

CHALLENGES IN THE SEVENTH DAY ADVENTIST CHURCH IN ZIMBABWE IN INTERGRATING  
AND EVANGELISING MINORITY GROUPS AFTER INDEPENDENCE

by

SIKHUMBUZO NDLOVU

submitted in accordance with the requirements  
for the degree of

DOCTOR OF THEOLOGY

in the subject

MISSIOLOGY

at the

UNIVERSITY OF SOUTH AFRICA

SUPERVISOR: PROF W A SAAYMAN

CO-SUPERVISOR: PROF P H GUNDANI

NOVEMBER 2013

## ACKNOWLEDGEMENTS

First and foremost would like to salute my beloved Professor, Willem Saayman for the persistence and sometimes “the push to the limits”. I also take my hat off to him, because indeed he was both able to challenge and encourage me. I thank the University of South Africa for the financial assistance-(maluphakanyiswe uphondo lwayo!). I also wish to express my gratitude to sister Rose Sibanda. I wish her manifold blessings. I would also like to pause and thank Dr. Mazibisa, he was a comrade in arms indeed in the academic battle field. My appreciation also goes to Elder Jack Jacobs and his wife Mercy Jacobs, it is indeed my prayer that, “surely goodness and mercy shall follow you all the days of your life”. I cannot over emphasize the parental guidance and sacrifice given by Pastor Basil Hall to make this work a reality. I also wish to thank Elder Sydney Tombs, for a job well done and wish God’s choicest blessings for him and the family. Pastor Hall (Gweru) God give you more days. Sister Rose Khuphe, you are a great treasure. To all the Pastors, Elders and leaders in various capacities in the multicultural churches I salute you. To the members who took their time to fill in the questionnaires, I am humbled. Truly, *umuntu ngumuntu ngabantu*. How on earth could such a mammoth task be accomplished without you? God bless you. I wish also to extend my gratitude to the members of the Sabbath Keeping Adventists, brothers and sisters and especially elder Albert Hall, you allowed me to see far beyond my own limitations and prejudices. Thank you for that. The Methodist church, the Baptists (specifically Dr/Rev Mosti), Selbourne Park Pentecostal church, Revival Fellowship & the Harvest House International, I thank you so much for the information and your time. I will not forget the gallant academic soldier Rachel Mhlanga who was also instrumental in the crafting of this document. Also Dr John Dumisani Hlatywayo for the encouragement at the initial stages of this thesis. Mama Mrs Mart, for the editorial work, well done and God bless you. My dear wife who volunteered temporary singleness for a season and my beloved three daughters who sometimes missed the fatherly smile. The West Zimbabwe Conference officers, colleagues and staff, comrades and friends including umnawami uNda, Regal Sibanda, I thank you, *ngiyabonga, ndatenda, obrigado*. Precious Mdlongwa khula uze ukhokhobe. Your knowledge of statistics came handy. For graphical designs VJ *mnawami ukwanda kwaliwa ngabakhunkuli. Lawe Bheki kaMathema, oka Jama ngiyakubonga kakhulu*. Above all humanity-Glory to God, Maranatha, Shalom and Sola Dei Gloria!

## DECLARATION

I declare that *Challenges in the Seventh-day Adventist Church in Zimbabwe in Integrating and Evangelising Minority Groups After Independence* is my own work and that all sources that I have used and quoted have been indicated and acknowledged by means of complete references.

Signed: 

Name: Sikhumbuzo Ndlovu

Student Number: 33201250

## **DEDICATION**

My beloved wife Duduzile, my lovely daughters: Nomqhele, Nokusa, Yomusa, Nobukhosi and Thabolwethu, Ntombizodwa, I dedicate this thesis. To all missiologists, missionaries and all who are spreading the Good Tidings of our Lord and Saviour Jesus Christ.

## **Abbreviations**

CCJP.....	Catholic Commission for Justice and Peace
GC.....	General Conference
HUP.....	Homogeneous Unit Principle
MDC.....	Movement for Democratic Change
NAAC.....	National Association for the Advancement of Coloureds
SDA.....	Seventh-day Adventist
SKA.....	Sabbath Keeping Adventists
ZANLA.....	Zimbabwe African Liberation Army
ZANU PF.....	Zimbabwe African Union Patriotic Front
ZAPU.....	Zimbabwe African Peoples Union
ZIPRA.....	Zimbabwe African People's regular Army
EZC.....	East Zimbabwe Conference
CZC.....	Central Zimbabwe Conference
WZC.....	West Zimbabwe Conference
ZUC.....	Zimbabwe Union Conference

## SUMMARY

The integration and evangelisation of the minority groups in Zimbabwe in general, and in the Seventh-day Adventist Church in particular poses a challenge. The situation has become more acute after independence. Evidently, the socio-political atmosphere in Zimbabwe has not ameliorated the condition. Certainly, challenges stem from issues concerning racial prejudice, finances, cultural differences, as well as worship styles. While the efforts of the current multicultural ministries are appreciated, the results of the survey indicate that a lot still needs to be done. First, the organizational structure of the ministry needs to be reviewed. Such a review is relevant in order to check and regulate the balance and distribution of power, control and authority. Second, the need for the recruitment of leaders from within the minority groups themselves especially from the white population was clearly articulated. Third, it may be necessary to approach the whole issue from a social standpoint, so as to formulate theological strategies. Apparently, the social distance is more pronounced than the theological one. In addition, integration and evangelisation specifically among the Coloured population is further compounded by the split, which occurred in the early 1990s. Most of the Sabbath-Keeping Adventists from this group anticipate challenges if they would opt to merge with the national Conference. Some of the major barriers to such a step revolve around issues of properties, finances, and positions as well as the general upkeep of the workers. Unless, these apprehensions are clarified and the fears are allayed, integration seems enigmatic. Ecclesiological unity and theological unity in diversity seem to be eclipsed by racial solidarity and socio-economic and political expediency. Similarly, the reconciliation among the black majority itself, also needs a close and deliberate attention from both the church and society in Zimbabwe. For that reason, tribalism, racism, ethnicity, nepotism and any other discrimination should not be tolerated, first and foremost by the church and second, by all peace loving Zimbabweans (Gal 3:28). The reconstruction of the cultural landscape in Zimbabwe demands an affirmation of the common destiny for all Zimbabweans.

Key Words; Challenges, Seventh-day Adventist, Zimbabwe, Minority, Integrating, evangelisation, independence

## TABLE OF CONTENTS

<b>ACKNOWLEDGEMENTS .....</b>	<b>I</b>
<b>DECLARATION.....</b>	<b>II</b>
<b>DEDICATION.....</b>	<b>III</b>
<b>ABBREVIATIONS .....</b>	<b>IV</b>
<b>SUMMARY .....</b>	<b>V</b>
<b>TABLE OF CONTENTS .....</b>	<b>VI</b>
<b>LIST OF FIGURES .....</b>	<b>X</b>
<b>LIST OF TABLES .....</b>	<b>XI</b>
<b>CHAPTER 1 .....</b>	<b>1</b>
<b>INTRODUCTION AND RESEARCH QUESTION.....</b>	<b>1</b>
1. INTRODUCTION AND BACKGROUND TO THE STUDY .....	1
1.1 THE MINORITY GROUPS LANDSCAPE IN ZIMBABWE .....	2
1.2 THE KNOWLEDGE GAP .....	3
1.3 RATIONALE FOR THE STUDY .....	4
1.4 KEY TERMS IN THE RESEARCH .....	5
1.5 METHODOLOGY .....	7
1.6 DEMARCATION OF THE STUDY .....	8
1.7 SOURCES FOR THE STUDY .....	8
1.8 THESIS STATEMENT .....	9
1.9 RESEARCH QUESTIONS .....	9
1.10. SEQUENCE OF CHAPTERS .....	9
<b>CHAPTER 2.....</b>	<b>11</b>
<b>REVIEW OF RELATED LITERATURE.....</b>	<b>11</b>
THEORETICAL FRAMEWORK FOR MULTICULTURAL MINISTRIES.....	11
2.0 INTRODUCTION.....	11
2.1 THE NEED FOR MULTICULTURAL MINISTRY .....	11
2.2 THE HOMOGENEOUS UNIT PRINCIPLE .....	12
2.3 THE HETEROGENEOUS APPROACH.....	16
2.3.1. <i>The Basis of the Heterogeneous Principle Approach</i> .....	19
2.3.2. <i>God is the Creator of All Nations</i> .....	19
2.3.3. <i>God Desires Fellowship with All Humanity</i> .....	20
2.3.4 <i>God Created All the Nations Out of Love</i> .....	20
2.3.5 <i>God Blesses All the Nations Through the Seed of Abraham</i> .....	21
2.3.6. <i>God’s Care for Israel as a Nation Includes “Others”</i> .....	22
2.3.7 <i>God Manifests His Love for All the Nations Through the Particularity of Israel</i> .....	22
2.3.8. <i>God’s Love and Inclusion of All the Other Nations</i> .....	23
2.4 <i>God Sends Israel As Missionaries To All The Other Nations</i> .....	24
2.4.1 <i>God’s Inclusive Mission in Isaiah</i> .....	25
2.4.2 <i>God’s Inclusive Mission in Jonah</i> .....	26
2.4.3 <i>God Expects His Church to be Inclusive</i> .....	28
2.4.4. <i>Jesus Gives an Inclusive Commission to the Church</i> .....	29
2.4.5 <i>The Disciples Embrace an Inclusive and Global Mission</i> .....	30

2.5 Inclusion As Unity In Diversity.....	31
2.5.1. The Basis of the Unity in Diversity .....	32
2.5.1.1 Conversion .....	32
2.5.1.2. Baptism .....	35
2.5.2 The Church as a Sign of The New Eschatological Community .....	37
2.6 THE ANTIOCHIAN MODEL: A PROPOSAL FOR MULTICULTURAL MINISTRIES IN ZIMBABWE .....	45
2.6.1 The Antiochian Church was a Missional Church .....	46
2.6.2 The Antiochian Church Transformed Lives.....	47
2.6.3 The Antiochian Church had Diverse Membership.....	48
2.6.4 The Antiochian church had strong and diverse leadership .....	48
2.6.5 The Antiochian Church was Empowered by the Holy Spirit .....	49
2.6.6 The Antiochian Church was a Benevolent Church .....	49
2.6.7 The Antiochian Church Practised Effective Conflict Resolution.....	49
2.7 The Antiochian Model: Application to the Zimbabwean Context.....	50
2.6 CONCLUSION.....	53
<b>CHAPTER 3.....</b>	<b>56</b>
<b>CONTEXTUAL CIRCUMSTANCES HAMPERING ORGANIC UNITY .....</b>	<b>56</b>
3.0 INTRODUCTION.....	56
3.1 COLONIAL FOUNDATIONS PRE-1980.....	57
3.2 INDEPENDENT ZIMBABWE: THE FIRST TWENTY YEARS .....	62
3.2.1 The search for reconciliation.....	63
3.2.2 The Challenges of the Policy of Reconciliation.....	65
3.2.3 The White Identity and the Policy of Reconciliation .....	66
3.2.4 Historical Sites and Monuments .....	67
3.2.5 Citizenship and Indigenisation .....	68
3.2.6 Coloureds, Indians and Non-Indigenous Blacks in Zimbabwe Today.....	70
3.2.7 The coloureds and Indians in Zimbabwe Today .....	70
3.2.8 The Black Population: The Majority and Minority Languages.....	72
3.2.9 The Election of 1985 and its Aftermaths.....	75
3.3 ZIMBABWE SINCE THE YEAR 2000 .....	77
3.3.1 The Rise of the Movement for Democratic Change and the Reappearance of Whites in Politics .....	78
3.4 POLITICO-RELIGIOUS CHALLENGES .....	79
3.5 MULTICULTURALISM AND RACIAL AND ETHNIC DIFFERENCES TODAY.....	80
3.6 CONSEQUENCES FOR CHURCH UNITY IN ZIMBABWE .....	82
3.7 CONCLUSION .....	84
<b>CHAPTER 4.....</b>	<b>85</b>
<b>DATA PRESENTATION AND ANALYSIS.....</b>	<b>85</b>
4.0 INTRODUCTION.....	85
4.1 SAMPLING AND SAMPLE FRAME.....	85
4.2 RESEARCH FINDINGS FROM THE LEADERS .....	86
4.3 DISCUSSION OF THE FINDINGS .....	110
4.3.1 Responses from the multicultural ministries leadership.....	110
4.3.1.1 The effectiveness of the current model of multicultural ministries ....	110
4.3.1.2 The challenge of integration .....	111
4.3.1.3. Specific programmes to reach the minority groups .....	111

4.3.1.4 Challenges in integrating races in worship .....	112
4.3.2. <i>Responses from members</i> .....	112
4.3.2.1 Winning different races into the Seventh-day Adventist church .....	112
4.3.2.2 The effectiveness of the multicultural ministry .....	113
4.3.2.3 Challenges faced in evangelising minority groups .....	113
4.3.3. <i>Analysis of Responses from Sabbath Keeping Adventists</i> .....	114
4.3.3.1 Important Factors Leading to the Dissolution of the Zambezi Conference.....	114
4.3.3.2 The effectiveness of the Seventh-day Adventist church in reaching out to the minorities after the split.....	114
4.3.3.3 The desire among the minorities to join the Zimbabwe Union Conference.....	114
4.3.3.4 The acceptability of a divided church .....	115
4.3.4 <i>Analysis of Responses From Other Denominations</i> .....	116
4.3.4.1 The Challenge of Integration in Other Denominations.....	116
4.3.4.2. The Most Serious Challenges in Worshipping in a Mixed Racial Mixed Group .....	116
4.3.4.3 Specific Programmes for Reaching Out to the Minority Groups in Other Denominations .....	116
4.3.4.4 Challenges Faced by Other Denominations in Reaching Out the Minority Groups.....	117
4.4 CONCLUSION .....	117
<b>CHAPTER 5 .....</b>	<b>119</b>
<b>RESEARCH FINDINGS AND RECOMMENATIONS .....</b>	<b>119</b>
5.0 INTRODUCTION.....	119
5.1 THE NATURE OF THE CHALLENGE.....	119
5.1.1 <i>Cultural Differences</i> .....	120
5.1.2 <i>Racial Prejudice</i> .....	121
5.1.3 <i>Language</i> .....	122
5.1.4 <i>Finances</i> .....	124
5.1.5 <i>The Organisational Structure</i> .....	125
5.1.6 <i>Worship Style</i> .....	126
5.2 EXTERNAL CHALLENGES.....	127
5.2.1 <i>Political Challenges</i> .....	127
5.2.2 <i>Socio-Economic Challenges</i> .....	128
5.2.3. <i>Ethnic challenges</i> .....	129
5.3 SUMMARY AND CONCLUSIONS FROM THE ANALYSIS OF THE QUESTIONNAIRE .....	130
5.4 RECOMMENDATIONS .....	132
5.4.1 <i>Dealing With the Social Distance</i> .....	132
5.4.1.1 Dealing with sociological challenges.....	132
5.4.1.1.1 <b>Dealing with racial identities in the society</b> .....	133
5.4.1.1.2 <b>Dealing with cultural differences in the society</b> .....	133
5.4.1.1.3 <b>Dealing With Ethnic Tribal Challenges in the Society</b> .....	135
5.4.1.1.4 <b>Dealing With the Political Differences in the Society</b> .....	136
5.5 DEALING WITH THE CHALLENGES IN THE CHURCH .....	136
5.5.1. <i>Dealing With Cultural Differences in the Church</i> .....	137
5.5.2. <i>Dealing With Racial Prejudice in the Church</i> .....	138
5.5.3. <i>Dealing With Ethnic Diversity Challenges in the Church</i> .....	141

5.5.4. <i>Dealing With the Structural Challenges in the Church</i> .....	143
5.5.5. <i>Dealing With the Challenges of Finances and Resources in the Church</i> .....	146
5.5.6. <i>Dealing with the challenges of worship styles in the church</i> .....	147
5. 7. CONCLUSION .....	148
<b>BIBLIOGRAPHY</b> .....	<b>149</b>
<b>APPENDICES</b> .....	<b>160</b>
APPENDIX A .....	160
APPENDIX B: DESCRIPTIVE STATISTICS FROM CHURCH MEMBERS QUESTIONNAIRES .....	162
APPENDIX C: .....	164
MINITAB OUTPUT FOR CHI-SQUARE TEST FOR INDEPENDENCY OF RESPONSES BETWEEN LEADERS AND CHURCH MEMBERS OF EFFECTIVENESS OF OUTREACH PROGRAMMES TO MINORITY GROUPS .....	164
QUESTIONNAIRES .....	166

## List of Figures

Figure 2.6.1 Two Extremes To Avoid in Human Relations .....	52
Figure 2.6. 2 Unity in diversity in Christ .....	53
Figure 4. 1 Effectiveness of minority on outreach programs.....	86
Figure 4. 2: Racial integration challenges.....	88
Figure 4. 3 Minority outreach programmes .....	89
Figure 4. 4 Worship integration challenges .....	90
Figure 4. 5 Strategy .....	92
Figure 4. 6 Effectiveness of minority outreach programmes.....	93
Figure 4. 7 Evangelism challenges .....	95
Figure 4. 8 Worship integration challenges .....	97
Figure 4. 9 Racial integration challenge .....	105
Figure 4. 10 Challenges in worship services .....	107
Figure 4. 11 Specific programs for minority groups.....	108
Figure 4. 12 Challenges in reaching out the minority.....	109

## List of Tables

Table 4. 1 ZUC Population Under Study .....	85
Table 4. 2 Sampling Using 30% Sample .....	86
Table 4. 3 Comparison of responses between church leaders and members .....	94
Table 4. 4 Causes of integration .....	100
Table 4. 5 Effectiveness of the Seventh-day Adventist Church in reaching out to minority groups in Zimbabwe since the dissolution of the Zambezi Conference .....	101
Table 4. 6 Integration.....	102
Table 4. 7 Division between the minority groups and national conference.....	103

## **Chapter 1**

### **INTRODUCTION AND RESEARCH QUESTION**

#### **1. Introduction and background to the study**

The Seventh-day Adventist church in Zimbabwe was founded and grown on the soils and grounds of what is known as Solusi University south west of the city of Bulawayo. Historically, the mission station was established in 1894 at the setting sun of the Ndebele kingdom and the advent of colonialism by the British. It was within this socio-political context that the missionaries evangelised the black communities. The colour-bar between black, white and coloured was visibly distinct. However, as the winds of change continued to blow across Africa, Zimbabwe (formerly Rhodesia) gained independence from colonial rule in 1980. This time of transition did not only affect the socio-economic corridors of power, religious institutions including churches were also forced to relinquish power to black majority leadership. By this time the Seventh-day Adventist church still maintained two entities known as conferences, one black and one white.

However, at the dawn of independence most white missionaries left the country resulting in the coloured and black leadership at the helm in the two entities. In the early 1990s the national union (Zambezi Union) requested the black churches and coloured churches to integrate and form basically three conferences, one in the west, another in the midlands and the other in the east. It should be noted at this point that the coloureds had already inherited the Zambesi conference from Rhodesia.

Therefore, the call to realign for them was a call to amalgamate or integrate. For a number of reasons, the coloured leadership rejected the proposal resulting in a split which occurred in 1992. The former Zambesi conference which broke away from the main Seventh-day Adventist church adopted a new name and they are referred to as Sabbath-Keeping Adventist throughout this thesis.

While the church seeks to win the minority whites, coloureds and Asians who are not currently members of the Seventh-day Adventist church through evangelism, it also seeks to extend a hand of reconciliation to the Sabbath-Keeping Adventists who have remained independent of the Seventh-day Adventist church organisation. The

Seventh-day Church in Zimbabwe today does not have separate churches as in Rhodesia. However, a specialised ministry code named: *The multicultural ministries* oversees the outreach to the minority groups as defined in this thesis.

### **1.1 The Minority Groups Landscape in Zimbabwe**

William Morris defines minority groups as “groups that are different racially, politically and socially and are also smaller in numbers than the majority group” (1981:836). In Zimbabwe where this research is being conducted, the following fall into this category: the Caucasians, the Asians or Indians, Chinese, Japanese and the Mulattos, the latter being the product of the black and Caucasian parentage, inclusive of the coloureds, offspring of any mixed racial descent.

These minority groups are a relic of the colonial era, which had practiced racial discriminatory and segregatory policies that had seen to the stratification of the country into three classes. The Caucasians made up the first stratum, which enjoyed full privileges and supremacy. Second to this class was the aforementioned minority groups who because of the white blood in them or the light shade of their skins had privileges denied the ‘native’ Blacks who formed the last rung of the ladder.

