissertation.

2.2.3.1 Immutability of God and mutability of humans

We see evidence in the Bible of God's immutability, one of His character attributes that He does not share with human beings (Damsteeg 1988:200). These attributes are often referred to by theologians as the "incommunicable attributes of God." By this term we mean the changeless nature of God (:200). When one considers some of these passages of scripture, a picture is painted of the constancy of God amidst changes all around.

This constancy of God is what Erickson (1985:1210) refers to as "the constancy of God across cultures as criteria of permanence" when he states:

...the biblical period did not consist of a uniform set of situations. The temporal, geographical, linguistic, and cultural settings as found within the canonical Scriptures vary widely. Many centuries intervened between the writing of the first books of the Old Testament and the last books of the New. Geographical and cultural situations range from a pastoral setting in ancient Palestine to the urban

¹⁴ Compare the questionnaire responses of statement number 1: "Saints do not like change," as found in the appendix.

setting of imperial Rome. There are differences between Hebrew and Greek culture and language, which, although sometimes exaggerated, are nonetheless very real. If, then, there is a constancy of biblical teaching across several settings, we may well be in possession of a genuine cultural constant or the essence of the doctrine.

The author continues by mentioning an example of the constancy across cultures. He (:121), observes that an “example is the centrality of the belief in Jesus Christ, which spans any gap between Jew and Gentile. Peter preached it at Pentecost in Jerusalem to Jews from various cultures. Paul declared it in a Gentile setting to the Philippian jailer” (Acts 16:31). I consider below some Bible passages that support the immutability of Christ.

Another viewpoint on the constancy of God expresses that God is not so much immutable as He is impassible. As Ferguson & Wright (1988:277) argue: “God is impassible i.e. no created beings can inflict pain, suffering and distress on him at their own will.” This understanding of the immutability of God “has hardly any place for either a historical understanding of the great controversy between Christ and Satan” (Dederen et al 2000:110). On this issue of the immutability of God, Dederen et al (:109) state further that unfortunately “traditional theology identified immutability with impassibility.” In fact, Erickson (1985:27) concurs with others when he states that the idea of an inactive God is a Greek idea of immobility and sterility. As Erickson (:27) so aptly states: “what we are dealing with here is the dependability of God. He will be the same tomorrow as he is today.” To clear the matter, Dederen (2000: 110) summarises it well when he states:

It seems clear that the immutability of the biblical God, who is capable of changing His decision to destroy Nineveh (Jonah 3; 4) on account of the Ninevites’ positive response to Jonah’s preaching (verse 10), cannot be understood as impassibility. However God’s change of mind, as His repenting, does not involve a change in His divine purpose for human beings, but rather an adjustment to human change of mind and purpose. In addition, the Bible conceives divine change in relation to God’s dynamic life, not in relation to the constitution of His being.

However, this idea of an unchanging God has been challenged by a movement known as process theology, according to Erickson (:278), which he describes by saying that, “its fundamental thesis is that reality is processive.” In essence, process theology states that God is dependent on the processes of the world (:280). I disagree with this, for I believe that God is sovereign and He is not depended on the processes of the world to bring about his plans.

The divine constancy involves several aspects, says Erickson (:278): firstly, there is no quantitative change. “God cannot increase in anything, because he is already perfection. Nor can he decrease, for if he were to, he would cease to be God.” Secondly, there is no qualitative change. “God does not change his mind, plans, or actions, for these rests upon his nature, which remains unchanged, no matter what occurs (:278).” Thirdly, God’s will does not change. “God’s intentions as well as his plans are always consistent, simply because his will does not change (:278).” So Erickson (:278) asks the question, what must we do with those passages where God seems to have changed his mind, or repented over what he has done? He goes on to explain three explanations for these passages which are outlined as follows: firstly, some of them are to be understood as anthropomorphisms and anthropopathisms. They are simply descriptions of God’s actions and feeling in terms of human terms, and from a human perspective. Secondly, what may seem to be changes of mind may actually be new stages in the working of God’s plan. Thirdly, some apparent changes of mind are changes of orientation resulting from man’s move into a different relationship with God. God did not change when Adam sinned; rather man had moved into God’s disfavour. This works the other way as well.

In summary then, God is immutable and constant. This is does not make Him impassible, nor is He detached from human suffering. I like to conclude this subsection as follows: “He is related to his world, not without passion” Erickson (:281). Having laid the foundation in the foregone discussion let me consider some passages where the immutability of God is directly expressed.

Malachi 3:6

Contrary to what many in Malachi's day were thinking, God is constant and remains faithful to his covenant (Barker, Burdick, Stek, Wessel & Youngblood 1985:1427). In this passage the Lord's holiness is everlasting and unalterable, and His eternal purpose towards His people will stand because He does not change (Nichol, Cottrell, Neufeld & Neuffer 1976:1131). This verse is further supported by Numbers 23:19, which states: "God is not a man, that He should lie, nor a son of man, that He should change His mind." The backdrop to this latter verse in Numbers refers to the fickleness of Balaam, who was hired by a *pagan* king to curse the people of God. According to Barker et al (1985:225):

These sublime words describe the immutability of the Lord and the integrity of his word. Balaam is a foil for God – constantly shifting, prevaricating, equivocating, changing – a prime example of the distinction between God and man.

This can be cited as further proof that God is unchanging while human beings change with the circumstance.

Hebrews 13:8

Barker (:1876) explains that this verse is a confession of the changelessness of Christ, and is related to the preceding verse, which speaks of the former leader's faith in the unchanging Christ. A further thought is developed by Nichol Cottrell, Neufeld & Neuffer (1980:491), who states that "in view of the fact that Christ never changes, the message about Him never can change." As Kraft (1979:400) further argues:

The unchangingness of God demands recognition of the *constancy of his message*. This concept holds that the basic meaning (i.e. the message) that God seeks to communicate remains constant throughout the Bible and history.

I will explore this point further in a later section, arguing that God's message does not change in content, but in method of communication. This is also my main thrust of how the message is communicated on St Helena Island. It is the *method* that must be adapted to the local culture's worldview, and not the *message* of the Gospel.

James 1:17

Unlike the heavenly bodies which give light to the earth, God does not change. God is not fickle nor does He change with circumstances, and His constancy is seen when compared with the changing nature of the heavenly lights and the alternating moods of *heathen* gods as this verse is expounded by Nichol et al (1980:510) and by Barker et al (1985:1881). These authors seem to disagree with Erickson about the constancy of God.

In contrast, the nature of human beings shows mutability. Human beings are admonished by God in the scriptures to change in more ways than one. In fact, scripture emphatically necessitates such a change in the lives of the followers of Christ. Hence I will share six different areas of change as found in the scriptures, with short comments on each from various sources.

2.2.3.2 Six different areas of change in the Bible

a) 1 Cor. 13:11 – change in maturity

i.e. the change from being and seeing like a child to a being and seeing like an adult.

Spiritual progress is referred to here, indicating that part of the Christian life is to change one's way of thinking to a more mature way of assessing things. Recognizing that there is a time for being a child, one must also recognize that after the foundational principles are laid, the time of childhood passes. Further support for this thought is seen in Bible passages of 1 Cor. 14:20 and 1Ti. 4:15. Paradigm shifts need to accompany this journey from childhood to adulthood, in that the person may no longer cling to one set of viewpoints only, but must grow both in stature and in wisdom, as with Christ's growth (Luke 2:52). A progression is suggested by the text, from the undeveloped mind, improper reasoning, meagre knowledge, puerile and short-sighted thinking of a child, to the wisdom, discernment, discipline and maturity of an adult (Nichol et al 1980:784). As White (1955:330) summarizes it succinctly:

We are not always to remain children in our knowledge and experience of spiritual things. We are not always to express ourselves in the language of one who has just received Christ; but our prayers and exhortations are to grow in intelligence as we advance in experience of the truth.

b) Rom. 12:2 – transformational change

i.e. change through the renewal of the mind.

Transformational change refers to spiritual renewal that one should not remain static in one's Christian understanding, but go through constant change that leads to character perfection (sanctification). Support for this view is found in Ps. 51:10 and Isa. 40:31. Nichol et al (1980:616) describes that transformation comes from the Greek word *metamorphoo*, from which comes our English word "metamorphosis", which describes the transformation of the believer into the image of Christ, for by beholding Christ we become like Christ. Paul says that the believer should not copy the external and fleeting fashions of this world, but should be thoroughly changed in his or her inmost nature. Sanctification includes both an outward separation from the unholy customs of this age and an inward transformation of the believers themselves (:616-617).

c) Mt. 18:3 –change of viewpoint

i.e. change from seeing greatness as an adult and becoming childlike, but not childish.

Change of viewpoint means that adults should view the kingdom of God with simplicity, becoming like children who are weak and dependent with no status or influence in life. "The spirit of rivalry in the disciples had made them childish, but Jesus called upon them to become childlike" (:446). A change of attitude that will result in a change of behaviour is what Christ advocates to his disciples. Clarke (1967:805) asserts that to become like little children means to ... "be as truly without worldly ambition, and the lust of power, as little children are, who act among themselves as if all were equal..."

d) 1 Cor.15:51-54 –change of mortality

i.e. future state promised to human beings from being mortal to becoming immortal.

The change of mortality to immortality should be desired by those who accept Jesus Christ in their life. It comes as a reward for their obedience and for choosing to serve the Lord. "We shall not all sleep" signifies that those Christians who are alive at the day of the second coming will not have to die, but will be changed from mortal to immortal beings. As Nichol et al (1980:812) observes:

This all includes both those who are alive when Jesus comes and those who have died. The former instantaneously exchange their mortal bodies for immortal bodies; the latter are raised with immortal bodies.

This is probably the last drastic change to happen before human beings enter God's kingdom. Further support for this change of human state, can be found in Phil. 3:21; 1Thes. 4:17 and Rev. 20:4.

e) Ezek. 36:26 – a change of heart

i.e. as is promised to all those who believe in Christ.

The process of a new birth and regeneration comes into play here, where we see the change that occurs in the heart or mind as the seat of the emotions (Clarke 1967:685). This is a desirable change offered by God that will make one more sensitive to His will, and God is the one who brings about this change (Barker et al 1984:1277). God will give humans a new heart after transforming them to do His will (Ps 51:7-11). The old heart or carnal part of the person's life is what needs to be exchanged for the spiritual part of the person's life, because the carnal part is at war with the spiritual part of a person's being (Romans 7:4-21). Ultimately the spiritual nature must be nurtured until it is stronger than the carnal nature. This will be evidenced in the external behaviour of the Christian, starting with his or her processes of the mind (De Beers 1986:1386).

f) Rev.21:1-5 - change of abode

i.e. as offered to the faithful people of God.

The contrast is created between the present order and the new order, between the new heaven and earth and the old heaven and earth. Human beings are given a glimpse of future change that will occur in favour of the faithful. This change is not so much a result in the person's life as it is a reward offered by God to his faithful followers (Rev. 22:14 and John 14 :1-3). This becomes the essence of the Christian's total life and experience.

In summary then, upon acceptance of Jesus into one's life, a change comes, from a heart of stone to a heart of flesh. Then the believer grows and a change is experienced, from being and seeing like a child to a mature Christian. This change is further emphasized in

the believer's life as he or she is transformed by the thought-processes. Ultimately, a new state of existence is awarded to believers, who change from mortal to immortal beings at the second coming of Christ. The changed people of God then finally go to heaven and experience a last change, i.e. a change of abode.

The significance of this for the people of the Island is in the realization that change must not be expected *from* God but *towards* God. The clergy who communicates the Gospel needs to consider this fact as a point of departure when working within the host culture. Furthermore, it is evident that God is the one who connects with human beings and then change is brought into effect through that connection. I believe that the Bible should be used as a departure point for change. This also presupposes that the intercultural worker and agent of change are familiar with the theology on change in order to communicate the Gospel effectively.

The above dealt with the main issues that God is immutable and does not change, while human beings are encouraged to change and to anticipate changes in their life as believers in God. I will now consider conversion in the Bible and its relationship to the process of change.

2.2.3.3 Conversion in Scripture as a process of change

When one reads the biblical accounts of conversions (some examples on the next page), it becomes clear that conversion is a process of change. According to 2Cor.15:7, when someone is in Christ, he or she is a new creation, meaning that there is a change from the old person to the new person. Conversion is described as a sinner's turning point to God in Acts 15:3. The Greek word *strepho* indicates "to turn" or to "turn around", in reference to one's conduct, according to Nichol et al (1980:445). In biblical usage, the same commentary shows that *strepho* is equivalent to the Hebrew *shub*, commonly used throughout the Old Testament for "turning to the Lord" (:445). In a general sense, unbelievers are said to be "converted" when they abandon their former allegiances in religion and embrace the Christian faith. In a special sense people are converted when the influence of divine grace in their souls changes their lives. Old things have passed

away and all things become new to that person (Acts 26: 18). The Bible suggests strongly that conversion is a process of change, not just an instantaneous moment of change. Support for the view that conversion is a process of change comes from Kraft (1979:334). Thus we speak of the conversion of: a) The Philippian jailer – Acts 16: 19-34; b) Paul – Acts 9: 1-22; c) The Ethiopian treasurer – Acts 8: 26 – 40; d) Cornelius – Acts 10:1-48; e) Lydia – Acts 16: 13-15. I believe the examples above underscore the fact that conversion is a process, starting with a desire for change and leading to justification (believing in Christ) and continuing as sanctification (becoming like Christ).

Building on the idea that conversion is a process, theologian Donald Gelpi concurs with Kraft and Nichol et al, but he takes a normative approach which:

Presupposes that the theologian who addresses the question of conversion has already undergone a conversion. Normative theological thinking about conversion stands within the conversion experience and reflects on the ways in which it ought to develop (in Karecki 2000:14).

Gelpi acknowledges that conversion is not something one person does to another. “No one converts another” (:14). He states further that the best Christian traditions affirm that God initiates conversion and that the Holy Spirit opens us to respond to God’s call, which is personal and contextual (:14). While I agree with Gelpi, I am convinced that we influence one another in the process of conversion (as mentioned in the section on people helping people to change). I have seen St Helenians introduce their friends to the Gospel after they have embraced it for themselves.

The conclusion of this process can be regarded as follows: if conversion is a process and conversion brings change, then change is also a process, which needs to be guarded and respected in doing intercultural communication of the Gospel. The message should therefore become a catalyst for change, recognizing that God uses different time periods and agencies to effect change in people’s lives.

Kraft (1979:335) wrote in this regard: “the process of conversion is made up of a multitude of (often very small) decisions by human beings in interaction with God.” As stated earlier, according to Kraft (:335), “each of these decisions may be conceived of as the result of a process involving points of stimulus, realization, decision, and ‘new habit,’ interspersed with periods of developing awareness, consideration and incorporation.” Conversion is clearly viewed as a process of change, biblically. The significance of this is that people, particularly Saints, should not be rushed into conversion, or to viewing conversion as a means to add their names to the church records. It means that intercultural communication of the Gospel takes time to become effective. Consequently intercultural workers should not be given short periods on the Island during which they try to convert the local people within a relatively short period of time. Looking at the years that the clergy have served on the Island at the time of interviews in 2001 suggests that some of the church organizations have realised the truth of this fact.¹⁵

Furthermore, people do not generally join the religion of Christianity in order to be guaranteed salvation. Bosch (1991:488) repudiates the notion that this is the reason why all people convert to Christianity. He says:

Conversion is however not the joining of a community in order to procure “eternal salvation”; it is rather a change in allegiance in which Christ is accepted as Lord and centre of one’s life. A Christian is not simply someone who stands a better chance of being “saved”, but a person who accepts the responsibility to serve God in this life and promote God’s reign in all its forms (:488).

The process of conversion is only found in Mt. 19:28 and Titus 3:5. The word “conversion” literally means a “new birth,” according to the Logos Library Software,¹⁶ which adds that the Greek word, (*palingenesia*), is used by classical writers when referring to the changes that occur during the spring season (compare this with *strepho*). The change that occurs is ascribed to the Holy Spirit and therefore does not originate with humans but with God. Scripture stresses how necessary such a change is in a person’s life, and thereby also states the mandate of the biblical basis for change. Luzbetak

¹⁵ Compare question 1 of the clergy responses in the appendix.

¹⁶ The Logos Bible Reference series. Version Logos 20

(1988:355) also supports the idea that conversion is a process. However, he adds that the emotions of fear, prejudice and bias have much influence on the process of change and conversion. In addition, the people of St Helena Island are moving away from a church-centred society towards a secular society.¹⁷

I will now focus on the key areas of change on the Island and consider what implications it holds for missiology.

2.3. AREAS OF CHANGE IN ST HELENA ISLAND: 1990-2000

While living on the Island I was often told that “Saints do not change easily.” Yet there is change happening all around on the Island and to its people. Here follows a broad overview of some of those changes as recorded in the 1999 Human Development Report of the United Nations Development Programme (UNDP), the Population Census 1998 Report, the St Helena Newspaper, and my observations while living and working on the Island for four years.¹⁸ These areas of change happen in all spheres of St. Helena’s life, but the scope of this dissertation is limited thus I will consider only those areas pertinent to the communication of the Gospel across cultures. The discussion will include the areas encompassed by the three domains in this dissertation: change, culture and communication. Thereafter will I consider the reality of paradigm shifts.

2.3.1. SOCIO-ECONOMIC FACTORS OF CHANGE ON THE ISLAND

2.3.1.1 Increase in offshore employment

There are limited employment opportunities on St Helena Island because of the dependency on imports, few exports and a small internal market. For these reasons the Island has a long history of individuals and groups of people leaving the Island to obtain employment elsewhere, mainly in the United Kingdom and South Africa. However, when their British citizenship was removed, it became more difficult for Saints to find employment offshore, except on Ascension Island and the Falklands Islands. Offshore employment has grown rapidly over the past 10 years, increasing from 20% to 30 % of

¹⁷ This trend has been confirmed in both interview groups, the Saints in general and the clergy.

¹⁸ My family and I lived and worked on the Island from Sept. 1997 – Sept. 2001.

the total workforce of 3700. It stands now, at the time of reporting (1999), at 1240 people who are in offshore employment.¹⁹ Restoration of British citizenship will undoubtedly see a further increase in the numbers working in the United Kingdom, resulting in a bigger drain on the Island and forging an even larger divide between the children and senior citizens.

Arguably the most serious consequence of offshore employment is the so-called brain drain, i.e. the loss of trained personnel, often to relatively menial jobs. The government departments that have suffered seriously, according to the Human Development Report (UNDP 1999:10), are the Health, Police and Education Departments. Also, typical employment for St Helenians has been in the hotel and catering-type services offshore, with approximately 25% being in skilled trades or clerical/administrative jobs. Furthermore, there is an imbalance between the sexes taking offshore employment, which varies with location. However, 60% of offshore workers are male. “As many of the youngest, brightest, and best leave the Island, there is a growing impact on the age profile of the population remaining” (1999:10).

The Government has tried to create opportunities for the development of private enterprise of which St Helena Development Agency (SHDA) is an example. Over the past few years the government has outsourced some of its operations to the private sector. However, the private sector is disappointed by the slow rate at which things happen. New ventures are thus received with little enthusiasm.

The UNDP had difficulty assessing the state of the economy because of the lack of accurate, current data on the economic indicators (:10). However, the 1998 population census (:41) provides the most accurate assessment of the state of the economy, and when compared with the last census done in 1987, “the following indicators show a ‘steady improvement’ in the Island’s standard of living.”

1998

1987

¹⁹ Compare figures given in the appendix.

856 households now own their own property	699
403 are in process of buying their property	341
4% households are now without piped water	15%
Fewer than 4% households do not have access to flushed toilets	25%
3% households have no access to a bathroom	19%
5% households do not use electricity for lighting	over 20%
43% households use wood for cooking	62%
998 number of cars owned by households	776
68% have access to a video player	29%
83% have access to a fridge/freezer	67%

These changes show that the rising standard of living has been achieved at a high cost. Some of these changes have adversely affected the values held by people, although their lifestyle may have improved. Change under such circumstances is undesirable, unsettling and confusing.

2.3.1.2 Steady increase in unemployment

Unemployment grew steadily during the 1990's, increasing from 155 people in 1990 to a peak of 515 people towards the end of 1998. It has since fallen and now stands at 400, according to the Human Development Report (UNDP 1999:11), which adds: "Given the scale of unemployment and offshore employment, only 55% of the St Helenian workforce is actually employed on St Helena" (:11). Until 10 years ago over 70% of the unemployed were female. The change came about because the previous government policy guaranteed a job to all men but not necessarily to women. However, since this policy was abandoned, the situation today is that males comprise 70% of the unemployed, an almost complete reversal of the situation a decade ago (:11). Furthermore, unemployment has increased amongst the youth, with half the unemployed being less than 26 years old (:11).

The longer shop hours have brought greater power to the buyer, but have also affected people socially, economically and spiritually as the workers have less time at home than

before.²⁰ While this may be viewed as a plus factor in terms of opportunities, negative features are also evident, such as the social life of the workers, less time for visits to the doctor and quality time with the family. Time for spiritual matters is also severely hampered due to over-commitment in the workplace, according to some of the respondents to the questionnaire.

2.3.1.3 Decline in Island's economy sectors

Inflation over the past 4 years has stayed at or below 5%. In 1998 inflation was running at less than 1%. The key driver of the inflation rate on the Island is the rate of inflation in South Africa and the United Kingdom.

Since 1994/5 the total commercial imports have continued to decline, so that by 1996/7 they were at a 13-year low according to the Human Development Report: "Whilst imports increased in 1997/8 and remained static in 1998/9 they are still around 20% lower than in 1990/1 in real terms" (:11).

The Island is heavily dependent on the United Kingdom for financial assistance, and yet Grant Aid has declined by about a third in real terms since 1990/1. This decline implies either an increase in revenues raised locally or that people are looking for financial aid elsewhere, offshore. It has therefore a knock-on effect on St Helena's budget, which has fallen by 20% in real terms over the last decade. More details of the actual figures can be found in the appendix.

Depending on whom one speaks to on the Island, the issue of a declining economy could be understood as either declining or improving. While it is true that the standard of living has increased on the Island, the economy has declined. This is partly due to an offshore employment increase, which in turn improves the standard of living. The offshore workers send money to their families on the Island, which is used locally and which boosts the local economy. Stated differently, the income is generated off the shores of St Helena Island, yet the local economy is not producing enough of its own income for it to

²⁰ This became very evident from the interviews conducted with both the Saints and the clergy.

grow markedly. Furthermore, it must be noted that real wages in 1999 in the public sector had fallen by 16% (:8).

There is a shift in the senior management positions, in that more and more Saints are given opportunities, as opposed to the expatriate staff. While change has been recorded in this area, it has been slow and hampered by government's relinquishing of services that elsewhere would be provided by private sector concerns (:15). This has led to many a disgruntled Saint who is eager to establish a career, but who may have to wait for an expatriate to retire or leave before the post becomes available to the locals.

2.3.1.4 Missiological implications of socio-economic factors

As a result of the socio-economic changes on the Island, the clergy deals more and more with a migrant church community that is often frustrated with its socio-economic status. Many are working away from their families and their home base in order to secure a good income. Support for the local church work and church attendance is reduced because many of the economically active Islanders are absent offshore.²¹ Training leaders and continuity become more difficult because the core groups change too often for the benefits of local leadership to take effect.

A change in lifestyle due to better work opportunities often decreases a person's dependence on God and a need for God, because it is easier to feel self-sufficient in times of prosperity. Thus the task becomes greater for those who communicate the Gospel on the Island. Despite these constraints the Lord's work must still be done in such a way that it does not appear as if the clergy is against economic independence.

According to the clergy, the increase in the brain drain affects the leadership of the church, in the sense that it is often the trained and educated that leave for better working conditions. The temptation is therefore to exclude these people from holding church office when they are on the Island, out of fear that they will soon leave. Furthermore, the more fully Saints become involved in senior management positions, the less time they

²¹Compare appendix for actual figures.

have to be involved in the work of the Lord because many of them feel that they are then overcommitted. It becomes a case where the “flesh is willing but the spirit is weak.”

There are additional factors that impinge on the quality of and involvement in church life. For example, the longer shop hours and the fact that people have to work longer for about the same wages. Workers explained that social time and family time suffer as a result of the longer workday. Due to their tighter schedules, time for personal devotions and meditation is not easily found.

All these factors compete with the essence of the Gospel, a change of lifestyle and turning towards God. I have observed when the basic needs of people are not met; the spiritual dimensions suffer as well. The intercultural communication of the Gospel is then much hampered, even for those with the best of communicative skills. I will now proceed from the missiological implications of the socio-economic factors to the implications of the communication system of the Island, as it pertains to communication of the Gospel.

2.3.2 COMMUNICATION

2.3.2.1 Creation of independent media board

The introduction of new media brought many changes to the Island, which led to the need for an independent media board that controls the use of the media on the Island. Whereas the government dealt solely with these issues formerly, it now serves as a team member in the media affairs of the Island. For the average Saint on the street, there is now more opportunity to have his/her voice heard in matters that concern him/her.

2.3.2.2 Introduction of Telecommunication- and media services

Recent years have witnessed a global revolution in telecommunications and the Island of St Helena has been affected as well. The changes on the Island in telecommunications have been phenomenal over the past decade. In 1989 all local telephone calls had to be made via an operator on two-way radio on telephone circuits from Ascension Island. During 1990-1998 an investment of 3.5m pounds was made by Cable & Wireless, and the results are impressive. New digital satellite links to the rest of the world allow

international direct dialling and virtually all households now have a “phone,” according to the UNDP (:23).

St Helena is physically remote from any other country. It also lacked access to new ideas and information (Human Development Report UNDP 1999:23).

Post from the outside world arrives only 20-25 times year with four periods of 5-6 week gaps in delivery. In addition the cut off time for accepting outgoing post is sometimes before incoming post is distributed, meaning further delays in dealing with correspondence.

The value of new telecommunications services is huge. Access to e-mail and the World Wide Web (Internet) has been in place since 1998. There is also a new digital telephone exchange. While the Island has for a long time been using videos, the introduction of satellite TV brought more variety to home entertainment on the Island. It further changed the way people relate to each other and how they relate to the outside world. For example, families used to go out on Sunday afternoon drives into the country areas quite frequently, but it has become the custom now to first see which sport or entertainment may be missed on TV during that time.

On the 1st June 1994 the Post Office opened a door-to-door delivery service Island-wide (The St Helena 500 1999:388) which increased the speed of the dissemination of information. Older people could also still have contact with their family members (overseas or locally) through this medium of postal delivery.

2.3.2.3 Missiological implications of communication

Better communication technology has improved contact between branches of churches on St Helena Island and the respective headquarters of the denominations located elsewhere. Believers thus feel that they are a part of the larger church organizations.

While the communication via telephone, satellite, e-mail, Internet and fax may have sped up, delivery of goods by the ship still takes the same time. As a consequence Gospel workers on the Island are compelled to plan well ahead. In addition, intercultural

workers on the Island ought to be more creative in using resources to communicate the Gospel, for they cannot go to a Christian bookshop to buy what they need. At the time of writing, there was no Christian bookshop on the Island.

The arrival of the new media means that the weekly sermon delivery competes with the screen in terms of TV and computers. Consequently communication of the Gospel has to be more creative and more directed to the needs of the listener. The new media also offers a wider variety of options that can be used to spread the Gospel. The clergy can now interchange the human voice with the screen, and create audio-visual presentations of the Gospel facilitating communication across cultural and language barriers. The effect of short succinct advertising slots on TV affected the attention span of children and adults (compare appendix). The church has resources for training Islanders in the use of audio-visual apparatus, so that they can put together TV and video presentations. Much has been done to contextualize the Gospel, such as delivering the message in the local language, and showing powerful visual presentations to the Islanders. For example, instead of showing a slide of Christ's second coming to a group of Americans, they can also see how Christ coming for all believers, including Saint Helenians, by inserting another slide with Saints on it.

Innovative methods of teaching the Islanders are now in place because of the increased availability of technology, provided that the Gospel worker is *au fait* with these technologies, and comfortable using them for the advancement of the Gospel. Churches such as the New Apostolic Church and the Seventh Day Adventist Church possess and use digital media that bring a world of colour into the homes and lives of Saints. I have observed at the Seventh Day Adventist Church on the Island that the youth are more involved, as they learn how to use the equipment at school. Use of these technologies can serve to keep the youth involved in church matters, and if guided well, the intercultural worker can create better relationships at the same time while working with the youth.

2.3.3 HEALTH CARE

In an attempt to balance the exodus of trained nursing staff from the Island, the government recently recruited some nurses from South Africa, increasing the number of intercultural working relations on the Island. In addition, there has been an increase in spending on public health services necessitated by the increasing demand for health services, as can be seen in the diagram below.

1990	1998
9,603-number of prescriptions	19,953
15,923-items of prescriptions	40,984

(Source, Public Health Department)

Comprehensive health services are provided by the government, on an equal basis for the whole population, and as individuals' expectations rise, so does the demand for a wide range of health services. It has been reported by the Government's Public Health Department that outpatient numbers have remained stable in the last few years but that the numbers of medicines prescribed have increased dramatically.

The Island of St Helena has a high rate of diabetics, hypertension and excessive cholesterol. Until 1997 16% of the population suffered from hypertension. One year later in 1998, the numbers treated increased by a further 12% (UNDP 1999:28). The number of diabetics appears to have remained stable in recent years, according to the same source.