Ibbo Mandaza (1997:39) stated, “ ... that the category of coloured could be meaningful only at the ideological level; whereby the social ideology of white supremacy conceived of it as an intermediate race-caste-class stratum, between that of Whites at the top and that of Blacks at the bottom of that three- tier hierarchy”. As a result of the privileges enjoyed during this era, it has become difficult, if not impossible to incorporate these two classes to the main body or the majority black or even to amalgamate the Caucasian minority groups so that they form a unified class. According to the latest 2002 census results, Africans between the ages 0-65 and above constituted 98.28%, Caucasians (Europeans) formed 0.40%, and those of Asiatic descent stood at 0.10% and those of mixed race contributed 0.19% of the total population (Machirori 2004).

The membership growth among the White, Coloured and Indian population has always been of a great concern in the Seventh day Adventist church in Zimbabwe. The situation has only worsened after the attainment of independence in 1980. As a matter of fact as early as 1979, the plans committee “met in Salisbury (Harare) on

January 16, 1980, to study the reasons why the church is apparently failing to reach and win the whites of Zimbabwe” (Minutes of the Conference session 1980:7). Part of the findings of the report indicates, “ The fact that this is a real problem was clearly established. Figures and graphs representing the growth of the Conference membership since about 1950, indicate a slow rate and at times even a substantial loss” (Minutes of the Conference Session: 7). The problem was further compounded when former Zambezi Conference (which was predominantly Coloured with a few whites and Indians) split off. Since that time various interventions and strategies have been attempted to remedy the situation with minimal success.

Therefore the question to be answered by this study concerns what the Seventh-day Church can do to meet the challenge of evangelising and integrating minority groups in Zimbabwe. Did the New Testament Church encounter a similar problem? How was it dealt with? How have other Churches elsewhere dealt with racial tensions? Could one probably draw some valuable lessons from them? What about other Churches in post colonial Zimbabwe? Have they been able to reach out to the minority groups? How have they dealt with integration in the midst of cultural, racial and linguistical diversity?

## **1.2 The knowledge gap**

Studies conducted by Donald McGavran of the School of World Missions (1980: 223) postulate what has come to be known as the Homogeneous Unit Principle. This principle holds that “men like to become Christians without crossing racial, linguistic, or class barriers”. This principle has been highly criticized especially on its apparent negation of unity and diversity (Conn 1983: 131, Padilla 1983:305,). Peter Wagner (1979: 7) following McGavran tries to resolve the tension created by the Homogeneous Unit Principle by advocating for integration of the churches at congregational level rather than at the local level. On the other hand, Samuel Pipim-Korentang (2001:331) observes:

It is a well-documented reality across a broad range of institutions in the American society that most Whites leave when the percentage of Blacks exceeds 25 percent. Almost all of all the integration that has taken place in the North American Church has been in one direction: Black Adventists joining predominantly White congregations. How many Adventist churches, Black or White would welcome a minister of a different race?

In addition, a study conducted in four evangelical churches in the United States of America concluded, “statistics indicate that 90% of churches in the United States draw at least 90% of their membership from one ethnic group. Thus, sadly, it is true that the Sunday 11 o’clock hour is the most segregated in U.S” (Christerson et. al 2005).

A snap survey within the city of Bulawayo in Zimbabwe indicated that racial integration was a serious challenge for churches like the Catholic which has two services one in English (attended mainly by minority groups) and the other in vernacular (mainly attended by the majority group); the Baptist church has maintained a few whites and they worship together; Methodists are struggling having 95% black membership and the Church of Christ of the Latter Day Saints with a city membership of 3220 (Bulawayo only: 0.46% whites, 0,22 %, 0% Indians and the rest, 99,31% black). The Seventh Day Adventist Church is not an exception to the challenge: of the 592348 members in Zimbabwe less than 1% comes from the minority groups – Whites, Indians and coloureds (ZUC, Quarterly Statistical Report 2009). While the Homogenous Unit Principle emerged in an American context, notwithstanding its inherent tendency to ethnic, racial, class, tribal isolation at the expense of Christian unity and diversity. In Zimbabwe, observation of this challenge has been acknowledged by the churches but no in depth study has been made to answer to the challenge. Therefore there is a need for an extensive study conducted in the context of postcolonial Zimbabwe. As Padilla (in Shenk 1983:302)” the missiology that the church needs today is not one that conceives the people of God as a quotation taken from the surrounding society, but one that conceives it as ‘an embodied question-mark that challenges the values of the world’.

### **1.3 Rationale for the study**

The evangelisation and incorporation of “Others” (those speaking a different language, having a different culture or skin colour, etc) have been a challenge in the Christian community since its earliest days. Evidence of this statement is the problems between the Hebrew-speaking and the Greek-speaking members of the early church (Bosch 1991 42-46). This remained so throughout history, and became especially acute during the colonial era, when it became racist. It is still the case today, but there are class-based reasons also now. Observers generally do not accept

that the Gospel makes any provision for distinctions in the church based on race, colour, language, tribe or whatever. The Christian community by its very nature has got to be inclusive (catholic). So within the church, there are no minorities or majorities, for “there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus” (Galatians 3:28). We are all one in Christ Jesus and yet the ministry to people with various languages remains a problem. It may therefore be necessary that the Seventh-day Adventist Church in Zimbabwe develops a system of Seventh-day “local theologies” to minister to minority groups in Zimbabwe today.

The justification for carrying out this study is deeply rooted in the mission statement of the Seventh-day Adventist Church, which seeks to preach the gospel “to every nation, tribe, language and people” (Revelation 14:6). The significance of the study is that it explores a problem, which confronts the church as it transverses diverse cultures, tribes, races and ethnic groups in the pursuit of its mission. The decline of membership among the minority population groups calls for a deep and thorough research into the underlying causes for such a development. It is hoped that the study of this nature will yield well-systematized and organized results, which will be relevant in informing the missio-praxis of the Seventh-day Adventist in general and the Zimbabwean context in particular. The failure to engage in an in-depth study of the challenges facing the growth of the church among the minority groups will only result in shallow and piecemeal solutions to the problem. This would be tantamount to an aborted, still born and at the worst a dead mission on the part of the Church. Therefore, the study of this magnitude and at such a level is not only necessary but also inevitable if the Seventh-day Adventist Church is to effectively reach out the minority population groups in Zimbabwe.

#### **1.4 Key terms in the research**

**INTEGRATION**.....means bringing people of diverse backgrounds, worldviews and cultures together in order for them to pursue a common cause

**EVANGELISATION** .....means reaching out to everyone with the good news of salvation in the context of Seventh-day Adventist message.

**RACE**.....means a distinct group of people as defined by their skin colour, language, culture, dress, religion and other distinguishable traits, features and characteristics.

**MINORITIES**.....in this study refers to Whites, Coloureds and Indians.

**SEGRAGATION**.....a systematic separation or discrimination of people based on race, skin colour, tribe and language.

**CULTURE**.....a distinct way of life for a particular people or race.

**ANTIOCHIAN MODEL**.....in this study refers to the New Testament model with specific reference to the church in Antioch of Syria (Acts 11:21-26,13:1).

**MULTICULTURISM**.....in this study refers the concept of inclusion among people of diverse cultures, races, languages and worldviews. Therefore, diversity in multiculturalism societies and churches becomes the centre of unity rather than division.

**ASSIMILATION**... the concept of monoculturalism which swallows of the other culture and attempts to make everyone into the image of that one culture. Mostly, those who are dominant swallow the weak and poor in order to make them into their own cultural image.

**ZENOPHOBIA**...the negative feelings, acts and behaviours towards foreigners mostly caused by competition for resources with the local citizens of a particular country.

**GENOCIDE**...a systematic and deliberate extermination of a particular race, tribe or group of people for whatever reasons.

**ETHNICITY**...refers to a classification of a particular group of people based on their race, tribe, clan, language and any other features which distinguish them from others.

**TRIBALISM**...refers to the idolisation of one's tribe and regarding it as superior to others.

**REVERSE RACISM**...refers to the practice of racism in a revengeful way. This is especially done by those who were once oppressed when the former masters have been dethroned.

**APARTHEID**...refers to the policy of separate development for races. The policy was crafted, nurtured and practiced in South Africa before the black led government took over.

## 1.5 Methodology

This will cover such headings as:

- (i) **Research design:** which for this study will be a narrative survey methodology, which has the advantage of dealing with the human element of investigation.
- (ii) **Population/Sampling;** which for this study will be Pastors/ Leaders/ Administrators of multiracial churches, the church members and former members of the Zambezi Conference.
- (iii) **Research instruments;** which for this study will be literature, interviews and the questionnaire. The interviews and the questionnaire will aim at obtaining the following information from the three groups cited in (ii) above:
  - (a) How the churches managed integration of the minorities after independence
  - (b) Whether the churches are effectively reaching out to the minorities in present day Zimbabwe
  - (c) What missiological challenges are being experienced after the paradigm shift

### (iv) A tentative theoretical model

It not easy to come out with a model in rigid terms. However, I would like to think that missiology is informed by theology. Any model that one chooses should of necessity have a sound theological basis. Our theoretical framework should not only rely on pragmatism but on theology, which takes care of the local context. Donald McGravan's case for the Homogeneous Unit Principle is well appreciated. He argues "...men like to become Christians while remaining within their own people, without crossing social barriers" (1980:237). This is very pragmatic in the Zimbabwean situation whereby the colonial regime was encouraging separate development. Is this tenable in independent Zimbabwe when residential accommodation is non restrictive?

The schools are open to all the races (interracial). I believe that the Church is the agent of change and transformation. How can one be converted (become a Christian) and remain entrenched in his or her "cultural cocoon? I advocate for what I call the "Antiochan model". This model, while attempting to reach out to different people groups tries to strike a balance between a racial inclusive and that which is

exclusive. This is the model I would suggest for the context of Zimbabwe. It was probably this premise, which led to the modifications and soft-peddalling on the Committee Report on failure to reach whites in Zimbabwe (Minutes of the Conference Session 1980: 6) as follows:

The report, given below, accepted the following recommendations:

- a. That the emphasis on whites be changed to the emphasis of all who can be reached by the proclamation of the gospel.
- b. That the suggested plans be made more general, and thus applicable to all our churches.

## **1.6 Demarcation of the study**

The challenge of cross-cultural ministry confronts the Seventh-day Adventist Church on a global scale. However, the scope of this discussion will limit itself to the context of Zimbabwe. Although some principles may apply across cultural, racial, tribal, national and ethnic barriers, Zimbabwe presents a unique history and a particular context. In addition, while minority groups in Zimbabwe include the blacks as well, this study will address itself to the whites, coloured and the Asian population

## **1.7 Sources for the study**

As is clear from the above, I will concentrate on published literature about problems around the ministry to and inclusion of minorities in various parts of the world, as well as theological literature on a New Testament approach to this problem. I will also do research in the SDA Zimbabwe archives to find research results and reports or recommendations on how this problem was dealt with in the past. I am a full-time pastor in the SDA Zimbabwe and have access to these archives. I will also conduct unstructured interviews with as many SDA pastors as are willing to talk to me about this problem. I will also conduct interviews with ministers and priests of other Zimbabwean churches which also experience this problem. These interviews will be conducted on the basis of the ethical requirements set by the Ethics Committee at Unisa. All results will be presented anonymously, so that no identities can be derived. I will also conduct interviews on the basis of permission given by the person interviewed, after I have made sure that they fully understand the topic and aim of my research. So my study will be literature review linked to open-ended interviews based on questionnaires.

## **1.8 Thesis statement**

It is my contention that no sustainable theological basis for racial, ethnic or class divisions (which can lead to racially, ethnically or class-based separation of churches) can be found either in Scripture or tradition. The separation between majority and minority churches in the SDA Zimbabwe is therefore unacceptable and ways must be found to minister to both majority and minority groups in order to re-integrate them. The Antiochian model of the church as found in Acts can serve as blueprint to bring this about.

## **1.9 Research questions**

In order to justify and ground my thesis statement, the most important research questions are the following: What is the history of relationships between majority and minority groups in the SDA in Zimbabwe? When and why did separation begin? What is the social, political and economic position (context) which motivates separation? Is there any theological reflection about this problem at present? Is there a similar problem in other churches? Are there any signs of unease about the separation? If not, why not? Are there missiological guidelines in order to address the problem?

## **1.10 Sequence of chapters**

I wish to present my research results and my theological arguments by way of utilizing the following chapter outline:

- Chapter 1:     Introduction and research question
  - General outline of the research problem
  - Identification of the research gap
  - Key terms defined
  - Outline of the research methodology
  - Proposal of a tentative model
- Chapter 2:     Theoretical framework for the study
  - Review of literature on the homogeneous generous principle
  - The basis for the heterogeneous approach
  - Old Testament and New Testament basis
  - Missiological and theological considerations

	Models in multicultural set ups
	A tentative model for the Zimbabwean context
Chapter 3:	Analysis of the contextual challenges in the Zimbabwe
	Description of the political context before and after independence in Zimbabwe
	Description of the religio-cultural context before after independence in Zimbabwe
	The quest for unity and reconciliation before and after independence
Chapter 4:	Questionnaires distributed and collected from the Multicultural churches, the Sabbath Keeping Adventists and the seven non-Adventist denominations
	Analysis and interpretation of data from questionnaires
Chapter 5:	Interpretation of data from the questionnaires and recommendations
	Recommendation on multicultural work in Zimbabwe
	Overcoming the various challenges presented by diversity
	The role of society and the church

## **CHAPTER 2**

### **REVIEW OF RELATED LITERATURE**

#### **Theoretical framework for multicultural ministries**

##### **2.0 Introduction**

The challenges of linguistical, cultural, racial, tribal, as well as class differences have confronted missiologists, missionaries and other church growth specialists as they attempt to present the gospel cross-culturally. Nida confirms that “cultural barriers are ever-present barriers to communication” (1954:220). The church growth school under Donald McGavran has made a fair contribution in applying both sociological and anthropological insights in formulating a theoretical framework for cross-cultural ministries. This chapter explores this conceptual framework and other theories on this kind of ministry in order to suggest a model for the Zimbabwean situation after independence.

##### **2.1 THE NEED FOR MULTICULTURAL MINISTRY**

The need for multicultural ministry stems from the imperative to effectively communicate the gospel to “every nation, tribe, language, and people” (Rev 14:6,7, Matt 28:16–20, Mark 16:15,16). As Ncube (2000:21) correctly observes “the task of the church is to take the gospel to all cultures, which means there is no such thing as prefabricated approach that will work everywhere. There no such thing as one mode for everyone”. In the great cities of the world today, nations are multilingual, multi-tribal, multi-ethnic, multiracial and multicultural. Hence, the challenge of communicating the gospel to all these different groups of people presents a steep missiological uphill slope. The “melting pot” theory which was crafted by Israel Zangmill (1908) from his play in which America was depicted as “God’s crucible, the Great melting pot, where all the races of Europe are melting and reforming!” (Zunkel: 1987:106). This play which attempted to reinforce and fortify the American dream of making one homogeneous nation has failed the test of reality. Wagner (1976:113) demonstrates how this dream was shattered by asserting that American people are made out of different ethnic groups which continue to strive on their particular individual identities. The evidence of this reality is witnessed by Douglas (1999:12) who testifies “such churches are found across North America. Ghanian, Filipino,

Korean, Indian, Haitian, West Indian, and Chinese churches exist in the same locations as Caucasian and African-American churches. Many of them feel that separate congregations preserve their cultural identity and they are no longer made to feel that they are foreigners”. This has been increased by the number of immigrants who settle in the United States of America. Instead of becoming Americans culturally, linguistically, racially and otherwise, these immigrants maintain their subcultures and somehow preserve their identity. Pipim-Korateng argues that, “it is a well-documented reality across a broad range of institutions in the American society that most whites leave when the percentage of blacks exceeds 25 per cent. Almost all the integration that has taken place in the North American church has been in one direction: Black Adventists joining predominantly White Congregations” (Pipim-Korateng 2001:331). The church in America and indeed in any part of the world faces the challenge of reaching out and ministering to these people of diverse cultural backgrounds. Africa is not exempted from this challenge since in one given country distinct tribes, clans, classes, and ethnic groups coexist side by side. Urbanisation and the movement of people from the rural areas to either the peri-urban or the cities themselves has exuberated the challenge. Shorter (1991:26) stresses a similar point by observing that the African city is also not a melting-pot but rather a “stew” in which “the various ingredients retain their individual identity”. These distinct groups have to share their lives in the social, political, economical and religious field as well. Therefore, the search for a theoretical framework in order to confront the challenge is not only legitimate, but it is both imperative and paramount. In searching for the solution to the challenge, the United States of America informs our point of departure as well as other parts of the world where the civil rights movements battled for racial equality. In Africa one has to deal with this question in the light of the aftermath of colonisation. Consequently, the exploration of the conceptual framework is the topic of this section.

## **2.2 THE HOMOGENEOUS UNIT PRINCIPLE**

According to Wayne McClintock (2011:107) Donald McGavran is generally recognised as the founder of the church growth school and the sociological content of his missiology is based on the homogeneous unit principle (HUP). McGavran, encouraged by Bishop Waskom Pickett, his mentor in the early years in India concludes “... important decisions, according to their worldview were community

decisions. Therefore, the way to approach many of the world's peoples with the gospel had to be through the encouragement of a multi-individual, interdependent conversion process whereby families, extended families, class, villages and tribes would become Christian at the same time"(McGavran 1980:17). Classically stated, the homogeneous unit principle postulates that "men like to become Christians without crossing racial linguistic, or class barriers" (McGavran 1980:223). Discipleship according to this principle, should start from a single distinctive unit. This could be a caste, tribe, clan, race, class or any other specific social group. Therefore, McGavran argues: "Jews and gentiles – or any other classes and races who scorn and hate one another must be discipled before they can be made really one" (McGavran 1980:239). Wagner in support of the homogeneous unit principle states that this type of evangelism "means starting new churches, not our kind of churches" (Wagner 1979:200). The homogeneous unit principle seeks to remove cultural barriers for those who want to be Christians. Wagner (1984:37) lists the homogeneous unit principle as one of the major signs of a growing church. In spite of the controversy surrounding this principle, it has marshalled considerable support from a number of church growth scholars. For example, Winter argues that "people blindness is what prevents us from noticing the fascinating sub-groups within a country" (Winter 1975:112). This "people blindness" is a terminal illness which can negatively forestall the growth of the church. Accordingly, Winter advocates for a multi-cultural evangelism which uses the distinct units in the church to reach their own group of people. This type of cross-cultural evangelism is coded as E2 and E3 in contrast to E0 and E1 which deals with evangelism within the same unit without crossing any barriers (Winter 1975:112). To support this point Winter suggests that "more important, they are people who, once converted, will not feel at home in the church we attend. In fact, they may grow faster spiritually if they can find Christian fellowship among people of their own kind" (Winter 1975:114). According to Franklin Giddings, a sociologist, "the recognition that we belong to a group of people who are like ourselves in some ways is 'consciousness of kind' (Hiebert 1983:179). Therefore, this sense of belonging "... provide[s] a sense of individual identity, with an awareness of who they are and how they fit into the world" (Hiebert 1983:181). In order to understand the logic of this theoretical framework, one could consider cultural differences as an example of a distinct and formidable barrier. The former Mennonite bishop Don Jacobs describes culture as follows:

God created man in such a way that he could get his needs met only in groups. Human beings are incurably gregarious. Being people they do not relate equally to all other human beings. People are not just one great homogeneous group. They form their own groups which then takes special symbols of identification, such as language, notions of what is acceptable or unacceptable behaviour, styles of art, architecture, patterns of power and so forth. This is culture. It represents those things humans deliberately do so that everyone in the group can distinguish who is us and who is them. In other words, between those who are inside and those who are outside. Culture helps everyone to be keenly aware of who he is. He gets his basic identity from being a member of his culture (Wagner 1976:83).

Jacobs brings his argument to a logical conclusion by succinctly stating that conversion to Christianity "... does not turn a Luo into a Kikuyu, or German into a Russian" (Wagner 1976:90). In the light of the natural barriers created by the specific cultures, it seems logical and easier to evangelise people according to the homogeneous unit principle. As Wagner explains, "... the homogeneous unit principle should be seen at the very beginning for what it really is: a tool which many have found helpful in implementing the evangelistic mandate. But it is nothing more or less than a tool" (Wagner 1981:166). The basis of this thesis is that people should be evangelised in their specific group and then be allowed to worship according to their specific homogeneous units. This is meant to overcome the formidable tensions created by racial, linguistical, tribal, class and caste differences. The theory seeks to overcome any barriers created by prejudice stemming from any humanly devised imaginations or inventions. It is hoped that as the converts mature, they may be able to meet with those from outside the circle at conglomerate level. As Hesselgrave (1980) correctly observes the homogeneous unit principle is "based upon sound social-science data..." However, the homogeneous unit principle has had its fair share from its critics. It is viewed with scepticism especially by those who hail from a colonial history. In countries where social stratification is arbitrarily done by the powers to be, the homogeneous unit principle rings bells of apartheid in South Africa, tribalism in Africa in general, racism in the United States of America and overseas, and other multi-racial nations. Arguably, the homogeneous unit has been proven to be an effective means of reaching different people groups. The evidence of this notion is

clearly articulated by Edwards & Christerson (2005:196) when they declare that “statistics indicate that 90% of the churches in the United States of America draw at least 90% of their membership from one ethnic group. Thus, sadly, it is true that the Sunday 11 o’clock hour is the most segregated in the U.S.” Pipim-Korateng (2001:331) citing (Williams, 1997) further elucidates the situation by stating that :

“it is a well-documented reality across a broad range of institutions in the American society that most Whites leave when the percentage of Blacks exceeds 25 percent. Almost all of the integration that has taken place in the North American church has been in one direction: Black Adventists joining predominantly White congregations”.

The homogeneous unit principle has faced serious challenges from many theological circles since its earliest days of inception. It is accused of its lack of a sound biblical and theological basis (Conn 1983:85, Saayman 1983:137, Padilla 1983:301). Further the homogeneous unit principle is discredited for its pragmatically and sociological approach to evangelism vis-à-vis a sound exegetical and hermeneutical prognosis. Consequently, the challenge of multicultural ministry in Zimbabwe in as far as whites, Indians, coloureds and other minority groups are concerned calls for an approach which is different from the homogeneous unit principle.

Historically, the work of Seventh day Adventist Church in Zimbabwe was pioneered and championed by the white missionaries and pastors. Naturally, the colonial government encouraged segregated housing, education, employment as well as social contacts. The Seventh Day Adventist Church was no exception to the rule. The former Zambesi conference was basically white dominated and administered, finally slipping into coloured hands just after independence. On the other hand, the blacks ran their own mission fields which were also administered by whites with the majority pastors from the black community. Segregated churches were a norm and not an exception to the rule. Whether the homogeneous unit principle consciously or unconsciously informed this practice is only a matter of conjecture. Nevertheless, the fact that, thirty years after independence the Seventh day Adventist Church is still plagued by this challenge, calls for a search for a better model; a model that will help the church to break with the hatred, oppression, suppression, discrimination, segregation and the racial prejudices of the past. This indeed is a vexing challenge. The need for a relevant model in the Zimbabwean context is not only desirable but

urgent and imperative at this stage. One needs to point out that the homogeneous unit principle, while offering an easy way out of this challenge, does not provide a long lasting solution. As observed in North America and elsewhere in the world, including the former white colonies, racial prejudice is a menacing predicament. In the light of the discrimination which is a residue of colonial baggage, one should seek for a model which affirms the catholicity of the church, and the commonality of all humanity, regardless of race, gender, social status, tribe, or creed (Gen 1:26, Col 3:11, Gal 3:28). Anything short of this could inevitably lead back to the segregated churches of the colonial era. The model needs of necessity to be radical. It may be diametrical opposed to the natural heart, which prefers “evangelizing among people who share the most meaningful areas of the lives together” (Gilliland 1983:206). The general church model portrayed in the New Testament is not that of uniformity but that of unity in diversity. This kind of model is not easy but it is the ideal model for the situation in Zimbabwe. This is the heterogeneous approach. This section explores this kind of model and seeks to fit it to the Zimbabwean context.

## **2.3 THE HETEROGENEOUS APPROACH**

It should be noted that evangelism and church growth are not synonymous. Abraham (1989:71) is careful in making this distinction. However, he is also quick to point out that “if evangelism is not adequately represented by the activity of proclamation, perhaps it can be rescued by construing it as the planting of local churches” (Abraham 1989:70). McGavran and his disciples represent a great departure from the traditional style of evangelism that existed during their time which sought to confront the individual with the question on their personal salvation. As a result, McGavran (1980:334) refers to “people movements which means people, ... tribe or caste, clan or lineage, or a tight knit segment of any society”. Hence, advocates of evangelism through church growth view friendships as a crucial factor. Repentance is not viewed from an individual perspective but from a group’s point of view. According to Abraham (1989:73) the advocates of church growth discovered that people do not join the church because of adverts in the media, but they do so due to the contacts with people already inside the church. The homogeneous unit principle is meant to counteract the negative influences of individual decisions. However, some churches are multi-ethnic, multiracial, multi-tribal and multilingual, both overseas and in Africa general. The tension created by the diversity of such a congregation is

almost too obvious. Shorter (1991:26) is right when he observes that “the African city is not a melting-pot but it could be rightly be described as ‘a stew’ in which the various ingredients maintain their individual identity”. The existence of homogeneous churches is reminiscent of the colonial regime era. The result of this approach is a “thorn in the flesh” for the multicultural ministries in Zimbabwe. Shorter’s (1991) metaphor of a stew is quite instructive in the context of the Zimbabwean major cities, towns and even villages. These communities exist together as unit and yet they have their distinctive cultural identities. The homogeneous unit principle would have us create separate worship centres for each unit of this society. Is this the best way to go with the multicultural ministry for the Seventh-day Adventist Church in Zimbabwe? What lessons have we learnt in the former Rhodesian era since racially segregated churches? What about the apartheid era in South Africa? Saayman (1983:142) cautions us:

... one way in which the cross-cultural evangelization can be facilitated by using ‘people group approach’ in which the importance of cultural homogeneity in group evangelization is rated highly. Without in anyway implying similarity between this approach and the Dutch Reformed Church’s policy of separate churches, it would seem that people involved in designing and developing such an approach could benefit greatly from studying the history of the Dutch Reformed Church mission in South Africa. This would be especially valuable in the area of creating awareness of the dangers which are inherent in adopting an approach aimed at a certain group, and excluding others, although at the time they may seem nothing more than a practical aid in facilitating evangelism.

The wall of partition drawn by the colonial regime presents one of the ugliest realities of racially segregated churches. The fact that thirty years of independence in Zimbabwe have not helped the black, white, Indian or coloured people to fully accept each other and be unconditionally reconciled speaks volumes about the seed of hatred, discrimination, intolerance, bigotry, alienation and enmity amongst these groups of people.

Therefore, the heterogeneous approach seems to be the ideal approach to the multicultural ministries in Zimbabwe. It would be naive to assume smooth sailing with the heterogeneous approach. As the stew metaphor of the community informs us, the ingredients of the stew maintain their identity and yet remain part of the whole. Padilla (1983:287) succinctly extrapolates this principle by stating that

no one would on the basis of this passage (Gal 3:28) suggest that Gentiles have become Jews, females have become males, and slaves have become free in order to share in the blessings of the gospel. But no justice is done to the text unless it is taken to mean that in Jesus Christ a new reality has come into being—unity based on faith in him, in which membership is no way dependent upon race, social status, or sex.

It is crucial to note that cultural, linguistic, tribal, racial, class and other differences present formidable challenges as far as the heterogeneous approach is concerned. How does one deal with the divergences in worship style and preferences? What about the linguistic and cultural barriers? Is the homogeneous unit principle a bridge across this challenge? The heterogeneous principle does not mean that people should lose their identity because that would be cultural assimilation. On the contrary, the heterogeneous principle seeks to forestall unity in diversity. How can the gospel be good news when it fans and fuels hatred and discrimination among tribes, races and nations? (Matt 28:19; Mark 16:15; Rev 14:6). An ideal model for the multicultural ministry for the Seventh-day Adventist Church in Zimbabwe is the one that will heal the wounds of hatred created by colonialism, one that will promote and foster peace instead of war, reconciliation in the place of revenge and racial tolerance instead of racial bigotry and intolerance.

In spite of the assertions by some advocates of the homogeneous unit principle who claim that even in America, “many of them (foreigners) feel that separate congregations preserve their cultural identity and they are no longer made to feel that they are foreigners” (Douglas 1999:12). The homogeneous unit principle creates more questions than answers on issues of racial tolerance and the unity of the church. Pipim-Korateng’s, (2001:331) question is a case in point: “how many Adventist Churches, Black or White would welcome a minister of a different race?” Which then could be the best model for the multicultural ministries in context of Zimbabwe after independence? The model should necessarily embrace the common bond of humanity and equality of the members regardless of their social, political, economic or any other external distinctions which tend to divide human beings from each other. It is at this point that ecclesiology and missiology should have a dialectical interaction.

### **2.3.1 The Basis of the Heterogeneous Principle Approach**

Consequently, a strong theological basis needs to be laid as foundational in the support of the heterogeneous approach. Literature seems to be pointing to this approach as the most viable and acceptable direction in the twenty-first century.

### **2.3.2 God is the Creator of All Nations**

The creation of humankind marks the crown and the climax of God's creative acts. As Lasor, Hubbard and Bush (1985) postulate, "Mankind's relationship to God, unique among created beings, is expressed by the deliberately ambiguous phrase 'the image of God' (Lasor et al 1985:72). Hence, the creation of humanity in the image of God, both male and female, introduces the human race into the cosmos (Gen 1:26, 27). Consequently, some scholars detect the great commission in the assignment committed to the inhabitants of the earth to "be fruitful and increase in number; fill the earth and subdue it" (Gen 1:28). For example, Beale (2005) contends that "the commission was to bless the earth, and part of the essence of blessings was God's salvific presence. Before the fall, Adam and Eve were to produce progeny who would fill the earth with God's glory being reflected from each of them in the image of God" (Beale 2005:118).

All the nations can safely trace their source of genesis from the Creator God. The apostle Paul affirms this theological and historical fact when he states, "from one man he made every nation of men, that they should inhabit the whole earth; and he determined the times and set for them the exact places where they should live" (Acts 17:26).

Kaiser (2000) echoes similar sentiments when he declares "that God is the creator of the universe establishes his concern for the people he creates. That concern is not limited by racial, political, gender, economic, or religious boundaries" (Kaiser 2000:28). As a result, God's inclusive agenda for the nations is apparent from the creation account itself as from the very genesis of all things because "he himself gives all men life and breath and everything else" (Acts 17:25). Furthermore, Paul explicitly states the missiological dimensions in the very purpose of the creation of humanity, namely "that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us" (Acts 17:27).

### **2.3.3 God Desires Fellowship with All Humanity**

No other creature is created with the desire to seek fellowship with God. According to Paul, all humanity is created with the deep and intense need for a close and meaningful relationship with the creator God. This point is further elucidated by Greenway (1999) who observes that “human beings are distinct from all the rest of God’s creation according to the creation story in Genesis. Human beings are made in the image of God. This means that all humans were given the ability to know God, to live with him in a relationship of love and obedience. However, the first seeker after humanity is God himself” (Greenway 1999:33). Shea (as cited in Dederen, 2000: 424) confirms that “God is an emotional being. We have abundant evidence for this in the Bible. He loves his creatures. He is not cold, dispassionate, and [the] removed god of the deists; He is the present and active God who is in touch with His creatures”.

Throughout the testimony of the Bible and the history of humanity, God as the creator of the nations is represented as one who is concerned, moved, and also seeking after all the nations. The creation account actually draws a sharp dichotomy between the God who created the human family and other gods. Consequently, Wright (1996:11) notes that “the creation account challenges those of Canaan and Babylon with their politico-religious systems. And the exodus from Egypt is the paramount model of redemption, pitting the kingdom of Yahweh against that of Pharaoh and delivering from slavery into freedom”.

### **2.3.4 God Created All the Nations Out of Love**

The table of nations (Gen 10) further reflects the character of God as the source, the creator and the sustainer of the nations. Eventually, after the flood (Gen 9), God made a covenant with Noah, the preacher of righteousness (2 Pet 2:5) and the progenitor of the human race. However, God more specifically called out and made a covenant with Abraham from the line of Shem. The covenant made between God and Abraham delineates and focuses God’s love and care for all the nations through the instrumentality of a specific individual in particular and the Jewish nation in general. Lieland and Wilhoit (1998) affirm that “while these are two covenants (Adam, Noah) the covenant of redemption and grace that governs the Bible begins with Abraham, and it is here that the main image patterns of the covenant become firmly established”

(Lieland & Wilhoit (1998:177). More interestingly, Abraham is destined to be the father of all nations (Gen 12:1-3).

### **2.3.5 God Blesses All the Nations Through the Seed of Abraham**

It is through Abraham that all the nations receive blessings. To be more specific this promise is repeatedly emphasised to Abraham and all those who share in his covenantal blessings (Gen 12:3; 18:18; 22:18; 26:4; 28:14). According to Kaiser (2000), the Hebrew phrase for all families is *kolmispehot*, which is rendered in the Greek Old Testament translation of the Old Testament in Genesis 12:3 and 28:14 by *pasai hai phulai*, “all tribes” (Kaiser 2000:177). On the other hand, Richards (1985) observes that the other Hebrew word for nation is *goy*. Accordingly, *goy* “indicates a geographically, politically, or ethnically defined group of people. While God’s Old Testament people existed as a nation and are at times designated as *goy*, it is most used in the Old Testament of the pagan peoples surrounding Israel. The context indicates it” (Richards 1985:454). In addition, Nichol (1978) explains that in the phrase “all families of the earth,” the word *earth* is translated from the Hebrew word *adamah* meaning the ground or soil” (Nichol 1978:293). This essentially locates the origin of humanity from the soil regardless of race, gender, nationality, tribe ethnicity, political affiliation, or religious persuasion. Therefore, the blessings promised to Abraham have a very inclusive implication. Hence, Nichol (1978) further asserts that, the blessing vouchsafed to him (Abraham) would finally unite the divided families on the earth, and change the dread curse pronounced on the ground because of sin into a blessing to all men. All further promises to the patriarchs and to Israel either clarified or amplified the promise of salvation offered the entire human race in the first promise made to Abraham.

It is quite instructive to understand the covenant and promise to Abraham in the undertones of global mission in the Old Testament. Abraham is just but a conduit in God’s mission to the entire world. The *Missio-Dei* meaning God’s salvific acts in history and endeavours to reconcile and restore all humanity to Himself, utilise the faithfulness of Abraham and his posterity to bless all the families of the earth (Gen 12:3; Gal 3:8; Rom 4:13). Kaiser (1996) agrees that “looking at the context, clearly God intended to use Abraham in such a way that he would be a means of blessing to all the nations of the world. Clearly, he was to be the instrument in the redemption of

the world”( Kaiser 1996:2). In unison, Grisanti (1998) notes that “the Abrahamic Covenant, which gives Israel an exalted place in God’s program for the world promises that Israel will be a channel of blessing to all the people on earth”( Grisanti 1998:40). Apparently, neither Abraham nor Israel sought for God to fulfil the cosmic agenda, but the triune God is portrayed as the one always seeking after all humanity in order to accomplish the mission.

Consequently, Dybdahl (2006) rightly observes that “Abraham did not seek God, but rather God found Abraham. By and large the story is one of God seeking Israel. Israel rarely looked for God except when she was in dire straits, like suffering under slavery or persecution”(23).

### **2.3.6 God’s Care for Israel as a Nation Includes “Others”**

The covenant between God and Abraham extends to the Hebrew nation. God specifically called and elected the Jewish people from the line of Shem through Abraham to be the depositories of His grace to the entire globe. Israel as a nation was “to be set apart not only in their lives, but also in their service. Through them all the families of the earth were to receive the blessing God had in store for all who believed (Kaiser 2000:23). Consequently, the Jewish nation is not just a recipient of God’s favour over against other nations. On the contrary, the election and call of Israel should be understood both in theological and missiological inclusive terms. It is more of a call to service and mission than a national prestigious vacation. Further, while the covenant on Mount Sinai (Ex 19:6;.1 Pet 2:9) was to be “a kingdom of priests and a holy nation” seems to speak in exclusive terms, it should be appreciated from a missiological perspective.

### **2.3.7 God Manifests His Love for All the Nations Through the Particularity of Israel**

The particularity and holiness of Israel based on the covenant promises initially made to Abraham and renewed throughout their generations pointed beyond nationhood to a global and inclusive mission perspective. As far as the blessings promised to Abraham were concerned (Gen 12:3), the focus included the whole cosmos (John 3:16). Richardson (1992:139 rightly observes that “the failure lay in the Jews ‘idea of their solidarity with Abraham’. They had interpreted God’s promises to Abraham in a narrow, literalistic way – they had, in effect put God in a box”.

Evidently, the failure of Israel to understand their call and election in inclusive terms led to national pride, bigotry and missionary miscarriage.

### **2.3.8 God's Love and Inclusion of All the Other Nations**

God's inclusiveness in ministry and outreach is clearly set out in the Old Testament. A few examples will suffice to make the point; Melchizedek (Gen 14:18; Heb 7:1–4), Jethro (Ex 18:1, 2), the mixed multitude which came out of Egypt with the Israelites (Ex 12:38), Balaam (Num 22:5), Rahab (Josh 2:1), Naaman (2 Kgs 5), Ruth (Ruth 1:4), and the widow of Zarepath (1 Kgs 18:8) all attest to the inclusiveness of God's missionary agenda. Arthur and Halverson (1958:22) capture the concept very well when they argue:

the whole 'history of redemption', from Abraham to our own day, could be well understood as God's effort to reconcile man to himself, to God, and to his neighbour. To this end was the exodus and the covenant, the law and the prophets, and the whole controversy of God with His people, culminating in him who lived and died in freedom from man's universal subjection to the power of death, sin, the devil, and the world.

A careful study of God's dealings with Israel demonstrates the theology of reconciliation to humanity through a chosen instrument. Unfortunately, a parochial understanding of Jewish connectivity to Abraham led to a narrow view of God's soteriology towards all humanity. One could argue that God could even have chosen anyone from the line of Japheth or Ham to shed the light about the true God. Nevertheless, God chose Abraham and his descendants from the line of Shem to be light bearers to the world. Gleason (1974:20) reiterates this concept by affirming that "at the foot of the holy mountain, Israel permanently committed itself to be of the Lord's people, whose national goal-unlike the self-seeking nations-was to be sincere and give complete obedience to His will, walking in fellowship with Him, and making Him the object of its highest worship". Thus, Israel's juxtaposition over against other nations is that of a missionary. While other nations had committed themselves to the worship of idols, Israel was to promote, propound, and advance a unique monotheistic faith in Yahweh (Deut 6:4). Consequently, intermarriage between the Jews and other nations was emphatically forbidden (Deut 7:1–7). The other nations were to learn from the Israelites about the true God and not the other way round. A theological failure always came as a result of the chosen nation's desire to copy the habits and worship patterns of their neighbour states. The whole theological idea of setting Israel

apart was to arrest idolatry and cause other nations to turn back to the one and only true God. (1996) correctly observes that:

there was a universal purpose in God's election of Abraham and of the people of Israel. They were called and brought into existence only because of God's missionary purpose for the blessing of the nations. Indeed God's commitment to Israel is predicated on his commitment to humanity as a whole.

## **2.4 God Sends Israel As Missionaries To All The Other Nations**

The question one may pose probably concerns the nature of this missionary assignment: What kind of outreach programmes was expected of Israel to other nations? In other words, was Israel expected to go out and evangelise other nations? Martens (2006) argues that perceiving the Old Testament as centripetal to its missionary approach and the New Testaments as centrifugal creates a dichotomous understanding of mission in both Testaments. The centripetal approach assumes that Israel attracts other nations to come and see what Yahweh is doing for and through His people and join them.

On the other hand, the centrifugal methodology expects Israel to go out and evangelise other nations about the true and only one creator God. Evidently, both images permeate the Old and New Testament theological and missionary thinking. While in the centripetal approach, "the nations are portrayed as 'observers' of what God is doing in Israel" (Wright 1996:42–43), this should not be overemphasised at the cost of outreach programmes. In reality, a careful analysis of both the Old and New Testaments indicates that both centripetal and centrifugal approaches have been used together in mission. While it may seem as if the Old Testament relied much on the centripetal mode, the New Testament appears to advocate the centrifugal approach; one does not work with the exclusion of the other. The presence of God fearers and proselyte Gentile converts in Judaism can be attributed to both direct and indirect Jewish missionary endeavours.