St Helena has an ageing population;²² hence the need for accommodation and services related to the aged has increased, placing a further pressure on the Island's limited resources. The constraints of a limited budget cause tension between the people and the councillors who represent them in government.

Furthermore, it has been reported that staffing in the public health service had reached crisis levels by 1998. The problem was caused by low salaries compared to the rest of

²² This fact has been noted in the empirical part of my dissertation as well as by the statistics in the appendix.

the world. As trained staff left the public health service, a shortage in human resources grew. As an example, “the proportion of untrained nursing staff has increased from 42% in 1995 to 65% in 1998” (:29).

On St Helena Island, the birth-rate has fallen to below the natural replacement rate. It has been noted that fewer than 50 babies were born in 1998, which is down from over 100 just a decade ago (:30).

Furthermore, concern has been expressed over the level of teenage pregnancies. Around 20% of births are to teenage mothers, but the numbers have declined by half over the past five years (:30). The situation regarding health care also affects the community and family, which I will consider below.

2.3.3.1 Missiological implications of health care

The increase in hypertension and other related diseases mentioned above, affects attendance at church services, and the involvement of the people in church affairs.²³ On the one hand, the mobilization of the laity by the clergy becomes a struggle and challenge when the laity is faced with the challenges of physical disease. On the other hand the sick people become a captive audience for the clergy when they are in hospital or in the frail care centres. There they have time to reflect on life and spiritual issues and the Gospel worker can communicate the Gospel through the ministry of healing as he or she visits with the patients. Many of the Saints on their deathbed have expressed their need to talk to a member of the clergy, which afforded more opportunities for proclaiming the good news of the Gospel. However, this is also an area in which intercultural competence becomes necessary because different cultural groups believe differently when it comes to faith and healing. What exacerbates the challenge in this regard is that many of the ill are not always able to communicate their cultural differences and preferences to the

²³ Compare statistical analysis in the appendix for more information.

intercultural worker. This can be a real challenge where the clergy come from a low-context culture and the hospitalised are from a high-context culture.²⁴

New ways will have to be considered in reaching and ministering to the aged of the Island, as the ageing population increases. This situation definitely calls for a more personal approach, opening the way for the one-person audience. This was the way Jesus worked with people, not just the aged, according to White (1905:143):

Christ's method alone will give true success in reaching people. The Saviour mingled with men (sic) as one who desired their good. He showed his sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow me.'

In terms of the present trend on the Island, the decrease in births will impact on the attendance of children at church. Already there is a "no-church" culture prevalent in the lives of the children on the Island. The threat that is looming is that there may not be an adequate number of children to "grow up in the church" and become leaders in the church community on the Island in the future. This will not only impact on the messages presented but will also affect the methods of communication used by clergy. Children's ministries have also become more challenging, as so many parents leave their children in the care of guardians when they work offshore. The family tradition of going to church may not be followed consistently. However, there are still enough youth around who have been exposed to church and its related activities. The main concern is however, how long the low level of interest will last? The challenge for those communicating the Gospel is: should the target audience for communicating the Gospel be the ministries to the children, the aged, the adults, the youth, or all of these?

2.3.4 COMMUNITY AND FAMILY

2.3.4.1 Change in community life

²⁴ Edward T Hall (in Gudykunst 1991:181) describes high context cultures as ones which prefer to use high-context messages in which most of the meaning is either implied by the physical setting or is presumed to be a part of the individual's internalized beliefs, values and norms. Low-context cultures call for a message that must be stated explicitly.

The Island with its small population of about 5000 people could easily be seen as one big family in which each member sees each other every day, but that is not the case. It is not one homogenous community, for there are divisions into smaller communities which have powerful influences over families and individuals. There are also factors that militate against any strong sense of an overall community, such as outward migration and economic inequality. On the other hand the population strikes visitors as friendly, welcoming and very helpful.

According to the statistics given in the 1998 Population Census (:13), until 40 years ago, most people lived in very small dispersed communities, except for those in the main town, Jamestown. There are now eight different areas described as specific geographical communities.²⁵ However even in these smaller community areas life has been changing in recent years.

Much of the local life used to centre on the local schools. However, as the birth rate has declined, the smallest of these schools has closed, resulting in the removal of one of the focal points of community life. The seven community centres spread out across the Island, that used to bring communities together, have become less popular, and they now struggle to find people to manage them. Improved transport, with more widespread car-ownership, means that people are more mobile than 10 years ago. TV, videos and the Internet have largely contributed to people being more indoors and at home, than meeting at social venues such as community centres.²⁶

Three forms of family diversity are prominent on St Helena Island, according to the report published by the UNDP (1999:36):

- a) The *organizational diversity* in families, resulting from varying patterns of work (including offshore), both domestic and outside the home.
- b) *Cultural diversity* in families, with variations in behaviour, beliefs and practices as a result of culture, ethnicity, political and religious affiliations.

²⁵ Consult the map of St Helena Island in the list of maps.

c) *Social class diversity* in families, arising from the availability of material and social resources.

It has also been noted in the same report (:37) that the number of people per household has fallen consistently over the last decade, from 4.7 in 1956 to 3.8 in 1987 to 3.0 in 1998.

2.3.4.2 Disruption and dislocation of family life due to overseas employment

Perhaps the most striking feature of family life in St Helena is the fact that so many households are missing significant individuals because they have left for overseas employment. In 1998, there were over 1000 Saints working in the Falklands Islands and Ascension Island alone.²⁷ It has been reported that just over 100 parents have currently left children in the care of relatives or friends while they work overseas (UNDP: 37). This change created fresh challenges for many families, the full effect will be felt in the future.

Due to the higher income from overseas employment, the increase in materialism is visible, though not accurately measured. The lifestyle of many families has changed as a result of access to bigger consumer items. Yet, often the material goods are valued less when compared with the relationships within family circles. There are exceptions to this, as will always be the case.

A secondary effect of disruption caused by overseas employment is seen in the marriage patterns of Saints. Marriage is taking place later in life.²⁸ One reason is that many of the younger Saints would like to earn enough money to build a house first before getting married. Others would like to study or travel before settling down to a married life. The Island is very much in line with the rest of the world in this respect, I believe.

This pattern regarding “delayed marriage” has further impacted on the childbirth situation on the Island. A greater tolerance of childbirth outside marriage has developed and is less

²⁶ The interviews with the clergy confirm the fact that the community does not want to go out to church-related events at night.

²⁷ More information can be found in the appendix.

²⁸ This came through from my observation and discussions at youth meetings that I have held on the Island.

frowned upon, compared to years gone by. Reports show that over the five year period of 1993-1997, 66% of children were born outside marriage (:38). There tends to be a high incidence of relationships outside of marriage, resulting in many children being born within the same family, but having different parents. It has become more commonplace for children to have stepbrothers, and or, stepsisters.

The rise in crime in the past decade is another factor with which the community has had to contend. While the Island still enjoys relatively low crime levels compared with countries elsewhere, and while serious crime is not endemic, the Island has seen an increase in criminal convictions. Most crimes are common assaults, motoring offences and petty theft. In 1985 there were 102 offences reported and in 1996 138 were reported (:42).

2.3.4.3 Missiological implications of community and family

I believe that the biggest challenge on the Island is the drift from a community-based society to a more individualistic society. When the community spirit dwindles, the need for church dwindles, because church is a community of believers. The shift towards individualism has increased on the Island during the past decade, so that the once highly-collective nature of the Island is fast disappearing. This impact on the way the Gospel is communicated. Whereas the church used to be the place where the elements of the Gospel were dispensed, now the home, the workplace, and even the play place have become the new centres of Gospel activity. This is to say, a “go” mentality of sharing the Gospel as opposed to a “come” mentality. Instead of the church and the clergy waiting for the Islanders to be come to church, there should be more going to them with the Gospel, through various ministries. This has also necessitated a move from ecclesio-centric communication to family ministries, such as helping single parents grow in their faith experience.

Increased ownership of transport could facilitate church attendance but it has instead impacted negatively on attendance, because formerly people walked to church, now they drive elsewhere in their cars. Increased materialism has lessened the need for spiritual

enrichment. It has become more commonplace for families to consider taking a family outing, collecting food for their animals, or taking a social trip in their vehicle during the church service time.

The disruption of family life and values has affected the church directly. The challenge is the way in which to instil the need for family structures at church while many Saints come from dysfunctional families. Formerly it was relatively easy for families to go to church as a unit and to bond spiritually, but now younger children are sent to church or to some of the church activities. It is also more difficult to be seen at the church when one's lifestyle is contrary to the values and teachings of that particular church. So while some of the younger Saints want to be associated with the church, the vicissitudes of a dysfunctional family have made it more difficult to do just that. The clergy has to adapt the language used in their ministries to ensure inclusivity of dysfunctional families, instead of seeing the Gospel as only addressing the needs of the traditional family.

As marriage is not a crucial part of church life for many Saints, it has never been a consistent factor in bringing people together at church. Hence, the lack of married families worshipping together provides weak role-modelling for the youth and children. The church disciplines people who cohabit by removing their church membership. Often the parties concerned are talented individuals who could contribute to the church's life, but due to their marital status they are forced to abstain from involvement. These are sensitive issues that affect the communication of the Gospel, in the sense that the church needs constantly to defend its stand on co-habitation. The problem (of co-habitation) has been exacerbated since churches on the Island are not in agreement on how to handle this issue. While one church disciplines people because they co-habit, other churches allow co-habitors to remain as members in good and regular standing. This contradiction has diminished the influence of the church, for many unreached people cite issues like this as the kind of inconsistency with which they do not want to be associated. Added to this is the fact that many of the clergy represent cultures that may be either lenient towards or critical of this lifestyle.

2.3.5 EDUCATION

2.3.5.1 Significant rise in use of the public library

It has been seen and reported (:45) that there are few households where children are taught at home, either before or during their school years. Most homes have few or no books, partly because they cannot afford them and partly because there is no culture of reading. In spite of this fact, the number of books borrowed from the public library in Jamestown has shown a significant rise from December 1994 to December 1998. The reason for the increase is the new curricula taught at the elementary school.

2.3.5.2 Brain drain of teaching staff

The main problem of the Island's education system is the lack of teacher retention. During the past 10 years 79 teachers, representing over 80% of the teaching force, have left the profession. Of this number 46% were from the secondary school, 39% were from the middle schools, and 15% were primary school teachers. As a result almost 50% of the current teaching force has had less than 5 years of teaching experience, including their 2-year training certificate (:53).

2.3.5.3 Closure of three first schools because of drop in numbers of school going age children

Since 1996/7 Sandy Bay, Level Wood and Blue Hill schools have been closed due to lack of learners. St Paul's Middle and First Schools were amalgamated to prevent further school closures.

A National Curriculum was introduced to remedy the Island's changing education scene. In a drive to raise educational standards in literacy, numeracy and knowledge of science, the government plans to implement the English and Welsh national curriculum programmes of study in English, Mathematics and Science over the next five years (from 1999).

2.3.5.4 Missiological implications of education

I have observed that teachers are the purveyors of a society's beliefs, values, norms and ideals. When there is a constant departure of such trained personnel, the replacements are not always consistent with those teaching ideals. The influence of this situation is felt in the home and the church and is already seen in the growing children. The Gospel is communicated through many modes, and the major one that is employed is teaching. When qualified and trained teaching staff leave the Island, the skills they offered as potential communicators of the Gospel are gone too. However, teachers are often replaced by new teachers who do fulfil the roles of their predecessors in this regard, or at times even exceed those functions.

The increase in the Island's literacy will hopefully provide new impetus to the clergy to reach children through further reading. As the school literacy programme improves the reading skills of the children, there will hopefully be a greater desire for reading books relating to the Gospel as well as for the study of the Bible, on the one hand. However, on the other hand the youth and children appear to be more visually orientated, which competes with the reading of texts. Either way, the challenge remains for the intercultural workers to find ways in which to combine practising Christianity with the reading of the Scriptures.

The absence of children at church stems from the above mentioned factors, and also from the fact that education in the home on the importance of spirituality, is sorely lacking. This area of need has become difficult for the intercultural workers of the Gospel to address. As mentioned earlier in this dissertation, the clergy should work in tandem with the home, and should decentralize the spreading of the Gospel from the church to the home. The other option is to introduce children at school to the elements of the Gospel. The Anglican Church has been doing this for some time in the different schools on the Island.

Another area of change that is closely tied to education is the political sphere, which I focus on next.

2.3.6 POLITICAL

2.3.6.1 British citizenship white paper

A white paper restoring British citizenship to the Islanders has been submitted in the British Parliament in 2000. Should British citizenship be restored Saints will have free access to the UK without the requirement for a work permit, and will also have the right of abode in the UK. Increased work opportunities in the UK should reduce the high unemployment rate on the Island. The Anglican Church assisted with the campaign for restoration of British citizenship.

The government has tried to make the Island self-sustaining, but many difficulties impede achievement of these goals. Opportunities are created, but implementation is slow, and faith in the local leadership is developing slowly. The work of the SHDA has been remarkable in developing self-sustainability of the Island.

2.3.6.2 Introduction of Aid agreement

The Island is totally dependent on financial aid from the British government. Without it the Island would not exist or develop. The money apportioned to the Island each year is voted into a budget for the Island which covers the basic operations of the Island from health care, to education, to shipping and fuel. The size of the Aid agreement is given below. The data are from the Department of International Development (DID). There has been a decline in the UK funding, and the reason given is that the Island should become more self-sustainable.

1990/1	1997/8
Total UK funding £ 9,652	£ 5,754

(To St Helena (excluding RMS ship))

The ship is also funded by the government.

2.3.6.3 Missiological implications of political change

The political changes such as the restoration of British citizenship have serious implications for the church because more and more of the Island youth will probably leave for the UK. Numbers of future leaders in the church, and the groups participating in

church life will decrease further. Furthermore, the income generated by these youth would enhance the lifestyle of their families who have remained on the Island, which will affect their (the families) attitude to involvement in church life, because their standard has improved.²⁹

The Anglican Church Bishops were prominent in raising the issue of citizenship for the Islanders with the British Government, which raises the question of the extent to which the church should become involved in political matters. The social Gospel proclaimed by Christ in quoting Isaiah 61:1³⁰ is pertinent in this matter. To what extent should the proclamation of the Gospel include the socio-political situation of its people? Should church and state remain separate or are they so intertwined that they are inseparable? Some members of the public told me that they felt that the church should concern itself only with church matters, and leave the political issues to the politicians. The comments of the clergy can be found in the interviews conducted, and these issues are also discussed in Chapter 4 of this dissertation.

The Islanders do not trust their own local political leadership, as shown in the surveys conducted. However support has been growing for local church leadership, and as a consequence, lay leadership have greater opportunities that should increase in number in the future. Thus a platform for contextualizing the Gospel is provided (expounded in Chapter 3 of this dissertation). The work of the clergy could be further enhanced as they work with the local leadership in communicating the Gospel interculturally within the context of the host culture, leading to better inculturation where the communication of the Gospel has greater appeal for the local people. By using the local leadership, after being trained by the clergy, the frame of reference³¹ will be the same as that of the target audience, which will lessen the distortion of the Gospel message.

I consider the religious factors in the next section.

²⁹ Matthew 6: 19-24.

³⁰ “The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release for the prisoners.” – NIV translation.

2.3.7 RELIGIOUS

2.3.7.1 Rise of new churches other than the Anglican Church

On the 27th November 1994 the New Apostolic Church in Half Tree Hollow was inaugurated (Gill & Teale 1999:388). While other churches arose in the past, this is the only church that falls within the scope of this dissertation. Its existence has widened the church-going options of the people, and it has affected the way the Anglican Church is perceived on the Island. Some people have developed negativity towards the Anglican Church. For example, some Saints unfavourably compared the readings in the Anglican prayer books to the spontaneity of worship in some of the other churches.

2.3.7.2 A move from being a church-centred society to a secularized society

As the Islanders are exposed to new ideas and the media, change is bound to happen, because these two elements usually become catalysts for change in any society, as I will explain in the next section dealing with agents of change. After becoming disillusioned with their church, the Anglican Church, many Saints either joined other churches or became more and more secularized, to the extent that today the Island has joined the world trend in becoming more secular. There are other factors that contribute to a secularized culture. Issues like the dysfunctional family, the trend towards individualism, less Bible instruction in school, and even less participation in church life, are some of the factors adding to secularization (mentioned earlier in this dissertation).

2.3.7.3 First Saint ordained to the Anglican ministry

Clive Duncan was the first Saint to be ordained as a priest in the Anglican Church. This ordination had a positive impact on the local diocese and the change was welcomed. More lay-priests have been called into the Anglican ministry on the Island. With these ordinations comes a greater degree of contextualization of the Gospel and fuller teamwork between the local leadership and the expatriate clergy serving on the Island. It also provides greater continuity, because the local leaders remain behind while the clergy come and go during their service years.

³¹ Referred to by Kraft in section 4.2.4 in chapter 4 of this dissertation.

2.3.7.4 Missiological implications of religious change

Some clergy believe that greater interdependence amongst the various Christian denominations is needed to provide a united front of Christianity. I agree that an ecumenical spirit can incorporate commonalities, while recognizing differences between different church communities on the Island. A ministers' fraternity, operating for more than ten years on the Island, strives to do this. Its aim is to minister to the Islanders, to produce more of an "us and us" mentality than an "us versus them" mentality. While acknowledging the potential of the aim of the minister's fraternity, I also am aware of its limitations, which led to competition and exclusiveness, because not all the Christian communities on the Island were involved in the ministers' fraternity.

The biggest challenge to Gospel workers on the Island is the increasing secularity of the people. The Saints admit to their increased worldliness and give their reasons,³² but the situation is not unique to them, because it is a worldwide phenomenon. New ways and means of presenting the Gospel to a secular society living in a post-modern age have to be formulated and adapted to the local needs of the people. Unless this is done consistently, the Island has all the ingredients in its lifestyle, to become a post-Christian society within the next two generations. Innovative means of communicating the Gospel, are therefore of paramount importance. Intercultural communication is one way in which various cultures learn from one another in presenting the same message about God, highlighting their commonalities (especially in areas of service) while acknowledging their differences.

These are, then, some of the changes in the St Helenian community and their missiological implications that will become the benchmark against which one will measure the long-term effects of the changes on the Island. I will now leave the areas of change on the Island over the years of 1990 – 2000, and consider how paradigm changes are playing out on the Island.

³² Found in the questionnaires' responses, that is found in the appendix.

2.3.8 PARADIGM CHANGES

After considering the tensions that are related to change i.e. areas of change; biblical basis for change; and conversion, I now come to an encapsulating point: the paradigm changes that happen within an individual and inevitably also within a culture.

Before considering different paradigm shifts or changes in Science, Theology, Missiology, and changes on the Island, it is necessary to define “paradigm.” The *Oxford Dictionary* defines paradigm as “an example or pattern” (Fowler & Fowler 1990:862). The term paradigm “is not without problems and is a slippery concept”, according to Bosch (1991:185). He states that Thomas Kuhn himself has been charged with using the term in at least twenty-two senses in his major work (:185). According to Kuhn, a paradigm “is the entire constellation of beliefs, values, and techniques, and so on shared by members of a given community” (in Bosch 1991:185).

The paradigm theory is limited to the theories of the natural sciences, but Bosch (:186) feels that it has relevance for theology. According to Bosch, Kuhn’s suggestion is that science does not really grow cumulatively but rather by way of revolutions, which means that a few individuals begin to perceive reality in ways qualitatively different from their predecessors and contemporaries, who may be practising “normal science.” The small group of pioneers sense that the existing scientific model is riddled with anomalies and is unable to solve emerging problems. They then began to search for a new model or theoretical structure (or Kuhn’s favourite term: “a new paradigm”); a new paradigm that is ready to replace the old (in Bosch 1991:184). Kuhn contends that no individual can replace or actually “create” a new paradigm. It grows and ripens within the context of an extraordinary network of diverse social and scientific factors. As the existing paradigm increasingly fades, the new one begins to attract more scholars until eventually the original, problem-ridden paradigm is abandoned (:184). Bosch argues that Kuhn’s theory has a particular relevance for our time since, in virtually all disciplines, there is a growing awareness that we live in an era of change from one way of understanding reality to another (:185).

Paradigm shifts in theology are different from those in science in three important aspects, according to Bosch (:186-187): firstly, in the natural sciences the new paradigm usually *replaces* the old, definitely and irreversibly. In theology “old” paradigms can live on, and sometimes there is even a revival of the former. Secondly, in another sense, the “old” paradigm seldom disappears completely. Bauer (in Bosch 1991:186) reminds us that in virtually all denominations today we find, side by side, fundamentalist, conservative, moderate, liberal, and radical believers. The matter is further complicated by the fact that people are often committed to more than one paradigm at the same time. Finally for the Christian any paradigm shift can only be carried out on the basis of the Gospel and because of the Gospel, never, however, against the Gospel. Contrary to the natural sciences, theology relates not only to the present and the future, but also to the past, to tradition, to God’s primary witness to humans.

Bosch (:188) asserts that in missiology transition from one paradigm to another is not abrupt: “a new paradigm has its trailblazers, who still operate in the old paradigm.” Bosch (:188) states further that the contemporary church-in-mission is challenged by at least some of the following factors:

1. The West which has been the home of Christianity for more than a millennium has lost its dominant position in the world.
2. Unjust structures of oppression and exploitation are today challenged as never before in human history.
3. There is a great ambiguity about Western technology and development.
4. More than ever before we live on a shrinking globe with only finite resources.
5. We are today capable of wiping out all of humankind.
6. Theologies designed and developed in Europe can claim no superiority over the theologies emerging in other parts of the world.
7. The superiority of the Christian religion over other religions can no longer be taken for granted, which forces Christians to re-evaluate their attitude and understanding towards other religions.

Combining these issues with paradigm shifts in science, theology and missiology, what is in store for the Island of St Helena? It is noticeable from the surveys and interviews conducted between 2nd Jan. 2001 and 26th Feb. 2001 that the Saint culture is not different to any other culture with regard to paradigm shifts. They, too, hold more than one paradigm at a time. Others are not prepared to make a paradigm change unless a part of their family follows them. With regard to mission and evangelism, many Saints accept the new paradigm, but due to public rebuke or scoffing, some will change to a new paradigm internally, while in their behaviour they hold on to the old paradigm. For example, when it comes to adopting a new doctrine proclaimed by a church other than *their* church, they will adhere to the external manifestations of the doctrine of their denomination, while believing differently than before. These Saints hold on to two paradigms before adopting the new paradigm.

Another paradigm shift that has occurred on the Island in which intercultural communication is affected is that of females in management positions. Owing to the fact that many men leave the Island at an age when they could become managers, greater opportunities arise for females. As they have faithfully executed these new positions over the last ten years (compare appendix), they are now in leadership positions all over the Island, including the church. This change in gender leadership has necessitated that those who communicate the Gospel reconsider their language and methodology of mission. For example, inclusive language has to be used more often by the clergy on the Island, and a greater use made of females in church-nominated positions, such as church elders. This has even impacted on the different Island churches views on women ordination. Next I will consider the agent of change in terms of their influence in how the Gospel is communicated interculturally.

2.4 AGENTS OF CHANGE ON ST HELENA

I have noticed over the years that when a culture or society is exposed to new ideas, to different ways of doing things or to other cultures, change is bound to happen. A process of change is often initiated by an agent or agents. These agents become catalysts for

change within the community. In my opinion, as well as in the opinion of many Saints,³³ the agents of change on St Helena Island that have been featuring prominently so far are: the Saints who work and study abroad; the expatriates who work on the Island; the clergy who lead the churches; the media in the form of television, videos, the Internet and shopping catalogues; the Saints who travel abroad for business or leisure purposes; and the Saints who live on the Island. While each of these agents mentioned above has contributed to change in some form or other, there is a greater contribution by some, as will be seen in a later section. I shall comment briefly on each agent of change below.

The saints who work and study abroad are agents of change because they are the people who introduce new items such as clothing and furniture to their family members on the Island. They are also the ones who are exposed to paradigm shifts in the culture of learning when they are studying abroad. This group consists of those Islanders who leave the Island for a fixed period, usually for two or three years at a time, on a work contract, or those who study abroad.

The expatriates are agents of change because of their cultural differences such as lifestyle and values, which are observed and imitated by some of the local people. Many of the expatriates are in leadership positions, thus influential, and they disseminate information about the outside world to the Islanders. They are people who come to the Island under contract for a limited period, usually two or three years at a time, although some have been there for longer periods. The expatriates are mostly from the United Kingdom.

The clergy introduces change because they are seen as the custodians of morality and they usually speak to the conscience of the people, claiming to have messages from God. They are often men and women of learning who have been exposed to different cultural groups before going to the Island. They provide training and counselling and deal with people by often requesting a change in lifestyle as the Gospel is proclaimed. These clergy who serve the Island Churches come mostly from the United Kingdom and South Africa.

³³ For more on this consult the questionnaire response in the appendix.

The media are great agents of change all over the globe. I refer to TV, radio, video, magazines, Internet and shopping catalogues as media on the Island. Through these channels the people experience *virtual reality* as they travel abroad without ever having to leave the Island. Through Internet shopping and by placing orders through the various shopping catalogues, they even experience the global market in a very tangible way.

The Saints who travel abroad become agents of change after they have become exposed to change themselves. They in turn pass on to family and friends what they have experienced by means of the videos, photos and gifts that they bring to the Island on their return. This group consists of those Islanders who travel abroad, for a period on business and/or leisure, short or long term.

The Saints who live on the Island becomes agents of change when they have been sufficiently exposed and impressed to buy into the new item of change. When they are convinced that the object of change will benefit them or their family, they determine which changes should be introduced or discarded by the community. "The Saints who live there" means all those who live on the Island and have right of abode as a Saint, either by birth or by marriage or through a family connection. I will return to these groups later as I consider how the Saints view each other as agents of change. I now proceed to a brief summary of this chapter on change.

2.5 SUMMARY

In this chapter I have looked at the psychology of change, and how people relate to change. I discussed the three tensions proposed by Sweet and how they relate to the Island community. Thereafter, I outlined the seven areas of change as used by the counsellors Oliver, Hasz and Richburg, in helping people to change their behaviour. In showing how the Islanders relate to these seven questions about change, I coupled this outline of seven questions on change to the parable by Johnson, called *Who moved my cheese*. In the following section I presented a biblical basis for change in which I argued that the Bible provides ample support for the idea that there should be change in a believer's life. While on the one hand the Bible sketches God as unchanging, on the other

hand it highlights the fact that God demands a change from humans in their relationship with Him. Although humans are selfish in nature, a change needs to be observed when they are converted to Christianity. From this point I accentuated the fact that biblically, conversion is required as a process of change in the individual's whole life, not just as a momentary experience. Next I looked at the changes that have happened on the Island over the decade of 1990 – 2000. The purpose was to show that there are vehicles of change on the Island and that change happens on more than one front at a time. I have also considered in particular, how the socio-religio-economic changes have influenced the way the Islanders view spiritual matters, and the missiological implications they hold for intercultural workers. I then considered the whole concept of paradigm changes and the notion that people experience a shift in paradigms all the time, according to Bosch and others. I also considered the paradigm changes that occur in a person's life and how they affect Theology and Missiology, and the people of the Island. In the following section on the agents of change, I have recognised that change starts with a catalyst or an agent, and I proceeded from the standpoint that there are various agents of change on the Island of St Helena. I now proceed to chapter 3 on culture and in particular, the culture of the people of St Helena Island.

CHAPTER 3

CULTURE

3.1 INTRODUCTION

In this chapter I consider the dynamics of culture, starting with a definition of culture from various sources. Following that I will concentrate on cultural patterns and how the Island of St Helena culture matches the taxonomies of Hall and Hofstede. In the first part of this chapter, I will focus on the studies of Hofstede and the empirical data that I have gathered, to show the type of culture of which the Island consists. Thereafter I will indicate the significance of these cultural patterns of the Island with regard to the intercultural communication of the Gospel. I will then highlight the kind of missiological implications these cultural patterns hold for God's mission.

In the second part of this chapter, I will examine the work of Hall (high and low context cultures) to indicate how the Island culture communicates its primary messages. Thereafter I will indicate the significance of the communication patterns of the Island with regard to the intercultural communication of the Gospel, followed by the missiological implications.

In the third part of this chapter, I will use the materials of Luzbetak to show how and why cultures change, including the Island of St Helena. In addressing cultural change I will discuss the locus of cultural change, the kinds of cultural change and the processes by which cultures change. An outline of conditions favouring cultural change or persistence will be elucidated thereafter. Lastly, I will look at the Island's response to change. I will highlight the significance of these cultural changes with regard to the intercultural communication of the Gospel, which will be followed by some missiological implications.

I have used Luzbetak's approach as my main tool for cultural change because he deals more directly with the issue. Then I also used Hofstede and Hall to strengthen the discussion on cultural change. These three sources I used because they deal with

different aspects of culture. This was my three-prong approach, because I believe that it was important to show the type of cultural identity the Island has, and how communication patterns are used on the Island before I can show how and why the Island culture is changing.

I describe the bigger picture, or macrocosm, of culture first in terms of the changes people in various cultures experience, before considering the microcosm of the St Helenian culture. From there, I endeavour to show the interconnectedness between the macrocosm and the microcosm, i.e. how the patterns and changes relate to the St Helenians culture. A definition of culture follows next.