Contrary to Wright's (1996) assertion that "the chief requirement on the people of God is that they should be what they are; live out their identity"(Wright 1996:41), the Bible portrays a theology of mission which utilises both the centripetal and the centrifugal approaches. In summary, God's plan to save all humanity through the agency of the Jewish nation stretches from the very promise ever offered to sinners (Gen 3:15) and spans the whole canon to the end of time. It would be very

difficult to set boundaries of continuity and discontinuity. The best theological and missiological approach is the appreciation of the genesis, exodus, and the conclusion of the redemption story as a whole compendium. It was a misunderstanding and a misconception of the overall plan which led the Jewish nation to view other nations with disdain and contempt. Nevertheless, the Old Testament is replete with God's overtures to the nations outside Israel. The Bible presents a comprehensive, inclusive, and global plan for reaching the human race. God sent and utilised various prophets and messengers to announce and declare His constant love and care for all the other nations. For the purposes and scope of this thesis, one needs to survey the books of Isaiah and Jonah.

#### **2.4.1 God's Inclusive Mission in Isaiah**

Isaiah begins with the vision of God whereby the seraphs declare that "the whole earth is full of (the Lord's) glory" (Isa 6:3; 40:5). Isaiah's vision enshrines an inclusive agenda. Thus, the glory of the Lord is foreshadowed as covering the whole earth. Indeed, this is a global and inclusive mission impetus. As Nichol (1976) states, "Isaiah looked forward to the hour when the whole earth will be covered with God's glory" (Nichol 1976:128; cf Isaiah 60:2 ; Rev 18:1). The gravity and extent of the cosmic nature of mission which engulfs the whole world cannot be overemphasised. Fanning (2009:4) correctly asserts that the message of both the minor and the major prophets is consistent; namely, that "God's authority is over the world, especially in judgment. If people do not listen to His word then He will do a strange work" (Isa 28:21; 28:22–23).

Martens (2006) precisely observes that "the first half of Isaiah has largely to do with Israel as a sinful society, but also with neighbour nations (Martens 2006:1). For example, the "encroachment of Syria and Assyria" and the "announcements to surrounding nations and to the rogue nation of Edom" point beyond the nation of Israel (Isa 7:36–37; 13–23; 34). Again, Martens (2006) compares Isaiah 40 onwards to pointers in a high- or freeway. By this term he is thinking of God's openness to the Gentiles in the plan of salvation. It is in this high way that God's project for the nations is explicitly expressed. Actually, "the nations are a drop in a bucket before God" (Isa 40:15, 17), "God gives Egypt as a ransom for Israel, and Ethiopia and Seba for you (Isa 43:3), "God enlists Cyrus, the Persian empire builder, as his handyman to

carry out his purpose (Isa 44:28, 45:13). Furthermore, Isaiah promotes the exclusiveness of Yahweh over against the idols of the nations (Isa 44:18; 45:21; 44:7; 46:9). The climax of the monotheistic faith culminates in the appeal for the nations to “turn to me and be saved, all the ends! For I am God, and there is no other” (Isa45:22). More importantly, Isaiah portrays God as the ‘Redeemer’ (Isa 43:14; 44:6; 52:9; 54:5–8). Martens (2006) accentuates that, given the strong emphasis that God is a Redeemer for Israel, the way is surely prepared for the announcement that his redemptive activity would reach beyond Israel to all the nations. The divine passion for righteousness and the willingness to act as Redeemer is not limited to one ethnic segment of humanity. Rather God’s intense involvement with Israel in redemption becomes a paradigm for God’s activity with people other than Israel (Martens 2006:4).

For this reason, Isaiah portrays Israel as missionising beyond her borders in unambiguous terms. For example, “God will send survivors, apparently Israelites, to the nations (Isa 66:19a), to nearby nations, such as Javan (Greece) but also distant nations such as Tarshish (Spain), Put and Lud (likely places in North Africa), and also to the coastlands (Isa 66:19b, 66:21). Finally, Isaiah declares that “foreigners who bind themselves to the Lord to serve him, to love the name of the Lord, and to worship him, all who keep the Sabbath without desecrating it and who hold fast to my covenant” (Isa 56:6). More succinctly God through Isaiah proclaims, “in that day Israel will be the third, along with Egypt and Assyria, a blessing on the earth. The Lord Almighty will bless them saying, Blessed be Egypt my people, Assyria my handiwork, and Israel my inheritance” (Isa 19:24,25). Martens (2006) is right in affirming while myriads of voices sound the global of nature of mission, and yet “Isaiah has a prominent place”.

#### **2.4.2 God’s Inclusive Mission in Jonah**

Perhaps the most striking mission to the nations outside the borders of Israel is that of the prophet Jonah. The prophet is instructed to “go to the great city of Nineveh and preach against it, because its wickedness has come up before me” (Jonah 1:2). Historically, Nineveh was the capital city of the great Assyrian empire, which had previously harassed Israel on the military front. Moreover, Jonah is sent to preach to a pagan nation. The flight and refusal of Jonah as a messenger to accomplish the

assignment confirms that Jonah theologically “knew that you (Yahweh ) is a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity” (Jonah 4:2b–3; cf Ex 34:5–7).

Apparently, Jonah’s reluctance and reticence to accomplish the Nineveh mission stems from the fact of his knowledge of the compassion of Yahweh even towards the heathen nations like Assyria. Interestingly, even as Jonah flees from the post of duty, he is “compelled” to witness to the mariners, “I am a Hebrew and worship the LORD (Yahweh), the God of heaven, who made the sea and the land” (Jonah 1:9). Thus, he witnesses to the pagans by default; the very mission he abhorred.

Of paramount importance is Jonah’s particularity about the Hebrew monotheism. While the mariners were polytheistic in their theological understanding, Jonah on the contrary proclaims a God who distinguishes Himself as the creator of heaven and earth (Gen 1:1; Rev 14:6, 7). The announcement and declaration of monotheism over polytheism as embraced and practiced by pagan nations, forms the thrust of the prophet’s message. Bosch (2011) argues that the “dialectical tension between judgment and mercy comes into play-judgment and mercy of which Israel and the nations are the recipients”(: 18).

Whichever way one views the message of Jonah, the compassionate character of God towards nations outside the confines of Israel clearly stands out. Nevertheless, Bosch (2011) further contends that “Jonah symbolizes the people of Israel, who have perverted their election into pride and privilege. The booklet does not aim at reaching and converting the Gentiles; it aims rather, at the repentance and conversion of Israel and contrasts God’s magnanimity with the parochialism of his own people” (Bosch 2011:18). While one needs to appreciate the thrust of the message of Jonah to Israel as a nation, the centrifugal drive of the book cannot be overlooked.

The fact that when Jonah preached, and “when the news reached the king of Nineveh, he rose from his throne, took off his royal robes, covered himself with sackcloth and sat down in the dust” (Jonah 3:6). In fact, the most fascinating response to the preaching of Jonah is that “the Ninevites believed God. They declared a fast, and of them, from the greatest to the least, put on sackcloth” (Jonah 3:5). Could one not consider this dramatic repentance of the people of Nineveh as a classical example

of God's compassion towards the Gentile nations and their reciprocal approbation of His love and mercy?

Certainly, God has a message for Israel as a missionary through the ministry of Jonah. However, one cannot ignore the missionary aspect of the book of Jonah without a theological loss. The most intriguing aspect of the king's proclamation is the call for a fast for both beasts and human beings are required to fast. In addition, the king declares, "let everyone call urgently on God. Let them give up their evil ways and their violence" (Jonah 3:7–8). The language employed by the king is reminiscent of a theological understanding of the conditions and prerequisites commensurate with repentance and forgiveness. The climax of God's love towards the Ninevites is epitomised thus: "When God saw what they did and how they turned from their evil ways, he had compassion and did not bring upon them the destruction he had threatened" (Jonah 3:10). The compassion of God towards the people of Nineveh was the very source of frustration to Jonah. Instead of rejoicing over the positive response displayed by the Ninevites, Jonah is disillusioned and discouraged. Obviously, Jonah's reaction and reluctance concerning the Ninevite commission presents objects lessons for Jonah as an individual and the Israelites as nation. Without any doubt the care and love of God is displayed as a flag flying far above national pride and prejudice.

The book of Jonah, while focusing largely on the mean prophet, stands as a rebuke to any parochial theology on mission. Conversely, the compassion of God for His people outside the Hebrew nation, indiscriminately seeks and pursues the lost. In point of fact, when Jonah "was greatly displeased and became angry" (Jonah 4:11), God reiterates that He (God) was more concerned about Nineveh (which) has more than a hundred and twenty thousand people who cannot tell their right hand from their left and many cattle as well" (Jonah 4:11). The reluctant messenger had apparently complained about a plant whose origin and sustenance depended on God. Therefore, God concludes with a rhetoric question: "should I not be concerned about that great city?" (Jonah 4:11).

#### **2.4.3 God Expects His Church to be Inclusive**

Mission to the nations outside Israel becomes explicit in the birth, life, ministry, death, and resurrection of Christ as narrated in the four gospels. Bosch

(2011) observes that although Jews received Gentile converts as God-fearers and proselytes, “frequently their concern was not even with all members of their own. For several centuries prior to the birth of Jesus, the conviction was gaining ground that not all Israel but only a faithful few would be saved” (Bosch 2011:25). Evidently, the missionary focus of Judaism at this time was not strongly evangelist in nature. However, Bosch (2011) surmises that the preaching of John the Baptist began “to underscore the fact that all Israel were Gentiles in the eyes of God, outside the covenant, the repentant had to submit to the rite of baptism in the same way Gentile converts to Judaism did” (Bosch 2011:25–26; Matt 3:7, 8; Luke 3:7, 8). Nonetheless, “what amazes one again is the inclusiveness of Jesus’ mission. It embraces both the poor and the rich, both the liberated and the oppressor, both the sinners and the devout. His mission is one of dissolving alienation and breaking down walls of hostility, of crossing boundaries between individuals and groups” (Bosch 2011:28). Consequently, the risen Christ sends the Church and emphatically declares, “Peace be with you! As the father has sent me, I am sending you” (John 20:21).

#### **2.4.4 Jesus Gives an Inclusive Commission to the Church**

The great commission as the magna carta of the church is pointedly articulated and encapsulated in the Gospel according to Matthew. The universality and inclusiveness of the great commission as enunciated in Matthew 28:18–20 is reminiscent of the blessing of Abraham which was meant to cascade to all nations (Gen 12:3, Isa 45:1–8; 49:1–6). In the great commission Jesus sends the church to disciple the nations. The Greek phrase used to denote “all nations” is *ta ethne*. According to Gaebelein & Carson (1984) *panta ta ethne* occurs eight times in the gospel of Mathew namely, Matt 4:15, 6:32; 10:5, 18, 21; 20:19, 25. Subsequently, Gaebelein & Carson (1984) and Bosch (1991) as well contend that *panta ta ethne* includes both Jews and Gentiles. Nichol (1980) also arrives at a similar conclusion and states, “Make disciples of all nations, including both Jews and Gentiles in every nation” (Nichol 1980:557; Matt 24:14; Rom 1:16; 2:10). Furthermore, Nichol (1980) elucidates that “this commission is sometimes referred to as the ‘charter of foreign missions’. Incidentally, “Christianity was the first religion to assume a truly international character” (Nichol 1980:557). Therefore, the universality and inclusiveness of the commission is unambiguously spelt out.

In addition, (Bosch 1991) correctly notes that the use of *pante ta ethne* occurs towards the end of Mathew's gospel "where the Gentile mission comes into focus ever more clearly" (Matt 24:9, 14; 24:32; 28:19) (Nichol 1980:64). The universal intent of the *Missio Dei* in the great commission especially in the use of *pante ta ethne* forms the embodiment of a global mission which includes "every nation, tribe, language and people" (Rev 14:6). The universality and inclusiveness of the gospel commission demands a deliberate strategy to ensure that every segment of humanity is given a chance to hear the message. More importantly, the good news needs to be proclaimed clearly in the context and language which does not address the audience in ambivalent terms. Before Jesus ascended to heaven He reiterated the magnitude, scope, and inclusiveness of the mission of the church.

The disciples were to "to go to all the world and preach the good news to all creation" (Mark 16:15), "and repentance and forgiveness of sins will be preached in His name to all nations, beginning at Jerusalem (Luke 24:47), and Luke states that "but you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the end of the earth" (Acts 1:8).

#### **2.4.5 The Disciples Embrace an Inclusive and Global Mission**

Although, the break from Judaism into Christianity involved a gradual and somewhat painful process, it had to embrace the universal, cosmic and inclusiveness of mission. Hence, Robert (2005:20) comments that "the disciples witnessed across national and ethnic boundaries not because they were powerful, but because they were faithful to the vision of the Kingdom of God they had glimpsed in Jesus Christ".

Most probable, the dramatic fulfilment of the church's inclusive mission beyond the borders of Israel and Judaism find their initial accomplishment on the day of Pentecost. On this decisive day, the people marvelled that "Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome (both Jews and converts to Judaism); Cretans and Arabs-we hear them declaring the wonders of God in our own tongues!" (Acts 2:9–11). Bevans and Schroeder (2004) surmise that "it is often thought that this internationality, which implied the reversal of the curse of Babel (Gen 11:1–9), was a sign of the birth of the church" (Bevans &

Schroeder 2004:17). Therefore, the mission of the church in the New Testament and more specifically in the book of Acts should be viewed in ever widening in concentric circles. Hellenist Jews like Stephen break the Jewish parochial mission theology (Acts 6:48–51), Samaria is also reached after the stoning of Stephen, (Acts 8:4–8), Cornelius (Acts 10), and the first Gentile church in Antioch (Acts 11:25–26).

More than any other evangelist, in the book of Acts, Luke demonstrates the spread of the gospel from Jerusalem into every geo-political entity of the then known world. The universal nature of the commission compelled the church to break barriers of race, tribe, and nationality in order to reach everyone. However, Luke's narrative also highlights the challenges faced by the church as it travelled across different cultures. Having laid this theological foundation, the question is what kind of multicultural ministry would work in the context of Zimbabwe and what is the basis of such an arrangement?

## **2.5 Inclusion As Unity In Diversity**

The Zimbabwean situation with its unique history of separate congregations can learn better lessons from Paul's analogy of the church as the body of Christ (1 Corinthians 12:12-27, Romans 12:4,5). This is so instructive and even more important as one remembers that the racial segregated churches created more barriers and emboldened each race in self-preservation and a cultural cocoon. The separate churches created walls of hostility, discrimination, suspicion, bigotry and all kinds of ill feelings and stereotyping between and among the different races in Zimbabwe. For example, the blacks were not allowed to walk on the pavement and the back door was their normal entrance in to the white family house. While apartheid was not formally codified in the then Rhodesia regime, it was practiced and countenanced by the state. The church as a human body constitutes of several parts. These parts come in different shapes and sizes and yet they make one body. Each one of these parts is unique and different from the rest but serves a peculiar role in the function of the body. One would think of those members of the body which seem more significant than the others. At the same time the seemingly less important members play a vital role in the function of the whole body. Paul poses a rhetoric question: "If the whole body were an eye, where would be the hearing? If the whole body were hearing, where would be smelling? (1 Corinth 12:17). Unity in diversity does not imply

uniformity since the eye does not have to be the ear in order to do a perfect job to the body. This is what Folkenberg (1995:8) had in mind when he exhorted, “we do not lose our identity when we are one in Christ. We are still black and white . We are still French and Filipino. We are still men and women. But these distinctions do not separate us. They only make the rainbow of our differences beautiful”. Each contributes its unique function without necessarily becoming the other. Similarly, “the unity of the Christian church implies mutual dependence of its members. Since they all belong to one body, they individual belong to one another” (Dederen 2000:618).

## **2.5.1 The Basis of the Unity in Diversity**

### **2.5.1.1 Conversion**

The call and conversion of Saul of Tarsus (Acts 9, 22; 26) marks a paradigm shift in the church’s pursuit of the Gentile mission. Paul’s theological understanding of mission to both Jews and Gentile is quite instructive (1 Cor 9:19–23). Paul’s basic theological approach to mission to those outside the covenant of Israel is epitomised in the Greek phrase *pasin panta pantos* translated as “I have become all things to all men” (I Cor 9:22b). Some while reading this theological principle may rush to the conclusion that Paul is advocating a compromised stance in the presentation of the gospel to fit each audience. What does he really mean by *pasin panta pantos* or becoming all things to all people? In the same vein, Garland (2003:434) pauses the question: “Did Paul adopt the pose of a flatterer who masquerades as something that he is not in order to ingratiate himself with potential converts?”.

Blomberg (1995) extrapolates that Paul’s theological principle of becoming all things to all people, basically deals with two extremes: “pure separatism or pure indulgence” (Blomberg 1995:187). A careful reading of Paul and a general study of his theology will help one to maintain a proper balance and accept the creative tension. Therefore, Blomberg (1995) concludes that “but neither of these courses of action is in the gospel’s interest. Paul’s athletic metaphors of self-discipline make plain that he is calling us to the far more rigorous approach of proceeding on a case-by-case basis with morally neutral matters”.

Apparently, Paul is flexible in matters which do not violate principle while allowing nothing of frivolous nature to hinder his mission. Pollard (2000), explains

the seemingly paradoxical theological principle by the fact that while Paul was already a biological Jew-“to the Jews he became a Jew” (Rom 11:1; Phil 3:5; Gal 1:1). However, “Paul in this passage instrumentalizes his intimate experience as a Jew is vehicularized so that he can be a Jew. Paul will work for his own racial and ethnical group, but only as an ambassador from another kingdom (2 Cor 5:20). He adapts himself to the customs of the Jewish people when working among them” (Pollard 2000:20). To buttress this point, Pollard (2000) cites examples of Paul’s cross-cultural adaptations. For the sake of the Jews, Paul takes a Nazarene vow (Acts 18:18) and circumcises Timothy (Acts 16:3). In addition, he takes part in the purification rituals and pays the Nazarene expenses for the sacrificial offering (Acts 21:23ff). On the other hand, the same Paul “can be as one without the law to the Gentiles (Gal 2:11–14; Col 2:11, 16). Pollard (2000) strikes the final nail into the coffin when he passionately argues that “while Christian Paul was not Judeo-centric, he was deeply Judeo-sensitive. In the same way as leaders we are not called to ethnocentric, but to be Christ-centered and ethno-sensitive” (Pollard 2000:20).

Conclusively, the principle applies to cultural sensitive and racial inclusiveness for the sake of the gospel. Petersen (2007) has this principle in mind when arguing that “he (Paul) willingly adapted his lifestyle and cultural practices in order to communicate and relate successfully to his target audience. However, regardless of the cultural group he was addressing, he never compromised his commitment to obey the laws of the Lord Jesus Christ” (Petersen 2007:117).

Obviously, Paul did not allow unnecessary barriers to be stumbling blocks between himself and the audience if no moral principle was at stake. Meanwhile, Collins (1999) views Paul’s *pasin panta* or “all things to all man” as reflective of “a rhetorical and political topos that portrays populist leaders as enslaving themselves to the people they are to lead” (Collins 1999:352). In this metaphor Paul voluntarily opts to be a slave for the sake of the gospel. He foregoes his legal rights in order “to save some” (1 Cor 9:22b). Paul’s adaptation is a close imitation of the incarnation of Christ who “became flesh and made his dwelling among us” (John 1:14; Phil 2:7). This is a very strong theological model for a multicultural ministry. In summary, Bosch in (DeGruchy & Villa-Vicencio 1983:29) reasons that, “as a matter of fact, an unbiased reading of Paul cannot lead one to the conclusion that his entire theology militates

against even the possibility of establishing separate churches for different groups. He pleads unceasing for the unity of the church made up of both Jews and Gentiles”.

The church needs to adopt a posture of willing submission in any specific culture. This is especially important when the church has to deal with “others” who happen to be different from the majority. God sends his church to go to the world in humility like its Lord. The church cannot afford to maintain a posture of superiority and still hope to present the lowly Jesus. Whiteman (2004) actually explains the implications of incarnation in mission theology thus:

at the cross in Incarnation for Jesus led to crucifixion, and this means for us that they will be many things in our life that will have to die—our biases and prejudices, our lifestyle, our agenda of what we want to do for God, may be for some of us our physical life. When we take incarnation seriously in ministry it means we bow humility before we wave the flag of patriotism. The incarnation model for mission means we must give up our own cultural compulsives and preferences, and we must not insist that the cultural expression of the gospel in another culture be the same as our own (Whiteman 2004:84).