3.2 DYNAMICS OF CULTURE

3.2.1 DEFINITION OF CULTURE

It is imperative to examine definitions of culture before discussing culture. There are many definitions of culture; hence I have included more than one definition because each contains a kernel of truth. As Samovar & Porter (2001:33) state: “culture is ubiquitous, multidimensional, complex, and all-pervasive. That combination makes culture hard to define.” They mention that as early as 1952, Kroeber and Kluckhohn listed 164 definitions of culture that they found in anthropology literature (:33).

While acknowledging that cultures are dynamic, one needs to recognize that the change comes from people who are the key components of societies. People change all the time, knowingly and unknowingly and as Luzbetak (1988:292) states: they “are constantly modifying their plan for successful living.” I am inclined to look at a definition of cultural change rather than a definition of culture itself, but a working definition of culture is necessary.

A common definition of being “cultured” means being knowledgeable in areas such as music, art, and the philosophies of life. Somehow, if one was not exposed to these aspects of life, one was often considered “uncultured.” Reading Kraft, (1979:293), I discovered that the use of the term “culture” was borrowed from the French. He goes on to say that

“many English speaking people still think of the term ‘culture’ as referring primarily to artistic or philosophical expertise, or good manners and other accoutrements of the upper social classes.” This however, seems to be a narrow understanding of culture. As an anthropologist himself, Kraft (:46) quotes Hoebel (1972:6) who contended that culture is seen by anthropologists as “the integrated system of learned behavior patterns which are characteristic of the members of a society and which is not the result of biological inheritance.” My understanding of this definition is that one is not born with a culture, but rather born into a culture.

The following understanding of culture was employed throughout the book “Christianity in Culture” by Kraft (1979) who quotes Kroeber and Kluckhohn (1952:357):

Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artifacts, the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other as conditioning of elements of further action (in Kraft 1979:46).

I found this definition too long, cumbersome and vague, so I did not settle for it as my key definition.

Before giving his own definition of culture, Gudykunst (1998:41) gives three other definitions. He observes that according to Herskovits (1955), “culture has been viewed as including everything that is human made” and according to Geertz (1973), as “a system of shared meanings.” Gudykunst quotes the words of Keesing (1974), saying that culture is our theory of the “game being played” in our society. In contrast to Herskovits’ definition, Dudley (1986:15) contends that since culture includes all social arrangements, it must also include religion, not only human made things. Hall’s (2002:4) definition of culture ties in with most of the others in the sense that cultures are systemic.

I have noticed that the key words emerging from these definitions so far are “shared” ... “learned”... “behavior”. However these definitions do not include three important words

in describing culture. These words are norms, standards and beliefs, which to my thinking, are the essence of a culture. Lustig and Koester (2003:27) encapsulate these three words very well in their definition of culture: “Culture is a learned set of interpretations about beliefs, values, and norms, which affect the behaviors of a relatively large group of people.” While some definitions mention one or two of these elements, it is the definition by Luzbetak (1988:156) that I found most descriptive and helpful for the purpose of this dissertation. I prefer Luzbetak’s (:156) definition because it is a composite view based on the idea that culture is a socially shared design for living, and it encapsulates those three words of norms, standards and beliefs. His definition also fits my concept of cultural change which will be clarified later in this chapter. He includes words like “shared,” “learned” and “system,” which is also a little broader than the definition of Lustig and Koester (2003:27).

According to Luzbetak (1988:156), culture is (1) a plan, (2) consisting of a set of norms, standards, and associated notions and beliefs, (3) for coping with the various demands of life, (4) shared by a social group, (5) learned by the individual from the society, and (6) organized into a dynamic, (7) system of control. An expansion of Luzbetak’s (:156-169) definition is given below.

Culture is a plan for living, not just a random open-ended life-style. It is a map or blueprint for living that is always in the process of formation and adjustment, resulting in order in people’s social lives.

Culture is a set of norms, standards, notions and beliefs. Every culture has norms (expected behavior) for living. When someone steps outside these often unspoken standards, a negative reaction results, because standards provide value and meaning to a group. Culture tells a society how to behave, although it is really the individual who acts, guided by those societal guidelines. Culture transcends the individual, although the individual is the bearer of the culture.

Culture is shared by a social group and builds group cohesiveness. One does not have a private culture; it is always held in common with a group of people. Each person is shaped by the culture transmitted by the people with whom culture is shared according to Kraft (1979:47) and Karecki (2000:24). While cultures are unique and different from each other, there is enough human commonality among them.

Culture is learnt, for no one is born with a culture (Lustig and Koester 2003:27). One is born into a culture and then learns the cultural norms from parents and community. As we socialize with other people, symbols and their meaning, and behavior patterns are internalized. Eventually we understand the culture to which we belong. We are born cultureless, and would remain if it was not for the process of learning a way of life. This process is called enculturation.

In summary, one can say that culture is an integrated whole, therefore people influence one another in their cultural experiences. This also implies that culture is holistic and that different parts of a culture are interrelated. Change has ramifications for each aspect of 'culture' (Karecki 2000:24). The individual 'builds' society, and the result is an *organized system of control*.

My working definition of culture is: A set of norms, values and beliefs that people learn and share with other members of the group.

3.2.2 MISSIOLOGICAL IMPLICATIONS OF DEFINITIONS

If an intercultural worker is not *au fait* with a working definition of culture, he or she may not be able to relate the Gospel message meaningfully to other cultures. Culture is complex. One needs time to get to know a culture which can be done through listening and observing people of that culture, before plunging in with the Gospel message. Furthermore, one can study and learn the main views of the host culture, as supported by Kraft's definition outlined above, which states that culture is "learned." When one is aware of the various components that constitute a particular culture, it becomes easier to suggest changes to a group or community.

It is widely accepted that language is the medium of communication (Gallois & Callan 1997:47). Seeing that communication is the expression of cultural norms, beliefs and values, the need for learning the language of the host culture is important for intercultural communication. From my observations, it is clear that one must also learn the local dialects of the people to whom one hopes to minister the Gospel, as well as the idiom of the local language. Knowledge of the vocabulary is not enough for effective intercultural communication. The issue of language will be discussed again in this chapter when I refer to low context language.³⁴ Next, I will consider some perspectives on culture by looking at cultural patterns.

3.3 CULTURAL PATTERNS³⁵

Lustig and Koester (2003:85) wrote that shared beliefs, values, and norms that are stable over a period of time and that lead to similar behaviors across similar situations are known as cultural patterns. Furthermore, “cultural patterns refer to both the conditions that contribute to the way in which a people perceive and think about the world, and the manner in which they live in that world” (Samovar & Porter 2001:58). Cultural patterns are shared mental programmes that govern behavior of choice. According to Gallois and Callan (1997:44), cultural values are a basic part of the communication agenda. These are the basic values a particular culture emphasizes and propagates.

What follows is a description of cultural patterns from the works of Hall and Hofstede. These two different but related taxonomies describe variations in cultural patterns and can be used to analyze key behavioral patterns found in a particular culture(s) (Lustig and Koester 2003:110). Three cautionary notes on the description of cultural patterns prevail: firstly there is nothing sacred about these approaches; secondly, the parts of each of the systems are related, even though we may compartmentalize them; thirdly, individual members of a cultural group may vary greatly from the patterns that are typical of their

³⁴ Section 3.3.2.1 of this chapter deals more with language.

³⁵ At first I could not see how this section would relate to the St Helenian culture. Then an American lecturer, Dr Charles Tidwell came to visit our college, Helderberg College in Somerset West, Western Cape in January 2002. He referred to the paradigms and patterns of cultures according to Hall, Hofstede and Stewart. I then realized that this affects the work, particularly of the clergy and expatriates who work and live on the Island of St Helena.

culture (:110). Using these classifications, I will pinpoint their relevance to the Island life of St Helena, with reference to the perceptions and communications within the worldview of the people.

Four taxonomies can be described, as developed by Hall, Hofstede, Bond and Kluckhohn & Strodtbeck. For the purposes of this dissertation, I will discuss only those of Hall and Hofstede, as I think they hold more relevance to the Island's culture. The first classification is that of Hofstede, who identified four value dimensions that are influenced and modified by culture.

3.3.1 HOFSTEDE'S VALUE DIMENSIONS

The work of Hofstede (1980, 1983), explored the values of students, managers and others in over forty cultures (Gallois & Callan 1997:23), and has been widely used by researchers and trainers in cross-cultural communication. His impressive studies were based on cultural differences in work-related value orientations, surveying 100,000 employees of IBM, a large multinational company with branches in 72 countries. His approach is based on the assertion that people carry mental programmes that are developed during childhood and are reinforced by their culture. The four value dimensions identified by Hofstede deduced through theoretical reasoning and statistical analysis, have a significant impact on behavior in all cultures. These dimensions are: individual-collectivism; uncertainty avoidance; power distance; and masculinity and femininity (Samovar & Porter 2001:65). Let me start with the first pattern namely individualism-collectivism.

3.3.1.1 Individualism-Collectivism

These dimensions of culture involve people's relationship with the larger social groups of which they are a part. In order for the culture to survive, people must live and act together amicably. In so doing, they must develop a way of relating to each other that strikes a balance between showing concern for themselves and showing concern for others (Lustig and Koester 1993:135). As Gallois & Callan (1997:22) note: "Resolving

the tension between individual freedom and the welfare of the whole group is a challenge that has exercised all cultures for the whole history of civilization.”

In cultures that tend toward individualism, Samovar and Porter (2001:67) observe the following:

Competition rather than cooperation is encouraged; personal goals take precedence over group goals; people tend not to be emotionally dependent on organizations and institutions, and every individual has the right to his or her private property, thoughts and opinions.

Other descriptions of highly individualistic cultures according to Hofstede are: legal and economic rights are the same for all; conversion tends to be individual; family life is characterized by more divorces and fewer children; and school-teachers deal with individuals more than with groups (in Lustig & Koester 1993:139).

On the other hand, in the cultures that tend toward collectivism, group thinking overrides the individual mindset, so central to individualistic cultures. In this regard Samovar & Porter (2001:67) state:

Collectivism is characterized by a rigid social framework that distinguishes between in- group and out-groups. People count on their in-group (relatives, clans, organizations) to look after them, and in exchange for that they believe they owe absolute loyalty to the group.

Hofstede’s studies continue by saying that with high collectivistic societies, we see less economic development and more poverty, a smaller middle class, large differences in wealth, laws and rights that depend on the group, and where it is evil to place an individual over the group (in Samovar & Porter 2001:67). That is to say, the group comes before the individual.

St Helena Island has more of a high collectivist culture, although there are strands of individualistic culture as well. Gallois & Callan (1997:24) observed that “most cultures are neither extremely individualist nor extremely collectivist, but fall somewhere in the middle.” In the areas of family, religion, and national issues, the Island is high

collectivistic. “Cultures are not static in their values about individualism-collectivism, and not everyone in a culture has the same, or anything like the same, kind of self-concept with respect it” (Gallois & Callan 1997:27). It is becoming more evident as the Island’s culture gravitates to a more individualistic culture that a tension exists between those who are more individualistic and those who are more collectivistic. One example is seen where the older people or parents may want to attend a social event at a community hall, while the youth or children want to be at home by themselves, watching TV. Gallois & Callan (1997:25) observe that “the price paid for individualism, however is alienation from the group.” One can sense this trend increasing as the Island’s high collectivistic culture is eroded by an emerging tension between youth and the adults on the Island. The youth have become more individualistic, with an agenda, and have no interest in considering the needs of the adults.

The trend towards individualism is accentuated by the effects of TV, internet usage and the relocation of people to new housing areas. These new housing areas cater for people from different regions of the Island. As people build their homes in this area, a sense of community is lacking as each one sees to their own affairs. In addition, the people do not know each other well enough to work together.³⁶ In contrast, the lifestyle is very highly collectivist in other regions of the Island, like having a picnic on the lawns at some nature spots on a Sunday afternoon. Notwithstanding the tension mentioned above, Saints still operate more as a group in their social activities like fishing, tea parties, discos and annual events like Christmas celebrations. The clergy on the Island so far have also tried to maintain the Island’s collectivist nature, by arranging events and activities that build community spirit, such as the interdenominational music programmes. This brings us to the next cultural pattern of Hofstede, namely uncertainty-avoidance.

3.3.1.2 Uncertainty avoidance

Uncertainty avoidance refers to the concern that all cultures have about adapting to change and coping with uncertainty. Cultures differ to the extent to which they prefer

³⁶ Compared to what the clergy said about community building in their interviews conducted in 2001. More information can be read in the appendix on clergy interviews.

and tolerate ambiguity. They also differ in the selection of the means which they use for coping with change. Hofstede refers to the need to be changeable and adaptable as the 'uncertainty-avoidance dimension' (in Gallois & Callan 1997:30).

According to Samovar & Porter (2001:69), high uncertainty avoidance cultures try to avoid uncertainty and ambiguity by: providing stability for their members; establishing more formal rules; not tolerating deviant ideas and behaviors; seeking consensus and believing in absolute truths and the attainment of expertise. They continue by stating that there is a strong need for written rules, planning, regulations, rituals and ceremonies which add structure to life. Hofstede points out that one finds a high level of anxiety and stress within such nations (in Karecki 2000:38).

At the other end of the spectrum, we have countries with a low uncertainty avoidance need. They accept more easily the uncertainty inherent in life and are not as threatened by deviant people and ideas, so they tolerate the unusual (Samovar & Porter 2001:69). Furthermore, people in this category prize initiative, dislike the structures associated with hierarchy, are more willing to take risks, are more flexible, think there should be as few rules as possible, and depend not as much on experts as on themselves, generalists, and common sense.

The culture of the Island does not altogether fit the description of high-uncertainty avoidance, as mentioned above. While acknowledging the older Islanders have a higher uncertainty avoidance level, the children and youth exhibit a lower level. There is a growing chasm between the older and the younger generations on the Island, and a shift from a high- to low uncertainty avoidance. This brings us to the next cultural pattern mentioned by Hofstede, namely power distance.

3.3.1.3 Power distance

Power distance refers to how people deal with the issue of human equality and the differences in social power. Cultures have particular value orientations about the importance of status differences and social hierarchies. "Although all cultures have

tendencies for both high and low power relationships, one orientation seems to dominate” (Samovar & Porter 2001:71). Karecki (2000:32) agrees: “High power distance cultures concentrate on power, prestige and wealth in the hands of a few, while low power distance cultures distribute power more widely.”

Large power distance cultures teach their members that people are not equal in this world, and that everybody has a rightful place, clearly marked out by countless vertical arrangements (Samovar & Porter 2001:71). Furthermore, Hofstede says in large-power distance countries, there is considerable dependence by subordinates on bosses (in Karecki 2000:33). Karecki (:34) postulates that it is possible to trace power distance in the schools, workplaces, religious communities, and in political processes of society.

In small power-distance countries on the other hand, people believe they are deprived of power and should have access to that power. As Samovar & Porter (2001:71) underscore:

Subordinates consider superiors to be the same kind of people as they are, and superiors perceive their subordinates the same way...The powerful and the powerless try to live in concert.

On the Island there is a good mix of both patterns, but with a greater preponderance of a low-power distance. Examples of these are: children treat parents and elders as equals; teachers treat students as equals; political power is obtained by interest groups; the extended family and all family members have equal rights on the Island. Now I will consider the last pattern as proposed by Hofstede, namely masculinity-femininity.

3.2.1.4 Masculinity-femininity

Masculinity-femininity is a concern in all cultures, because all cultures strive to find solutions that pertain to the extent to which they prefer achievement and assertiveness to nurturance and social support (Lustig and Koester 2003:127). This cause tension and Hofstede refers to these tensions as the masculinity-femininity dimension. Cultures differ in the degree to which masculine or feminine traits are valued and revealed (Karecki 2000:7). As Hofstede puts it:

Masculinity pertains to societies in which social gender roles are clearly distinct (i.e. men are supposed to be assertive, tough, and focused on material success, whereas women are supposed to be more modest, tender, and concerned with the quality of life); femininity pertains to societies in which social gender roles overlap (i.e. both men and women are supposed to be modest, tender and concerned with the quality of life) (in Gudykunst 1998:63).

Masculinity then, is the extent to which the dominant values in a society are male oriented, but not in a sexual dimension. These cultures are associated with such behaviors as ambition, differentiated sex roles, achievement, acquisition of money, and signs of manliness (in Samovar & Porter 2001:71). Karecki (2000:34) adds the issue of stereotypes when she mentions that these are stereotyped “male” and “female” virtues that are used to describe how dominant these values or attitudes are in a particular society.

Conversely, cultures that value femininity stress caring and nurturing behaviours. People and warm relationships are important while religion and failure are less important (:35-36; Gallois & Callan: 1997:31). Members of cultures who are high on femininity, value fluid sex roles, quality of life, service and interdependence according to Gudykunst (1998:63).

St Helena Island is more dominant as a feminine culture because of the quality of life and the fact that people are important. Many Saints “work in order to live.” By that I mean that for Saints it is necessary to work to meet temporal needs. There is a trend for more women to be elected into political office and government services. This trend could however, also be ascribed to the fact that many men have become migrant laborers off the Island (cf. appendix). Religion, friends and acquaintances are important and the flexible family is replacing the traditional family. There are aspects of masculinity, such as economic growth, and the possession of money, that have high priority and importance in the Island life.

Criticism of Hofstede's work cited in Samovar & Porter (2001:73) is irrelevant to the Island situation, because Hofstede's studies provided the principles for comparing cultures that will suffice for this dissertation. I agree with Samovar and Porter (:73) who claim that despite cultural changes, deep structures are resistant to change. I will now proceed from Hofstede's four values pattern model to Hall's high-context and low-context orientation.

3.3.2 HALL'S HIGH-CONTEXT AND LOW-CONTEXT ORIENTATION

The anthropologist Hall provides us with another effective means of examining cultural similarities and differences in both perception and communication (:79). He noted that cultures differ to the extent in which their primary message patterns are high-low context. This highlights the fact that "the word context needs to be understood if one is to appreciate the link between context and communication" (:80). Later I will show the value of this for the intercultural communication of the Gospel. Although I will consider context in greater depth elsewhere in this dissertation, it is helpful to elaborate here. Context can be defined as "the information that surrounds an event; it is inextricably bound up with the meaning of the event" (in Samovar & Porter 2001:80).

While I agree with Samovar & Porter (2001) that there are degrees of high and low context and that it must be placed on a continuum rather than in rigid categories, I will not focus on the continuum. I will instead consider high context and low context cultures separately, indicating areas within each context that pertain to particular cultures. According to Hall:

A high context (HC) communication or usage is one in which most of the information is already in the person, while very little is in the code, explicitly transmitted part of the message. A low context (LC) communication is just the opposite, i.e. the mass of the information is vested in the explicit code (in Samovar & Porter 2001:80).

Before considering how St Helena compares in this regard, a little more needs to be said about Hall's study. In summary form, it appears as follows, according to Gudykunst (1998:181):

HIGH CONTEXT CULTURES

Covert and implicit
Messages internalized
Much nonverbal coding
Reactions reserved
Distinct in-groups and out-groups
Strong interpersonal bonds
Commitment high
Time open and flexible

LOW CONTEXT CULTURES

Overt & explicit
Messages plainly coded
Details verbalized
Reactions on the surface
Flexible in-groups and out- groups
Fragile interpersonal bonds
Commitment low
Time highly organized

3.3.2.1 High context and low context language

There is an obvious link between high-context and high collectivistic cultures, and a link between individualistic cultures and low-context according to Gallois & Callan (1997:44) and Gudykunst (1998:180). I would like to explore this link further, incorporating the works of Hofstede and Hall.

“Cultural values are a basic part of the communication agenda. Values affect the way language is used to ensure equity or to enhance group harmony”(Gallois & Callan 1997:44). Individualistic cultures tend to use low context language because no inside knowledge on the part of the listener is assumed. In principle, everything is explained, which means the language is so clear that a complete stranger to the culture and situation can understand it.

On the other hand, more effort is devoted to maintaining a good relationship between the speaker and the listener in high-context cultures. As Gallois & Callan (:45) stress:

Collectivistic cultures, on the other hand, show their desire to maintain harmony and good relations, within the group, as well as sharp boundaries between insiders and outsiders, by the *high-context* quality of their language.

It follows then that it is the language that makes the crucial difference. In high-context societies, loyalties to families and members of one’s own social and work groups are long lasting and unchanging, which builds a high collectivist culture.

Gallois & Callan (1997:47) state that the use of high-context or low-context language is without doubt one of the most challenging and frustrating aspects of communication between people in individualistic and collectivistic cultures. For example, the speaker from a high-context may be sketchy in conversation, thinking that the listener understands, while the listener from the low context society may be thinking that he or she is deliberately being sidelined with a lack of information. I had to deal with this pattern during my interviews with the clergy, in the manner in which the clergy answered the questions. All this interaction is aptly summarized by Samovar & Porter (2001:82): “cultural patterns do not exist in isolation, but influence all aspects of life.” Although I have examined just two patterns of cultural values, their interrelatedness to all of life cannot be overstated.

3.3.2.2 St Helena Island and high- and low-context patterns

Using the studies of Hall, I would classify the Island as a high-context society for the following reasons. Saint Helenians use a combination of words, actions and relationships in their communication when they relate to one another. It is also easy to determine who is a Saint and a member of the group, as much of the meaning of the message is embedded in the rules and rituals of the situation. It is therefore easy to tell who is acting according to these norms. Saints are loyal to families and members of their own social and work groups. Consequently, there are sharp boundaries between insiders and outsiders, between locals and expatriates, indicated by the context and quality of their language. Saints often state that they feel insulted when they are confronted by a low-context speaker who does not understand their context, such as the English expatriates who work on the Island.

According to Hall’s list given earlier in this chapter, the St Helenian culture is described as follows: the society is less structured, viewing time as flexible; the Islanders are more responsive to the immediate needs of other people; and they are less subject to external goals and constraints, as opposed to low context cultures that are forced to pay more attention to time in order to live with others.

The Island's culture also contains examples of low-context language, but the high-context is dominant. There are areas of concern in Hall's study, just as in Hofstede's cultural patterns, for "no language gives all the information and some inside information is assumed" (Gallois & Callan 1997:49). Language can be high or low context, leading to confusion and misunderstanding within cultures. "Just as cultures contain elements of both individualistic and collectivistic (but one tends to predominate), they also contain elements of both high context and low context language" (:49). However, I believe with patience and understanding, intercultural communication can be effective.

I will now proceed to discuss cultural change and its relevance to the Island, and conclude this section with some missiological implications.

3.4 CULTURAL CHANGE

"You must change with the times, unless you are big enough to change the times."

-Anonymous.

Some cultures implement change quicker than others, but all cultures change (Luzbetak 1988:300) and (Samovar & Porter 2001:43). Luzbetak says that all cultures have a dual tendency: a tendency to persist and a tendency to change. In this section I will explore the concept of how and when a culture changes or persists by examining the following: the locus of change; the kinds of cultural change; the processes by which cultures change; conditions favouring change or persistence; and their relevancy to the intercultural communication process. I will also consider the response to change of the St Helenians in general and consider some of the missiological implications it holds for intercultural workers.

3.4.1. LOCUS OF CULTURAL CHANGE

When a people or a culture changes, the place or locus of change is usually seen and regarded in the *behavior* of the person or the people. Often external behavior is seen as the locus of the cultural change, and many times cultural change is measured in the behavior of a people over a period of time. However Luzbetak (1988:294) maintains that

according to psychology, it is not so much the *behavior* that changes but the *ideas* about that behavior that changes. This means then that it starts in the mind long before it is enacted. He (:300) postulates further:

Because culture is the underlying code of behavior (a set of ideas or norms), it is a thing of the mind. The locus of culture change is therefore in the mind of the individual member of society, and culture change takes place in accord with psychological laws. These laws however become externalized outside the mind.

If one wants to change society as a whole, then one should change the way people in the society think. Popular singer, Jimmy Hendrix, purports: “Change the music people listens to and you can change the way they behave.” It is when the change is enacted through external behavior that outsiders to the culture are able to observe the changes within the society.

According to Luzbetak (:294), culture is more than a thing of the mind. He says that there is a close connection between the code of behavior and the actual behavior. In fact, it is believed that “culture is the central force that affects behavior, and yet behavior more than anything else affects the code” (:294). Hence the locus of cultural change could either be the idea within the mind about change, or the behavior that follows that internal code. I agree with Luzbetak that change starts with the mindset or ideology; however I would go one step further and say it starts with a desire (Moore 1995:171). This can be seen as a desire to have something, or the desire to be someone better, or something different than the status quo. This desire often energizes the person or the people involved to move to new determination and discipline, so that thoughts become action and action becomes external behavior.

I have observed this phenomenon in the Island culture when some Saints have been exposed to new ideas. They would consider the consequences and work through the processes in their mind, before publicly showing their commitment (for example, the decision to join another church or religion). However not all cultures act in the same manner, there are different kinds of cultural changes. What is happening on St Helena

Island may be different from what is happening in Africa. This exposition forms the backdrop for the next section that deals with kinds of cultural change.

3.4.2 KINDS OF CULTURAL CHANGE

There are various kinds of cultural changes and persistence that occur, according to Luzbetak (1988:294-299). These changes may be grouped according to the following degrees: the extent of change; the rate of change; the object of change; and the manner of change. I will reflect on these one by one and indicate how the Island fits into these categories because they all pertain to the Island's culture.

3.4.2.1 Types of change based on the extent of change

General persistence means the tendency of a society to resist change across a broad spectrum of life, such as diet, and leisure activities on a weekend, which are particularly relevant for Saints. *Sectional persistence*, on the other hand, affects only certain aspects of culture, the so-called 'hard parts' of a way of life that are especially resistant to change, such as social dancing on the Island. *Partial persistence* refers to a custom that is carried out with reduced frequency or only in restricted situations, such as Saints going to church services on a weekly basis. *Survivals* are cultural components that have, with the passing of time, changed their function and become mere conventions and formalities, such as Remembrance Day on the Island when soldiers who have died in the wars of the past, are remembered.

3.4.2.2 Types of change based on rate of change

Revolution is a sudden change accompanied by a greater or lesser degree of violence, affecting a considerable proportion of a culture. The Island has not witnessed this type of change in the decade 1990-2000. *Style* is the very opposite of a revolution. It is a short-lived, more or less insignificant modification in a single element of a culture. Evidence of this can be seen in the introduction of the media board on the Island to handle the affairs of the media and allow for greater input from the community. *Long term trends* are much like a style. A long term trend is an insignificant modification in a single element of culture, but over a long period of time, as for example the increase in transportation on

the Island where there are more vehicle owners than before. *Cultural drift* is the process whereby minor alterations slowly change the character and form of life for a particular culture, but where one can still see the continuity of the event, as can be seen in the Island's drift from being a church-centered society towards a secular society.

3.4.3.3. Types of change based on the object of change

Change may occur on any of the three levels of culture: in the form of a culture; in the function of a culture; in the basic assumptions, values and drives of a culture. It may affect a trait, a complex, an institution, or even a wider range of behavior. I believe that this is happening in many of the change processes on the Island, and has especially gained prominence with the youth of the Island. The objects of change on the Island have been the church, the school and families in general (cf. interviews in the appendix).

3.4.3.4 Types of change based on manner of change

Substitution takes place when a traditional element is dislodged by a new element, such as the introduction of e-mail substituting the fax on the Island. *Loss with no replacement* consists in the dislodgement of a traditional pattern without at the same time providing a substitute, such as the closure of three First schools on the Island, due to lack of numbers. *Incrementation* is the introduction of additional elements into a culture without a corresponding displacement, such as the introduction of Anglican priests in the different dioceses. *Fusion* is the amalgamation of an innovation with a traditional pattern, such as the viewing of DVD (digital versatile disc) along with videos' in the home and in the entertainment places on the Island.

3.4.3 PROCESSES BY WHICH CULTURES CHANGE

Cultures seldom change instantaneously for it is widely accepted that they undergo a process of change. That process, says Kraft (1979:74), starts with a stimulus. He further asserts that the stimulus to change one's cultural patterns or one's use of them may either be generated from within the culture or may be partially the result of exposure to another culture, or it may come from a supra-cultural source. As referred to earlier, stimulus for change is often preceded by a desire for something else (Moore 1995:171). Kraft

(1979:75) quotes Barnett's terminology to define the process of culture change, although an outsider may "advocate" change, only the members of a society can "innovate" change, i.e. bring about the change in that culture. This view is confirmed in the section of this dissertation dealing with the agents of change. Where an agent introduces people to change, the same agent may become a catalyst for change. If change is triggered from within the society, we speak of *origination*, if from without, we speak of *diffusion*, according to Luzbetak (1988:305). St Helena Island has both forms, but greater change can only come from within, if we believe that change starts within the mind, and is then manifested in behaviour.

Cultures may change rapidly, or change can take place over an extended period. Either way, it underscores the fact that cultures do change and that the cultural change is a process, as in the case on the Island. Luzbetak (:321) enunciates further that there are three distinct processes involved in cultural change: a) the primary or innovative processes that gives rise to change; b) the secondary or integrative processes which attempt to fit the innovation into the existing cultural whole; and c) the terminal processes which are the final results of change. The same three processes are termed by Samovar and Porter (2001:43) as innovation, diffusion and acculturation.

According to the principle of selectivity, a society tends to reject or adopt novelties in accordance with its felt needs (Luzbetak 1988:322). As expressed by Kraft (1979:77): "innovations are most likely to be accepted by others when they combine a felt need (i.e. needs that people feel they have) with a novel solution. The felt need always comes from within the culture." An example of this is evidenced by the introduction of the private sector on the Island, where some of the work previously done by government is now done on a private basis by tradesmen. Next I will continue with the arguments set forth by Luzbetak on the conditions favoring cultural change.

3.4.4 CONDITIONS FAVOURING CULTURAL CHANGE/ PERSISTENCE

I consider conditions favoring change as outlined by Luzbetak (1988:329-351). There is no single factor that brings about change; rather, there is interplay of various factors. I

concur with Luzbetak that it is the cumulative or combined effect that ultimately decides a culture's attitude towards change or persistence.

The following factors enumerated by Luzbetak, are the factors involved in change taken from anthropology, sociology, history and psychology. Furthermore, factors that affect change or persistence from within the culture must be separated from those that are outside the culture. I will focus on the factors which favor change from within the St Helenian culture, because they fall within the scope of my dissertation. Luzbetak (:330-351) describes the following factors as the ones that favor change *within* a culture.

3.4.4.1 Presence of suitable innovators

To innovate, there must be an innovator, some individual or individuals, who visualize a revision of society's ways and values. The greater the number of suitable innovators, the greater the change. According to the surveys done on the Island (cf. appendix), the expatriates and the youth of the Island who worked and traveled offshore, are the innovators.

3.4.4.2 Social attitudes favourable to change

A society that expects and favors change will change more readily than one that considers change undesirable, impossible, unthinkable and evil. St Helena Islanders are starting to find change more desirable, especially the youth. This outlook became evident from the surveys which were completed mostly by the youth of the Island (cf. appendix). Youth are more amenable to change probably because of exposure to change elements such as education. However, it is difficult for the older generation of the Island to change, according to the survey that I have done in 2001.

3.4.4.3 Freedom of inquiry and action

Luzbetak has found that the greater the freedom of inquiry and action, the greater the chance for innovation. This has been happening during the past decade on the Island as the Saints start to speak up more often on issues that affect them, using the radio and the

newspaper to air their views (e.g. the need for an airport). Some Saints used their freedom of inquiry to question me while doing this research.

3.4.4.4 The force and effectiveness of social control

The more forceful and effective the social controls, the more persistent the culture. Aspects of society to which little or no pressure is applied, tend to change more readily than those to which severe, effective sanctions are attached. The Island experiences a great deal of persistence, for example the school hours (09h00-13h00) of the young children (four years to six years old) are rather long.

3.4.4.5 Change as a factor in innovation

Change itself is a factor in innovation, therefore change generates change. When a new supermarket chain was opened on the Island, other shops had to change their goods and their marketing strategy, which in turn brought further change. The competition was beneficial to the customer who had little choice previously.

3.4.4.6 Compatibility

The greater the compatibility between the novelty and the existing culture, the greater the change. The erection of a new supermarket chain on the Island is an example of this view. As more changes which met the needs of the customers were introduced, more customers shopped at the supermarket.

3.4.4.7 Factionalism

The relative force of opposing factions and interest groups constitutes an important factor in cultural change and persistence. I have not found any serious factionalism on the Island.

3.4.4.8 Catastrophe

Almost any type of major catastrophe will create social instability and a favourable climate for change. An example is seen in the periodic breakdown of the Island's ship,

the *RMS*, which has given rise to new negotiations by the government and a renewed passion by the local people for an airport to be built.

3.4.4.9 Proper motivation

Inventors and discoverers are highly motivated people, therefore the greater the motivation in a culture, the greater the change that is created. The Islanders are not a highly motivated culture group, although there are individuals who are inventive and creative, especially in the entertainment industry on the Island. While many expressed dismay at the local leadership, not much has been done by these same disappointed and disgruntled people to rectify the situation. However, many of the youth are motivated to bring about useful changes. Hence tension between the young and the old ensues.

3.4.4.10 Size and complexity of the culture

The richer the cultural inventory, the greater the possibilities of new combinations. The simplicity of the Island's culture has not been a stimulatory factor for the Island's development and change. Furthermore, the small population size, of about five thousand people, is a drawback. Many of the local people feel that there are too few in number to effect major change.

3.4.4.11 Competition

Competition is one of the most important factors involved in cultural change, for it not only encourages change, but also creates a hunger for innovation. Due to the lack of industry on the Island, a lack of funding, and due to the Island's isolation, there is a low level of competition. Some of the competition that has arisen in the past decade has started to pay off, such as the meat factory of Mr. Roy Schultz.

3.4.4.12 Deprivation

I have learned that "necessity is indeed the mother of invention," and that deprivation opens the mind for innovation and encourages change, which is one of the major contributing factors for change on the Island, particularly in the automotive industry.

Many times the local vehicle mechanics will build a spare part for a vehicle because it is not available on the Island.

3.4.4.13 Leisure and peace of mind

When there is sufficient leisure and quiet, and the mind is free and relaxed, the inventor can invent and the discoverer can discover, with change as the result. There is much hope in this regard as the Island lends itself to this kind of lifestyle. The effect of this can be seen in the contributions made by the prisoners on the Island, who have produced award-winning paintings.

From the information in this subsection, it can be seen that the factors favouring change on the Island are greater in number than the factors that encourage persistence. I consider the missiological implications of cultural change according to Luzbetak in the next section.

3.4.5 MISSIOLOGICAL IMPLICATIONS OF CULTURAL CHANGE

If the Church is mission, then it is an agent for cultural change, I believe. The establishment of the kingdom of God requires cultural change, in anthropological and human terms (Luzbetak 1988:300). It is crucially important for the church's survival to challenge people's thought processes and to create favorable opportunities for change.

Since radical changes are taking place rapidly in society, the church needs to keep up with these changes (:301). It is the same "speed of change" Sweet (1999:78) refers to when he says that the church needs to keep up with the pace of change around it, lest it become extinct and irrelevant.

I agree with Luzbetak's (1988:301) rationale that the locus of cultural change is the mind. He claims that when a culture changes, it is as a result of change in the ideas of individuals which they share with one another. The church's task according to the Bible (Matthew 28:19-20), is to make disciples, which is paralleled by the mission of Jesus in Luke 4. This implies that the church must challenge people to change individually first,

and then the community will be exposed to change by the influence of those changed individuals. Change passes from the mind of an individual to the mindset of the whole community of people.³⁷ Intercultural communication must therefore be aimed firstly at reaching the individual before impacting the community with the Gospel.

Every Christian should be a witness, one that is truly an “innovator” of Christ and his kingdom. They must constantly make the Gospel relevant and appealing here and now. There are innovators who are more open to change and mission than others, and I agree with Luzbetak (:352) in this regard.

The Bible declares (Hebrews 13 and Revelation 21) that Christians are citizens of two cities, a heavenly and an earthly city, therefore their resistance to the world must not be a general one, but a sectional one according to Luzbetak (:353). I have heard it say in communication that “one must not become so heavenly minded that you are of no earthly good.” This implies that one must be relevant to the needs of those around you, yet influence others with a better way of life. If individuals do this within the structures of the church, then the church at large can be a vehicle for change that will bring about hope and restoration to those who are hopeless and broken. I now consider the response to change of the Islanders from the surveys.

3.5. ST HELENIANS RESPONSE TO CHANGES IN CULTURE

3.5.1 RESULTS OF QUESTIONNAIRE - 2001-07-30 - *St Helena Island*

The data from the questionnaire is presented as percentages to indicate the responses of the people of the Island. The actual questionnaire can be viewed in the appendix to this dissertation. I approximated the percentage points to two decimal figures and I have kept the implications and deductions to a minimum as some may be obvious to the reader. (More will be said about the total effect of these changes in section 5.3 of chapter 5).

³⁷ Cf. Oliver, Hasz and Richburg in section 2.2 that deals with the psychology of change.

3.5.2 SUMMARY OF KEY FINDINGS OF QUESTIONNAIRE³⁸

I hereby present a summary of the key findings of the questionnaire done with the people of St Helena Island. After I list the key findings in point form, I will consider the implications and deductions in a different subsection.

1. The majority of Saints do like change in general.
2. The effects of the changes on the Island have not affected the majority of people yet.
3. The main agents who bring change to the Island are the expatriates.
4. The majority of Saints favour having more TV, internet and email.
5. The majority of Saints are concerned with the aging populations' resources.
6. There is greater disruption of family life because of the increase in the number of Saints who work abroad.
7. The brain drain of teachers will affect the Island's future.
8. A tension exists with respect to the replacement of expatriates with local leadership.
9. The Island is becoming less church-centered and more secular.

3.5.3 IMPLICATIONS AND DEDUCTIONS OF ISLAND'S RESPONSE

3.5.3.1 General reaction to change on the Island during the past ten years

A great deal of persistence or resistance to change exists on the Island, but the majority of Saints do appreciate change. They say that if change is going to happen effectively, it should be packaged correctly so that people are assured that change it is good and necessary. The majority of the respondents prefer a change for the positive. The respondents pointed out that their appreciation of change depends on the type of change. Most Saints are aware of the changes that are happening on the Island, yet there is a smaller sector of society who believes that the Island has not changed. However some interviewees stated that they were unhappy about specific changes, such as the change in the Island's religion practices like going to church services less frequently. This group is in the minority according to the survey. The effects of the changes on the Island have not

³⁸ Further changes after 2000 have not been incorporated in this report. This data was produced in this format on 07 August 2001 & 30 June 2002.

affected the majority of people yet. In the survey some Saints acknowledged that being aware of the change does not necessarily mean that they are personally affected by it.

3.5.3.2 The main agents of change on the Island are the expatriates

The expatriate group is seen as the biggest agent and catalyst of change on the Island. Saints therefore feel that change is coming more from the outside (external forces) than the inside (internal forces). This was not always regarded as beneficial. On the other hand similar numbers regard external change as good. The second biggest agent for change on the Island is the Saints who live there. While it is acknowledged that change comes mostly from the outside, there is a degree of acceptance that it also comes from the inside. That is to say, while the expatriates may introduce the change and challenge the status quo, it is the Saints who live there who either adopt or reject the changes. Ultimately, the way the changes are implemented rest largely with the local people.

3.5.3.3 The majority of Saints favor the changes of TV, Internet and e-mail

It has become evident that TV, Internet and e-mail have been good changes for the Island. The increase in TV programs has not affected the majority of Saints yet. There is also a matter of definitions here of what is meant by “TV”; because the Saints had TV’s which play videos, long before they had TV reception via satellite. One needs to bear in mind that this survey is largely the voice of the youth of the Island who are generally more easily influenced by the media than the older generation. Most of the Saints have not been affected by internet and e-mail largely because the computer industry is not yet fully developed on the Island. The cost of importing computers and related software is expensive compared to other countries. Internet and e-mail have been good changes for the Island, especially in view of the remoteness of the Island as well as in terms of the cost, i.e. e-mail and Internet are cheaper than telephone and fax as a means of communication.

3.5.3.4 Changes in demographics

The majority of respondents feel that they are not affected by the ageing population of the Island. This is largely due to the fact that the majority of respondents in this survey

consisted of youth.³⁹ However the majority of Saints are also concerned with the lack of resources for the ageing population. Many respondents see this as an area of concern for the government's control and not so much as a concern for the people.

3.5.3.5 Changes in offshore employment

Saints agree that disruption of families is growing because of the increase in the number of Saints who work abroad. Many feel that this has been necessitated by the government's lack of provision of reasonably remunerated employment. While they are aware of the disruption and the fragmentation of families, respondents say they have not been affected personally, or at least they do not feel any effects. The majority feel that this breaking up of the family life has not affected them financially. It may be that the correlation between higher wages from overseas employment and broken families is perceived as the norm. The majority of respondents feel that they have not been affected spiritually. For many it may be that spiritual life has little connection to family life because the two issues have always been separated on the Island, which has become a way of life to many of them.

“The brain drain of teachers will affect the Island's future,” is the view of most Saints. A slight majority feel that they have not been affected by the brain drain or exodus of teachers. There is a tension here which can be interpreted in various ways depending on who is answering the question, the learners, the teachers or the parents? The majority of St Helenians feel that this brain drain of skilled staff will affect the Island's future.

3.5.3.6 Change in local leadership

There is a tension associated with replacing expatriate leadership with local leadership. The majority of respondents say that they are not affected by this development. There are many who claimed indifference to the issue, as long as the required services are delivered. The majority feel that this would not be an Island-wide change, so that expatriates will still form a part of the Island leadership. On the other hand, many want to see more local leadership, but feel that local leaders cannot handle the responsibility of

³⁹ The actual figures are recorded in chapter 1 and also in the appendix.

leadership well enough. A resistance is felt to the notion of having local leadership replace expatriates altogether.

3.5.3.7 Change from being church-centered to more secular

The majority of Saints agree that the Island is becoming more secular and less church-centered. Many have not noticed the change because they were not monitoring such things such as church life. The larger majority of the Islanders have not been affected by this change i.e. having less time for God. While the majority has noticed this change, some are upset about the role of the church in their lives, and have given up on the church. However, many of these people added, that while they have given up on the church, they have not given up their belief in God. Although there are some who favour this change, the majority resist the change towards secularism. This view may change as the Island's churches follow the world wide trend of cultures becoming more secularized.

I conclude this section on the implications and deductions of the Saints' response to change with a prediction that the youth of the Island will be leaving the Island if the adults and senior citizens remain resistant to change. This will lead to a divided community or one with a great generation gap. There are already many children and older people on the Island, while the middle sector of the community has become conspicuous by their absence. In addition, people remain silent on pertinent issues of common concern as can be seen by the number who abstained in this report. It could be because of the cultural patterns described by Hall and Hofstede in which some may feel it inappropriate to speak up, or some may have viewed me as an outsider to the community doing "inside work" in the community. Either way, I feel this dissertation has provided an opportunity and a platform for the average Saint Helenian to state his or her views concerning the changes within their culture.

3.6 SUMMARY

In this chapter on culture, I have outlined the different dynamics of culture which included definitions of culture. Thereafter, I examined the cultural patterns developed by Hofstede and Hall and their relevance to the Island as well as to Missiology. This was

followed by the section on cultural change, starting with the locus of cultural change and ending with the conditions of cultural change. I also considered the Missiological implications of cultural change. Lastly, I shared the views of the Saints on change and drew implications and deductions. This concluded this chapter on culture and how the dynamics of culture and cultural change is seen in the St Helenian culture. Furthermore, their responses to the changes in culture correlated well with the theory that preceded it in this chapter. I will focus my attention next on the third element of this dissertation, namely communication, and in particular the intercultural communication of the Gospel on the Island of St Helena.

CHAPTER 4

COMMUNICATION

4.1 INTRODUCTION

In this chapter I consider how the communication of the Gospel is affected by changes in a culture. I also observe what needs to be done if the Gospel is proclaimed within the context of a culture. This chapter forms the nucleus of the elements of change, culture and communication dealt with in this dissertation. I will start with the relevant theoretical framework when the Gospel message is communicated interculturally.

4.2 INTERCULTURAL COMMUNICATION OF THE GOSPEL

“Intercultural communication is as complex as the sum total of human differences.”

-David Hesslegrave

There may be some tension when combining the elements of Gospel, culture, change and communication. I use the following quotation by Blaser (1975:1) as the foundation for this chapter:

The communication of the Gospel does not take place in a cultural vacuum, which means that the cultural form of the communication is part of the Gospel. But the event of communicating the Gospel does not stop here, for in the very fact that it takes place in a certain cultural context, ‘the content of the Gospel changes too.’ This two-way (sic) traffic between the communication of the Gospel and the change that is bound to take place in the content of the Gospel, raises both difficult problems and exciting possibilities for Christians.

Hence, a closer look at the intercultural communication of the Gospel comes next. I will firstly consider a working definition of communication and then consider some components of communication, followed by the barriers and challenges of intercultural communication. The principles of communication follow, and lastly, I look at the missiological implications of the intercultural communication of the Gospel.

4.2.1 DEFINITION

It is important to note that the emphasis may vary when looking at the intercultural communication of the Gospel. I perceive three elements that need to be defined in this dissertation viz. culture, communication and Gospel. Seeing that I have defined culture already in the previous chapter (section 3.2.1), and because I will look at communication in the next section (4.2.2) of this chapter, it leaves me with only “Gospel” to define. I prefer Schreiter (1985:20) who states that the “Gospel” means the good news of Jesus Christ and the salvation that God has wrought through Him. This definition includes and reaches beyond the proclamation of the Scripture; therefore I will revisit this cardinal point in section 5.3.1.

The distinction needs to be made between cross-cultural and intercultural. Saayman (1990:308), states that the term *cross-cultural* implies that there are only two cultures involved. He says that one of these two cultures (the Western) is Christian and superior. He goes on to say that he prefers the term *intercultural evangelization*.

Cross-cultural could also imply a movement from one culture to another culture. Jandt (1995:30) makes a comparison by stating that “cross-cultural” generally refers to comparing phenomena in diverse cultures. To him, intercultural communication generally refers to face-to-face interactions among people of diverse cultures. Jandt (:31) proceeds to quote Collier and Thomas (1988), who defined intercultural communication as communication between persons “who identify themselves as distinct from others” in a cultural sense. Lustig and Koester (2003:52) concur with Jandt in this regard.

Having defined the cultural aspects of intercultural communication, I shall now concentrate on communication itself and see what significance it holds for intercultural communication.

4.2.2 COMPONENTS OF COMMUNICATION

Many definitions for communication abound, but I agree with Jandt (1995:23) who noted that communication is a process. One is better able to understand communication when

the components of communication are broken down. There are ten components according to De Vito (in Jandt 1995:23) and they are:

Source	-the person who wants to communicate
Encoding	-the process of putting ideas into symbols
Message	-message identifies the encoded thought
Channel	-refers technically to the means by which the encoded message is transmitted
Noise	-refers to anything that distorts the message that the source encodes
Receiver	-the person who attends to the message
Decoding	-the opposite of encoding by assigning meaning to the symbols received
Receiver response	-anything the receiver does after decoding the message
Feedback	-the receiver responds to the decoded message
Context	-the environment in which the communication process takes place and which helps define the communication

Communication is however, not always verbal, there is also non-verbal communication. In verbal communication, the channel of communication is paramount to the communication process, for non-verbal communication there are multi-channels according to Gallois and Callan (1997:54). The message is conveyed using the face, voice and body, and often all three are conveying the same emotion or attitude. This also explains to some degree why it is so easy to be misunderstood, for often the meaning of certain body language differs from culture to culture. It is therefore, imperative in wanting to communicate, that all these factors be considered, especially the channel of communication.

Gallois & Callan (:54) found that there is a need for multi-channels when it comes to non-verbal communication. On St Helena Island much of the communication of the Gospel is done via the radio.⁴⁰ The multi-channels of non-verbal communication are then

⁴⁰ There is only one radio station on the Island that broadcasts church services on Sunday evenings and Monday mornings to the whole Island.

absent and the speaker's voice is the sole channel used. Non-verbal communication differs from culture to culture, posing a further challenge because most of the clergy on the Island comes from cultures different to that of the Islanders. This means that the cues and signs in non-verbal communication can easily be misunderstood and misinterpreted. After some years of ministering, the difference in non-verbal communication can still pose a challenge to the intercultural communication of the Gospel.

Before I consider how effective intercultural communication is brought about, I shall attend to some barriers and challenges of intercultural communication.

4.2.3 BARRIERS AND CHALLENGES OF INTERCULTURAL COMMUNICATION

The communication process is not easy and therefore the challenge to communicate effectively across cultures can be intimidating. Jandt (1995:40) cites six barriers to intercultural communication given by Barna (1994): anxiety; assuming similarity instead of difference; ethnocentrism; non-verbal misinterpretations; language; stereotypes and prejudice. I will discuss the first five barriers of Barna briefly, and I will consider the barriers of stereotypes and prejudice in more depth, because I believe the two latter areas affect intercultural communication significantly.

The first barrier mentioned above is *anxiety*. When one is anxious because of not knowing what is expected, one tends to focus on the anxiety, and is not fully concentrating on the communication process. Lustig and Koester (2003:281) refer to anxiety as “an individual’s degree of emotional tension and her or his inability to cope with change, to live with stress and to contend with vague and imprecise information.”

The second barrier is *assuming similarity instead of difference*. Jandt (1995:40) explains that the assumption of similarity between cultures, leads to a lack of awareness of important differences. These assumptions come to pass because of the lack of information about a culture.

The third barrier of *ethnocentrism* happens when one judges aspects of another culture negatively by the standards of one's own culture. To be ethnocentric is to believe that the standards of one's own culture are superior to other cultures, and this leads to a rejection of the richness and knowledge of other cultures (:41).

The fourth barrier is *non-verbal misinterpretation*. Non-verbal communication accompanies language in the form of voice (the pitch, tone, speed and quality of speech), the face (gaze, facial expression), and the body (the distance one stands from others, one's spatial orientation to them, posture, gesture, touch and the like). It becomes a barrier in intercultural situations when there is no shared verbal code. In such situations people discover that their understanding of non-verbal behavior is not universal (:73). The problem is intensified when the same non-verbal symbol carries totally different meanings from one culture to another culture. Often the misunderstandings based on differences in non-verbal behavior can be hard to detect, because much of the behavior is produced and received outside of conscious awareness (Gallois and Callan 1997:7).

Language is a major barrier to intercultural communication in the sense that language reflects aspects of a culture. When a language is not known, the risk of misunderstanding a culture is accentuated. This is further seen when one is trying to communicate words that carry different meaning in the culture with which one is trying to communicate. A further problem is encountered when one is trying to translate across cultures, and words carry different meanings that are sometimes not translated equivalently. This is why Kraft (1979:275), advocates for a dynamic equivalence in translating the message.

The barriers, *stereotypes and prejudice*, I consider as the greatest stumbling block to communication. Firmly held stereotypes and prejudice precede the communication process, before the first word is spoken between two people of different cultures. Prejudice and stereotyping often result from limited exposure to other cultures.

Jandt (1995:53) describes stereotypes as negative or positive judgments made about individuals based on any observable or believed group membership. Gallois and Callan (1997:89), state that stereotypes are generalizations about people. These authors articulate that stereotypes are unavoidable, they are useful to researchers, and they give us guidelines about people. It also helps us to understand and predict the actions of others in our social world. There is however a danger in using stereotypes since they may influence our judgment of people so strongly and overwhelmingly that the influence can obscure behavior that is completely contrary to the people (Jandt 1995:97).

Jandt (:97) contends that stereotyping impedes communication in that the continued use of stereotypes reinforces belief. Furthermore, it impedes communication when they cause us to assume that a widely held belief of a group is true of any one individual. When stereotypes lead us to interpret an individual's behavior from the perceptual screen of the stereotype, they also become a barrier to intercultural communication (:55).

Prejudice on the other hand, refers to the irrational suspicion or hatred of a particular group, race, religion or sexual orientation (:53). Prejudice obscures communication because the person from the group is not heard; foregone conclusions are made about the speaker before any verbal communication takes place. Prejudice and stereotypes are mentioned together as a barrier to intercultural communication because "prejudice refers to negative attitudes toward other people that are based on faulty and inflexible stereotypes" (Lustig and Koester 2003:154).

Another area that falls within this category of communication problems is social identity. When we interact with people from another culture, our social identity is likely to be influenced from the moment we observe that others look different, and from the first word we hear of their language or accented speech, says Gallois and Callan (1997:96). This barrier to intercultural communication leads to prejudiced communication that colours our perceptions of the speaker.

Lastly, cultural values and social rules are also barriers to intercultural communication, because most of our communication is governed by culturally specific social rules, according to Gallois & Callan (1997:14). These rules are tied to the values of a culture, and like value these rules may not be easily accessible to us. We may become aware of them only once we have broken them.

Concerning the six barriers according to Barna, I have found the following to be true in practice. The barrier of anxiety occurs during the early months of the term of office, usually just after arrival when one is meeting many new people. One focuses more readily on one's feeling, and not much on the communication process (described in section 4.2.2).

The second barrier of assuming similarity instead of difference was not apparent on the Island. When it did occur during religious discussions with Saints, it often stifled communication. Discussions became very animated when Saints disparaged South Africans, and vice versa. These spats often led to the communication barrier of ethnocentrism, where the one culture was judged by the standards of another.

The barrier of non-verbal misinterpretation was frequently experienced, especially between the Saints and the British clergy. Non-verbal misinterpretation was more of a problem for the Saints than for the clergy. There was a measure of shared verbal code between the Saints and South Africans because of the interaction between South Africans and Saints over the years. However, I agree also with Gallois & Callan (1997:7), who observe that often misunderstandings can be very hard to detect, because much of the behavior is produced and received unwary.

While Saints all speak English, language was mentioned as a communication barrier by half of the clergy in their interviews.⁴¹ The barrier here has to do with accent and dialect. The Saints in general speak fast and indistinctly, which takes concentration and conscious

⁴¹ Compare clergy interviews in the appendix.

effort to follow. After a while, it becomes easier to understand them. It took me six months to understand the dialect and their manner of speaking.

The barrier of stereotypes and prejudice is prevalent on the Island. Before the arrival of a new appointee, a mental picture is formed of the appointee by the Saints, possibly through stereotyping. Saints often stereotype expatriates and are prejudiced against them; expatriates are referred to in derogatory terms in conversation between people. These generalizations about people have impeded much progress in intercultural communication. All these barriers have one common outcome: the breakdown of intercultural communication on the Island. Saints use stereotyping and prejudice amongst themselves as well, to differentiate between Saints from different districts on the Island. The most common stereotype is that “all town people” are different from “all country people.”

All these barriers add to the difficult process of communicating across cultures. It is therefore necessary that I now turn my attention to principles and strategies for effective communication across cultures.

4.2.4 PRINCIPLES OF EFFECTIVE COMMUNICATION

In this section I start with the principles Kraft (1973:277-284) puts forth. These principles provide a vehicle for those who communicate the Gospel interculturally. Thereafter, I will illustrate the importance of the principle of identification for effective intercultural communication.

Kraft's (1973:277-284) four communication principles are also discernible in Jesus' approach to intercultural communication. In summary these principles are: frame of reference; predictability; specificity, and discovery. Human beings live in different contexts or frames of reference which cause communication problems because all the symbols or cultural forms, by which people can communicate, derive meaning from the frame of reference in which they participate. According to Kraft (:278) for the information to be conveyed accurately, both the giver and receiver of information must

operate within the same frame of reference. People, who try to communicate with each other on the basis of differing frames of reference, find that many of the intended messages come across in a distorted form. This is why God chose to operate within the linguistic frame of reference of the human receptors of his message (:279).

The first principle of Kraft (:278), namely “frame of reference” has been a challenge on St Helena Island because most of the clergy who have been communicating the Gospel on the Island have different frames of reference. The local people said that the expatriate clergy did not understand them. This same problem of different frames of reference is the cause of the “us-versus-them” mentality, mentioned by the clergy in the interviews. Different reference frameworks explain the misunderstanding, the lack of trust and the lack of openness by Saints to clergy. A different work ethic between the clergy and the Saints, cited in the interviews, is an example of different frames of reference. A further example is the Saints’ view of the changes happening on the Island compared with the expatriate clergy’s view (as seen in the empirical data).

Kraft’s (:279) second principle of the predictability of the message, is operative when the hearer can predict the end of the message or fill in the blanks in the speaker’s message. When statements made by the speaker are so unpredictable, i.e. so out of line with the stereotype, then it really makes an impact. Stated differently, the higher the predictability of the message, the lower the impact, and the lower the predictability, the higher the impact of the message. This is why the impact of Jesus’ message is still felt today, because it is in contrast to stereotypes. Consider the example given by the same author (:280):

Now, with regard to God’s approach to man, the stereotyped (i.e. the predictable) understanding of God’s will result in the completion of the following statements in highly predictable terms. “If God came to earth he would come as a _____,” or “He would associate with _____people,” or, “He would go to _____places.” The Pharisees for example, thinking in terms of stereotype, expected Christ to come as a king, to associate only with good people, and to go only to religiously respectable places.

Jesus provided different statements to the blanks above, for example “he associated with prostitutes and tax collectors”. He therefore left an indelible impression upon people’s minds. Kraft (:281) says that these statements really make an impact (even today) because they are so unpredictable, so out of line with the stereotype.

While I agree with the gist of Kraft’s (:279) second principle of “predictability,” I found that it led to greater breakdown in communication on the Island. When the intercultural worker tried to be so unpredictable or out of line with the stereotype, the impact was lost altogether. Perhaps it is because the older Saints are used to predictability.

The third principle of communication stated by Kraft (:281) concerns the specificity of the form in which the message is presented. A communication presented in terms of the actions, attitudes and activities of real life, for example makes a greater impact (greater communication value) than a strictly verbal message. For this reason Jesus, living among humans and teaching in terms of life-specific parables and miracles, communicated infinitely more to us about God than all the theological abstractions. Consequently the communication has the highest impact when the receptor feels that the message is specifically related to his or her needs. Furthermore, I have often found on the Island that some local people did not relate to the Gospel message because the speaker spoke of generalities that could be true of any continent. The message lacked specificity and had little to do with the life of a community on a small Island in the middle of the South Atlantic Ocean.