Consequently, as O’Brien (1995) correctly observes, Paul’s use of *doulos* literally *slave* expresses the radical nature of the depth of adaptation he was willing to undergo for the sake of the gospel (O’Brien 1995:10). Paul’s theological understanding, which led to his missiology, helped him to translate the covenantal blessings promised to Abraham to all humanity through Christ. As much as it was enigmatic for an average Jew, including Peter, to espouse the Gentile converts into the Church, Paul’s missiology shows that he embraced a broader perspective of an inclusive outreach. Paul refuses to view the election of Israel in parochial terms. Therefore, he declares, “understand, then, that those who believe are children of Abraham. The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance” (Gal 3:8). To bolster his point, Paul points to the call of Abraham (Gen 12:3) as a precursor to the salvation of the Gentiles as well as Jews. Paul’s theology and missiology reach a crescendo when he identifies a new humanity as a result of the new birth (2 Cor 5:17). For that reason, Paul asserts:

you are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female for you are all one in Christ Jesus. If you belong to Christ then you are Abraham’s seed, and heirs according to the promise (Gal 3:26–29).

For that reason, the children of Abraham are more than those born of the flesh but more importantly the spiritual ones borne through faith in Christ (John 1:12; Gal 3:7).

#### **2.5.1.2 Baptism**

The unity of the Christian is not based on class, race, tribe, language or any external distinctions. On the contrary, baptism is the “womb” in which all Christians are supposedly shaped to become members of God’s family. This is the basis of the unity in the Christian church. Bosch (1991:167) rightly observes that baptism transcends all barriers. Through baptism all members are “incorporated into Christ”. Those who have been baptised into Christ have also been united together in the likeness of His death, certainly we certainly also shall be in the likeness of His resurrection”(Rom 6:5). The old order of things pertaining to our tribe, race, language, class, or whatever status falls into insignificance compared to the unity of the membership to the new community of faith. Jesus referred to this new identity when he told Nicodemus the Pharisee that he must be born again (John 3:3). While baptism does not obliterate our cultural distinctions or nullify them, it certainly transcends all these distinctions. This is the new humanity created through the redemptive act of God through Christ. As Paul aptly states, “therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new (2 Corinth 5:17). God, through the death of Jesus Christ “reconciled us to Himself ... and has given us a ministry of reconciliation ...” (2 Corinth 5:18). This ministry of reconciliation between the sinner and God also has both the vertical and the horizontal ramifications. Racial, tribal, class, clan, and gender wars have polarised humanity in general. If the new humanity in Christ does not provide a buffer zone and an environment of reconciliation, what is the benefit of the cross? Bosch (1991:167) buttresses this point when he avers that “the reconciliation with God is in jeopardy if Christians are not reconciled to each other but continue to separate at meals”. The members who have been baptised are no longer defined by their past status but by their present and even eschatological position. Accordingly, the baptised members are “a chosen generation, a royal priesthood, a holy nation, His own special people ...”(1 Peter 2:9). This is the new community of faith formed and shaped through the womb of baptism. This community does not provide any room for segregation on the basis of external distinctions. The communion table is an open table. There is no provision

for the “back door” or any kind of apartheid whether legalised or internalised. At the communion table, Matthew the tax collector (Luke 5:27) and Simon the Zealot (Luke 6:15) are invited to sit together and bury their political differences because they now embrace a new identity in Christ. It is not possible to have communion together without the ministry of reconciliation. The very essence of foot washing is the reconciliation of humanity to humanity. Therefore, the members of the new community “ought to wash one another’s feet” (John 13:14). This is not only a service of humility, it is also a posture of reconciliation among brothers and sisters in Christ. At the communion table the members of the new community learn to wait for one another (1 Corinth 11:33). Thus, the communion table calls for patience and tolerance about some of the things that separate believer from believer. Without the exercise of these Christian virtues, it is enigmatic if not impossible for members from different social backgrounds, economic status and political persuasions to sit together and experience fellowship from one common plate. Paul’s rhetoric question is well placed when dealing with sectarianism in Corinth: “Is Christ divided?” (1 Corinth 1:13). Paul deals with the *schismata* or the split and dissensions” (Nichol 1980:662–663) in the Corinthian Church. If divisions are condoned in the Church, this would be tantamount to a divided Christ. Hence, Nichol (1980) observes that “this earnest plea for unity in the Church strikes a note that is heard repeatedly in the preaching of Jesus and the apostles (John 17:21–23, 2 Corinth 13:11 and 1 Peter 3:8). Accordingly, Bosch (1991:167) citing Sanders (1983:188) concludes:

the unity of the church ... the church itself ... is called into question when groups of Christians segregate themselves on the basis of such dubious distinctive as race, ethnicity, sex, or social status. God in Christ has accepted us unconditionally; we have to do likewise with regards to one another. On the basis of Paul’s thinking, it is inconceivable that, in given locality, converts could comprise two congregations – one of Torah observant Jewish Christians, and another of non-observant Gentile Christians.

Therefore, any missiology which promotes an ecclesiology of exclusion should be theologically questionable as far as the unity of the Church is concerned. The post-colonial climax of Zimbabwe of necessity demands a close and mutual interaction of ecclesiology and missiology. The new community of faith, while realising its distinctive identities, finds its equality in Christ. White (1942:258) succinctly states:

Through faith in Christ we become members of the royal family, heirs of God, and joint heirs with Jesus Christ. In Christ we are one. As we come in the sight of Calvary, and view the royal sufferer who in man's nature bore the curse of the law in his behalf, all national distinctions, all sectarians' differences are obliterated; all honor of rank, all pride of caste is lost.

The homogeneous unit principle unwittingly promotes and supports the walls of partition erected on the basis of external differences. Hence, the need for a sound theological basis is to be laid down before one opts for any conceptual or theological framework for the multicultural ministries in Zimbabwe.

The question some may ask is "Are whites, and Indians members of the body of Christ? The answer is definitely in the affirmative. Without these other members of the body, as Paul demonstrated, the body is malfunctioning. The lack of the unique contribution of each of these homogeneous units of the body of Christ means that the Seventh-day Adventist church in Zimbabwe lacks some of the colours of the rainbow. Therefore, the need of multicultural ministry remains imperative. This means that there is need for both mutual dependence and interdependence. What then should be done against the historical backdrop of racial segregation in order for the church to reach out to these minority groups in the context of Zimbabwe? Before one explores the methodology of effective ministry to these minority groups, it is imperative to lay a solid theological foundation. There is need for ecclesiology to interact with missiology so as to articulate a balanced theology for evangelism in Zimbabwe.

### **2.5.2 The Church as a Sign of The New Eschatological Community**

The church as an eschatological as a sign of the eschatological community, is in the world and yet "they are not of the world ..." (John 17:12a). As Berkhorf (1941:569) extrapolates "they [believers] constitute a Kingdom in their relation to God in Christ as their Ruler, and their Church in their separateness from the world in devotion to God, and their organic union with one another". This community of necessity exists within this creative tension between realised eschatology and consummated eschatology. "There is a creative tension between being exclusive and practicing solidarity with others" (Bosch 1991:168). Consequently, this community comprises of a new humanity washed and bathed in the blood of the Lamb. Hence, they sing a new song: "You have redeemed us to God by your blood, out of every tribe and people and nation, and made us Kings and priests to our God ..." (Rev 5:9,10). This community of faith is a unique community which confesses that "they

are pilgrims and strangers on the earth” (Heb 11:13). They look forward to a city or homeland designed and built by God Himself (Heb 11:9, 10, 15, 16). As Bosch (1991:169) explains “the church is the proleptic reality, the sign of the dawning of the new age in the midst of the old, and as such the vanguard of God’s new world”.

Consequently, the new community does not abandon the cosmos in an ascetic fashion, but they engage and transform the world with the new Kingdom ethic. This is the kind of ecclesiology needed for the Seventh-day Adventist missiology in Zimbabwe. The Church is not called to observe and maintain the status quo. The Church should transform the society. Hence, the portrayal of the Church in symbols as the salt of the world, light of the world, (Matt 5:13, 14), the mustard seed and the leaven (Matt 13:31–33) are meant to communicate this prophetic role of the Church in influencing and transforming society positively for the sake of the Kingdom of God. This kingdom is both here not yet here. It is both a present reality and a hope in anticipation of the *parousia*. Berkhorf (1941:569) succinctly states that “as a Church they are called to be God’s instrument in preparing the way for, and introducing, the ideal order of things; and as a Kingdom they represent the initial realization of the ideal order among themselves”. This concept of the Church as an instrument of transformation is also strongly advocated by Bavinck (1960), Folkernberg (1995:8) who realise that the church is “... the assembly of the firstborn, adopted, transformed into citizens of the kingdom by the utter grace of one who Himself paid the price for our salvation”. This assumes that there are no stepbrothers or stepsisters in the community of faith. There is no room for second, or even third class citizens in God’s household. The new creation of God leaves no room for half-brothers and sisters, but all are legitimate children of God through both creation and redemption (Gen 1:26,27, Acts 17:26 John 3:16). “The church is alien to the world; it cannot identify itself with any political or social entity. It must always retain a certain distance with respect to a tribe or people (Bavinck 1960:164).

The hierarchical power tier of races is reminiscent of the colonial era in Zimbabwe. It was convenient for those wielding political, social and religious power in the then Rhodesia. It is true that today this tends to be based on race, class, political affiliation, age, sex and other distinctions meant to maintain the walls between the races. Dudley (1993:8) rightly notes that “a barrier makes prisoners of people on both sides of it. If it keeps someone out, it keeps someone else out”. If we create white,

Indian , coloured, Chinese, Shona, Ndebele, Kalanga, Tonga, Suthu, Nambyian churches in Zimbabwe as the advocates of the homogeneous unit principle suggest, where is the uniqueness of the church as an eschatological community? Nwaigbo (2005) demonstrates that the creative tension of this eschatological community as both aliens and citizens as a sign of a people in transit needs to be realised. As a matter of fact they come in all shapes and sizes, making all the beautiful colours of the rainbow. Any model of evangelism which purports to bring one group in and close others out should be rejected on the basis of its deficiency in both sound theology and biblical missiology. Pipim-Korateng (2001:393) citing Williams (1997:25) offers a timely warning, “racial oriented evangelism can produce racially insensitive and even racially prejudiced congregations”. If ever experience could be the best teacher, then the Seventh-day Adventist Church in Zimbabwe should be the best student of what racially segregated churches can produce. Suffice to note that in North America itself, where the Seventh-day Adventist church originated, the racial tensions between the white and black churches remain a thorn in the flesh in both the mission and unity of the church. Africa itself is replete with dark and ugly chapters of racial, tribal and regional tensions. South Africa with its post-apartheid era is an embarrassment and a mockery to Christian unity, human dignity, racial tolerance and integration. The 1992 genocide in Rwanda where close to a million precious souls were slaughtered is not only frightening and regrettable, it is a dark ugly and horrible chapter in the African history. What about Kosovo? Who lacks the human heart to be touched by the events in Sudan and Somalia? How can the world forget Adolf Hitler and the holocaust in which millions of Jews perished just because of their racial descent? The horrors and the traumas caused by human fallenness and brokenness are too numerous to mention and too horrific to describe. The Church of necessity and by her nature should be the agent of healing and reconciliation between warring tribes and nations. One has to appreciate the fact that the heterogeneous unit principle is not easy to implement.

Lingenfelter (1998:175) confirms that “cultural transformation has never come easily”. However, the question one should ask is whether Christianity itself makes easy demands on its adherents. How easy is it for one to take the cross and follow Christ daily (Luke 9:23) or to love one’s enemy and pray for those who abuse you (Matt 5:43–48). Indeed, Christianity calls for the most radical transformation of both our culture and identity. Hence, while the homogeneous unit principle soothes our

egocentric nature, the heterogeneous unit principle challenges our cultural comfort zones. The heterogeneous principle insists that the church is the Church-with-others (Bosch 1991:368). Again, Pipim-Korateng (2001:393) citing Williams (1997:25) cautions, “Christianity must move beyond that which is expedient to that which is morally right”. The model needed for the multicultural ministries in Zimbabwe is that which is inclusive of black and white, Indians and coloureds and indeed all the multi-races of Zimbabwe in their various identities. Bavink (1960:166) admits the challenge presented by a heterogeneous unit principle, when he observes that, “however in this broken world there are other reasons that may make it undesirable to seek to unite heterogeneous elements into a single church. There are factors that make such a congregation extremely difficult, yes, even impracticable”. Integration has never been an easy process because it has something to do with tribal, racial, class and cultural arrogance and stereotyping. The very essence and the power of the gospel of Jesus Christ are to transform the community of believers to the extent of making them a sign to the world. Jesus Himself, said, “by this all will know that you are my disciples, if you love one another” (John 13:35). When the world looks at this eschatological community they marvel at what God is doing among His people. As Lingenfelter (1998:175) further elucidates, “the pilgrim church is made of flesh and blood, not of fine cut stone, great arches, or stained glass windows. The church is a spiritual house not a cathedral or a place where the great of the world are buried in splendour”.

Perhaps this is what Gustin means (2005:47) by stating “the unity of the church is the greatest advertisement there is for God’s power and grace. This demonstration of unity empowers our mission and enables our witness”. The heterogeneous unit principle is not possible without divine intervention. Garret (2003:377) buttresses this point in this way: “the power to love our enemies comes from God, whose enemy we ourselves once were”. The church is juxtaposed with an antagonistic culture as far as its ethic is concerned. It is an eschatological sign at the intersection of the immanent and transcendent. The temporal and the eternal are both held together in creative tension. This eschatological community is not a product of human design, it is the new creation of God (Rev 21:5, John 1:12). While the homogeneous unit principle seems to be a viable option in reducing the friction and tension created by a multicultural church, it reduces the church to a humanly crafted and designed institution.

Admittedly, the church bears both the human and divine face. These two facets of the church are not mutually exclusive. The divine origin of the church should always be realised over and above the pragmatic considerations. Metzger (2007:36) captures the essence of the origin and purpose of the church when he avidly argues that:

... the church is a power instituted by God. It is designed with the particular mission of bearing witness to God's advancing kingdom of beloved community through participation in the crucified and risen Christ, and being consumed by him on behalf of the world for which Christ died. As such, that community should be breaking down divisions between male and female, Jew and gentile, slave and free, it should be confronting those demonic forces that distort and reduce people to races and classes, to regard individuals in isolation, people whose value lies in how much they produce and consume.

This is the kind of the Seventh-day Adventist community which can transform the landscape of Zimbabwe and bring a truly multiracial, multi-ethnic, multi-tribal, multilingual community, and presents itself as a sign to the unbelievers. This new identity of brothers and sisters who have been touched and transformed by the love of Jesus attracts instead of repelling those who are outside the church. Tutu (1983:43) (in DeGruchy & Villa-Vicencio 1983) pleads that this kind of a united community in spite of external distinctions as "... the sign of fellowship, amazed pagans so much that it served as the best means for evangelization". Ncube (2000:21) echoes a warning, "any form of exclusive regionalism, sectarianism, and racial or tribal exclusion is a contradiction to the essence of Christian mission". Social psychological research indicates that racial prejudice can be reduced (Byrne 1981). It has been demonstrated that separation breeds more prejudice and stereotyping. Historically, the Zimbabwean society experienced separate development, residential areas, sporting grounds and all areas of life. The Church, instead of transforming and challenging society, conformed to the culture of the day. Unfortunately, the Church "... mirrored the racial divisions" of the society (Cochrane et al 1999:40) . The solution to exclusivity is not creating homogeneous churches but establishing multiracial churches. Baron & Byrne (1981:40) suggests that increased interaction between different racial groups can help in reducing tension and creating understanding between the two groups. According to this research, the more we keep each group among its own kind of people, we are reinforcing the bigotry and suspicion about the other group. The heterogeneous approach facilitates the interaction among different

ethnic groups. The basic underlining motivation for integration should not be arbitrary. Pronouncements and legal proclamation have their limitations in transforming entrenched societal behaviour. The church is positioned so as to reach to both the horizontal and vertical dimensions of life. Love is the greatest asset at the disposal of the church for any ethical behaviour. Integration of different ethnic groups should neither be compulsory nor obligatory. On the contrary it should be based on the supreme love for God and the impartial love for our fellow human beings. Paul rightly epitomises this principle when he says, “for the love of Christ compels us ...” (2 Corinth 5:14) Further, in his sublime and classical hymn, Paul concludes that “love never fails” (1 Corinth 13:8). If the motivation for Christian mission is not love, what else could it be? The agape love which is unconditional was lavished by God upon all human beings regardless of race, tribe, nationality, gender, social or political status or any such external distinctions. Therefore, we in turn also should love, accept, appreciate and be patient with one another. Love is the basis of any meaningful relationships. The apostle Peter articulates the same principle and persuades “and above all things have fervent love for one another, for love will cover a multitude of sins” (1 Peter 4:8, cf Proverbs 10:12). Discrimination on the basis of skin colour, language, class, race, tribe, region, sex, age, disability or any other external distinctions are consequences of sin and human corruption. Hatred, bigotry, segregation, racial discrimination, envy, jealousy and strife can only be overcome by their opposite quality: love. It is in the context of love that Paul appealed to Philemon in the “most excellent way” to receive Onesimus his former slave as a brother in Christ (Philemon 9–13). As Wachsmuth (2010:8) correctly deciphers, “Paul’s deliberate refusal to formally use duty or obligation to compel Philemon’s obedience significantly displays what he must have really believed about the power of love to transform and compel”. Paul had the theological and ecclesiological authority to “command” and even to “order” Philemon as a Christian to accept his run-away slave, on the contrary he opts “yet for love’s sake ... rather to appeal ... for my son Onesimus ... (Philemon 9, 10). Apparently, slavery was accepted in the Greco-Roman world. This evidenced by the fact that Philemon while being “a friend and fellow laborer” with Paul (verse 1) and also having “love and faith ... toward the Lord Jesus and toward all the saints ...” (Phil 5) owned a slave. This practice has often perplexed New Testament exegetes and all who seek to advance the equality of humanity on the basis of creation and redemption. Paul’s approach to this thorny and sensitive issue is

both instructive and informative for the evangelisation of the minority groups in Zimbabwe. As Wachsmuth (2010:7) rightly observes Paul appealed to love as “the transformational agent”. Similarly, the multicultural ministries in Zimbabwe should not be obligatory as a forced kind of integration. On the contrary the love among brothers and sisters, who like Onesimus , “once were not people but are now the people of God, who had not obtained mercy but now have obtained mercy” (1 Peter 2:10), should compel to love and accept one another unconditional. The redemptive work of Christ purchased us from our slavery (1 Peter 1:17, 18). From this standpoint the artificial divisions created political, social and religiously among the ethnic groups may be demolished. Love will accomplish what the liberation struggle failed to accomplish. Love has the capacity to bring ethnic groups together without any legal compulsion. Nichol (1980:380) bolsters this point, “because Philemon understands and practices intelligent Christian love, Paul will appeal only at that level”. As much as one needs to appreciate the historical abolition of slavery, one also needs to be cognisant of the fact that rules, laws, proclamations and declarations have their own limitations. This is evidenced by the fact that slavery is still alive today, albeit under a subtle and a new guise. The most effective and long lasting solution to the problems plaguing human relationships is the transformative power of love through Jesus Christ. Wachsmuth (2010:6) echoes the same principle when she states:

he (Paul) acknowledges the cultural relationship Philemon and Onesimus have, but asks Philemon to redefine this relationship into a familial one, not necessarily affecting Onesimus’ position in society, but rather fundamentally changing the way Philemon and Onesimus see themselves and each other.

The multicultural ministries in Zimbabwe should seek such kind of transformation between blacks and white, coloureds and Indians and any other minority groups. Love is the basis of this kind of evangelism. Prime (2009:109) succinctly epitomises this point, in reference to John 13:34, 35, he comments, on Jesus’s words “by this” indicate that there is just one authentic and effective methodology in making disciples – the methodology of love. The strategies within this methodology may be many, but they must never undermine the single, unwavering component— love”. The very quality of the triune God is love (1 John 4:8, 1 John 4:16, John 3:16). The multicultural ministries in Zimbabwe should be able to move a step over what the policy has always articulated for years. The Seventh-day Adventist Church in its General Conference Policy which is revised annually clearly

states its position on race relations as follows: “the Church rejects any system or philosophy which discriminates anyone on the basis of race, colour, or gender” (SDA Working Policy 2004-2005:97). This is highly commendable in curbing injustice and any unfair practice in the church organisation. However, the practical implications of the policy and what is obtained on the ground are two diametrical opposed issues. Accordingly, Schwarz (1979:570) shows that the black and white conferences became separate entities because “resolutions and recommendations were one thing, actions another. Black Adventists continued to be unwelcome in some Seventh-day churches and schools. Black administrators noted that they were still conspicuous absent from the real seat of power ...”. Admittedly, the failure of the integration of blacks and whites, coloured and Indians and other ethnic groups in Zimbabwe is not due to a lack of sound policies on human relationships but rather a failure in love. The history of the Seventh-day Adventist Church shows that as early as 1961, the church chose a committee with a specific assignment of dealing with race relations and this led to the church’s present strong position against discrimination (Schwarz 1979:570). What then does the church need in Zimbabwe after independence? Blacks need to forgive the whites for the injustice they perpetrated before and during the liberation struggle. Similarly, whites should be reconciled to the blacks after the seizure of their farms after independence. The same applies to the coloureds who also feel lost between the black and white politics. Church is the strongest argument and instrument which needs to portray God’s love for any human being regardless of race, nationality, caste, class or gender and as a sign of the eschatological community that binds black, white, coloured and Asian, is the language of love. The black majority of Zimbabwe should reach out to these minorities and should be willing to share the love of Jesus. The whites also as the previous masters should be willing to “receive” their fellow Zimbabweans who are of another race as Philemon was persuaded to receive Onesimus (Philemon 16, 17). As Wachsmuth (2010:7) explains, “if Philemon had merely Philemon to free Onesimus’s outward social status, Philemon would still be free to think of Onesimus as inferior and a slave”. There is a need for transformation to occur on both personal and corporate level before the task of multicultural evangelisation and integration can be realised. Evidently, the evangelisation and integration of the minority groups which calls for the inclusion of those who were previously excluded is not any easy task. Tonstad (2005:6) captures this tension which resonates with the multicultural ministries and the challenges of reaching out to

the minority by stating, “nevertheless obstacles to the reconfiguration of the community must not be minimized despite the initiative and authority of the One who insists that it should be done. We should not expect the community to be transformed without discussion or even conflict. Indeed, the rhetoric of the passage implies that we are witnesses.

## **2.6 The Antiochian Model: A Propososal for Multicultural Ministries in Zimbabwe**

In this thesis we propose and recommend a model for the multicultural ministries in the context of Zimbabwe. While the model appreciates the groundwork already done by the current multicultural ministries in Zimbabwe, it seeks to sharpen and augment it for more effectiveness. Moreover, it is observed that, the current model closely follows the homogeneous unit principle; this thesis proposes a heterogeneous unit principle model. Therefore, it is argued from the perspective of this model that theology and mission should intersect in a creative and balanced manner. Consequently, the interaction between orthodox and orthopraxis needs to be in constant check and concordance. The model chosen to explain the proposal of this thesis is nicknamed “Antiochan” stemming from the Church in Antioch of Syria (Acts 13:1).

Therefore, the outstanding characteristics of the church of Antioch, which managed to break down the middle wall of partition (Eph 2:14–16) proves that multiculturalism is possible. The Seventh-day Adventist Church has a lot to learn from this model. As such, it is Antiochian model, which presupposes a church without walls, and forms the major thrust of this thesis in the Zimbabwean context.

There is a very strong reason for choosing the Church of Antioch in Syria as a model for the multicultural ministries in Zimbabwe. First, Antioch marks a radical paradigm shift between a Christianity, which is almost exclusively Jewish to a Gentile inclusive faith. Buttrick et al (1954:146), confirms that, “Christianity in Jerusalem was not destroyed; it was dispersed”. Being a multiracial city of its time, Antioch enjoyed both cultural and religious diversity. One authority observes that Antioch was a confluence of the Hellenic, Roman and Jewish cultures. It is at the very convergence of these cultures that Christianity finds a strong footing. Therefore, one could safely compare Antioch with the modern cities of today—which present a multicultural

worldview instead of a monoculture. As Bosch (2011:44), correctly observes, “Antioch was the third largest city in the ancient world, after Rome and Alexandria, and capital of the combined Roman province of Syria and Cilicia during this period”.

Secondly, the fact that the church in Antioch of Syria could manage and harmoniously harness the energies of these ethnic groups in unity is incredible. As Musvosvi (2009:150) passionately extrapolates on the transformation that had taken place:

different ethnicities scaled the walls that had divided them and came into one fellowship. The common citizens were taken aback by this flagrant disregard of long-standing socio-cultural norms. In cultural shock and consternation they held scorn at the believers, mockingly referring to them as Christians (Gr. *Christianous*), people without boundaries.

Apparently, the church in Antioch at least managed to break down the natural barriers across different ethnic groups and produced a society which “neither Jewish nor ‘traditionally’ Gentile, but it constituted a third entity (Bosch: 2011:44). Even doctor Luke is careful to note that, it was at Antioch that, “the disciples were first called Christians” (Acts 11:26).

Therefore, the outstanding characteristics of the church of Antioch as discussed below are quite instructive in the formulation of multicultural model for Zimbabwe.

### **2.6.1 The Antiochian Church was a Missional Church**

One wonders how long it would have taken to take the Gospel to the entire Roman empire had persecution lingered. As persecution intensified after the death of Stephen, the Gospel spread like a wildfire. The scattered believers went “as far as Phoenicia, Cyprus, and Antioch, preaching the Word to no one but Jews only” (Acts 11:19). However, Luke also records that, “but some of them were men from Cyprus and Cyrene, who when they had come to Antioch, spoke to the Hellenists, preaching the Lord (11:20). This is probably the most radical paradigm shift in the execution of the Gospel commission so far. The Gospel had broken through the Jewish barriers and entered the Greco-Roman world. As such Antioch marks a major and notable breakthrough of a missional church. The innovation of these unnamed missionaries in the book of *Acts* is most probably unparalleled in the history of their time. A

missional church as demonstrated by the church of Antioch does not erect racial barriers, it breaks them. Rutt (2009) correctly notes that, “by far the biggest wall was that which divided the Jews and Gentiles” (:37). That middle wall of partition which had stubbornly stood years and years crumbled down as the church of Antioch pursued its mission. Therefore, one is not surprised by the fact that Antioch became the gravitational centre for missions in the first century. Airhart (1977:127) rightly describes the church of Antioch as a “product of missionary evangelism”. Consequently, Antioch was not only a product of missionary endeavours, it became the first church to embrace a mission focus beyond the pale shadows of Jerusalem (Acts 13:2,3).

### **2.6.2 The Antiochian Church Transformed Lives**

The early church began its mission in Jerusalem and enlarged its concentric circles accordingly (Acts 1:8). Fernando (1998) confirms that, Antioch was known for its moral degradation. The moral rot was typified by the worship at a shrine in Daphne “owing to the cult prostitution” (:348). In concord, Barclay (1976:89) acknowledges that, ‘the morals of Daphne’ was a phrase that all the world knew for loose living. It seems incredible but nonetheless true that in it was in a city like this that Christianity took the great strides forward to becoming the religion of the world”. Therefore, for Christianity to take such deep roots outside a Jewish cultural context, distinguishes Antioch as new centre of mission with a radical paradigm shift in the transformation of lives. Again, Luke’s record that it was at Antioch of Syria and not elsewhere that the followers of Christ were first called Christians, bears much weight. As Nichol (1980:266) demonstrates,

when these Gentile converts joined the church at Antioch, none of the former names would embrace the cosmopolitan body. They were no longer all Nazarenes or Galileans or Greek Jews, and in the eyes of the people of Antioch they must have seemed a strange mixture.

Evidently the transformed lives of the Antiochenes left the community with no option rather than giving a new name to these believers. Such a transformation could no longer remain a private matter and the society acknowledged the radical change. In the expansion of the gospel from Jerusalem to the other parts of the Roman empire, Antioch presented a new face of what the ideal multicultural church should look like.

For the first time in the history of the Christian church, a crucial breakthrough was made.

### **2.6.3 The Antiochian Church had Diverse Membership**

For that reason, the members at Antioch church learned to mix and mingle across racial lines. As Bosch (1991:44) comments, “there was to begin with, no church apartheid in Antioch. Jews and Gentiles ate together—something unparalleled in the ancient world since the Gentiles were not circumcised”. Therefore, it comes as no surprise that when the leadership in Jerusalem heard about what God was doing in Antioch they sent Barnabas probably to investigate the situation (Acts 11:23). The integration of the church at Antioch was so real and so deep that even Peter who needed God’s intervention before embracing Gentiles was taken aback, only to retrogress in the fear of the circumcision party (Gal 2:11-15). The membership at Antioch, unlike the one at Jerusalem was more heterogeneous more than homogeneous (Bruce 1964). Therefore it could be safely argued that, Antioch would correctly represent a model for multicultural churches even today.

### **2.6.4 The Antiochian church had strong and diverse leadership**

Another breakthrough in the Church of Antioch of Syria is shown by the diverse and dynamic leadership profile. Luke is deliberate in profiling the leaders of the church at Antioch as follows:

“Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch and Saul” (Acts 13:1). Consequently, Prill (2009) extrapolates that, “by listing the names of these leaders, Luke highlights the wide range of their social and cultural backgrounds” (:337). This is a very useful characteristic of a multicultural church. The leadership team represents the diverse races, cultures, languages, and ethnic groupings of the society. The church at Antioch represents the cosmopolitan outlook of this third largest city after Rome and Alexandria. Barclay (1976) further highlights the qualities of these church leaders by stating that:

It has been pointed out that this very list of prophets is symbolic of the universal appeal of the Gospel. Barnabas was a Jew from Cyprus; Lucius from Cyrene in North Africa; Simeon also a Jew but his other name Niger is given and, since this a Roman name, it shows that he must have moved in Roman

circles; Manaen was a man with aristocratic connections, and Paul himself a Jew from Tarsus of Cilicia and a trained rabbi (:98).

Among such a diversity of leadership, one would expect disharmony based on tribal, racial or ethnic affiliation. However, the church of Antioch demonstrates maturity and unity among its own leaders. Again, Barclay postulates, “in that little band there is exemplified the unifying influence of Christianity. Many from many lands and many backgrounds had discovered the secret of togetherness because they had discovered the secret of Christ” (1976:98).

### **2.6.5 The Antiochian Church was Empowered by the Holy Spirit**

While the Holy Spirit plays a major and significant role in the inception and growth of the early church in general, the church of Antioch seems to rely on the direction and instruction of the Spirit more often (Acts 11:24; 28, 13:2, 4). Otherwise without the aid of the Holy Spirit, how else does one explain the mission impetus and the unity of this unique church? The church at Antioch in Syria demonstrates the effective and transformational role played by the Holy Spirit in a multicultural context. Such a transformation cannot be achieved by human craftiness, intelligence, force or wisdom, but only by the power and presence of the Holy Spirit (Acts 1:8).

### **2.6.6 The Antiochian Church was a Benevolent Church**

Amazingly, it was the church at Antioch which sent relief to the to their fellow Christian brothers and sisters in Judea (Acts 11:26-30; Gal 2:1-10). Apparently, the Antiochenes were not just inward looking, they considered and cared about the plight of others. Instead of adopting a policy of self abnegation and exclusivist attitude, Antioch embraced others with both open hands and open hearts.

### **2.6.7 The Antiochian Church Practised Effective Conflict Resolution**

Apparently, as the church in Antioch grew, it encountered new challenges and it had to deal with them. Similarly, a multicultural church presents opportunities for the church to explore its mission capacity and expand. Once such growth is experienced, tension is inevitable and yet such pressure invites the church to be innovative and operate outside the box. The major bone of contention was the communion table or fellowship table with the uncircumcised Gentile believers. It would seem as if this issue lingered a little longer with the early church. The apostle Peter who had received a vision and confessed that “in truth I perceive that God

shows no partiality”, copulated when the circumcision party put him on the spot light (Acts 10:34; Gal 2:11-14). Paul could not countenance the behaviour of the senior apostle, he rebuked him together with Barnabas for what he thought was hypocrisy. Luke notes that, “ ... certain people came down from Judea to Antioch and were teaching the believers: unless you are circumcised according to customs taught by Moses, you cannot be saved” (Acts 15:1). Draper (2004) points out that, the really issue in this matter concerned the necessity of the Gentiles to become Jews before they could be accepted as Christians. Was it necessary for the Gentiles to be circumcised before they could fully participate in the fellowship meal? Interestingly, the church at Antioch did not raise theological arguments with the circumcision party. Instead, the church sent a delegation led by Paul and Barnabas to Jerusalem in order discuss this matter with the church leadership (Acts 15:2-3). After much debate, it was agreed not to burden the Gentiles with unnecessary Jewish customs but rather that, they should “abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood” (Acts 15:19-20).

## **2.7 The Antiochian Model: Application to the Zimbabwean Context**

While the situation at Antioch and that in Zimbabwe is centuries apart, some lessons can still be gleaned for both contextualisation and adaption. First, the church in Zimbabwe needs a lot of innovation to break through the fog of minority seclusion. If the church maintains the same old methods employed to reach the majority of Zimbabweans, it may not succeed. Second, the church should seek transformation of lives. Rather than focusing on the external differences presented by each racial group, the sole purpose of the body of Christ—the church is to change the lives of believers into faithful and loving disciples. Once lives are transformed, the communion table allows for fellowship and mutual sharing without any barriers. Another strong characteristic of the church of Antioch was its leadership and membership diversity. It is clear that such a combination of various gifts and abilities was not a liability to the church but a very strong asset. Zimbabwe can tap the wisdom of a multiracial church from the church of Antioch and use it in a very positive manner. Above all, the church of Antioch was open hearted and liberal in giving assistance to brothers and sisters of another race. Such an attitude makes the church a place of *shalom* whereby the needs of others become the very needs of the church. Finally, the church in Zimbabwe would do well to learn from the Antiochenes what it means to be “...ambassadors for

Christ, as though God was pleading through us: we implore you on Christ's behalf be reconciled" (2 Cor. 5:20). Conflict resolution in a multiracial society and church is a critical tool for peace and harmony to prevail. Anger, bitterness, strife, hatred, and war are consequences of a failure in conflict resolution skills. The church of Antioch is a good model for the Zimbabwe to follow as a society bruised and fractured by both tribal and ethnic divisions.

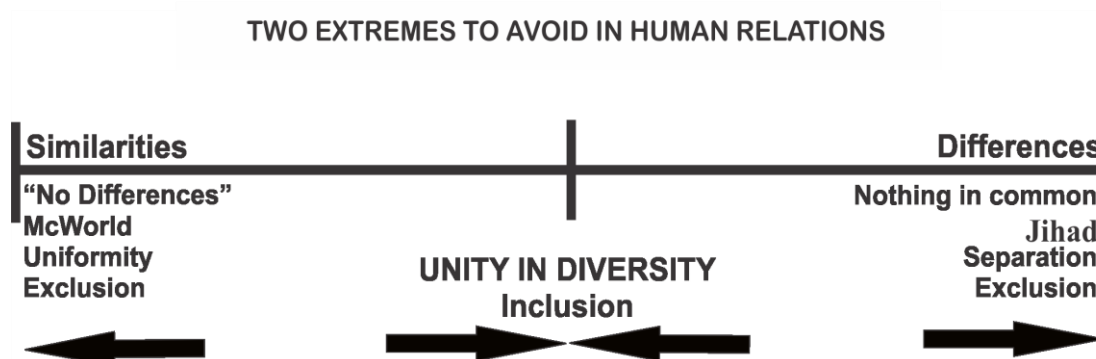
Therefore, the church in Antioch was very mature in spite of its diversity in leadership and membership. As a result, the challenges were amicably resolved by the Jerusalem council (Acts 15:22–32). The same model, which is heterogeneous in nature, can be applied in the Zimbabwean situation. As Gelder (2000:122) surmises, "God invites redeemed humanity into a oneness that is to reflect fully the oneness of the Godhead". Pollard (2000) also arrives at almost the same conclusion. When different races meet at the feet of the cross, that on its own should make a vast difference. The cross of Jesus transforms their former hostile attitudes towards each other and helps them to love and embrace "others" from a different race. Consequently, "the Christian's encounter with Christ creates both a cross-cultural and a countercultural community. At the cross the church is a repentant community. It is a community that is oriented around the mission of Jesus Christ ..." (Pollard 2000:20). Rosado (1997) uses the metaphor of a "stew pot" in describing multiculturalism in America. The same description applies to the Antiochian model, which is being suggested in this thesis. A church that can accommodate blacks, whites, coloureds and Asians and empower them to constructively work together is truly multicultural. Consequently, a multicultural church "... is a delicious stew, a beautiful mosaic, that reflects the beauty of God's diverse family" (Rosado (1997: 7). If such a mosaic of membership is to be realised, leadership should also diversely represent these people groups so that their needs are adequately met in the body of Christ.

The model proposed in this thesis, as viewed from the Antiochian situation, is centrifugal as opposed to the centripetal approach represented by the homogeneous unit principle. As seen in the Antioch of Syria Church, a multicultural church is not necessarily a hindrance to the missionary agility of the church. On the contrary, Luke shows that, the multicultural church in Antioch was growing even faster than the Jewish church in Jerusalem (Acts 11:21,24). However, the magnetic centre, which attracts and unites different races together, is Jesus Christ. This is precisely what

White (1958:259) meant by stating that, “Christ is the centre to which all should be attracted; for the nearer we approach the centre, the closer we shall come together”. Therefore, the Antiochian model suggests that Christ should be the centre around which all people gather, regardless of race, tribe, gender, class or background must gather. This is the ideal model for an independent Zimbabwe.

Rosado (2006) is quite helpful in terms of dealing with change and management in a multicultural church set up. What clearly appears from the discussion and the diagrammatical presentation is that change is the only constant and it does not happen overnight. Such an appreciation of the challenges presented would be beneficial if they can come up with a model ministry for Zimbabwe. Actually, change is viewed as a process as opposed to an event. Consequently, Rosado (2006) cautions against two extremes which need to be avoided in order to achieve unity in diversity. One extreme is what is referred to as “McWorld” which promotes uniformity with no differences. On the other hand, is the extreme end referred to as the “Jihad”. Such a view supports intolerance and basically thrives on exclusion. Similarly, the McWorld view also excludes others as they embrace those of their kind or assimilate the individuals or societies who may be different from them. Both extremes may not be the best for the Zimbabwean situation because they ultimately result in the exclusion of others. Therefore, the proposed model in this thesis resonates with the middle line as shown in figure 2.6.1. This model allows cultures to mix and mingle while creatively managing the diversity.

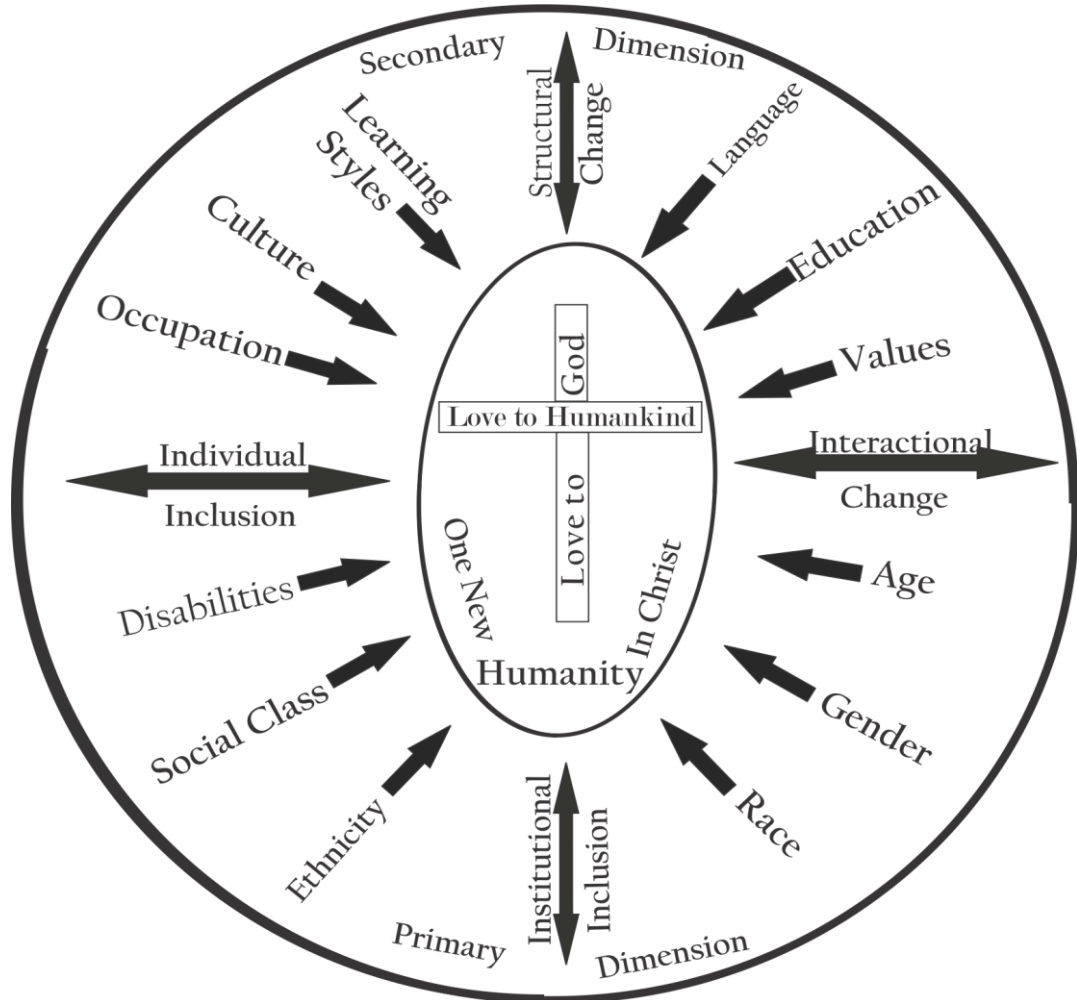
**Figure 2.6.1 Two Extremes To Avoid in Human Relations**



Source: Rosado 2006 Managing diversity

Again, it would be naïve to imagine that multiculturalism is easily achievable. As a result, the major centre of magnetism and unity in diversity is Jesus Christ. The kind of unity in diversity is demonstrated in figure 2.6.2

**Figure 2.6. 2 Unity in diversity in Christ**



Source: Rosado (2006: 12)

## 2.8 Conclusion

Far beyond the struggles of power, authority, dominance and control, the dream of God for a church as a united entity is perceived as a reality. This dream was poignantly epitomised by Martin Luther, King Junior, the civil rights movement leader fifty years ago. Standing on that tall platform of civil liberty, King thundered: “I have a dream that my four little children will one day live in a nation where they will not be judged by the colour of their skin but by the content of the character”

(Melvin 1986:1). Sad to note, fifty years down the American history that dream still remains in the distant horizon of national and racial harmony in America.