Kraft’s (:282) fourth principle relates primarily to the manner in which the receptor is made aware of the message, i.e. discovery. When messages are presented in “one-way conversations” such as lectures, books and even so-called discussions, much of the effect is lost. The opportunity to make a discovery by oneself is often lost also. As Kraft (:282) asserts:

It is in the process of discovery, rather than in simple hearing of the report of someone else’s discovery presented in predigested form, that the deepest, most abiding kind of learning takes place. Education that makes use of proverbs,

parables and fables are discovery-oriented.

Kraft's (:282) fourth principle, discovery, brought home to me that I needed to change the way I present the message. I have seen the consequence of using verbal communication only to communicate the Gospel. Many Saints used to complain about "boring" church services during which the verbal pronouncements from books read by the clergy were often "one-way conversations." When audio-visual equipment like video's or slides were used in a church setting, the impact was greater and the message was received far more positively. Working with the youth, an inductive approach to the Bible proved more fruitful because of the self-discovery it provided for the listener. The use of interactive and modern parables connected well with the St Helenian culture. All of the issues outlined above were also mentioned by the clergy, when asked about the relevance of the Gospel on the Island.⁴² One minister stated that it was not the Gospel that became irrelevant but the clergy and leaders who fail to express it in a relevant fashion. Or as another member of the clergy stated: "The means of communication have changed – not just mechanical, but also the way of expressing the Gospel so that it fits within this communication."

In summation of these four communication principles, Kraft (:283) mentions the way Jesus incorporated each one of them in His ministry. Jesus chose to operate within the cultural frame of reference of his hearers, choosing to enter their cultural context rather than requiring his hearers to adapt to His cultural framework. Therefore Jesus deliberately shunned the expected stereotypes the people and the religious leaders had of Him. Missionaries, says Kraft (:283), must likewise reject and resist similar stereotypes, or see their efforts at effective intercultural communication of the Gospel seriously compromised.

Furthermore, Jesus presented His message in a highly specific, non-generalized and non-theological form. The message was both lived and illustrated in a very specifically life-related fashion, observes Kraft (:283):

⁴² Compare interviews done with clergy which can be found in the appendix.

Missionaries must imitate our Lord's approach by searching out, learning and employing the culturally appropriate forms of specific life-related communication available among the people they are called.

Finally, the Lord encouraged and patiently waited for those around Him to learn by discovery. He wanted people to draw their own conclusions from the message and to learn by self-discovery, for example in the parables about His kingdom that is to come. The challenge remains for today's Gospel workers to communicate interculturally as Jesus did while on this earth.

I now turn my attention to another principle of effective intercultural communication, which is the principle of identification. This is another communication principle that Jesus mastered while relating the Gospel to people, as will be revealed in this section.

Identification happens when a person from one culture identifies with the people of another culture to the extent that he or she is willing to be associated with that people (Lingenfelter and Mayers 2003:24-25). In my opinion, it even goes further, sharing the aspects of the lifestyle of the other culture, and looking for points of identification as to where the two cultures are similar. It may be dress, food, lifestyle or values. Lingenfelter and Mayers (:24-25) state:

We must love the people to whom we minister so much that we are willing to enter their culture as children, to learn how to speak as they speak, play as they play, eat what they eat, sleep where they sleep, study where they study, and thus earn their respect and admiration. In essence, we must leave our prison, enter their prison, and become full participants within it.

This means that one must be willing to seek out elements within the other culture that can build commonality, not enforcing one's opinion and ideas upon people of another culture as the standard of what is right. One should be prepared to empathize with the people to the extent that one sees why they do things the way they do. I appreciate the definition given by Luzbetak which states that identification means "casting one's lot fully with the local community by becoming with it one in communion and one in communication" (in

Gourdet 1996:399). The definition given by Gourdet (:399) adds the dimension of growth:

Identification is a complex and rewarding experience that increases our capacity for growth and our ability to effectively communicate the gospel interculturally which can be accomplished only when we become one in communion and community with the people with whom we live.

The operative word in these definitions of identification is the word mutual, i.e. mutual understanding between people of different cultures, which in my experience, comes with time. As Gourdet (:400) explains:

Identification does not just come because one desires it. To be able to identify with a community involves a long process and as church workers we must recognize that it cannot happen overnight. The nature of identification involves many stages, barriers and adjustments.

The same author stresses that the important part of identifying with people is to learn their language which I believe shows one's willingness to become vulnerable in order to relate better to people (Lingenfelter and Mayers 2003:111). I have found that learning the other's language leads to greater acceptance by the host in other areas of life as well, such as sharing a meal together. The importance of learning the language of the people presupposes a relationship, for one does not learn a new language without building relationships during the process. The learner has to develop trust as he or she travels the un-chartered territory of a new language. I have seen it happen on St Helena. Our youngest son learnt to speak while we were on the Island with a St Helenian accent and phraseology. This fact always provided an open door for discussion because the local people felt we were identifying with them because our child "sounded" like one of them.

Another aspect of identification, is "the continuing willingness to learn," as Loewen so accurately points out (in Gourdet 1996:407). The willingness to learn will take the individual beyond just the learning of a new language, to spending time with the people. As Loewen states:

The missionary who wants to communicate good news to the national will, therefore, have to spend time – often many hours of time – listening to the concerns, fears and superstitions of his (her) audiences (in Gourdet 1996:407).

Experience on the Island has taught me to agree with Gourdet (:400) that “identification is a long process and as church workers we must recognize that it cannot happen overnight.” All of the Island’s clergy agree on this point that identification builds better relationships and acceptance. However, the challenge lies in the period of service on the Island. Anything less than three years seemed to be too short to build long-lasting relationships and to identify fully with the Saints.

Another implication of identifying with people is that one must be willing to relinquish some of one’s ethnocentrism and allow people from the other culture to lead. This means that “we must learn to accept subordinate roles” (:405), especially when one comes from a country that is more developed and technologically advanced. The challenge is greater when one comes from a culture that considers itself superior to other cultures. This is not easy, and on the Island it has been exacerbated by the fact that many Saints say they feel inferior to the expatriates. When it comes to full identification between expatriate and Saint, there is room for improvement in the “us-versus-them” worldview that persists. One must be willing to learn to climb the learning curve to enable one to speak with the people with whom one works. I have often said to my church leaders on the Island, that at first they would be my mentors until such time that I have learnt enough about their culture, after which I would share aspects of my culture with them. Where their exposure or viewpoints are limited, I introduced concepts that might be new to their experience. Together we discovered new dimensions that merged our two cultures to some degree. Gourdet (:407) refers to this sharing as the “art of reciprocity.” The identification process is also supported by Nida (in Gourdet 1996:407):

Our task is not to propagandize people into the Kingdom of heaven, but so to identify ourselves with them that we may effectively communicate ‘the Way.’ This identification can be achieved only by realistic participation with people in their lives, not by working for people, but with them.

The process of identification is not novel. It has surged to the forefront because of the mistakes of the past where identification with other cultures was done inadequately or not at all. Therefore “we must seek identity in order to communicate the gospel because Christ himself identifies with humanity” (:408). We find that Jesus Christ, in coming to earth, identified with the human race by fitting into the Jewish culture, state Lingenfelter and Mayers (2003:17). He did not come only to enforce the principles of His Father’s kingdom on the human race, nor did he only call for a paradigm shift from the people of the time. White (1905:142-143) outlined the method of Christ as follows:

Christ’s method alone will give true success in reaching the people. The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then he bade them, ‘Follow Me.’

Similarly, Samaan (1990:41-68), in writing about this winning formula of Christ and His way of reaching people, calls Jesus “the mingling and sympathizing Christ.” It would be rewarding if all intercultural communication was noted for its identification with the host culture.

According to Kraft (1979:154) the identification process is in keeping with the approach of early Christians. He says that the early church modeled the method of Christ, and started with the felt needs of potential receptors, adopting their frame of reference. Looking at the method of Christ, the writer states that Christ dealt with Nicodemus in terms of his Pharisaic understanding, with the Samaritan woman in terms of her background, with the disciples in other ways, and with Zacchaeus differently yet. Kraft (:154) continues:

The apostle Paul, in keeping with the same identificational approach, determined to be Jewish when attempting to communicate with Jews and Greek when attempting to communicate interculturally with Greeks (1 Cor. 9:19-22).

This is the benchmark, I believe, for all who attempt to communicate the Gospel interculturally: to first identify with the people whom they hope to reach with the Good news about Jesus Christ.

The three stages of communicating the universal truth of Christianity to other cultures according to Whiteman (1984:276-281) are as follows:

Stage I. *Discovering* the original biblical meanings conveyed in the cultural forms of Hebrew, Greek and Roman societies. We must not confuse the biblical forms which are tied to specific cultures illustrated in the Bible, with the eternal meanings they are intended to convey.

Stage II. *Distinguishing* the original biblical meanings from the contemporary forms of those meanings in our own society. Despite what appears to us as the “natural fit” between biblical meanings and our denominational cultural forms, we must understand that there is nothing sacred about the forms we use.

Stage III. *Communicating* the biblical meanings in ways that will ensure the maximum transfer of meaning across linguistic and cultural boundaries, and remaining open to the possibility that the forms adopted by the receptors of the message may be quite different from those of the communicator. It is not enough for the missionary to simply transplant what he perceives as “Christian forms” from his own culture to that of his host society. Like a good anthropologist, he must probe beneath the surface and discover the meaning that converts attach to these forms. I feel however that not enough probing has been happening on the Island.

According to Oosterwal (in Du Preez 2000:15), the basic principles of cross-cultural communication are:

1. Words do not have meaning by themselves; words derive their meaning from people’s underlying cultural assumptions, values, and perceptions.
2. Consider not only the content of the message, but also its context.
3. Every culture has its own mode of communication.
4. Always keep in mind the true purpose of communication.

5. There is no communication without identification.

The content and context of the message (point 2 above) will be discussed in the next section on contextualization of the Gospel, but it is point 5 above, the absence of communication without identification, that further underscores the importance of identification. Can it be that identification is such a strong factor that its absence leads to no communication? I do not fully accept Oosterwal's statement (in Du Preez 2000:15) that "there is no communication without identification." I believe that there can be communication but the impact may not be as great as it would be if identification was present as well. I have seen examples of communication without identification the Island.

The discovery can be done when there has been an adequate level of identification with the host culture, and when the principles mentioned in this chapter, like frame of reference, predictability, specificity, and self-discovery have been maintained in the intercultural experience. Then the maximum transfer of meaning between the communicator and the receiver can take place with the least distortion, I believe.⁴³ I will consider the implications of intercultural communication for missiology in the next subsection.

4.2.5 MISSIOLOGICAL IMPLICATIONS OF INTERCULTURAL COMMUNICATION OF THE GOSPEL

Communication is a process, according to Jandt (1995:23). Therefore intercultural workers and the church need to realize the components of each message i.e. sender – message – receiver, etc. Communicating the Gospel should have built-in check points, providing for feedback and two-way discussion. Clergy should listen to their audience to ensure that the message is understood, and not distorted. The communicator should know that the encoding - putting ideas into symbols - can be misconstrued by the speaker of the message, which in turn leads to incorrect decoding on the part of the receiver. Both speaker and receiver have their own contexts, thus a

⁴³ Compare De Vito's components of communication earlier in this chapter, section 4.2.2.

constant checking whether the Gospel message (e.g. sermon or Bible study) is correctly interpreted is necessary.

Because *Communication is verbal and non-verbal* according to Gallois and Callan (1997:7), intercultural workers ought to rely on interaction more than on the spoken word. It is important that the verbal and non-verbal messages agree, because such dissonance leads to misunderstanding and confusion. The church should therefore, realize that it is not only the content of the Gospel message that is important, but also the method. The intercultural workers need to be aware of the differences that exist in using non-verbal communication across cultures.

There are always barriers and challenges to intercultural communication, according to Jandt (1995:39). Intercultural clergy should familiarize themselves with these challenges and be aware of these barriers. Opportunity needs to be created where clergy can address these barriers with the members of the host culture. The greatest concern lies in the area of stereotypes and prejudice. While it may be natural for human beings to use stereotypes and be prejudiced, Gospel workers should exercise greater resistance to these practices. When it does happen, opportunity for confession and forgiveness should be given. An intercultural worker can also become a mediator between two locals in an area of conflict, because of his/her objectivity.⁴⁴ It may be useful for an intercultural worker not to pay too much attention to the rhetoric about a specific culture, but rather to discover things by him/herself.

There are principles to be heeded that aid effective intercultural communication. If intercultural workers are made aware of these principles, then miscommunication and misunderstanding can be avoided. Adhering to Kraft's (1973:277-284) principles of frame of reference, predictability, specificity, and discovery, will make intercultural communication more effective and should lead to better working relationships between locals and expatriate clergy. In addition, the need for clergy to spend longer (more than

⁴⁴ This was also stated by one of the ministers in the clergy interview which can be found in the appendix.

two or three years) time periods with the people is important. It is one thing to know these principles, but it is of far greater worth to know the people with whom these principles are practiced. In essence then, following the example of Jesus, intercultural communication must imitate the Lord's approach by searching out, learning and employing the culturally appropriate forms of specific life-related communication available among the people they are called (:283).

The principle of identification is most important to intercultural communication, according to Gourdet (1996:400). I believe identification starts in the mind of the intercultural communicator. That is to say, he or she does not approach the person/people in the host culture with an ethnocentric attitude. This principle implies that the intercultural worker will seek identification before communication, which means, understanding their world before communicating one's views. Identification with the culture implies the following approaches for intercultural communication: avoiding the use of terminology that marginalizes people; looking for commonality and then speaking from there i.e. allow the passing of time while working with people; be seen at the places and functions that hold deep (spiritual) meaning for the local people; constantly reminding the host culture of mutual understanding between the clergy and them; learning the language of the host culture, or at least attempting to know some key phrases; and spending time with the local people before and after the spoken word.

This principle of identification is so fundamental, as applied by Jesus and the early church, that Oosterwal (in Du Preez 2000:15) strongly admonishes: "there is no communication without identification." Whiteman's (1984:276-281) three stages of discovering, distinguishing and communicating biblical meanings are useful. However, as the Island changes from a church-centred society to a secular one, the need for using these three stages will become greater. These principles are necessary in intercultural communication of the Gospel today. Oosterwal's (in Du Preez 2000:15) third basic principle of cross-cultural communication "every culture has its own mode of communication" is slightly vague. Does he mean how the culture uses their speech (dialect), or how they speak (accent), or what they say (vocabulary), or all of these? I

agree with him if he means that each culture's communication system is unique and that any intercultural worker needs time to learn it before being able to use that mode of communication. It took me six months before I could fully understand the Saints. I now turn to the issue of context under the heading of contextualization of the Gospel.

4.3 CONTEXTUALIZATION OF THE GOSPEL

In this section I will consider the role of context in the intercultural communication process. After defining specific terms, I will discuss the challenges of contextual proclamation, the relationship between the Gospel and context, and the relationship between the Gospel and culture. I will also consider the role of the church in the contextualization of the Gospel. The process of living out the Gospel contextually is called inculturation. The section that deals with the irony, tragedy and the practicality of inculturation forms the final part of the contextualization of the Gospel.

Context has great importance when it comes to proclamation of the Gospel. Padilla contends strongly: "It is impossible to either understand or to communicate the Gospel without referring to the culture" (1978:13). Where the Gospel of Jesus Christ was communicated without much reference in the past, the advancement of God's kingdom on earth (:22) was impacted negatively. The process of proclaiming the Gospel while considering the context of the receivers is called the contextualization of the Gospel. Or, as Fitzpatrick (1970:335) puts it: "Culture is the context of communication. A person is formed under the influence of his culture...it influences the way he thinks about God and relates himself to God." Hence, in communicating the truth of the Gospel, one needs to acknowledge the culture in which it is to be communicated. Similarly, Mbiti (1977:27) argues:

The Gospel was revealed to the world, in the context and language of culture, and not in an empty vacuum. This revelation took place in a specific cultural place, Palestine, among a specific people, the Jews, at a specific moment, two thousand years ago. Since then the Gospel has been proclaimed, propagated, and accepted within the cultural milieux of the peoples of the world.

I fully agree with the early part of this statement, but in the latter part I believe that Mbiti is describing an ideal rather than reality, by saying that “the Gospel has been proclaimed... in the cultural milieu of the peoples of the world.” What is true of his statement is that the acceptance of the Gospel is culturally determined. The Gospel has not always been accepted by all the people of the world, even where it was delivered in the appropriate cultural milieu, for example on the Island of St Helena. However it is his sentiment of contextualization with which I agree.

In the same vein, Oliver (in Dybdahl 1999:73), talks about “adaptability.” He states that the first verses in the Letter to the Hebrews, help us to understand how God accomplishes His mission, referred to in Missiology circles as *missio Dei*. Heb. 1:1 says that God spoke through the prophets many times and in various ways. As Oliver (:73) observes:

He communicated Himself and His plan of salvation through the language, symbols, customs, and culture of prophet and people. The *content* of the communication was given by God, but the *means* of communication did not disregard the language, setting, or even the personality and education of the Bible writer.

Oliver (:75-76) elaborates further, by saying that the responsibility of communicating the Gospel message involves two aspects: “One aspect is our responsibility to adapt the message. The other is the need for the messenger to be adaptable. In the process of communication, neither stands alone.” This is what is often referred to as incarnational ministry. The points Oliver makes (:75) about the two aspects of adaptability of the message and adaptability of the messenger is of great value. Often the temptation lures one to adapt one but not the other. When messages on St Helena were characterized by both these adaptations, the local people would often mention the effect that message had on them. The interviews of the expatriate clergy confirm the notion of double adaptability. Some examples are:

“Certainly from a preaching perspective I had to change – more spontaneous and more brief.”

“I have adapted my culture to the situation and environment.”
”We seek constantly to adapt – your presentation in the whole area of ministry in the culture you are in, after all, that is the way Jesus did.”

Saayman (1990:308-309) refers to the various models of intercultural communication. He states that three models have been used widely in the history of the Christian mission. These are translation models, adaptation models, and contextual models. The task of translation models is to free the Gospel as much as possible from earlier cultural accretions (somewhat like stripping the husks from the kernel) to translate the essential Gospel into terms acceptable to the culture which is being evangelized. Kraft (1979) and Sanneh (1989) use *translation models* in working with culture. To discover the dominant categories of a culture Luzbetak (1988) and Shorter (1988) use *adaptation models* that have been shaped by cultural anthropology. For adaptation models the task is to analyze the culture that is to be evangelized, so that its dominant categories can be determined. *Contextual models* concentrate more directly on the cultural context in which Christianity takes root and receives expression. Whereas the first two models work mostly within a static culture concept, contextual models work on the assumption of continuing culture change. Whereas the other models emphasize the “received faith” more, contextual models “begin” with the needs of a people in a concrete place, and from there move to traditions of faith, according to Schreiter (1985) who makes use of this model (Saayman 1990:309). Having established that context is very important in the proclamation of the Gospel message, it still does not come without problems. Hence, the next section that deals with the challenges of contextual proclamation.

4.3.1 CHALLENGES OF CONTEXTUAL PROCLAMATION

Initially, I concentrate on the three challenges of contextual proclamation as outlined by Padilla (1978:16-18). The first challenge of contextual proclamation, indicated by Padilla (:17), states that it seems easier to proclaim the Gospel from one’s frame of reference and without taking the host culture into consideration. Added to that is the fact that until recently the textbooks on Biblical hermeneutics (practically all written in the West) have

very little to say on the relationship between the interpretation of the Word and the cultural context of the interpreter (:17).

The second challenge is that of syncretism. Padilla (:16) observes:

If in the process of interpretation any of the values or premises of the culture that are incongruent with the Gospel are included in that interpretation in such a way to affect its content, the result is syncretism. In every syncretism there is the accommodation of the Gospel to some value prevalent in the culture, an accommodation that usually stems from the desire to make the Gospel 'relevant.'”

The third challenge is more common, according to Padilla (:18), which involves the complexities of the transmission of the message from one culture (with its own thought patterns and standards of conduct) to another culture in which all or almost all, is different. The opportunity for communication breakdown is high and therefore, there may be a tendency to just communicate indirectly, and to expect the person from the receiving culture to accept the message as given. This is in essence, no real communication of the Word of God.

I agree with Padilla's (1978:16-18) first challenge, that it does seem easier to proclaim the Gospel from your frame of reference. This underscores the fact that one needs to be constantly reminded of the host culture's frame of reference. The challenge of syncretism is not as prevalent for the intercultural worker on the Island. However, Padilla's (:18) third challenge of the complexities of the transmission of the message holds serious repercussions for expatriate clergy. This is a serious challenge, in the sense that all the clergy interviewed are from different cultures to that of the Saints. The opportunity for communication breakdown is huge, and contextualization becomes a challenge. Yet, when asked in the interviews “do you ever experience a breakdown in communication of the Gospel to Saints,” the majority of clergy said “no.” In talking to Saints, many of them said that the message is not for them, meaning it does not fit their context. I believe that part of the problem in contextualization lies with what Skinner (in Du Preez 2000:4) calls “mental images” and “verbal symbols.” However, the greatest problem with regard to contextualization on St Helena is the difference between form and meaning. I had

problems with this, particularly with the Islanders' views on cohabitation. While it is largely acceptable to cohabit until you can afford to get married on the Island, living together was anathema to me, from my cultural and church perspectives. To them, "living together" meant under the same roof without sex, and to me it was "sleeping together." Hence, a lot of argument and debate eventually brought the real meaning to the surface. Another example that is mentioned by one of the clergy in the interviews is funerals. The Saints attach such great morbidity to funerals, whereas he attaches hope and victory to it.⁴⁵

Some other reasons for the breakdown in contextual proclamation are given by Skinner (in Du Preez 2000:4). They are described as being: differences in mental images; differences in verbal symbols; differences through unclear objectives; and differences through irrelevant presentation.

Whiteman (1981:233) mentions some problems of cross-cultural communication, such as linguistic and cultural diversity. However, the writer states that there is a problem in the relationship between form and meaning. "Forms are described as the obvious, observable or audible parts of culture such as artifacts, behaviors, ceremonies, and words. They are always culture specific" (:235). The problem arises when "a form transplanted from one culture to another seldom, if ever, carries the same meaning across cultural boundaries. The people who adopt an introduced form will assign a meaning to it that is different from the meaning assigned to it in the original culture" (:235). One should consider the relationship between Gospel and context further, which I will do in the next subsection.

4.3.2 RELATIONSHIP BETWEEN GOSPEL AND CONTEXT

Today, more than before, the relationship of the Gospel to the context is vital because people have become more culturally aware and they want others to be sensitive to their cultural needs. Does the Gospel override the context in which it is proclaimed or does the context determine how the Gospel is proclaimed? In the past I have often experienced the Gospel proclaimed with no reference to the context in which it finds

⁴⁵ Compare the clergy interviews in the appendix for more information.

itself. This has often led to a rejection of the Gospel by the hearers not because of the content but because of the context in which it was presented.

Nacpil (1981:294-295) proposes features with regard to the tension between Gospel and context. He says that the role of context is to provide the means and tools of communicating the Gospel, that context represents the dominant concerns and paramount issues with which a society is caught up at any one time and existence. He states that the Gospel as a faith option is being challenged by its context to validate itself in terms of its capacity to illuminate, transform and order human experience into definite forms of culture and human consciousness and behavior. If the Gospel does not take its context into consideration it ceases to reach the people within that particular context.

To a large degree then, the context influences how the communication of the Gospel happens within a given culture. In fact Blaser (1975:8) states:

The old problem of ‘theology and culture’ is obviously in need of redefinition in the sense that the cultural context, including the social- political aspects, becomes primary for theological discourse and for the communication of the Gospel.

However, Blaser (:8) introduces an element of tension when he states that “here lies the whole problem of contextual efforts, which is sharpened when one realizes that the rejection of the universality of truth always implies a dogmatic position with regard to reality.” Blaser (:8) continues: “but if we all retreat to our perspective contexts it will become impossible to make ourselves understood and to win friends; to communicate.” He proposes that Jesus Christ should be a “supra-contextual centre.” The context in which the speaker finds him or herself must be considered *a priori* to the communication of the Gospel, or as Schreiter (1985:22) so aptly describes:

The Gospel raises questions about the community context. What is the quality of the community praxis, its worship, and its other forms of action? Who speaks for the community and brings to expression its response to the gospel? All of these, guided by the presence of the Spirit within the community, need to come together for the Good News to be truly alive in the community.

But there is another side to this argument, viz. the relationship between Gospel and culture. This I will explore in the next section.

The point Nacpil (1981:294) makes about the relationship between the Gospel and context is that the context determines the means and tools for communicating the Gospel. As stated previously, many of the Island clergy places the Gospel above the context. From the interviews, it is clear that most of the clergy realize that this practice should be corrected so that the context influences the way the Gospel is communicated interculturally. I agree with Nacpil and Blaser that the context influences the communication of the Gospel, but I add that the context will be influenced by the Gospel too. I propose a two-way stream, starting with the context as the first influence.

4.3.3 RELATIONSHIP BETWEEN GOSPEL AND CULTURE

This tension between Gospel and culture has always existed in the history of intercultural communication of the Gospel. It is sad that the Gospel and culture were not always treated as though they belong together. Often the Gospel was presented in a vacuum, from the frame of reference of the speaker only, and not in terms of the host culture; and often the people of that particular culture rejected the Gospel not because of its content but because of the presentation. Mbiti (1977:26) states that it was particularly the case in Africa, where the tenets of the Gospel were ignored. He quoted a recent world gathering of Christians, saying it looked like “culture shapes the human voice that answers the voice of Christ” (the conference on “Salvation Today,” at Bangkok, Thailand in 1973). Furthermore, he quotes the Lausanne Congress on World Evangelization in 1974: “Culture must always be tested and judged by Scripture.” Lastly he quotes the World Council of Churches Fifth Assembly in Nairobi, 1975:

Despite all of our cultural differences, despite the structures in society and in the church that obscure our confession of Christ, and despite our own sinfulness, we affirm and confess that Christ together, for we have not found He is alien to any culture and that He redeems and judges in all our societies.

Mbiti (:27) is of the viewpoint that the Gospel enters and traverses culture, it moved from Palestine two thousand years ago and into all parts of the world today. Mbiti writes from and for an African perspective when he says that the African culture is one of these cultures to which God has entrusted the Gospel of His Son, Jesus Christ. He (:27) calls the Gospel a “stranger” in every culture and puts it like this:

A stranger who settles down , when it is so accepted by Faith, and yet a stranger who continues to wander on from culture to culture, from generation to generation, calling all people to a newness of life in Christ. The gospel is greater than any single culture and all cultures put together.

Padilla (1978:16) concurs with Mbiti’s last sentence: “It always transcends any culture, even when that culture has been deeply affected by the Gospel.” The connection between Gospel and culture is further accentuated by Mbiti (:27), when he says that:

The Gospel does not throw out culture: to the contrary it comes into our culture, it settles there, it brings its impact on our total life within that culture. It is within our culture that God loves us and calls us to repentance; it is also within our culture that God wants us to love, worship and obey Him. God does not want us to be aliens to our culture – but only aliens to sin.

In summary then, on the issue of Gospel and culture, Mbiti says:

GOSPEL + CULTURE + FAITH produce CHRISTIANITY. All may not agree with Mbiti and Padilla. Some may believe that the Gospel overrides culture and that culture is subservient to the Gospel at all times.

Padilla (1978:13) and Mbiti state that is impossible to understand or to communicate the Gospel without referring to culture. Even though I have said it before, it is worth reiterating the words of Padilla (:13): “Neither the interpretation nor the communication of the Gospel can be carried out in a vacuum; they are realized in, and conditioned by, a given cultural context.”

Yet, ascribing culture its rightful place alongside the Gospel does not imply that the Gospel can be culturally monopolized. In fact Mbiti (1977:29) puts it very strongly by

saying that “no single culture should imprison the Gospel.” While one may be able to say “this is my culture, one cannot say this is my Gospel.” One must recognize cultural plurality as the Gospel gets proclaimed in all societies of the world. One can already see the implications of this for the clergy who work on the Island of St Helena.

When it comes to the relationship between Gospel and culture, another tension exists, on the Island as well. It is with regret that one sees that the communication of the Gospel is currently carried out without regard for the host culture. Hence, very little if any contextualization occurred. From the interviews it can be seen that the clergy agree largely with Mbiti (1977), Padilla (1978) and Saayman (1990) who state that it is impossible to understand or to communicate the Gospel without referring to culture, because the Gospel does not exist in a vacuum. In particular, the clergy believed that the changes in the Island’s culture have affected the people’s level of spirituality.⁴⁶ Therefore, a need to consider this change in culture calls for a change in the communication of the Gospel to Saints. The clergy interviews also show that the clergy is divided on whether Islanders have a distinct culture or a mixture of various cultures. This in turn will influence the clergy’s concept of how the Gospel relates to culture. When proper contextualization occurs, acceptance between communicator and hearer increases, as Saayman (1990:311) so correctly observes. This has also been the case on the Island.

While Saayman (:311) concurs with Mbiti and Padilla, he adds another dimension to the tension between Gospel and culture, which is the issue of acceptance. He states that:

...this acceptance can only take place if the Gospel is presented in such a way that it is compatible with the culture of the people to whom it is presented. If it is not culturally compatible, the receiving culture has its own in-built mechanisms (watchdogs) which prevent the acceptance of the new message. If the people are in any way pressured to accept the Gospel (as Third world people often were in the colonial era), there may an outward conformity to the message, but a genuine acceptance does not take place unless the new message is culturally compatible.

⁴⁶ Compare interviews with clergy in the appendix.