This assertion is firmly confirmed by Michael Fletcher (2013:1) concluded that, “fifty years after march on Washington, the economic gap blacks and whites still persists. Consequently, the report indicates that the dream still remains elusive in the American reality even today. Doubtlessly, it could still be argued that since the speech was uttered some kind of progress has been made in terms of race relations and equality in America. However, as the report indicated, the largest portion of this racial field remains uncultivated. Therefore, the church as an eschatological community is the only beacon of hope in making the dream a reality. As King reached the crescendo of his speech, he chanted:

When we allow freedom to ring—when we let it ring from every city, we will be able to speed up that day when all of God’s children, black men and white men, Jews and gentiles, and Catholics, Protestant, will be able to join hands and sing the old negro spiritual, ‘Free at last, free at last, Great God mighty, we are free at last (Melvin :6).

The only institution which could translate this dream into reality is the church. However, the sad reality as Volf (1996:36) observes is that, “churches, the presumed agents of reconciliation, are at best impotent and worst accomplices of the strife”. Arguably, the best remedy to this misnomer is not the homogeneous unit principle as advocated by others, but the heterogeneous principle which allows co-existence, tolerance, interdependence and patience. Gelder (2000) rightly extrapolates that the unity of the church symbolises the unity of the one and triune God. The universality of the church and its catholicity authentically challenges the world to the reality of the broken wall of partition (Eph 2:14). Nonetheless, the prophet Isaiah was able to peer through the veneer of tribalism, ethnicity, nepotism, sexism, and classism and visualise a community basking in the blessing of Shalom. In that community, alienation, hatred, apartheid, colour bar, war and hostility will be historic bygones, because:

The wolf shall also dwell with the lamb, the leopard shall lie down with the goat, the calf and the young lion and the fatling together: and a little child shall lead them. The cow and the bear shall graze; their young ones shall lie down together; And

the lion shall eat straw like the ox. The nursing child shall put his hand in the viper's den. They shall not hurt nor destroy in all My holy mountain. For the earth shall be full of the knowledge of the LORD. As the waters cover the sea (Isaiah 11:6–9).

As it were the church stands at the intersection of both the realised and consummated eschatology. This tension is inevitably real and challenging. While the church is in the world it is not to be of the world (John 17:16) neither can it resign itself from the world in an ascetic fashion. The church should not be conformed to the world but it should rather transform the world (Rom 12:1,2). Such an eschatological tension can be either creative or destructive, depending on which side of the argument the church positions itself. Hence, in South Africa the Seventh-day Adventist Church is largely blamed for seemingly playing a rather passive role in dismantling the apartheid apparatus in both the society and the church. Cochrane (1999) argues that, the Seventh-day Adventist Church, despite its emphasis on the holiness of the Sabbath, failed to understand the prophetic meaning of the Sabbath and Jubilee year in biblical traditions. It confessed that true Sabbath keeping and silence in the face of oppression were mutually exclusive (Cochrane 1999:43).

Consequently, the most effective way of integration and evangelisation should one which deliberately allows different racial groups to mix and mingle in both worship and evangelisation.

## **CHAPTER 3**

### **CONTEXTUAL CIRCUMSTANCES HAMPERING ORGANIC UNITY**

#### **3.0 INTRODUCTION**

There is a need to describe the socio-political, economic and the religious milieu prevailing in Zimbabwe before and after independence in order to understand the challenges presented by multiculturalism to the Seventh-day Adventist Church in Zimbabwe. It is important to identify the foundation upon which these challenges were built before attempting to analyse and describe the nature the crisis. The complexity of the issues demands an appreciation of the context and the circumstances under which the seed of separate churches was planted and nurtured.

While many one needs not to live in the past, the present challenges may need to be viewed in the light of the past. It is also of paramount importance to look back and catch a glimpse of some of the lessons stemming from history. Therefore, the Seventh-day Adventist Church should be willing to look into the past in retrospect and discover itself and its mission in both the positive and negative experiences in Zimbabwe. This is particularly important in the light of race relations in both pre-independent and post-independent Zimbabwe. Haw (1960:15) argues that, “we cannot fairly judge today’s circumstances except against the background of the past”. This chapter explores the socio-political, socio-economical, ecclesiological and the theological context under which separate churches were established in a bid to suggest ways and means of providing a better and tenable model of ecclesiology and missiology. These contextual situations may not be viewed in isolation as if they are mutually exclusive; they are rather complex and intertwined and therefore demand a discussion in that respect.

The classical reconciliatory statement made by Robert Mugabe, the first Prime Minister of the new Zimbabwe went thus: “If yesterday I fought you as an enemy, today you become a friend and ally with the same national interest, loyalty, rights and duties as me. If yesterday you hated me, today you cannot avoid the love that binds you to me and me to you. The wrongs of the past must stand forgiven and forgotten” (Mugabe 1980). These words encapsulate the embodiment of the historical context of post-colonial Zimbabwe. The intent and purpose of the words was well timed and

calculated to allay the fears of the white population, which was still jittery about its future and security after the achievement of majority rule in 1980. Time itself would test the tenacity and endurance of this statement. The majority rule was realised after a long and protracted liberation struggle, which saw Zimbabwe graduating from being a colonial state to self-rule on 18 April 1980.

### **3.1 COLONIAL FOUNDATIONS PRE-1980**

Zimbabwe fell into the hands of the whites under the British South Africa Company in the 1890s, which sought mining rights in Mashonaland and Matabeleland through the fraudulent Rudd Concession. The fact that this concession was fraudulent is attested to by Hole (1932:206) who argues that, “the Rudd Concession is as remarkable for its omissions as for its comprehension”. The argument revolves around the platform on which the two parties signed the concession. Needless to note that, it took several weeks for Lobengula and his councillors to agree to the terms of the concession. One has to take cognisance of the fact that the King had to make a decision based on a document crafted and couched in both English and legal jargon. Consequently, Hole (1932) rightly observes the gaps of omission engraved in the whole process. Therefore, the extent and impact of the concession was probably not fully unveiled to King Lobengula. Hence, Dick Mungazi (1983:282) concludes that, “by the time that Lobengula found out that he had been cheated, it was too late. The whites ensured their entrenchment in power and privilege through various legislative instruments. In the Anglo-Ndebele war in 1893, the Ndebele state under King Lobengula was demolished. Each of the fighters in the battle to colonize Zimbabwe was promised the following:

6 000 acres of farmland in Matabeleland, 15 reefs and five alluvial claims, and part of the loot (Samkange 1978:82). The loot included 125 000 cattle stolen from the Matabele by the white colonialists (Hill 2003:44) Banana (1996:54) makes a very relevant observation which depicts the situation of the whites in pre-independent Zimbabwe when he states that, “... one of the most natural attributes of humankind is the perfected instinct of self-preservation by that same token any ethnic group in a dominant position seeks to entrench its situation by employing various means at its disposal to ensure its perpetuation”. The typical example of this white minority pre-occupation with self-preservation is seen in the notorious 1930 Land Apportionment Act. The Land apportionment Act saw the division of land “into European, African, unreserved crown land ... racially segregated schools, hospitals, residential and business areas and even separate cemeteries” (Vambe 1976:53). Hence, the Ndebele-Shona uprisings of 1896 to 1897 popularly known as *Imfazo* or

Chimurenga respectively were aimed at dislodging the white colonialists from their power and prestige.

Consequently, the issue of race was not a matter of natural circumstances; it was created by the need for class distinction in order for the politics of dominance to prevail. This was contrary to Cecil John Rhodes's assertion of "my motto is equal rights for every civilized man south of the Zambezi. What is a civilized man? A man whether white or coloured, who has sufficient education to write his name, has some property or works, in fact a man who is not a loafer" (National Archives notes, 1948:1). Of course, Rhodes made this statement in 1898 just before the general election at the Cape. Interestingly, the Rhodes definition seems to exclude the poor black population, which had been systematically dispossessed of their property and land rights.

As a result, in colonial Zimbabwe, the whites formed the top brass of the community, followed by coloureds or people of mixed descent and the least or lowest were the Asians and blacks. The movement of blacks, especially in the cities was restricted. Residential areas were demarcated and designated for each race. More so, the blacks were not allowed to own or build their own houses like their coloured and Asian counterparts. Blacks lived in crowded and squalid conditions (Bhebe 1989:93 Ranger 2010:168). Goodwin and Hancock (1993:46) testify that: "the Whites lived in the best houses, owned most of the best land, enjoyed a high standard of living, and controlled the executive, the legislative, the judiciary, and the means of coercion". Blacks were not allowed to purchase their commodities from the same shops with the Whites. As a matter of course, Blacks living in the cities were not permitted to walk on the pavement together with their fellow White citizens. Blacks, Coloureds and Asians had to walk on the tarmac. Since the majority Blacks resided in the locations, their churches were also built there.

Coloureds also built their churches within their designated areas. It is very important to note at this point, that these races were kept at bay. Interaction was very minimal if not very limited. The Seventh-day Adventist Church at that time had at least two options: to challenge the status quo and face the frown of the colonial powers or to comply with the racial discrimination of segregated churches. Unfortunately, the latter seems to have been the compromise of the Seventh-day

Adventist Church. A case in point is the former predominantly white Jameson Street Church in the city centre of Bulawayo. History is replete with examples of blacks, coloureds and Indians who were turned away because they had gone to the “wrong church”. The white deacons who stood by the door were not ashamed to drive the brother or sister to a church where “they would be more comfortable”. A case in point is that of a seventh day Adventist black member by the name of Roma who attempted to attend the city centre church, which was basically an all-white church. Roma was politely instructed to go to the “appropriate church” in the locations. Roma remonstrated, but finally succumbed to pressure and complied. The ugliest showdown took place when a white pastor by the name of Ingersol, who was then in charge of the youth department, went down to the same church where Roma was a member in order to preach and promote the youth department. Roma demanded an explanation for the pastor’s double standards. He felt that his own black pastor should be allowed to go and preach to the whites at city centre before Ingersol could preach. A fierce debate ensued and the service could not commence on that day. Some members attempted to reason with Roma but to no avail. Finally, Roma became violent and threatened to disrupt the service. The youth pastor gave in and the local black pastor took the service. This incident among many others stands out as both a rebuke and an embarrassment to the church’s witness as far as racial harmony is concerned.<sup>1</sup>

The creation of separate residential areas, playgrounds, schools, churches, clubs, voters’ role and separate churches created formidable barriers. Frederikse (1982:23) observes, “It was not only a common language that Whites did not share with blacks in Rhodesia, they lacked any common context. Different perceptions shaped different beliefs, values and ideologies. The result was two separate realities”. These two realities were not congruent or compatible but almost irreconcilable. This meant that each race developed and perpetuated its stereotypes about the other. When the researcher grew up, the whites were called *nkosi*, which could be translated as “lord” or “master”. The supremacy of the Whites was psychologically reinforced in the Black person from generation to generation. The black person’s quality of hair, texture of the skin, the shape of the nose and other distinct physical features confirmed the inferiority and subservience of the black race. On the contrary, the

---

<sup>1</sup> The incident is well known in Bulawayo churches especially among those who were already adults in the late 1960s.

white person's superiority was not only testified by the distinctive externals but the powerful firearms, system of governance and superior knowledge also attested to the uncontested political ability to subjugate the perceived weaker race. In essence power was in white hands and the blacks were deemed powerless and political decision-making was limited if not at all remote to the reach of the black majority.

According to Franck (1960:181) the 1953 the Southern Rhodesia voter's roll which is very reminiscent of the colonial era, had the following enrolment:

Europeans	48,780
Asians	594
Coloureds	570
Natives (sic)	441

*Source:* Report for 1954, the Secretary for Justice, Internal Affairs and Housing, Southern Rhodesia, C.R.S. 20, 1955 Government Printer, Salisbury at 30.<sup>2</sup>

From the above table, it can be deduced that decision-making rested in the hands of the white minorities while the rest of the population had minimal participation. Further, Franck (1960:225) laments the fact that the interaction of the races at this time was not only negative, but it was almost non-existent. However, Hill (2003:50) argues that the Africans were allowed to vote even as early as 1923. In summary, Hill (2003) demonstrates that "legislation governing land ownership effectively limited the ballot to white citizens". To illustrate this point Hill (2003) posits that in the 1923 referendum only sixty blacks voted out of a population of 900 000. On the other hand of the total number of 35 000 whites, 20 000 were eligible voters. Evidently, the policy of segregation was not written but it was unconsciously passed from generation to generation. Since the black population was not empowered to purchase farmlands, they were technically left out as far as land ownership was concerned. These disparities only managed to widen the already existing rift between the races in Zimbabwe. As (Todd 1989:118) rightly observes, "throughout the colonial years white power had been based in the first instance on the occupation and subjugation of the indigenous population, and secondly on administrative expediency". One does not fail to see the same pattern in the development of the socio-political context of Zimbabwe.

---

<sup>2</sup> The reason for low figures could be based on the fact that the election roll was based on the income bracket of each race

According to Vambe (1976:107), studies conducted by Cyril and Rogers (1962) confirmed that, “fear of sexual intimacy between black and white, especially between African man and European women, lay at the bottom of most of their prejudices”. The intermarriage between the races or miscegenation was commonly referred to as “the black peril” (Vambe 1976). As a result, The Immorality and Indecency Suppression Act was meant to curb this undesired scenario. In cases of sexual relationships between black and white, the punitive measures were quite severe. The situation was worse in cases where a black man was involved with a white woman. A case in point is that of Ndatsheni, who fell in love with a white lady who happened to teach at the same place with him. As the case turned out, Ndatsheni was convicted of rape and sentenced to death (Vambe 1976:108–109). Another domestic worker who innocently said “Kisimisi missus” which is equivalent to “may I have Christmas madam” was mistaken for a request for a kiss. The “offender” was “sentenced to twelve months in jail with hard labour” (Vambe 1976:109). Conversely, the white man who impregnated a black woman was “covered” by the system. Similarly, the white lady was subjected to a very light sentence as compared to her black male counterpart. These incidents are just but a few illustrations of the race relations in Zimbabwe before and maybe after independence as well. Observing the constant attempt by the few whites in Zimbabwe to isolate themselves and associate with their own kind, one may deduce that while Rhodesia died, some colonial attitudes, which are a legacy of Rhodesia stubbornly surviving in contemporary Zimbabwe. The persistence of these stereotypes and attitudes militate against organic unity even in the church. It would be presumptuous for anyone to perceive that such attitudes would just evaporate after independence.

Furthermore, any white person enjoyed the freedom of the city in Zimbabwe (Vambe 1976: 168). On the contrary, “the moment an African entered the town, he was foreigner” (Vambe 1976:168–169). The white Zimbabwean could access any facilities such as hotels, boarding rooms with friends and relatives. On the other hand, the black Zimbabwean needed a permit for any business or association in town (Vambe 1976). The restrictions imposed on the black majority in their own country bred and hatched hatred and animosity. The injustice of the colonial system was too glaring for anyone to overlook.

Consequently, the 1960s experienced revolts, especially in the cities. It was clear to the black population that whites were unwilling to share power. Blacks were treated as refugees in their own country. The refusal of the white government to share power became apparent in 1965 when the then Prime Minister of Rhodesia Ian Douglas Smith unilaterally declared independence from Britain (Hill 2003:8). Smith rejected the proposal to share power between a population of 3, 5 million blacks over against 250 000 whites (Hill 2003:8). As Todd (1989:119) correctly observes “the stage was set for war. The whites would not share power. It had to be taken from them”. The power from the whites had to be taken by the use of force. Negotiations had failed. The liberation struggle fought by both Zimbabwe people’s revolutionary army (Zipra), the armed wing of Zimbabwe African People’s Union (Zapu) and the Zimbabwe African National Liberation Army (Zanla), the armed wing of Zimbabwe African National Union Patriotic Front (ZANU PF). It was during this time that the blacks demystified the power and the superiority of the white race. In both the 1893 and 1896 to 1897 wars between black and white, the superiority of the Maxim gun was no match for the axe and spear. On the contrary, the liberation struggle was fought by blacks who were trained to wage a battle using gunfire.

### **3.2 INDEPENDENT ZIMBABWE: THE FIRST TWENTY YEARS**

The decision to decolonize Zimbabwe through the barrel further galvanised and solidified the racial lines already existing between blacks and whites. It is very true that war begets war. The liberation struggle created mistrust and suspicions between the two races. There were casualties on both sides, including innocent civilians.

Consequently, in 1979 ceasefire was declared and mediated by Britain through the Lancaster House Constitution. The Lancaster House Constitution sought to lead the country into the smooth transition from Rhodesia to Zimbabwe. The subsequent general election held on 4 March 1980 saw Zanu PF emerging with 57 seats of the 80 black seats, the Patriotic Front (Zapu) had 20 seats and all the 20 seats reserved for whites went to the Rhodesian Front. According to Muzondidya (2008:172) in (Raftapoulos & Mlambo 2009) the Lancaster House Constitution sought to protect the minority interests of the white population, especially in property ownership and representation in parliament. The dawn of the new era in Zimbabwe was greeted with

optimism by the majority of blacks but it spelt disaster for most of the white community. Ian Douglas Smith, the former Prime Minister of Rhodesia had vowed, “But I don’t believe in majority rule, black majority rule, ever in Rhodesia not in a thousand years” (Mandaza 1987) in (Caute 1983: 91–92). The transfer of power from white hands into black leadership strengthened the fear in the hearts of many whites. Whites in independent Zimbabwe were faced with at least two options: one option was to leave the country and go elsewhere and another was to stay put and wait and see. The very prospect of submitting to the authority of black leadership was repulsive to the general white person’s psyche. Mandaza (1987:44) records that, “by the end of 1980 most of the Rhodesian elements had voluntarily left the army, police and air force. This was part of the white exodus which left Zimbabwe with white population under 170, 000, a decline on the pre-independence figure of 250,000”. Furthermore, Mandaza (1987:47–48) exposes the pre-emptive approach of the Lancaster House Agreement whereby the political security of the whites “would be a further guarantee of continuity, stability, the maintenance of high standards, expertise, experience, good government and development”. Thus, the advent of independence in Zimbabwe could mean the opposite results as far as development was concerned if the white community was left out.

### **3.2.1 The search for reconciliation**

While part of the white population left the country “at a rate of 1,500 per month between independence and October 1981”, some remained in the country (: 48). Most of the whites who remained were farmers and they needed some assurance from the new government as far as the security of their properties was concerned. The new Prime Minister of independent Zimbabwe reassured the white community that the war was indeed over. The Prime Minister said, “The country would strive for meaningful change, although this would not come overnight. The time had come for the people to beat their swords into ploughshares and attend to the problems of the developing country. What was needed now was unity” (The Herald 1980:1). In addition, Smith said, “the whites had an important role to play in the future of Rhodesia. The presence of 20 white members of parliament would give confidence to the country’s white population and nothing was more important than this” (:1).