If the Gospel proclamation recognizes culture, and the Gospel is fully contextualized, it will lead to other reverberations, I believe. This brings us to the section dealing with inculturation. It is Schreier (1985:28) who said that the listening to a culture is imperative in the total scheme of things. I understand that it is the practice of a contextualized Gospel that will lead one to inculturation. It is not good enough to be aware of the role of context and the relationship of culture to the Gospel. There must be an active and deliberate enactment of these factors, I believe. I will now consider the issue of inculturation with regards to the intercultural communication of the Gospel.

4.3.4 INCULTURATION

Inculturation is not startling new according to Saayman (1990:317). To the contrary, he says it is the way the Gospel has always related to the world of human culture. However that is not enough for our purposes here. I would like to consider the work of Schineller (1990) for information which pertains to my dissertation on intercultural communication of the Gospel. Firstly, I will consider inadequate definitions, and then adequate ones, before giving a definition of inculturation that I consider appropriate. Then I will consider the irony, tragedy, and praxis of inculturation.

Schineller (:14-17) says that inadequate words have become confused with inculturation.

The three words he described as being inadequate are:

1. *imposition* - a method or process by which doctrines, religious customs, morals, and ways of praying and acting are brought from outside, from a foreign or alien culture and tradition, and imposed or forced upon the new culture.
2. *translation* - when the Bible is translated into the new languages with no creative adaptation or modification in accord with local customs or thought patterns.
3. *adaptation* - the method by which we adapt the message we share to the customs of those we work among. Yet adaptation has more recently been criticized as a subtle form of imposition.

This brings us to the three more adequate words according to Schineller (:20):

1. *indigenization* - means that the local community, with its own indigenous leadership, has the primary responsibility and task of developing the liturgy, the teaching and the practice of that local church.
2. *contextualization* – is the process of showing greater awareness of the particularity of contexts, and also shows greater awareness of the historical development and change that is ongoing in all contexts. One must repeatedly study the situation and contextualize the Gospel for that situation as it changes.
3. *incarnation* – refers to the coming of Christ. “He did not consciously indigenize or inculturate, but instinctively took part fully in the culture he was born into, and then critically affirmed and challenged that culture in light of the Spirit,” says Schineller (:20).

Schineller (:6) proposes that a working definition for inculturation should be:

The incarnation of Christian life and of the Christian message in a particular cultural context, in such a way that this experience not only finds expression through elements proper to the culture in question, but becomes a principle that animates, directs and unifies the culture, transforming and remaking it so as to bring about ‘a new creation.’

He proposes further that there is a circular process of inculturation with three basic positions. These three positions are: the situation; the Christian message; and the pastoral agent or minister who forms the crux of the communication process. These compare with the ten principles of communication of De Vito (as mentioned by Jandt), quoted earlier in this chapter (section 4.2.2). They are however, a shorter version of De Vito’s, yet both feature the same key elements of the communication process.

On the Island of St Helena not much of this Inculturation has taken place. If one considers the interviews conducted with the average person on the Island, and those conducted with the clergy, there is still a long road to travel before proper Inculturation takes place. The irony and tragedy of the whole process is that it should not be really necessary to talk about inculturation. Inculturation should be a given for intercultural workers. The problem now is that the negative factors of the Gospel proclamation should

be taken out of the Christian package, because the negative factors cause rejection of the Gospel. It is in some way necessary to de-westernize Christianity according to Schineller (:11), i.e. to strip it down to the essentials in order to creatively inculturate Gospel values to the people of the Island, or elsewhere for that matter. It is in the same vein that Sweet (1999:145) says we must get *de-churched* and almost get *de-everything* because of the connotations these very words have developed. As Schineller (1990:12) writes:

Thus the church today, in view of the imperative of Inculturation, must often undo what has been done poorly, must evangelize what was badly evangelized when the Gospel was presented in Western European categories and thought patterns.

This is to admit there has almost been more damage done in the places where the Gospel has been communicated ineffectively as has been in the case where a village or a people who have never heard of Jesus Christ.

It makes no sense to talk about communicating the Gospel interculturally and yet disregard the contextualization referred to in this chapter. One needs to bear in mind the culture, the context and then guard the relationship between these elements. In order to do it effectively one needs to constantly ensure that the Gospel is contextualized, not only by talking about it, but by actually living out these principles enunciated by the writers in this chapter. In other words, when the theory becomes the praxis within the given culture, Inculturation becomes the final step in communicating the Gospel effectively. Until such time that this happens, the Gospel will not have been imparted interculturally in an effective manner. In the words of Schineller (:13):

Unless inculturation continually returns to the basic level of lived experience, it falls into the danger of being simply another academic ivory-tower exercise, unattached, unrooted, and ineffective.

In terms of inculturation, not many of the “inadequate” words of Schineller (:14-17), *imposition* and *translation*, are used on the Island. However, adaptation is used more often, because it appears not to have negative connotations, as Schineller mentioned.

On the Island, most of the expatriate clergy stay for a relatively short-term – less than five years.⁴⁷ Just as they get to know the culture well enough, formed good relationships and contextualized the Gospel, they have to move on. Inculturation, as the next stage, is therefore not fully implemented or developed. Consequently, I agree here with Schineller (:13) that on the Island, for most of the time, that inculturation has fallen “into the danger of being another academic ivory tower exercise, unattached, unrooted, and ineffective.” Now that I have considered the praxis of the contextualization of the Gospel on the St Helena Island culture, I move on to missiological implications of contextualization. In the final chapter I will consider what all of these hold for the person who attempts to communicate the Gospel interculturally.

4.3.5 MISSIOLOGICAL IMPLICATIONS OF THE CONTEXTUALIZATION OF THE GOSPEL

I present five implications from the above discussion, one by one, with the main point in italics.

An intercultural communicator must be able to adapt the message and the messenger. Whenever an intercultural communicator has to communicate the Gospel to another culture, adaptation needs to be the first on the agenda. The messenger needs to listen firstly to the people, has to adapt speech and vocabulary, may have to discard sermons or messages that worked with another culture group, and must be willing to learn from the people.

Adapting the message means doing a needs analysis *before* proclaiming the message. Adaptation may also have to be in the presentation style and in the approach, as indicated in the clergy interviews (mentioned in the appendix). Intercultural communication must also constantly adapt to different age groups within the same culture, in order to reach

⁴⁷ Compare the clergy interviews in the appendix to see the average periods spent on the Island at the time of interviewing.

different minds with the Gospel message.

An intercultural communicator needs to be clear about the relationship between Gospel and context.

Context influences the Gospel proclamation, but it does not “imprison” the Gospel. The intercultural communicator needs to clarify his or her stand because it will be revealed by interaction with the local people. It may also be necessary for a worker to learn from other clergy, who had been exposed to the culture group previously.

An intercultural communicator needs to be clear about the relationship between Gospel and culture.

If the intercultural communicator believes that culture is above the Gospel, then there is the case of where the Gospel is "diluted" in the eyes of the people. If the intercultural communicator believes that Gospel "enters and travels" culture, then the right approach will be to search for inherent good in the culture. Thus, a clear understanding of the importance of both Gospel and culture will obviate ethnocentrism and also avoid presenting a *Westernized Gospel stamp* upon every culture.

Contextualization takes time and it requires listening to a culture.

Schreiter (1985:28) is correct about the importance of listening to a culture before influencing it. Both clergy and the host culture need time for contextualization; it is not an overnight or short term experience. The fact that contextualization is a process that entails spending time with people, will make intercultural communicators realize that longer terms of service are required. Acceptance can occur for both the intercultural communicator and the host culture, which places the opportunity for intercultural communication of the Gospel on a better footing.

Contextualization is only complete when inculturation occurs.

Inculturation takes place when there is a living-out of the contextualized Gospel. After the contextualized Gospel impacts on people's lives, inculturation sets in. For this to happen, the same intercultural communicator needs to be around the receivers of the

Gospel. The network of relationships and trust can then develop on a deeper level where the receivers of the Gospel, become communicators of the Gospel.

The implications of the interviews with the clergy on the Island follow next. A transcript of the interviews can be found in the appendix.

4.4 IMPLICATIONS AND DEDUCTIONS OF CLERGY RESPONSES⁴⁸

The questionnaire for the interviews covered the four main sections of this dissertation namely: change; culture; communication; and crux. Each of these main sections consisted of a "Big Question," followed by some "Mini questions." The latter can be considered as subsections to the "Big Question." I present a composite list of how the expatriate clergy on the Island responded to the four main areas of this study, stating only the Big question, but including also the responses to the mini questions.

4.4.1 On Change:

How do you perceive Saints react to change?

These are some of the key comments made by the expatriate clergy re this question:

“There is a definite difference between how the older generation perceives change, and how the youth perceived it. The older generation does not like change while the youth welcome the change.”

“Change is met with a deep conservatism and with great suspicion. The reason for it, is that Saints have been disappointed in the past. However, Saints do react to change and adapt very quickly.”

It is noteworthy that the expatriate clergy is somewhat divided on this issue.

The biggest agents of change are those Saints who have been overseas, either for employment, study or business. The majority of Saints are aware of the changes happening on the Island over the past 10 years (1990-2000). Changes in general are

⁴⁸ The comments are written from an audio version of the selected clergy and their words are therefore not altered nor interpreted at this stage.

affecting the spiritual life of the Saints.⁴⁹

4.4.2 **On Culture:**

Have you influenced the St Helenian culture in any way in your ministry? Or has the local culture influenced your ministry more?

The majority of clergy felt that the local culture influenced their ministry more than they influenced the local culture. The clergy feel that they came to work within the culture, not to override the culture. More than half of the clergy feel that the changes in the Island's culture affected the people's level of spirituality. They feel that these effects have been both good and bad. Some of the barriers and obstacles that the clergy experienced in crossing from their culture to the Island's culture are: language; "us-versus-them" syndrome; colonial attitude of the Saints; different humor; different work-ethic; antipathy to volunteerism and leadership; the generation gap; being a small community that does not open up to the outside world. The majority of expatriate clergy felt that local lay leadership needs to replace the expatriate clergy for the Gospel to be effectively communicated. There are however conditions and reservations to the clergy's view of the Islanders. These conditions and reservations are expressed by them as follows:

“The pool of 5000 people is too small.”

“There is a danger in the lack of theological training by those who are assuming responsibility of leadership in the church.”

“Local leadership has a place, but it must be trained.”

“It is said that the local people in high positions abuse power and lose the trust of their followers.”

“Some of the Saints prefer expatriate clergy to their own leaders.”

“The Island may be cut off from the worldwide organization of the church.”

“All the local ministry would have to be ordained.”

The majority of the expatriate clergy feel that the St Helenians do not have a particular and distinct culture, but rather a mixture of various cultures.

⁴⁹ Compare the responses of the respondents to the questionnaire found in the appendix.

4.4.3 **On Communication:**

Did you ever experience a breakdown in communication of the Gospel to Saints?

Five of the clergy said "no" and two said "yes" to the above question. Most of the expatriate clergy feel that the Gospel on the Island is making an impact on the people. However, they also feel that the impact has been lost on the youth. Church attendance is cited as a barometer of the relevance of the Gospel on the Island. Based on that, some of the clergy feel that the impact of the Gospel message is experienced only by those who attend church services. The clergy feel strongly that it is not the Gospel that has become irrelevant, but the proclamation of the Gospel message.

The most difficult challenges in communicating the Gospel interculturally according to the expatriate clergy have been:

“Nominalism.”

“Lack of basic Bible knowledge.”

“Denomination not known to the Islanders.”

“The morbidity attached to funerals.”

Six out of the seven clergy interviewed feel that the changes in the St Helenian culture affected the way the Gospel has been communicated.

4.4.4 **On the Crux:**

While the winds of change are constantly blowing for this culture, does the communication of the Gospel have to change with it too?

All the clergy are in agreement with the above question, with the common understanding that is the communication and not the content of the Gospel message that needs to change. The expatriate clergy are unanimous about the change, from being a church-centred Island to being a secular Island. In fact, many of them feel that the Island is secularized already. In terms of what the intercultural communication of the Gospel has

to offer to the socio-economic and physical needs of the community, the following were mentioned:

“Stability.”

“Re-establishment of real bonds within the community.”

“Important function in maintaining healing.”

“To keep up the moral values of life and teach it to the youth.”

“Fellowship.”

“True family values.”

“The need for self-sufficiency.”

“Increase in home ownership.”

There was no clear directive on whether the changes of the past 10 years (1990-2000) on the Island have been good or bad for the communication of the Gospel. The clergy are somewhat divided on this issue.

All of the expatriate clergy agree that the Gospel demands change. However, they qualified the statement with comments like:

“Change can only come via the individual.”

“The Gospel changed much what has happened on the Island.”

“The church must move and express new truths in intelligible ways to ordinary people.”

“The Gospel changes us to become more Christ-like.”

“We need to use all the resources that are available to us.”

There is a great need for the Saints to hear their clergy’s comments. It is my hope that this dissertation will provide the opportunity for that.

4.5. SUMMARY

In this chapter on communication, I have considered the intercultural communication of the Gospel *per se*. I examined the theory, the praxis of St Helena Island, and the Missiological implications these produced. I considered the intercultural communication

of the Gospel, with an emphasis on communication. I considered the contextualization of the Gospel and the important relationship between Gospel, context and culture.

Thereafter I presented inculturation as an outflow of contextualization. I concluded the chapter with the implications and deductions of the clergy's responses to the interviews conducted with them in 2001. I outlined the implications and deductions of the expatriate clergy responses, by looking at the four key areas of change, culture, communication, and crux. The picture that emerges from the data implies that the changes in the culture of the Island affect the communication of the Gospel. This statement will be fully discussed in the next chapter. The last chapter will deal with the interrelatedness of the three key elements of this dissertation, viz. change, culture, and communication, and consider some results and recommendations under the chapter heading of "Crux."

CHAPTER 5

CRUX

5.1 INTRODUCTION

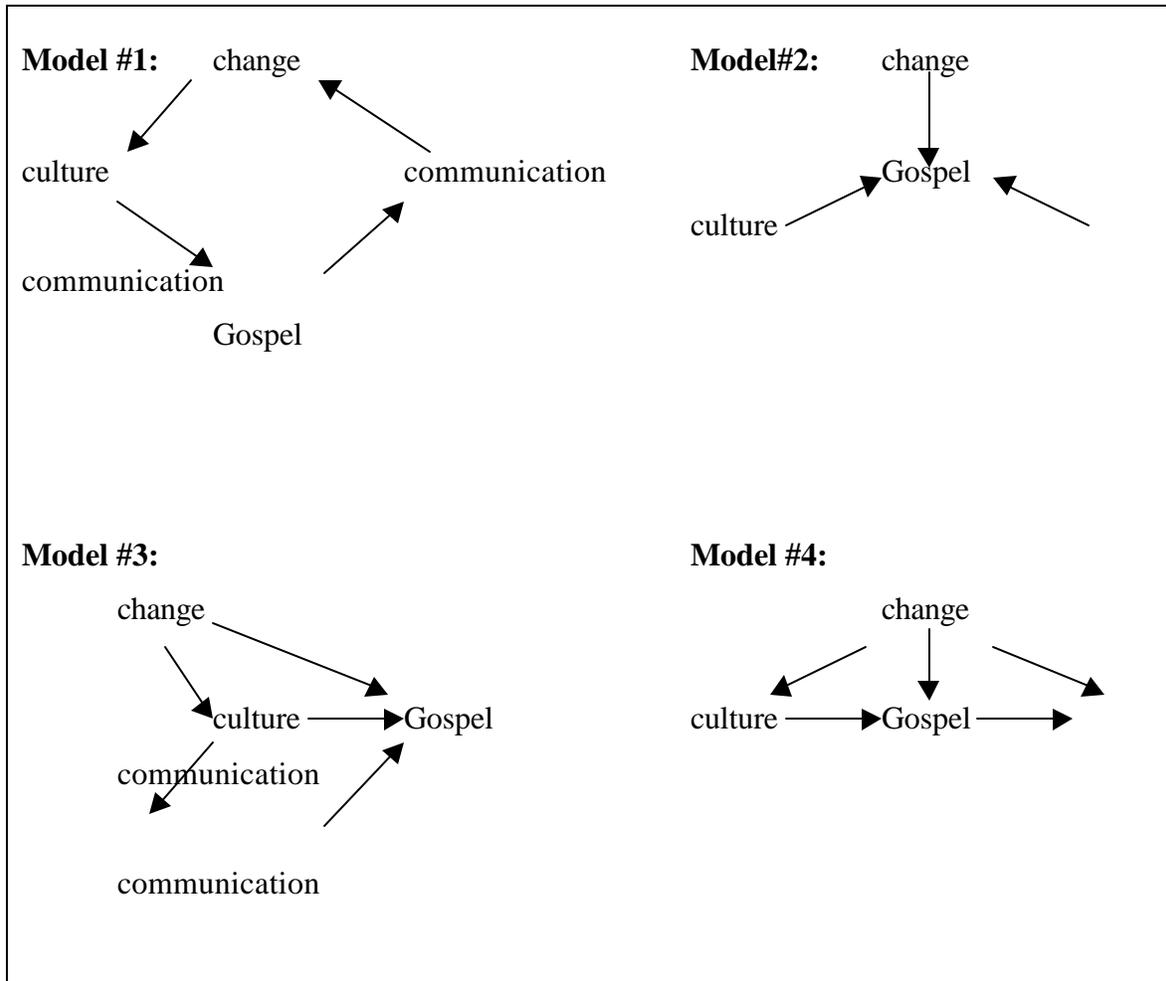
In this final chapter, I bring the discussion of the effect of cultural changes on intercultural communication of the Gospel to a conclusion. I will also consider the interrelatedness of the key areas of this study namely: change; culture; communication; and the Gospel. Thereafter, I will discuss my results and my conclusions about the empirical studies conducted on the elements that constitute the intercultural communication of the Gospel. They encapsulate the three key aspects of this research namely, change, culture and communication of the Gospel. These aspects are:

- the Gospel demands change
- the need for new and innovative ways of Gospel proclamation
- the need for a focus on the ever-changing world of youth.

These aspects are interrelated, I believe. Consequently I present four models that address their interrelatedness on the next page.

5.2 INTERRELATEDNESS OF CHANGE, CULTURE, COMMUNICATION, AND THE GOSPEL

5.2.1 FOUR MODELS



Model #1

I call this the cyclical model. Here change in the culture brings about change in the way in which the Gospel is perceived. This in turn, necessitates a certain form or style of communicating the Gospel, which in turn introduces further changes in the culture. In this model there is no apparent start and end to the process of change.

Model #2

This model supposes that all three the elements of the change, the culture and the communication; influence the Gospel simultaneously, but from different viewpoints.

This model highlights the fact the Gospel is the centre of all that is done in intercultural communication. It presupposes that the host culture is already aware of the Gospel of Jesus Christ.

Model #3

In this model the dual effect of the three elements can be seen. Change affects the culture and the way the Gospel is perceived, simultaneously. However, at the same time, the culture and the communication of the Gospel are also affected. The intercultural communication of the Gospel has been contextualized prior to these events. The model also denotes the ideal situation where the communication of the Gospel is preceded by contextualization and inculturation, and not in a “vacuum.”

Model #4

This model is similar to model #1, except that this model shows how change affects all three elements at the same time, culture, the perception of the Gospel, and the communication process. It also highlights inculturation and therefore denotes that the Gospel has considered both the culture and its context.

In models #1 and #4 the arrows can run in both directions, because the influence is bi-directional. However in model #3, the situation would change, and for that reason I used single arrows in all the models. Here the connectedness amongst the four elements of the Gospel, culture, change and communication, is given. When combining these elements we see how the cultural changes affect the intercultural communication of the Gospel. More than four scenarios could be sketched with the information; however, for the purposes in this dissertation, these four models will suffice. With this background, I shall proceed to the next section, which deals with the three results of my empirical studies, interspersed with recommendations for intercultural workers.

5.3 RESULTS OF EMPIRICAL STUDIES

I will now discuss the three results of my empirical studies, starting with how the Gospel relates to change.

5.3.1 THE GOSPEL DEMANDS CHANGE

The Gospel is the good news that Jesus Christ came from heaven, and became a human being, in this world condemned by sin, and saved His creatures by dying for their sins (2 Cor. 5:21). It is considered good news, because eternal life is promised to all who accept this gift of salvation. Support for this is found in the Holy Scriptures in references such as John 3:16-17; Romans 5:6-19; 2 Corinthians 5:15; Rom 3:23-24; Philippians 2:5-11.

One need to bear in mind, the responses of the clergy on the Island to the question: “The Gospel demands change. What do you say to that?” These responses are grouped into two categories. Some of their comments are grouped into what the Gospel *does* for a person in times of change:

“The Gospel is all about change that comes into our lives when we come in contact with the living God.”

“In fact, the closer a community is to God; the more the community is changed in a positive way.”

“The Gospel gives people an anchor in times of change.”

“So the Gospel is about change and transformation, not conformation.”

“The Gospel should also govern socio-economic change e.g. the fishing rights that are given away to others should rather be given to the local people.”

Other comments of the clergy can be grouped into the *demands* of the Gospel:

“I believe it is not the Gospel that demands the change, it’s the person that’s got to change, because the Gospel never changes.”

“God has demanded in the beginning, change in the people through Moses, and because they didn’t want to change, they had to suffer the consequences but God has never changed His plan.”

“The Gospel is one of personal change.”

“The Gospel demands radical change, compose St Paul’s life.”

“The Gospel demands us to change, to be more Christ like and to take up His cross and follow Him.”

“It doesn’t demand change in the society of this and that social system.”

“The Gospel is about change of one’s attitude.”

While some of clergy may differ here and there, the essence is the same: the Gospel demands a change.

I want to conclude this section with three missiological implications that stem from the statement: “The Gospel demands change.” The first missiological implication is: *since the Gospel demands change, intercultural communicators of the Gospel must also expect changes within a given culture.* The proclaimer must have knowledge of that particular culture in order to see where and what the changes are, once the Gospel is communicated effectively. One must approach a particular culture group with neither a defeatist nor a condemning approach, and yet expect that some things will happen once the Gospel is embraced by individuals in that culture.

The second missiological implication is that *the intercultural worker will search for the good in the host culture first, before presenting his or her interpretation of the Gospel.* Cultures use different frames of reference, which should sensitize the proclaimer to spend time with the culture to understand and listen to that culture. The idea is to move back and forth from your own culture to the host culture, whilst looking for commonality and cross-over points with which to connect.

The third missiological implication is that *the intercultural worker will take the context of the people into consideration when expecting the changes that accompany the Gospel.* What may be right in one’s own culture may not necessarily be correct in another culture. How people arrive at various conclusions, may take them on different roads, or in different vehicles, in their quest for the truth. This process is what is referred to as contextualization of the Gospel (discussed in Chapter 3). This brings me now to consider the second result from my empirical studies in this section on the crux of the matter.

5.3.2 THE NEED FOR NEW AND INNOVATIVE WAYS OF GOSPEL PROCLAMATION

In this subsection I want to focus our attention on how the Gospel message is labelled or presented. My suggestion is that the old contents of the Gospel be put in a new container, which seems to be in contrast with what Jesus Christ said in Matthew 9:17: (compare Mark 2:22; Luke 5:37,38) “Neither do men pour new wine into old wineskins. If they do, the skins will burst, the wine will run out and the wineskins will be ruined. No, they pour new wine into new wineskins, and both are preserved.” While Jesus referred to the *Gospel* as being the *new wine* (De Beers 1989:1576), I refer to the changes of how the Gospel is communicated as being the *new wineskin*.

Why should we consider the Gospel in another wineskin or outfit? Is the “old” Gospel not good enough to reach the mindset of people today? What changes in culture generally, and particularly in the St Helenian culture, necessitates that the contents do not change, but that the containers itself change?

The world today has changed and is changing so much that Sweet (1999:77) says that even “change has changed.” I will consider firstly then, what changes in the St Helenian culture have necessitated new methods of proclamation. Before I do that, I shall repeat a five-point summary of the empirical data. These facts are a combination of what the people said about the changes in their culture, how the clergy perceived it, and my own observations while living on the Island.⁵⁰ Firstly, the Island has been changing very fast these 10 years between 1990 and 2000. Secondly, the majority of younger Saints consider most of the changes favourably, while some older members of society are resistant to change. Thirdly, the Internet has had a major, beneficial influence on the lives of the Saints, especially the youth. Fourthly, there is a tension about having local leadership replace expatriate leadership. Lastly, the Island is becoming more secular.

One thing is certain from the above, “tidal waves of change” are hitting the world, according to Sweet (1999:18). This is also true of the Island of St Helena. Sweet (:18) proposes three approaches to facing the tidal wave of change. His first approach is called *Denial*, i.e. Not-Noticing-Syndrome. “Denial is the refusal to see the world from any

other perspective than your limited one or the one in which you feel comfortable” (:18). His second approach is termed *Out of here*. “This is the hunker-in-the-bunker response, the barricade building, trench-digging, wall-bricking activity that comes from dreaming the past while demeaning the future (:19). His third approach is called *Hoist the sails*. “The wind blows where it wills. Our job is to hoist the sail and catch God’s wave” (:21). While I have seen more of the first two approaches on the Island, I believe that the third approach will prevail. Warren (1995:15), in referring to God making the waves, says we must sail them: “I believe God is sending waves of church growth wherever his people are prepared to ride them.”

Many Saints feel their cultural changes are unique and singular, but it is only when they leave the Island that they realize how universal these changes are. The Island is part of the global village and a global renaissance has accelerated the Island’s use of the Internet and satellite TV. It is only natural then that the Island will also experience some of the changes happening in the global village. Let me now consider some of those changes in culture, which necessitate new approaches for communicating the Gospel. I have observed seven shifts and trends from the literature and empirical studies relating to the Island that necessitate new and innovative ways of Gospel proclamation.

Shift from modern- to post-modern culture

The biggest change to deal with is that of modern culture to a post-modern culture. To fully understand this new culture we experience today, we need to take a glance at what happens in the post-modern world of today. The shift from a modern culture to a post-modern culture is aptly described by Selmanovic (2001:10):

Modernism began as a freedom movement. It sought to discard the middle Ages worldview built on authoritarianism, superstition, and oppression. Like the builders of the Tower of Babel, the philosophers and scientists of modernism were no wimps. They thought in new ways. They dreamed of control over knowledge, control over nature and even control over themselves. This dream trickled down from philosophers and scientists into the daily lives of ordinary people and became dominant in their outlook.

⁵⁰ A full explanation and percentages are given in chapter 3, section 3.4 of this dissertation.

However, after centuries confined to such restricting banks the ruler of modernity became almost unrecognisable, producing blood and sweat for colonized races through slavery, wars dictators, ethnic cleansing, urban violence, drugs, poverty, and a growing gap between rich and poor, and threatening pollution. While some comfortable citizens in the West have had a hard time seeing the limits and downright evils of modernism, post-modernism philosophy and science are rapidly trickling down to all of us, silencing modernism's chant of control, conquest, and consumption. The back lash to this is what has been called post-modernism.

Many Islanders are starting to resemble this image, which is why any intercultural worker on the Island needs to be *au fait* with post-modernist culture and the cultural changes it promotes. Sweet (1999:59) summarizes the post-modern culture as being:

- a) Post-Christian i.e. the era of Christendom is over,
- b) Anti-Christian i.e. there is an increased hostility toward Christianity,
- c) Pre-Christian i.e. we are back in the first century in the midst of a culture that still has yet
to hear about whom we are and what we believe as Christians.

This was confirmed by the input made by some of the clergy on the Island when they said that for many of the Island's youth, basic Bible knowledge is lacking. "Post-moderns are totally unfamiliar with our language, rituals and beliefs. The Bible isn't closed- it's unknown" (Sweet 1999:59). Reaching the post-modern mind with the Gospel is also an intercultural experience, because moving from a modernist to a postmodernist world, involves travelling from the culture of the past to that of the present, as Selmanovic (2001:21) calls it, "as modernistic Christians we are immigrants in the culture of post modernity."

Kerbs (2002:15) said the areas to reach them (post-modern society) are: healthful lifestyle; care for the environment; and the struggle against violence and discrimination. Sweet (1999:95) suggests that knowledge is a key spiritual resource for post-modernist ministry. According to him, the keys to post-modern ministry are adaptability, flexibility and speed, putting it very succinctly then: "the ability to change midstream." These are still areas of investigation where St Helena Island is concerned.

Shift from homogenous units to heterogeneous units

MacGavran's (1990:165) "homogenous unit principle" describes the idea that people prefer not to cross language, racial or colour barriers in accepting the Gospel message. While this has been true for many culture groups in the past, it no longer holds true. In particular, the Island of St Helena still has much homogeneity, but there is also a shift to heterogeneity, as Saints interconnect with people of other cultures. Many Saints have also accepted over time, that the norm is to be served by expatriate clergy, and therefore never had a problem with heterogeneity in this regard.

Shift from "fishing nets to Internet"

The church and those who proclaim the Gospel interculturally need to move from "fishing nets to internet" (Sweet 1999:29).⁵¹ He goes on to say that the Web is not about technology, but it is all about relationships and communication. Sweet asks if Jesus was here today, would He say, "Follow me and I'll take you fishing?" It is more likely that He would have said to post-moderns "Log on. Don't click on Me. Log-on to my life and you'll go Web-casting." That is why the church needs web-sites and web-masters and web-ministries today. The new, computer-generated world has given clergy great opportunities for the Gospel. Never before did clergy have such great scope to communicate the Gospel interculturally as with computer technology today. We should no longer speak of culture, but techno culture, because technology is beyond culture, says Sweet (:29).

Wide spread computer usage has been a challenge on the Island because the computer industry was in its infancy at the time of writing. Not all clergy had computers and most Saint homes did not have access to computers. However, the surveys conducted showed that the respondents to the questionnaire welcomed the introduction of email and Internet on the Island (89.1%). Those who saw the potential good (91.8%) of having e-mail and Internet far outweigh those who did not. This means there is a window of opportunity for the clergy of the Island to use modern technology to reach the Saints, especially the youth with the Gospel.

⁵¹ The same writer calls it *HOT (Hands-on-Truth)* churches for a *HOT (high online technology)* culture.

Shift from audio to audiovisual

Those who proclaim the Gospel interculturally should also consider the shift from an audio presentation to an audiovisual presentation of the Gospel message. Pereyra (1999:13) makes the case that we are moving from *Homo sapiens* to *Homo videns*. That is, we are moving from beings of thought and conscience to beings controlled by electronic image. He states (:13) that this stems from a discovery made by the Italian sociologist, Sartori in his book: “Homo Videns: teledirected society.” The Island community is no different. It is much easier to find a Saint with a video tape in his/her hand than with a book. Even though there are many books on the Island, the video, TV and Internet are preferred. Therefore, those who proclaim the Gospel interculturally on the Island should often consider images over text, by making use of videos, DVD’s, TV and the computer screen. The Gospel presentation also has to be more brief and intense than before, to match TV presentations, to which the Islands have become accustomed. Support for this view came from the clergy during the interviews.⁵² The use of music as a tool for communicating the Gospel interculturally has also proven to be effective, particularly on the Island. The Saints are known for their love for music, both making it and listening to it. To enhance this audio-visual experience, one should also consider the role of the senses in worship, e.g. drama in reaching people with the Gospel. These methods are currently in use in other spheres, so why not use these tested methods for the intercultural communication of the Gospel, instead of reinventing the wheel? If done judiciously, these approaches should not be misconstrued by people.

The shift from *Homo sapiens* to *Homo videns* mentioned above as the number of beings controlled by electronic image, is also highly characteristic of young people today. The world today is becoming the world of the screen, which implies a change from the audio (radio and preaching), to the audiovisual (computers, TV, DVD, cell phone). This shift is also more prevalent on the Island in recent times, where the video is preferred to the radio broadcast. While this may be viewed negatively in many circles, it provides a great opportunity to present the Gospel message, especially to the youth. The opportunities

⁵² Compare clergy interview in the appendix.

have given birth to many new containers in which to present the old contents of the Gospel, provided the intercultural proclaimers are creative enough. Gospel proclamation in the form of emails, *e-zines*, websites and chat rooms are some of the new ways of sharing the Gospel today. These media cross barriers that divide people, such as culture, gender, language and generation barriers.

Shift from community base to individual base

The shift from community base to individual base is a trend I observed from both sets of interviews I conducted on the Island. There is also a change from community oriented to an individualistic oriented Island.⁵³ On the Island, this shift has become more prominent, posing challenges for reaching people in a community set-up. Youth on the Island have become more individualistic, even though there are still activities like the dancing clubs, movie houses and sporting events that maintain some of the Island's community spirit. The trend is however a move away from that former community spirit (evidence of this can be read in the interviews report in Chapter 2). As the youth focuses more on the screen, their sense of community naturally diminishes.

As mentioned earlier, there is a drop in attendance at community events like community fun days, community council meetings, or church-related gatherings. Great apathy seems to have settled in this arena of community life, according to the clergy. More people on the Island are also becoming individualistic, and many feel that they are becoming estranged from each other. This is due mainly to the increased migration of the Saints for employment purposes, as indicated in the surveys.

The Gospel must therefore be proclaimed more often to the one-person audience, than to the entire community. Christ's method of reaching people one by one, like the Samaritan woman (John 4) at the well, Nicodemus (John 3), Zaccheus (Luke 19), the healing of cripple at the pool of Bethesda (John 5), must become the approach of those who

⁵³ Compare the Saint interviews question 10 in the appendix as well as in the clergy interviews in the appendix.

communicate the Gospel interculturally. This would be easier on the Island because the total population is relatively small.

Shift from book icon to screen icon

Another change that has prompted me to suggest that the focus should be on the youth is the shift from an oral tradition. As Sweet (1999:32) states, the modern world made us text-trained with the book as the chief icon; post-modern world made us light-trained with the screen as chief icon. This challenges the way we communicate the Gospel today. There seems to be a double crossing of culture here. There is a crossing from the messenger's culture to the host culture, and a crossing from the modernist culture to the post-modern culture. Whichever way we look at it, if the intercultural communication of the Gospel focuses on youth, it will be able to reach youth *en masse* with the use of the screen. I suggest using the screen in terms of the computer, cellular phone, TV, video, DVD and satellite communication. The portable nature of technology (e.g. wireless connections) has enabled communicators of the Gospel the freedom to be unbound by place or time. On the Island, the youth can be accessed from anywhere in the world, as well as locally, by clergy using the screen more than the book. Most of the youth of the Island are rather book-shy, therefore using websites, cellular phones, TV's, DVD's and Satellite connections, will increase the chances of entering the world of youth on the Island and elsewhere. If the proponents of the Gospel are ready to let the microprocessor (silicon chip) be used to its fullest advantage, one of the best platforms for the intercultural communication of the Gospel will be provided.

Shift from church-oriented society to a secular society

Secularisation is seen, not only in the lifestyle of people going to church, but also in children, who are growing up in an un-churched setting. Furthermore, this shift is also seen in the major decisions made by people in government, the media and leaders within the community.

From the interviews conducted on the Island, it became evident that the Island is also shifting from a church-orientated society to a secular society; 84.3% of the respondents to

the questionnaire agreed that this was happening. This is in accordance with Sweet's description of the post-modern world in chapter 3.

These shifts and trends that are both worldwide and on the Island of St Helena form the basis for my statement that new and innovative ways must be explored in communicating the Gospel. These shifts also encapsulate the essence of today's youth. Unless intercultural workers spend their energies on targeting the youth of today, there may just not be enough Christian leaders tomorrow. While I acknowledge Sweet's (1999:59) argument of this post-modern age being a post-Christian age, I believe the Gospel can still make a difference, if it is presented in the correct container for today's youth, in spite of the hard times in which Gospel proclamation finds itself. For this same Gospel has always appealed to different cultural groups through the ages.

The significance of these shifts is that the Island of St Helena is changing, and that the change necessitates new approaches to intercultural ministry. In essence the Island's culture can be summed up as being in a state of flux which holds serious consequences for those who have to communicate and share the Gospel across cultures.

Acknowledging the fact that the Gospel demands change, I highlighted three missiological implications. In the second statement above, I described the shifts and trends that have necessitated new and innovative ways for Gospel communication. Having acknowledged this, the Gospel can still appeal to today's cultures and in particular to the St Helenian culture. This leaves me with one more statement to consider next.

5.3.3 FOCUS INTERCULTURAL COMMUNICATION ON THE EVER-CHANGING WORLD OF YOUTH

By "youth" I mean men and women under the age of 35 years. In the following sections I offer a number of reasons for this twofold appeal to intercultural communicators: a) communicate the Gospel interculturally, because cultures are moving closer to one another, and b) focus on the needs of young people because they are at the hub of change.

Focus on youth and technology because youth are less resistant to change than older people.

From the surveys done on change, it was clear that the older people of the Island resist change more than the youth.⁵⁴ Not all of the older Saints resist change, but the majority of youth thrive on change. It is understandable that the older one gets, the more one desires security, and the lower the incidence of risk-taking in one's life.

Focus on youth and technology because youth are the purveyors of a post-modern culture
The paradigm shift from modern culture to a post-modern culture is carried by the youth of today; the youth are the purveyors of the post-modern age. As Kerbs (2002:17) said:

At the foundation of post-modern ethics is an authority crisis. The crisis involves traditional institutions (family, school, church, state, justice, police) through which modernism sought to organize a rational and progressive society. The crisis manifests itself in several ways: A society that worships youth, and ponders to their whims and fancies. A culture where wealth is the sign of success and happiness. A consumer economy where "to be" is to buy, consume, use and throw away.

This has already been exhibited on the Island as the world of young people.

Focus on youth and technology because youth are the ones who use the technology

Another reason for my postulation is the use of technology in the world of the youth. The change from having technology as a separate item (optional), to where technology becomes "now a part of everything, from sneakers to toothpaste, from genetics to religion" (Sweet 1999:29), has changed the equation too. This same author continues by saying "we are technology, we are no longer natural" (:29). While that point may be debatable, the fact remains, technology has become a culture of its own, "techno culture", in the words of Sweet. This is the world of young people today. Consider the tools of the world of the youth: *Internet, e-mail, computer (desktop, laptop), cell phone, DVD, CD-ROM, MP3, and microchips* and so forth. Some words like *cyberspace, log-on,*

⁵⁴ Compare questions 1 and 2 of the questionnaire in chapter 3.

airtime, SMS, MMS, MTV, CD-burn and website are “new” words in the youth’s vocabulary today. This techno culture can be summed up as follows: “Before long, your computer will speak, your TV will listen, and your telephone will show you pictures” (:29). All this is may not be good, but it does provide further proof why the intercultural communication of the Gospel should focus on youth. Due to the Island’s isolated location, and its limited physical contact with the outside world, this techno culture has grown exponentially in recent time. Great support was shown for technologies such as the Internet and e-mail in the surveys; they were regarded as “something good for the Island” (91.8% of the respondents).⁵⁵ The Internet has become the best access to the global village for an isolated Island in the South Atlantic Ocean.

Focus on youth and technology because youth is the target audience of the agents of change

The prime target of agents of change like the media, are geared towards reaching the minds of the youth. Investments for youth are more abundant than previously, for example, study bursaries. If the world at large has come to realize the effervescence of youth, then it is about time that the church at large, and in particular on the Island, realizes that the youth is one of the church’s greatest assets. If the youth is reached with the target message of the Gospel, they will incorporate that information for a long period into their own lives. They in turn, will influence their peers with the same message. This is something that the advertising agencies have realized to their credit, in particular *COCA – COLA*, whose adverts target youth all the time.

Focus on youth and technology because youth is like an open book, waiting to be written

I propose further that youth become the target audience for intercultural workers because their life is still like an open book, waiting to be written. They will be making the major decisions concerning career, marriage, family and finance. If guided correctly, and reached with the power of the Gospel during those tumultuous, yet tender years, we can have an army of potential candidates who can become great leaders in their community,

⁵⁵ Compare the responses to the questionnaire in the appendix.

and who can perpetuate the values of the Gospel that they have experienced. As White (1952:271) puts it: “With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen and soon-coming Saviour might be carried to the whole world.”

Consider the youth with the intercultural communication of the Gospel because on the Island, they are mobile and also more susceptible to change. The youth are the ones who leave the Island for various reasons of study, work contracts and even pleasure trips. They are the ones who will dare to leave what was once “home” in search of their own identity or worldview. Through their travels and also at their home base, they are the target audience of the agents of change (mentioned in the surveys), such as the media and the expatriates. There is a great propensity for the youth to become catalysts for change, once their exposure to a new worldview and other cultures has taken place. Often one could see the influence they brought to their friends who remained on the Island and who have never left. This may also have a similar ripple-effect, if the youth are positively exposed to the good news of Jesus. The result could lead to greater positive peer pressure as a youth-to-youth mentality develops.

In summary then, I propose that the intercultural communication of the Gospel to be focussed on the world of the youth, because that is where the greatest challenges and best opportunities exist. The world of the Island’s youth today can best be summed up as: post-modern; techno culture; audio-visual; mobile; secular; and individualistic (based on the surveys done for this dissertation). While these are ever-changing horizons, it also provides the greatest opportunity for the intercultural communication of the Gospel; technologies such as the Internet and e-mail may take us into a “post-modern reformation.” I conclude this section with a statement by Sweet (1999: inside flap of book): “While the world is rethinking its entire cultural formation, it is time to find new ways of being the church that are true to our post-modern context. It is time for a Post-modern Reformation.”

5.4 CONCLUSION

The main findings of my dissertation can be summarised as follows: as cultural changes occur, they affect the way the Gospel is communicated interculturally. Taking the case of St Helena Island, I have seen that in the decade of 1990-2000, there have been numerous changes in the culture of the Island. These general changes have a direct bearing on how the Gospel should be presented. A tension often exists on the Island where cultural changes are more welcomed by the youth than by the older people. This dissertation has provided information for expatriate clergy on how the Saint Helenians feel about change and the effect of the communication of the Gospel on their lives.

What I found from my empirical and literary studies is that the intercultural communication of the Gospel is not static and stoic. I have showed that the best approach to the research problem of how cultural change affects the communication of the Gospel is two-fold:

1. Communicate the Gospel across cultures in a fresh way that indicates that the Gospel content needs not be changed, only the presentation style, and
2. Focus intercultural communication of the Gospel on the youth of the Island, using technology and other innovative means to reach their mindsets.

Hopefully this two-fold approach may also help to close the generation gap by connecting the youth with the older people through service and leadership opportunities on the Island.

I recommend that further research be conducted. This will help if the changes on the Island post-2000 can be researched and compared, as well as the effect of the changes that resulted from restoration of British citizenship in 2002. I am convinced, as stated at the beginning, by information from the interviews and literature, that change, culture and communication affect the proclamation of the Gospel. I hope that this dissertation can be added to the ongoing discourse about intercultural communication of the Gospel on St Helena Island.

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APPENDIX

1. Covering note to respondents

COVERING NOTE;

- The purpose of this questionnaire is to help clergy to better understand and relate to the changes that are happening to Saints on the Island.
- The forms are to be filled in therefore only by **Saints**.
- Your name is not required, so you can be anonymous.
- If you have filled in a form like this, then you don't need to do it again.
- Please keep all the completed forms in the envelope.

THANK YOU VERY MUCH FOR YOUR TIME AND SUPPORT.

Pastor Edward A. Appollis

2. Fax to St Helena Radio – 07 August 2001

att. RALPH

Hope it is in time!

QUESTIONNAIRE REVEALS THAT SAINTS DO LIKE CHANGE!

It has been revealed in an extensive study done recently that Saints do like change in general.

This has been the result of a study made by Pastor Edward Appollis since January 2001. The research has all to do with how the Saint Culture view some major changes that have been happening on the Island from 1990 - 2000.

a)questionnaire forms returned
-you could share this info

b)Results of questionnaire- you could pick some examples, ones I ticked or you own

c)May say that a further discussion will be on Prime Time.

Thanks a lot for the publicity Ralph.

Blessings

Pastor Appollis

3. Clergy Responses on how the changes in culture affect communication of the Gospel

CLERGY RESPONSES ON HOW THE CHANGES IN CULTURE AFFECT COMMUNICATION OF THE GOSPEL.

Please consult the appendix for the actual questionnaire used during these interviews.

LIST OF ABBREVIATIONS;

- R/C = Roman Catholic
- AGH =Anglican Hutts Gate
- NA =New Apostolic
- SA =Salvation Army
- ASP =Anglican St Paul’s
- AJ =Anglican Jamestown
- BBC =British Broadcasting Company
- Expats. =Expatriates
- Saint =Person from St Helena Island

1. How long have you been on the Island?

Baptist minister 3 years	Roman Catholic priest 6+ years	Anglican minister- Hutts gate 22 months	New Apostolic priest 7 years	Salvation Army- 2 Majors 4 months	Anglican bishop St Paul’s 18 months	Anglican archdeacon Jamestown 32 months
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2. In which areas of life do you deal with Saints?

Baptist; -as pastor and in church work
-in shops and public places like the hospital

Roman Catholic; -teacher for 5 years at the high school (academic role)
-pastor and parish priest (pastoral role)

Anglican Hutts Gate; -as pastor & minister of rural parish

New Apostolic; -all round church activities
-work environment as a businessman

Salvation Army; -through religious services & thrift shop & personal visitation

Anglican-St Paul's; -as bishop in administration of church and parish priest

Anglican-Jamestown; -as part of the community & worship services & schools & community center

A. CHANGE

I. BIG QUESTION;

1. HOW DO YOU PERCEIVE SAINTS REACT TO CHANGE?

Baptist; -old generation (50+ years) ignore change and carry on as usual
-the young have accepted change

Roman Catholic; -youth are not prepared to just be pushed around
-against post-colonial attitude which is done by the leaders on the Island

Anglican-H/G; -definitely a deep conservatism on the Island
-change tends to be viewed with suspicion
-e.g. Christmas tree for the first time on at police station on Public Square

-but once they can see the benefit, they go along quite well

New Apostolic; -Saints have been disappointed so many times in the past, both politically and socially
-they do therefore prefer to live the way they have always been all the years, not because they mistrust anybody
-they would consider change, yes, there has been some of the past 10 years

- e.g. TV & Internet

-but they wouldn't want to disappoint you, therefore do they say "yes sir"

-they are not anti-change, they just have been disappointed too much in the past

Salvation Army; -the majority have no say in the change that's happening
-some of them don't even realize that there is change happening
-Saints who are aware of change are the ones who are actually making the changes, rather than the people for who they are making the change
-things happen and they just accept it
-a great sense of inertia amongst Saints about change

Anglican St Paul's; -by and large Saints are very conservative and don't like change at all
-their motto;" as it was in the beginning and as it is now, so shall it ever be without end"
-a lot depends on how change is presented to them
-certainly in the worship styles of the church

Anglican J.; out of necessity, they have to react to change all the time from the outside
-they do react and adapt very quickly and easily to change
-e.g. Manner in which worship in church have changed dramatically over the past years
e.g. From the prayer book –oriented worship in a very fixed way, to something much more fluid and changes that are introduced by modern literature that come from the outside
-there are also those who would like to return to the old ways
- e.g. worship in the old way
- but I do find no great resistance to change at all

II.MINI-QUESTIONS

1. In your opinion, what or who have been the biggest agents of change on the Island?

Baptist; -those returning from overseas employment

-the media – TV & BBC Radio

R/C; -education

-combination of ones who had been abroad & educated ones who are here

AGH; -Saints who work offshore

NA; -TV in the social life of the community

SA; -introduction of *SPAR* supermarket

-the wealthier Saints who traveled abroad

-the expatriates who try to raise standards of Island life

ASP; -expatriate leadership

-people who have been overseas

AJ; -the proportion of Saints who work overseas – long and short term

-communication brought Saints closer

-intro of secondary school

2. DO YOU FEEL THAT Saints are fully aware of the changes happening on the Island these past 10 years?

Baptist; -yes, they speak about how things were and how things are and that there is a gap between the two

R/C; -I don't think so, because there is not anything to measure against

-it is only when they leave the Island that they see a standard against which to measure them

- AGH;** -yes, having TV and improved communications with the outside world through fax and e-mail has increased sense of change and people are able to see the changes coming from these
- NA;** -yes, part of their lifestyle has also been subject to change
-it is what you present in the package and how you present it
- SA;** -yes, they have to be aware of changes e.g. TV/ Internet & shop hours

-the young/ teenagers are in the forefront of looking for change because they are not satisfied with the level of life that many Saints accept as being the norm
- ASP;** -yes, but changes are gradual and not uniformly
- AJ;** -yes, they must be aware

3. Would you say that the changes in general are affecting the spiritual life of Saints?

- Baptist;** -yes
- R/C;** -very difficult to answer
- AHG;** -yes
- NA;** -very difficult in general – but yes
- SA;** yes, particularly with the young people
- ASP;** -yes
- AJ;** -one suspects so

4. Please substantiate your answer?

- Baptist;** -movements of thought in the world come to St Helena 10 or 20 years later

-there is a change in the youth I am ministering to, e.g. General Bible knowledge like “who is Adam or Paul?” –they cannot answer

-there is a definite downgrade of spiritual life

- R/C;** -people say – when we were young we were forced to go to church and we don't want that anymore
 -i.e. they reacted against church tradition
 -therefore they stopped doing it and their children follow suit
- AHG;** -look at the numbers of those attending church has dropped
 -inroads of secularism have made its mark
 -because of increased wealth plus higher education opportunities in the UK and elsewhere, people go away
 -an erosion of some of the family values
 -community not as close-knit as before
 -church was a part of that community spirit years ago in a more overt way
- NA;** -attendance of divine services differ in certain denominations
 -where they find spiritual satisfaction they will leave and go there
 -another example – Sunday shopping or TV – they will first look at TV programme before going to church
- SA;** -youth no longer accepts parent's values- they question in a way they never used to
 -church of England establishments has an almost impenetrable hold on the spiritual life of the Island and whatever affiliation they may make to other denomination, fundamentally they are church of England communicants
 -church almost seen as joke – no difference seen in being a church member and not being a church member
 -spiritual changes are not forthcoming
- ASP;** -look at Half Tree Hollow –only area on the Island where there is no community centre and spirit working
 -because the people have no roots there, they moved into the area
- AJ;** -one suspect they must have done so
 -because of the just the advance of like in Britain and the USA

B.CULTURE

1. BIG QUESTION;

Have you influenced the St Helenian culture in any way in your ministry? Or has the local culture influenced your ministry more?

Baptist(South African); -we came with the intention to leave our culture and fit in with the St Helenian culture – e.g. worship styles and ministries

-always liaise with local church leaders

-yes, certainly St Helenian culture has affected us in the sense that we have adopted their culture- even though “once an expat. always an expat.”- there is an ‘us-vs.- them’

R/C (Irish);

-I don’t think you can make a contrast because I have been influenced in lifestyle and pace

-difficult to answer if I have influenced Saints, except to say that teachers are immensely influential

-an Irish expat. with Saint status has helped me - in that I am not seen as part of the English establishment

AHG (Welsh);

-difficult one to judge in such a short time but I have gained and deepened in my spirituality by being here

-certainly from a preaching perspective I had to change

-my whole approach to preaching –more spontaneous and more brief

-Island had great impact on me, my preaching and my ministry – more immediate and more effective and more real

-my impact on them – moved from low morale of church because of neglect

-people have come with me in the moves I have made

-I have turned things around – e.g. Increase in Church attendance,

- Increase in church finances

-much clearer sense of direction

NA (South African); -I don't believe I would be able to change the St Helenian culture and I don't want to change their culture

-my culture doesn't differ much from theirs therefore I have not been influenced more

-spiritually, the doctrine is placed in their hearts, but it doesn't change their culture

-if it is against my culture then I just don't participate

-I have adapted my culture to the situation and environment

SA (British);

-(she spent 28 years in West Africa)

-I operate on what is the Christian gospel and what is the local culture and the differences between the two

-and my job was to promote the Christian gospel, not my culture

-therefore I didn't try to change the ways of the local culture, unless it did not agree with the gospel

-if things don't agree with the Christian gospel, then you have to bring change

-no, it has not been the case here, because people whom we deal with here were mainly committed Christians and have accepted Christ already

-but in the community it was different- in the 4 months we haven't influenced many – but it would be our aim to bring the Christian gospel

-we seek constantly to adapt – your presentation in the whole area of ministry in the culture you are in

-after all that it is the way Jesus did it

ASP (British);

-I am trying to see what the St Helenian culture is

I was told they are all British, but discovered a whole lot of French and South African culture – a combination of the two cultures what makes it unique

-I try to work within the culture, rather than sweep it aside

-I don't protest against the culture unless I see something definitely evil in the culture

-I haven't found anything like that here

AJ (British); -I am not conscious of influencing the St Helenian culture, but I am also not the best judge

-obviously one does things from your own culture

MINI-QUESTIONS;

1. Has the changes in the Island culture affected the people's level of spirituality?

Baptist; -yes

R/C; -yes and no

AHG; -not sure

NA; -no

SA; -yes

ASP; -yes

AJ; -no

2. Can you cite any examples from your experience?

Baptist; -Island has moved from a community base to a family base
-entertainment has increased because before there wasn't time for leisure

-leisure used to be a community thing whereas now it is each family by himself with their TV

-there is therefore less role modeling for kids

-kids who stay with grandparents therefore lack parental role-modeling and this has affected spirituality negatively

R/C; -yes because, when you ask people why they don't go to church, they want to argue about it because they have a terrible curse of apathy

-no, because influence of spirituality not there – not going to church

-they say they are not members of Church of England, but they are believers of God and they are religious

NA; -not in the short term

SA; -the TV and internet have influenced both good and bad

-if a person's affiliation to a church and their Christianity do not affect the way they live, then they will see no relevance of the Christian faith to the way they live

-and there has been no change to the moral codes these people have

- they are still members of the church

-I feel the fact of Christianity must involve change

-the culture is stronger than the spiritual aspirations of the people

ASP; -for instance; giving – it has never been a strong point on the Island

-whether church brought money in from the outside I don't know, but these days are dying off

AJ; -if I look at the statistical records, there's no difference between 10 years and now

-20 to 30 years ago, yes, but not 10 years ago, especially in Jamestown

3. What are some of the barriers/obstacles you have experienced in crossing from your culture to the Island's culture?

Baptist; -language – trying to understand them.

R/C; -first 4-5 years; barriers of “us versus them”, and of “expats. vs. Saints”, because Saints are very conscious of us vs. them.

-their colonial attitude- giving you the answer they think you want

AHG; -I haven't found a great jump in culture, but I have found;

- the humor is different – more African perhaps
- different attitude to work (blame it on a slave gene!)
- their antipathy to work affects church work when it comes to volunteerism and leadership

NA; -when Saints mix their language and when you tune in to the Saint dialect – but after 7 years I can understand everyone

SA; -only barrier is this terrible lack of response for any change of their own attitudes – their inertia is our greatest barrier to the work

ASP; -the Island's culture seems to be divided between the older and the younger ones
 -it leads to resistance problems in what you can do on a Sunday – e.g. When younger people wanted a social after the service on Sunday, the older people objected to that

AJ; -The obvious ones –general reluctance to be involved
 -the language barrier
 -a small community – will not put itself all on display, i.e. they don't just open themselves up to the outside world

4. For the gospel to be effectively communicated on the Island, local lay leadership needs to replace the expatriate clergy. What is your response to this statement?

Baptist; -yes and no
 -the Lord is sovereign and sometimes uses the most unlikely messengers
 -in the long haul, it's advantageous to have Saints, who are called by the Lord, in ministry
 -it is easier for Saints to reach Saints, but it is also easier for Saints to speak to me as an expat (for counsel) - as an outsider, but only after a time of trust
 -because life is life in a fishbowl here

-in summary then, yes, there is a place for local leadership, but it shouldn't replace expat. clergy

-the goal: the church should be fully run by Saints, but I am hesitant here, the pool of 5000 people is very small

-so ideally Saint Helena should be run by Saints, otherwise by Saints and expat clergy together

R/C;

-very simply, Yes!

AHG;

-agree up to a point

-because one of the dangers is a lack of theological training in those who are assuming responsibility of leadership within the church

-I believe certain people are called, but to give someone that responsibility without training, we could also land up here with a ministry that is basically lacking theological training

-there is a need for clergy that is theologically and doctrinally firm to deal the heresies and sects on the Island

-local lay leadership has a place, but must be trained

-however said it is the expat clergy who has the training and education

NA;

-Why do you find us expats. on the Island?

-it is very sad –the local people in high positions are not esteemed very much

-because people who are in these positions often look past you

-therefore people lose trust – spiritually and in the work environment

-abuse of power

-if the mindset changes, and if the trust increases, yes maybe then local leadership may replace expats.

-there is no solidarity in the community in this regard

-the local leader will live a very isolated life though

-maybe the loss of trust has been handed down

SA;

- no doubt about that! X2
- this is the problem where the barriers come, because as soon as local people assume leadership positions in the community, then the people they are trying to lead, have an adverse reaction to that leadership
- you “mustn’t put your head above the parapet”
- we would prefer if locals took over the leadership
- every time the minister leaves, certain things wouldn’t happen e.g. the open air meetings on the Bridge
- personally I try to work myself out of a job where local leadership replaces expat leadership – our preference
- we have officers – St Helenians- working in England, because the people here won’t accept them - –because the close family ties , unable to establish discipline
- difficulty also seen in the police force
- expats. can serve as independents
- the ideal is therefore for local lay leadership to replace, bit it is not easy

ASP;

- I don’t want to make it sound as exclusive as that
- realize we are part of a worldwide organization and if we had to cut off from the outside world we may find ourselves developing in an entire different way to the rest of the world
- we are changing here – we've got a growth in local leadership
- I don’t think local leadership will outgrow expats in the church setup
- for there is a desire to belong to a greater association
- we need cross pollination

AJ;

- the term “replace” is too strong
- more of the Islanders should be involved in leadership and ministry throughout all levels of church
- will be bad if ministry was entirely local

- after all, any small community doesn't draw its entire ministry from that one community
- would think that a small community in England of 5000 used only 2 or 3 ministers, and so it is with this community
- to replace ordained expat. ministry, local ministry has to be all ordained

5. Which one would you choose, the St Helenians have a particular and distinct culture, or the St Helenians have a mixture of various cultures?

- Baptist;** -a distinct culture
 -and yes, it is mixed because of racial sources
 -culture is not static, it is dynamic
- R/C;** - a mixture of cultures – quite complicated mixture
- AHG;** -a St Helena culture that has evolved into a “them vs. us” scenario
- NA;** -a mixture of cultures
- SA;** -not a distinctive culture – Greatly influenced by British culture
 -I don't think they have a culture of their own
 -I don't think they are aware of whom they are
 -they have no sense of belonging, they want to be British citizens
 -a mixture of British and slave cultures, but very British in their beliefs
 -thus they have destroyed any distinctive culture
- ASP;** -a cosmopolitan make-up of different cultures that have come together and it has become their own
 -what is a culture?-gets formed from influences in the community and influences outside the community
- AJ;** -what constitutes a culture?-is not all mixed?
 -they've got a distinctive culture) it is inevitable), yet it is a mixture of British, Slave and Asian cultures

C.COMMUNICATION

I.BIG QUESTION;

1. Did you ever experience a breakdown in communication of the gospel to Saints?

- Baptist;** -not that I am aware of
R/C; -no
AHG; -yes – in Bible study
NA; -no
SA; -no
ASP; -no more than I had elsewhere
AJ; -yes, I can't think of the details

2. Please share some experiences;

- AHG;** -when doing a Bible study, e.g. in Lent – the sheer ignorance in basic Bible knowledge stunned me
-only then I realize this is a non-literary society, people don't read!

II.MINI-QUESTIONS;

1. Do you think the communication of the gospel on the Island is making an impact on the people or has it become irrelevant to the needs of the people?

2. Please elaborate on your stanch;

- Baptist;** -it may be perceived as irrelevant, especially among the younger generation (under 30's) but the gospel is not
-the younger ones are not interested in going to church but are all for taking their parents, because church is seen as something for the older generation
R/C; -the impact is still there, but it is a residue

-there has to be a future change that it becomes really relevant to the people's lives

-the only relevance here would be funerals

-funerals here give the minister a golden opportunity to preach the gospel, more than at any other occasion

AHG; -in the last 20-30 years on the Island, the Anglican Church has been increasingly marginalized- and for many on the Island it is irrelevant

NA; -yes, the gospel has an impact

-one mustn't think the Saints are heathens – they are very religious even though they don't go to church

-in our denomination and in my experience; a relatively young denomination of 12 years- the majority who attends, the gospel has an impact on them

SA; -there has been a great decline in church going

-the attitude of Britain is and has reached the Island too, especially younger people find the gospel irrelevant

-while the older people become disillusioned as they see the decline in quality of life

ASP; -I think there is still a very strong belief in God on the Island

-not such a wonderful church attendance anymore

-this may be that the services are not communicated in the way as they ought to be

-but I think there is a larger division that is happening culturally between the older people and the younger people

-very difficult to find the balance as to what suits the two

-it's much easier to have services for the older people than for younger people

-I don't think the gospel has become irrelevant, but maybe the way we express it sometimes has become irrelevant

AJ; -gospel can't be irrelevant; it's we who fail to express it in a relevant fashion

- all these things are relative anyway
- it's not our job to make inroads with the gospel – it's our job to share in the gospel life
- there are obvious problems because 80% of people say they are church folk and at best we have 10% in church
- the problem is not with my communication of the gospel, but the church's communication of the gospel – i.e. not just the ministry

3. What has been the most difficult challenge to you in communicating the gospel cross-culturally here?

- Baptist;** -the whole question of nominalism- i.e. calling yourself a Christian but not living it
- R/C;** -first problem is intellectual
- e.g. if you refer to an authority/ person is likely to be remote
 - so everything has to be simple (a, b, c, terms) and basic and immediate and spontaneous
 - to bring things down to here on St Helena
 - but just a little too much academics and airy-fairy, then you know that you have lost them
- NA;** -in beginning stages nobody knew about the New Apostolic church
- difficult because they didn't know to which church could they relate the New Apostolic church to
 - unfortunately we were categorized with another denomination, thought to be a sect
 - so that was our first hurdle, but now a different perspective
 - another problem could be that people asked me a lot of personal questions/ problems about my denomination
- SA;** -difficult question – it needs longer thought
- ASP;** -I have great problems with the morbidity that is attached to funerals – they feel it is the end of the road

-I want to scream “Jesus is alive!” hope and victory of the resurrection
-and all the black clothes and drab makes me feel the opposite of what I
want to say, i.e. Jesus is alive! there is hope and victory and assurance!

AJ; - (no comment recorded)

4. Has the changes in the St Helenian culture affected the way the gospel is
communicated?

Baptist; -yes

R/C; -difficult to answer

AHG; yes

NA; -yes

SA; -yes

ASP; -yes

AJ; -yes

5. How has this been the case for you?

Baptist; -Bible knowledge has become very basic – especially in evangelistic
outreach

R/C; -not affected our “parallel” .i.e. changes and gospel go together
-e.g. the brain drain and lack of young people on the Island, what
kind of role models will they have?

-we need to move away from the gospel being preached and live it out
more, but you still need to preach

-i.e. gospel has to be more a) personal and b) more relevant to St
Helena

AHG; -a) through country and western music – came to Island by people going
to Ascension Island from the USA

b) more upbeat music – that will attract the young

c) crisp, short, highly-focused, sound-byte is much more effective on TV
than a lengthy sermon

d) concentrations span has changed to 2-3 minutes. I suspect concentration of children and adults here is much less than that of a more educated population

NA; -we have to change in our presentation

SA; - we need to adapt the way/ method to fit the situation here

-Britain is seen as a god, - all things come from Britain

ASP; -there can be no stage where the gospel can be allowed to be stagnant because the spirit of God is not stagnant

-when there are changes in a culture the Spirit will inspire the changes in a way which we express the gospel in that culture

-things will change because God is not dead!

-timelessness of Jesus is the same – “He is the same yesterday, today and forever

-but he comes to each individual as an individual

D.CRUX

I.BIG QUESTION;

While the winds of change are constantly blowing for this culture, does the communication of the gospel have to change with it too?

Baptist; -yes and no

-yes, because the preaching of the Word is God’s ordained means

-also lifestyle evangelism doesn’t have to change

-no, not in the content, but in the vehicle it is transported

-one would preach in a different way, sensitive to the changing culture and needs of the people

R/C; -the way of the gospel has not change, but parallel with this is the involvement of the saints as well - e.g. local lay preachers in Anglican church (a witness is greater than a theologian)

AHG; -yes, because the communication is between people and the people are changing

- the communicators of the gospel are changing
- so the style and lines of communication has to change
 - and so the methods and approach to communications has to change

NA; -yes

SA; -yes, sure

- but how it is done that matters
- the way the gospel is communicated isn't through the members in the churches (disciples)
 - the way they live their life -in the family
 - in their work
 - in their social life

-then only will communication be secure!

-when members become the medium of communication

-as clergy we are seen as aliens or visitors from another planet

-almost on another level, "I told you don't know the needs of the people"

ASP; -yes, it is inevitably true – not the gospel but the communication that changes –it must change

-in particular how do we communicate the gospel to younger people so that it is meaningful and real "I am trying to find the answer"

-try to befriend young people and try to see how they tick and listening to other young people who are committed Christians in that age group

AJ; -yes, it has done and continues to change – e.g. TV, video, radio, and satellite etc.

-the means of communication have changed – not just mechanical, but also the way of expressing the gospel so that it fits within this communication

II. MINI QUESTIONS;

1. Do you think that the pull towards secular life will become greater than the pull towards a church – centered life?

i.e. will the Island become eventually far more secular than spiritual?

- Baptist;** -yes, it already has and is on that slippery slope
- R/C;** -yes, wonder if there's anything left
-e.g. going to funerals – to take the day off is not so much religious as cultural
- AHG;** -I think that has been the trend we can observe but it is difficult to say how things will go for the future
-secular materialism is creeping in rapidly and mainly because of increased wealth and that is changing the whole society
-and if there's an airport and economic developments on the Islands, then definitely the church as we know it will either change or go!
- NA;** -globally it's the case and the trend here too
-eyes, there are a lot of things that can distract a person today
-it is important that our communication changes
- SA;** -yes, because the leaders are more secular
- ASP;** -yes, that's happening already, just like the RSA and UK
-e.g. the church is not as full as it used to be
-there is a pull
-but also the church has also not responded to change, partly because the church leadership tends to be old people and so they have resisted any change on the island
-we might discover that our younger people are not as secular as we think they are
- AJ;** -isn't it already?
-it is already because of wide variety of people who ask us to do things

2. What does the intercultural communication of the gospel have to offer to the socio-economic and physical needs of the community?

- Baptist;** -stability – because God never changes and His love never changes
 -the Bible is dynamic – it goes with change
 -therefore its wisdom is applicable for every race
- R/C;** -could and should be an opportunity for the gospel, but because people are not rich or poor, they are like Laodicea
- AHG;** -church can play central role of reestablishment of real bonds within the community
 -there is disintegration/ undermining/ eroding of that sense of community on the Island
 -people have moved off for employment
 -the young go off for qualifications and then sometimes don't return
 -fathers spend years away from the family
 -church can play important function in maintaining healing, and giving more of a sense of community
- NA;** -such a lot, especially where the young people are concerned
 -to keep up the moral values of life and to teach our youth
 -parents relationships to clergy and ;leaders should be more open – for family and social problems
 -fellowship could also help people
 -gospel can instill true family values
- SA;** -I don't think our message is to be to a block of people but has to be communicated person to person
 -growth makes us open to greater growth – but a spiritual awakening must first come to see the need for spiritual growth
 -once Christ comes into the life, then change comes
- ASP;** -the gospel should point to the need for self-sufficiency
 -far more that can be done with the mandate given to Saints
 -e.g. there can be far more home grown vegetable and livestock

- there is a terrible reluctance to do anything, because it will come from overseas
- the cost of living is complicated by and large by people demanding stuff from overseas
- the gospel should say to this, you should make the best use of what God has given to you and are more accountable for that use you make of it
- i.e. the gospel should change people to be more self-sufficient
- we need to see God in everything; hymn of George Herbert; “do whatever we do as if for Thee”
- if this was our motto: the Island would be more prosperous than now and much more self-sufficient
- and people would be much happier

- AJ;**
- not so much how people get out of the socio-economic system – just more just and fair
 - increase in home-ownership
 - develop community where gospel affects
 - physical needs here are largely provided for, but we should rejoice in it

3. Has the changes of the past 10 years on the Island been good or bad for the communication of the gospel?

4. Please substantiate.

- Baptist;**
- more bad than good
 - good only in technological way

- R/C;**
- we are living in an age of transition
 - people have to change therefore deep down they are not satisfied with so-called secular values
 - very good for the gospel because from this dissatisfaction they are looking for the true values that count

- AHG;**
- the church has not been quick enough in taking advantage of the improved systems of communications in the 21st century

- e.g. superb video's like the *Alpha course*
- changes could have been good but it was not taken advantage of
- NA;**
 - it has been good- the communication has improved – with people
 - with the outside world
 - therefore it has been good for the communication of the gospel
 - e.g. one can download a church service from the Internet and can be viewed immediately
- SA;**
 - therefore our communication skills must be updated too
 - changes are a challenge to a more and sincere effective application of the gospel in the live so of people who profess to be Christian
 - and in the leadership that – the change is the leadership
 - the change has to awaken the Christian community and the expression of the gospel has to keep up with the change
- ASP;**
 - not different to elsewhere
 - complacency a problem – sometimes church grows under hardship and persecution and the quality of commitment deepens under the circumstances
 - there's enough money to live on here – works against the gospel
 - in essence; I don't want to use “good “or bad” because change is inevitable and we must find new ways at expressing the old truths
 - surely a problem with clergy changing every 2 to 3 years
 - just as the congregation grasps how to communicate the gospel here, they go and another lot comes in from an entirely different culture
 - this also demoralizes the congregation
 - but I don't think the changes will prevent the gospel being communicated
- AJ;**
 - I don't think this is a relevant question
 - every age has been difficult to promote the gospel
 - even in the ages when everyone went to church

-some things are good, but whether it is good to extend shop's hours on Sundays, I have my doubts- because it restricts people's freedom and lives and puts too much emphasis on the commercial

-summary; it has not been better or worse to the communication of the gospel

4. The gospel demands change. What would you say to that?

- Baptist;** -true
-the gospel is all about change
-the gospel is all about change that comes into our lives when we come in contact with the living God
-there is a change of repentance/ sanctification/of person
-a fact; the closer a community is to God, the more the community is changed in a positive way- e.g. Time of Revival
-the gospel gives people an anchor in times of change
- R/C;** -I agree 100%
- AHG;** -I am sure that's right
-St Paul says in Rom 12:1 – “don't be conformed to this world, but be transformed by the renewing of your mind”
-so the gospel is about change and transformation, not conformation
- NA;** -change can only comes via the individual
-does “demand” mean impose change in an autocratic way?
-I believe it is not the gospel that demands the change; it's the person that's got to change, because the gospel never changes
-God has demanded in the beginning the change in the people – through Moses, and because they didn't want to change, they had to suffer the consequences – but God never changed His plan
-any law is based on the 10 commandments which hadn't changed
Gospel therefore does demand change. Says; “thou shalt not...”
- SA;** -yes, the gospel is the gospel of change

- the acceptance of Christ into a life makes the person alive
- Christ brings conscious living .i.e. I do things because that is what I should do
- God gave a set of commandments/rules to live by
- the gospel is one of personal change
- the gospel should also govern socio-economic change
 - e.g. fishing rights that are given away to others should rather be given to the local people

ASP;

- very true
- gospel demands radical change
 - compare St Paul's life
- therefore we need to be very much keeping to the changes
- the gospel changed much what has happened here
- the church must move and express new truths in intelligible ways to ordinary people – as the changes do happen
- after St Paul's' conversion spoke of “my gospel” i.e. the gospel that has become his own
- and that is what we ought to do
- aim: help people to receive the gospel and make it their own and then we will be ‘home and dry’

AJ;

- the gospel demands us to change-to be more Christ like and to take up His cross and follow Him
- it doesn't demand change in the society- of this and that social system
- but the promotion of the gospel doesn't depend on that and it's not part of what that is about
- the gospel is about change – of one's attitude
- we need to use all the resources that are available to us – e.g. TV, video's etc. ⁵⁶

⁵⁶ End of interview with the clergy of the Island.

4. Interviews with expatriate clergy – Jan. / Feb. 2001

**THE INTERCULTURAL COMMUNICATION OF THE GOSPEL;
INTERVIEWS; EXPATRIATE CLERGY**
Jan./ Feb. 2001

INTRO.

- A. CHANGE
 - B. CULTURE
 - C. COMMUNICATION
 - D. CRUX
- CONCLUSION**

INTRO.

1. Explanation about purpose of thesis;
 - to help clergy relate better to Saints
 - to enable clergy to communicate the gospel more effectively
 - to provide an introspective look for Saints concerning their culture
2. I Ask your permission now for;
 - the use of interview as data for my thesis?
 - the right to analyze and interpret data?
 - the right to publish and reproduce data?

3.How long have you been on the Island?

4.In which areas of life do you deal with Saints?

#####

A. CHANGE

I. BIG QUESTION;

1.How do you perceive Saints react to change?

II. MINI - QUESTIONS;

1.In your opinion, what or who has been the biggest agents of change on the Island?

2.Why do you say that?

3.Do you feel that Saints are fully aware of the changes happening on the Island these past 10 years?

4.Would you say that the changes in general are affecting the spiritual life of Saints?

5.Please substantiate your answer.

B. CULTURE

I. BIG QUESTION;

1. Have you influenced the St Helenian culture in any way in your ministry? or has the local culture influenced your ministry more?

II. MINI- QUESTIONS;

1. Has the changes in the Island culture affected the people's level of spirituality?

2. Can you cite any examples from your experience?

3. What are some of the barriers/ obstacles you have experienced in crossing from your culture to the Island's culture?

4. For the gospel to be effectively communicated on the Island, local lay leadership needs to replace the expatriate clergy. What is your response to this statement?

5. Which one would you choose; the St Helenians have a particular and distinct culture, or the St Helenians have a mixture of various cultures?

C. COMMUNICATION

I. BIG QUESTION;

1. Did you ever experience a breakdown in communication of the Gospel to Saints?

2. Please share some experiences.

II. MINI- QUESTIONS;

1. Do you think that the communication of the gospel on the Island is making an impact on the people or has it become irrelevant to the needs of the people?

2. Please elaborate on your stance.

3. What has been the most difficult challenge to you in communicating the gospel cross-culturally here?

4. Has the changes in the St Helenian culture affected the way the gospel is communicated?

5. How has this been the case for you?

D. CRUX

I. BIG QUESTION;

1. While the winds of change are constantly blowing for this culture; does the communication of the gospel have to change with it too?

II. MINI QUESTIONS;

1. Do you think that the pull towards secular life will become greater than the pull towards a church - centered life?

i.e. will the Island become eventually far more secular than spiritual?

2. What does the intercultural communication of the gospel have to offer to the socio-economic and physical needs of the People here?

3. Has the changes of the past 10 years on the Island been good or bad for the intercultural communication of the gospel?

4. Please substantiate.

5. The gospel demands change. What would you say to that?

CONCLUSION;

Thank you very much for your valued input and honesty.

Is there anything you would like to add to the issue of how the intercultural communication of the gospel can be affected by the changes in a culture?

Thank you once again. I will give due credit to you in my thesis.

END

5. Questionnaire on change on St Helena Island

QUESTIONNAIRE ON CHANGE ON ST HELENA ISLAND - 1990 - 2000

INSTRUCTIONS;

- Please CIRCLE yes or no
- Please answer ALL the questions on both sides of the paper

1. STATEMENT; "Saints do not like change."

- QUESTIONS;* a) do you agree with this statement? YES / NO
b) do you like change in general? YES / NO

2. The Island has been changing very fast these past 10 years.

- a) do you agree with this statement? YES / NO
b) has the changes affected you in some way or the other? YES / NO
c) do you favor the changes in general that are happening ? YES / NO

3. The agents that bring change to the Island are;

- a) the visitors to the Island YES / NO
b) the expatriates who work here YES / NO
c) the Saints who work offshore YES / NO
d) the Saints who live here YES / NO

4. There are now more Television programs offered on the Island than 10 years ago.

- a) has this change affected you in any way? YES / NO
b) was it for the better of the Island? YES / NO
c) do you favor this change of more TV offered? YES / NO

5. The introduction of the Internet and email brought many changes to the Island already.

- a) has this affected you in anyway? YES / NO
b) has it brought something good to the Island? YES / NO
c) do you favor this change? YES / NO

6. The aging population of the Island has increased pressure on the Island's resources.

- a) has this change affected you in any way? YES / NO
b) is this reason for concern? YES / NO

7. There is more disruption of family life due to the increase in Saints working abroad.

- a) do you agree? YES / NO
b) has this affected you personally? YES / NO
c) has this affected you financially? YES / NO
d) has this affected you spiritually? YES / NO

8. There is an increase of teachers who are leaving the Island.

- a) has this change affected you in any way? YES / NO
b) do you think it will affect the Island's future? YES / NO

9. There is a move away from leadership by expatriates to a self-sustained local leadership on the Island.

- a) has this affected you in any way? YES / NO
b) do you see this happening everywhere on the Island? YES / NO
c) do you favor this change? YES / NO

10. The Island is becoming less church-centred and more of a society that has little time for God.

- a) do you agree YES / NO
b) has this change affected you in any way? YES / NO
c) do you favor this change? YES / NO

SOMETHING ABOUT YOURSELF;

1. My AGE; - Please tick right block; 12- 19 yr. / 20 - 30 yr. / 31- 45 yr./ 46 - 60 yr./ over 60
2. I am MALE / FEMALE
3. I live in TOWN / COUNTRY
4. I have been away from the Island before? YES / NO
5. I have been away from the Island for; less than 1 year / 2-5 yrs/ 5-10 yrs/ 10 + yrs

PLEASE NOTE;

- This is not an official questionnaire, but it is done in a private capacity.
- No one is under any obligation to complete this form, but your input will help towards the understanding and serving of Saints .

THANK YOU VERY MUCH FOR YOUR TIME AND YOUR HONESTY.

Pastor Edward A. Appollis [; B.Th. (Honours) - University of South Africa;
B.Th.- Andrews University]

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6. Questionnaire forms returned by Mon. 26 Feb 2001

QUESTIONNAIRE FORMS RETURNED;

by Mon. Feb 26 2001

-MTh. Degree -Pastor Edward Appollis

NUMBER FORMS OUT; 674

NUMBER FORMS IN; 367

Response Rate; = 56.9% [57%]

367 of 5000 people = about 7.3% of Island population returned forms

QUESTIONNAIRE RESPONDENTS consisted of;

1. AGES;

12- 19 yr. = 50.7% (i.e. of those who filled in forms)
20- 30 yr. = 9.7%
31- 45 yr. = 15.9%
46- 60 yr. = 16.2%
over 60 yr. = 5.6%
Abstain = 1.9%

2. GENDER;

Male =36.2%
Female =60.6%
Abstain=3.2%

3. ABODE;

Live in Town =18.4%
Live in Country=77.8%
Abstain =3.8%

4. TRAVEL;

Have been away from the Island before; 60.1%
Have never been away from the Island; 36.9%
Abstain ; 3%

7. Results of questionnaire – 30 July 2001

RESULTS OF QUESTIONNAIRE - 2001-07-30 - *St Helena Island*

1. SAINTS DO NOT LIKE CHANGE

a) “Do you agree with this statement?”

TOTAL (YES)	143	=39%
TOTAL (NO)	192	=52.3%
TOTAL ABSTAINED:	32	=8.7%
TOTAL:	367	=100%

b) “Do you like change in general?”

TOTAL (YES)	292	=79.6%
TOTAL (NO)	53	=14.4%
TOTAL ABSTAINED:	22	=6%
TOTAL:	367	=100%

2. THE ISLAND HAS BEEN CHANGING VERY FAST THESE 10 YEARS

a) “do you agree with this statement?”

TOTAL (YES)	290	=79%
TOTAL (NO)	64	=17.4%
TOTAL ABSTAINED:	13	=3.6%
TOTAL:	367	=100%

b) “ has the change affected you in some way or the other?”

TOTAL (YES)	170	=46.3%
TOTAL (NO)	173	=47.2%
ABSTAINED:	24	=6.5 %
TOTAL:	367	=100%

c) “do you favor the changes in general that are happening?”

TOTAL (YES)	227	=62%
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TOTAL (NO)	92	=25%
TOTAL ABSTAINED	48	=13%
TOTAL:	367	=100%

3. THE AGENTS THAT BRING CHANGE TO THE ISLAND ARE:

a) “the visitors to the Island?”

TOTAL (YES)	161	=43.9%
TOTAL (NO)	143	=39%
TOTAL ABSTAINED:	63	=17.1%
TOTAL:	367	=100%

b) “The expatriates who work here?”

TOTAL (YES)	244	=66.5%
TOTAL (NO)	78	=21.3%
TOTAL ABSTAINED:	45	=12.2%
TOTAL:	367	=100%

c) “The Saints who work offshore?”

TOTAL (YES)	166	=45.2%
TOTAL (NO)	151	=41.1%
TOTAL ABSTAINED:	50	=13.7%
TOTAL:	367	=100%

d) “The Saints who live here?”

TOTAL (YES)	201	=54.8%
TOTAL (NO)	108	=29.4%
TOTAL ABSTAINED:	58	=15.8%
TOTAL:	367	=100%

4. THERE ARE NOW MORE TELEVISION PROGRAMS OFFERED ON THE ISLAND THAN 10 YEARS AGO.

a) “Has this change affected you in any way?”

TOTAL (YES)	141	=38.4%
TOTAL (NO)	209	=57%
TOTAL ABSTAINED:	17	=4.6%
TOTAL:	367	=100%

b) “Was it for the better of the Island?”

TOTAL (YES)	272	=74%
TOTAL (NO)	55	=15%
TOTAL ABSTAINED:	38	=10.4%
TOTAL:	367	=100%

c) “Do you favor the change of more TV offered?”

TOTAL (YES)	288	=78.5%
TOTAL (NO)	48	=13.1%
TOTAL ABSTAINED:	31	=8.4 %
TOTAL:	367	=100%

5. THE INTRODUCTION OF THE INTERNET AND EMAIL BROUGHT MANY CHANGES TO THE ISLAND ALREADY.

a) “Has this affected you in anyway?”

TOTAL (YES)	133	=36.2%
TOTAL (NO)	208	=56.7%
TOTAL ABSTAINED:	26	=7.1%
TOTAL:	367	=100%

b) “Has it brought something good to the Island?”

TOTAL (YES)	337	=91.8%
TOTAL (NO)	19	=5.2%
TOTAL ABSTAINED:	11	=3%
TOTAL:	367	=100%

c) “Do you favor this change?”

TOTAL (YES)	327	=89.1%
TOTAL (NO)	22	=6%
TOTAL ABSTAINED:	18	=4.9%
TOTAL:	367	=100%

6. THE AGEING POPULATION OF THE ISLAND HAS INCREASED PRESSURE ON THE ISLAND'S RESOURCES.

a) “Has this change affected you in any way?”

TOTAL (YES)	70	=19.1%
TOTAL (NO)	265	=72.2%
TOTAL ABSTAINED	32	=8.7%
TOTAL:	367	=100%

b) “Is this reason for concern?”

TOTAL (YES)	202	=55%
TOTAL (NO)	109	=29.7%
TOTAL ABSTAINED	56	=15.3%
TOTAL:	367	=100%

7. THERE IS MORE DISRUPTION OF FAMILY LIFE DUE TO THE INCREASE IN SAINTS WORKING ABROAD.

a) “Do you agree?”

TOTAL (YES)	280	=76.3%
TOTAL (NO)	68	=18.5%
TOTAL ABSTAINED:	19	=5.2%
TOTAL:	367	=100%

b) “Has this affected you personally?”

TOTAL (YES)	82	=22.3%
TOTAL (NO)	258	=70.3%

TOTAL ABSTAINED:	27	=7.4%
TOTAL:	367	=100%

c) “Has this affected you financially?”

TOTAL (YES)	50	=13.6%
TOTAL(NO)	290	=79%
TOTAL ABSTAINED:	27	=7.4%
TOTAL:	367	=100%

d) “Has this affected you spiritually?”

TOTAL (YES)	79	=21.5%
TOTAL (NO)	257	=70%
TOTAL ABSTAINED:	31	=8.5%
TOTAL:	367	=100%

8. THERE IS AN INCREASE OF TEACHERS WHO ARE LEAVING THE ISLAND.

a) “Has this affected you in any way?”

TOTAL (YES)	152	=41.4%
TOTAL (NO)	196	=53.4%
TOTAL ABSTAINED:	19	=5.2%
TOTAL:	367	=100%

b) “Do you think it will affect the Island's future?”

TOTAL (YES)	304	=82.8%
TOTAL (NO)	50	=13.6%
TOTAL ABSTAINED:	13	=3.6. %
TOTAL:	367	=100%

9. THERE IS A MOVE AWAY FROM LEADERSHIP BY EXPATRIATES TO A SELF-SUSTAINED LOCAL LEADERSHIP ON THE ISLAND.

a) “Has this affected you in any way?”

TOTAL (YES)	84	=22.9%
TOTAL (NO)	257	=70%
TOTAL ABSTAINED:	26	=7.1%
TOTAL:	367	=100%

b) “Do you see this happening everywhere on the Island?”

TOTAL (YES)	115	=31.3%
TOTAL (NO)	216	=58.9%
TOTAL ABSTAINED:	36	=9.8%
TOTAL	367	=100%

c) “Do you favor this change?”

TOTAL (YES)	141	=38.4%
TOTAL (NO)	177	=48.2%
TOTAL ABSTAINED:	49	=13.4%
TOTAL:	367	=100%

10. THE ISLAND IS BECOMING LESS-CHURCH CENTRED AND MORE OF A SOCIETY THAT HAS LITTLE TIME FOR GOD.

a) “Do you agree?”

TOTAL (YES)	308	=84.2%
TOTAL (NO)	48	=13.1%
TOTAL ABSTAINED:	11	=2.7%
TOTAL:	367	=100%

b) “Has this change affected you in any way?”

TOTAL (YES)	81	=22.1%
TOTAL (NO)	259	=70.6%
TOTAL ABSTAINED:	27	=7.3%
TOTAL:	367	=100%

c) “Do you favor this change?”

TOTAL (YES)	66	=18%
TOTAL (NO)	259	=70.6%
TOTAL ABSTAINED:	42	=11.4%
TOTAL:	367	=100%

8. A sample of data that came from these strata of society

The segment of the population which served as a sample of data was comprised of people from the following strata of society on the Island:

- a) Students and staff at the Prince Andrew High School on the Island
- b) Seventh Day Adventist Church members
- c) Staff of the local Radio station
- d) Staff at the Cable and Wireless telecommunications station
- e) The Counsellors of the Island’s government
- f) Nursing staff at the St Helena hospital
- g) Teachers’ Education Centre
- h) Government staff at the Castle
- i) Staff of the Middle - and First schools on the Island
- j) Fire Station officers
- k) Customs officials
- l) The Public Library staff
- m) Staff at the Government’s Education department
- n) Royal Mail Ship (*RMS*) crew
- o) Selected groups of people in the districts of Jamestown, Rupert's Bay, Sandy Bay and the Briars
- p) Some family members of my wife (whose dad is a Saint Helenian).

9. Statistical analyses –St Helena Island

Sources: UNDP Human Development Report (1999)

: The Population Census (1998)

: St Helena and Dependencies Statistical Yearbook (1996)