Coupled with these assurances of security was the Prime Minister's reconciliation policy, which lulled the white population and allayed their fears. The political situation in Zimbabwe was unstable, especially soon after independence because of the dissidents who went on a campaign of rampage, killing, looting, destroying and causing suffering to innocent people.<sup>3</sup> These menacing elements did not spare the white farmers. Some of them were tortured, robbed and even killed by the dissidents. The dissident activities mostly centred in the Midlands and Matabeleland.

One of the most painful incidents was the abduction of tourists along the Victoria Falls road about sixty kilometres North West of Bulawayo allegedly committed by dissidents. All the victims were whites and it is believed that the dissidents killed them. These occurrences and many others indicated that the security situation was very unstable.<sup>4</sup> In dealing with the dissident elements in the early 1980s, the indiscriminate killings, torture, rape, harassment and all kinds of inhuman treatment was inflicted on the innocent civilians in the Midlands and Matabeleland. What is surprising to the victims of this torture was the silence of the white community both at home and abroad. Victor de Waal (1990:94) vividly captures the crisis and the deafening silence: "the world was watching, and the government was on the defensive". Only a few raised their voices in protest to the government, but the

---

<sup>3</sup> Dissidents were generally identified first as some disgruntled elements of former Zipra combatants who fled into the bush with their firearms and continued to sabotage government efforts. Second, the South African trained so called 'Super Zapu' elements who were sponsored by the apartheid regime to destabilise the new Zimbabwean government and third, sometimes some government agents who pretended to be dissidents. Finally some mischievous elements of the society who took advantage of the unstable security situation in the country. They were less than 400 dissidents and by March 1988, they numbered up to 122. (Catholic Commission for Justice and Peace in Zimbabwe 1997).

<sup>4</sup> "The kidnapping caused the Government to bring back a law first used by the Rhodesian Government in 1975, preventing the prosecution of anyone in the security forces no matter what they did, as long as done to preserve "security" in Zimbabwe. As soon as this law was enforced, there was a growing number of reports of people being randomly or systematically detained, and of troops abusing civilians" (CCJP 1997:9).

rest apparently turned a blind eye.<sup>5</sup> Little did the white community realise that their turn would come sooner or later. In the same vein, de Waal (1990) in retrospect surmises,

But the racially reserved white seats in Parliament actually did the white community a disservice because they symbolised a defensive posture. The passing of that provision is good for them in the long term, as they become part of the one nation, although some do not recognise this (: 122).

### **3.2.2 The Challenges of the Policy of Reconciliation**

The policy of national reconciliation enunciated by the new elect prime minister honourable Robert Mugabe was received with applause and appreciation especially from the international community. Part of the Prime Minister's address to the nation went as follows:

I urge you, whether you are black or white, to join me in a pledge to forget our grim past, forgive others and forget, join hands in the new amity, and together as Zimbabweans trample upon racism, tribalism and regionalism, and work hard to reconstruct and rehabilitate our society... Let us deepen our sense of belonging and engender a common interest that knows no race, colour or creed. Let us truly become Zimbabweans with loyalty (Fisher 2010:28).

Analysing the reconciliation policy in retrospect, one does not fail to hear the tones of persuasion and the pessimistic outlook embedded in it. The Prime Minister was quite aware of the bitter historical landscape, which shaped the new nation now called Zimbabwe. The liberation struggle did not only witness the loss of life, property and maiming of bodies, it created hostilities and bitterness on both sides. The white/black relations were not better after independence. On the other hand, the black/black relations also did not present a united front. How far would the reconciliation policy bridge these gaps and create a single society divorced from the past with its bitter history? One needs to examine the policy of reconciliation as it related to the black and minority groups as well as among the blacks themselves.

---

<sup>5</sup> Judith Garfield Todd, a few others and the Catholic Commission for Justice and Peace highlighted the plight and sufferings of the people in these regions during the disturbances.

### **3.2.3 The White Identity and the Policy of Reconciliation**

Fisher (2010) demonstrates that the policy of national reconciliation was viewed from a varied perspective by the white community. For one group it meant that there would be no retribution, revenge or trial for crimes or incidences committed during the liberation struggle. This position ushered a sigh of relief especially to those who perpetrated serious crimes against their fellow citizens. Unlike South Africa, the Zimbabwe government did not appoint a Peace and Truth Reconciliation Commission to investigate, interrogate and convict those who were guilt of heinous crimes against humanity. On the contrary, the government of Zimbabwe decided to deal with the issue of reconciliation on a personal and communal level. The Zimbabwean government anticipated the transformation of the societal structures from the old colonial ideology of a segregated society in Rhodesia to a united nation in Zimbabwe. This ideology is reflected in the speech of the Prime Minister of Zimbabwe at independence celebrations when he "... warned that individuals could not afford to be backward looking men (sic) of yesterday ... retrogressive and destructive" (Fisher 2010:31). The Prime Minister's discourse reiterates the common understanding embraced by the government of Zimbabwe in burying the hatchet and moving forward into the future.

However, the majority of the white community seems either to have ignored the call for reconciliation or misunderstood it completely. This is reflected in the response of one of the respondents to the questionnaire who queried:

"What is it that the government hoped for, or envisaged, from us in 1980? Did they want a homogeneous society? Did they expect all of us to become black?" (Fisher 2010:35). The comments of this respondent indicate the ambivalence of the reconciliation policy as some quarters of the white community tried to interpret it in concrete terms. Since the policy was more rhetoric than a properly crafted document, it was subject to abuse and misinterpretation. Alexander (2004) in Raftopoulos and Savage (2004) ... the separation of 'us' and 'them' was thus carried through into new Zimbabwe". Alexander (2004) further indicates that, whites may not have disengaged their mental attitudes from regarding the black leaders as "terrorists" who had assumed new names and faces. This meant that the national reconciliation presented serious challenges to the white community, which needed to cross over the racial

chasm and climb down from the mountain of privilege and prestige. This was the privilege bestowed to the whites by Rhodesia with its structural segregation of the citizens. It was a historical narrative constructed and nurtured for almost a century. How easy was it for Rhodesians to cross over into Zimbabwe? What did that entail?

### **3.2.4 Historical Sites and Monuments**

After 1980, the government of Zimbabwe began the work of deconstructing the colonial history. As part of the reconstruction process, the names of towns were changed; townships, roads and buildings depicting the prowess and agility of the colonial period were removed. It was the triumph of the black majority, which was now relevant, and not the pioneer column. The new Zimbabwe flag embedded with more relevance and meaning to the black majority replaced the colonial Union Jack flag. Holidays and other national events, which were dear to the Rhodesians, were either scrapped or assigned a new meaning. Fisher (2010) indicates that the whites were not amused by these changes. The white community felt that their identity, history and achievements were being relegated to the backyard. This is not what they thought reconciliation meant. Whites could not understand why the new government saw a historical discontinuity between Rhodesia and Zimbabwe in terms of infrastructural and national buildings. Fisher (2010:67) sums their protest thus, “You can’t reinvent history, it is a fact of life it is true that there were 90 years of colonial rule”. As a result, the white community was not reconciled to the idea of honouring the liberation struggle heroes and forgetting their own heroes. The nostalgia of the “good Rhodesian days” still evoked very strong memories, which detached white identity from Zimbabwe and strongly fixed it in Rhodesia. Ndhlovu (2007) infers that:

Any nation building enterprise premised on the celebration of ethnic and cultural norms of one specific polity to the total exclusion of others negates the spirit and letter engendering unity in diversity. Rather than becoming an entity constructed through discourses that exclude some citizens by labelling them as minorities, an ideal nation-building project should be about inclusion, incorporation and managing diversity (134).

This is exactly where the policy of national reconciliation was tested and found wanting. Where does the historical narrative of Zimbabwe begin? Does it begin with the San people, the first known inhabitants? Does it begin with the Rozvi and the Munamutapa empire? What about the Shona and Ndebele? Or does one have to begin with the British South Africa Company in the 1890s? In other words, who should take

credit for what Zimbabwe is today? Apparently, the government of Zimbabwe opted for a selective narrative, which depicted the liberation fighters as heroes and the former Rhodesians as villains, not even warranting any mention in the historiographical accounts of the country. The result of this discourse and rhetoric has led whites to boycott national events and detach themselves from the history of Zimbabwe, which vilifies and nullifies white heroes in their perspective. Therefore, it is not surprising to note that, the study conducted by Alexander (2004), discovered that whites identified themselves as Zimbabweans only as a location of their birthplace and a place where they have lived the rest of their lives. If the white identity could only be limited to birth and sheer existence, then their nationhood as part of Zimbabwe is not of much essence. Further, Alexander (2004:196) explains that “They are in essence, ‘orphans of the empire’ while they live in and love Zimbabwe, they do not feel that they are considered native”. The sense of alienation, estrangement and lack of belonging continues to deepen as the state continues to relegate the white community in the national agenda. Kagoro (2004) in Raftapoulos and Savage (2004) avers that, “the post-independence attempted to enact in a top-down fashion both reconciliation and reparations”. In other words the policy of reconciliation was strongly articulated from the hierarchy of the government and yet it had no significance or practical application to the general population on the ground.

### **3.2.5 Citizenship and Indigenisation**

Since the implementation of the Fast Track Land Redistribution program, the citizenship and indigenisation of the white population has been brought into sharp contrast. First, the farm invaders assumed that the whites were foreigners who stole the land from the indigenous population. Alexander (2004:195) indicates that, ninety per cent of whites interviewed felt that they were viewed as “other” “outsiders” “minority” “different” “and as one fifty-five year old man put it, a marginal group that does not have any place in the Zimbabwean set up”. Consequently, the white population in Zimbabwe feels marginalised, disenfranchised, disinherited, disoriented and polarised from the rest of the population. The denial of the white population to the land rights and citizenship rights has been reinforced by both rhetoric in the media and attitudes of disengagement with the white community. A case in point is the Chiredzi incident in which some Zanu PF Youths invaded some white-owned buildings. The reaction and response of Zanu PF youth deputy political Commissar,

Talent Majoni sheds more light on the situation when he confirmed the incident and said: “we fully back the youth who took over the buildings in Chiredzi. This is redistribution of wealth. After all, some of these whites acquired the wealth by hook and crook, taking advantage of our ancestors when they colonized us” (*News day* 2011). Such incidents have continued to echo but one message, namely that whites in Zimbabwe are strangers, aliens, homeless, and non-citizens and it has been repeated over and over. Accordingly Muzondidya (2007:333) observes that:

Since its defeat in the constitutional change referendum of 2000 and its near defeat in parliamentary elections of the same year, the Zimbabwean government has abandoned both its political conciliatory approach and the inclusive nationalism of the early period and instead adopted a radical, exclusive stance.

The repudiation of the reconciliation policy as far as white and black relations are concerned has created an environment of suspicion, fear, retribution and a serious lack of trust between the government in particular and the majority of the black population in general. The persecution of the white population coupled with their own tendency to self-exclusion has not helped to bridge the gap created by the colonial imbalances. Instead, the gap keeps widening and the prospect of a people united beyond religious, tribal, racial and ethnic boundaries continues to be an elusive dream. The policy of national reconciliation as initiated and propagated by the government of Zimbabwe was a noble doctrine. However, its repudiation reversed the expectations and prospects of making Zimbabwe a true multiracial nation from which Namibia and South Africa who got their independence later could learn some lessons. The noble dream is epitomised by Fisher (2010:29) who avers that:

The new government hoped to promote a stronger national consciousness and unity across racial and regional lines by encouraging all the people who lived in the country to think of themselves first and foremost as Zimbabweans.

The Zimbabwean identity has so far eluded a great number of whites as they are repeatedly reminded of their citizenship, which should be located, somewhere overseas. Interestingly, most of the whites have lived in Zimbabwe since the time of their birth and they know no other place called home.

The indigenisation program, which aims at empowering the black community at the exclusion, if not the expense of other minority citizens, including the white

community, seeks to confiscate land and business enterprises from non-indigenous people. As Fisher (2010:158) explains,

the indigenization rhetoric showed us that some Africans, like the Rhodies, are not interested in building a multicultural society. Many felt offended by media coverage, which fixed whites in particular racial positions and militant lobby groups' exclusive image of the indigene and discourse of dispossession.

Hence, whites feel excluded from the indigenisation discourse, which purports to empower the black majority. Consequently, the white population is alienated and isolated from the majority black population and interaction is probably worse than during the Rhodesian days.

### **3.2.6 Coloureds, Indians and Non-Indigenous Blacks in Zimbabwe Today**

Zimbabwe, like any country in the globe, is composed of a multiracial population. Each piece of the mosaic possesses a unique history and heritage. Like the white population, the coloured, Indians and other blacks whose fathers and grandfathers came to Zimbabwe, as immigrant workers have to be studied differently from the majority of blacks. This study needs to locate them in the context of the minority groups in Zimbabwe as far as racial harmony and interaction is concerned in independent Zimbabwe. In order to appreciate each segment of the population in proper perspective, one needs to examine each group separately and discuss it in the context of the multiracial nation of Zimbabwe. First the coloureds and Indians will be discussed together since they share a lot in common and also because they formed the middle part of the colonial hierarchy. As Hill (2003:25) insists, "it is important to know where Zimbabwe came from if you want to understand where the country is headed to in the future". Second, the descendants of immigrants have to be treated separately because of their unique history and location in the context of Zimbabwe today.

### **3.2.7 The coloureds and Indians in Zimbabwe Today**

Coloureds and Indians are a part of the historical narrative in Zimbabwe. Muzondiya (2001:224) ) posits that "the citizenship rights of subject races, as with other subject minorities, also continued to be ignored, and coloureds and Asians were rarely included in the programmes aimed at achieving colonial injustice". The coloureds and Asians were located in the middle of the hierarchical structure during

the colonial era. However, both races have found their position ambivalent if not totally ignored in the independent Zimbabwe identity. This ambiguous self-identity has become quite acute with the issues of land redistribution. Muzondidya (2007) shows how belonging and “home” finds a definition in the light of inheritance to land in Zimbabwe. He shows that the identity of “native” Zimbabwe as *Vavhna vevu* or *abatwana benhlabathi* meaning “children of the soil”. The soil attaches the black Zimbabwe to a rural home *ekhaya/kumusha*. The coloureds and Indians have felt alienated and neglected in the discourse which locates home as some rural areas somewhere in Zimbabwe with a chief or Kraal head. According to Muzondidya (2007) the organisation representing coloureds (NAAC) complained that “... government officials were ‘visibly and verbally treating Coloureds with disdain and contemptuously dismissing them with xenophobic comments such as “*Endai kuBritain, Warungu*” (Go home to Britain you white people) cited in *Daily News* 2002). This disapproval of coloureds as non-indigenous and foreigners heightens the tension on the debate of citizenship in Zimbabwe. Both Rhodesia and Zimbabwe have not been able to recognize coloureds and Asians as true citizens. In Rhodesia, the coloureds and Asians were denied land rights in both white areas and the “native” reserves (Ndhlovu 2007; Muzondidya 2007). This situation pits these minority groups as losers in both dispensations. Consequently, the coloureds have complained of being left out in the sharing of the spoils of independence, especially in the land redistribution exercise. Coloured identity in Zimbabwe has always been a contested issue. According to NAAC (2003:16) “The sense of being ‘in-between’ has marked the development of Coloured identity for much of its history”. Consequently, coloureds have been identified as urban dwellers without any rural roots or connections. However, a study carried out amongst the coloureds indicated that “83, 4% did not own land in the rural areas of Zimbabwe and that most of them desired to have a rural home” (NAAC 2003:10). The coloured identity is further compounded by the double zero on their identity cards, which identifies them as aliens, strangers and non-Zimbabweans (NAAC 2003). As a result, coloureds and Asians have found their identity as Zimbabweans highly compromised. A case in point is that of the five coloured war veterans who were initially denied gratuity benefits on grounds of racial identity (NAAC 2003) citing the *Daily News* (2000). Although, the five ex-combatants finally received their compensation after appealing to the relevant ministry, the whole issues brought coloured identity as “native Zimbabweans” into

sharp contrast. Consequently, coloured participation in the political sphere has always been curtailed. For example, Paul Chidzero who wished to stand for Zanu Pf in Hatfield in the general elections was plainly told by officials that “there is no Zanu PF member who is coloured” according to the *Daily News* (2000). This point is buttressed by (NACC 2003:22) which asserts, “... moreover as the political crisis in Zimbabwe has deepened since the late 1990s, and the nationalist discourse of the state has become more authoritarian and exclusive, the resonance of more particular lived identities, such as Colouredness, has grown”.

### **3.2.8 The Black Population: The Majority and Minority Languages**

The classification of Zimbabweans as majority and minority should not be understood in stereotypes and rigid terms but as fluid and contextual. It is understood in this study that the word “minority is still a term that carries racial connotations” (Alexander 2004:198). However, the term is used in this context to locate and differentiate Zimbabweans in terms of numerical figures and maybe also access to power and privilege so as to elucidate the challenge of racial integration. It is in a bid to assess the extent of integration, interaction and ethnic harmony that these artificial categorisations are used. The black ethnic groups in Zimbabwe are basically the Shona 82% (with the other dialects) Ndebele 14% (Ploch 2007) in (UNAIDS 2009–2010). The antagonism and animosity between the Shona speaking Zimbabweans and that of the Ndebele speakers is both a historical and current phenomenon. Historians have offered various reasons to explain this unfortunate state of affairs. The reasons suggested are beyond the scope of this discussion. However, it is important at this stage to point out some historical developments just before and after independence, which further compounded the dilemma. In 1963, the two liberation political parties split into the Zimbabwe African People’s Union (ZAPU) under Joshua Nkomo and the Zimbabwe African National Union (ZANU) under Ndabaningi Sithole and subsequently under Robert Gabriel Mugabe. Subsequently, the recruitment of the armed wings of these liberation parties was done on tribal lines more than anything else (Catholic Commission for Justice and Peace in Zimbabwe 1997). The Zimbabwe People’s Union (ZAPU) was aligned to the Zimbabwe People’s Revolution Army (ZIPRA) which was predominantly Ndebele speaking. Ndebele speakers include other groups such as Sotho, Venda, Tonga and Kalanga who are geographically located in Matabeleland provinces. Similarly, the Zimbabwe African National Liberation Army

(ZANLA), which was the military wing of the Zimbabwe African National Union (ZANU) basically, recruited Shona speakers from the Mashonaland province. As historically noted:

awhile it has been pointed out that too much can be made of antagonisms between, and differences in the 'modus operandi' of ZANLA and ZIPRA, there are nonetheless a legacy of uneasy relations between the two armies of liberation and their respective political followings which played incontrovertible roles in the events of the 1980s (Catholic Commission for Justice and Peace in Zimbabwe 1997:38).

As a result, skirmishes between the two armies were very common both before and after independence. The impact of the animosities between the two armies is that it widened the rift between the two liberation parties and the followers of each. Hence, Gatsheni (2008) points out that the critical factor in the reconciliation process “... had to do with ethnicity and integration of military forces”. This shows that the integration of the two liberation armies was more than a strategic necessity, but it was at the very heart of the nation-building project. Probably, the success of the government in as far as nation-building and the integration of hostile ethnic groups are concerned, can be judged by what transpired between 1983 and 1987. This was the government's reaction to the dissident menace in Matabeleland and the Midlands regions. The government sent the North Korean trained army, which is notoriously, remembered as *Gukurahundi* a Shona word for “the rain that washes away the chaff from the last harvest, before the spring rain” (Catholic Commission for Justice and Peace in Zimbabwe 1997:40). Of particular interest is that the members of the *Gukurahundi* were mostly Shona speakers. Instead of hunting and killing the armed dissidents, *Gukurahundi* launched a war on any Ndebele speaker in the affected regions including women, children and any person deemed aligned to Zapu. It is estimated that 20,000 people died in these regions under *Gukurahundi* (Ndlovu-Gatsheni 2008). This number could be higher than the numbers who died under the Smith regime and the liberation war combined. According to Ndlovu-Gatsheni (2008:4) “the violence (*Gukurahundi*) was in a way symptomatic of the failure of a smooth blending of major ethnicities into a new identity called Zimbabwe”.

The question to be asked is whether the policy of reconciliation enunciated by the Prime Minister and subsequently adopted by the government failed or succeeded. Huyse (2003) demonstrates the inherent weaknesses of the policy of reconciliation in

the light of the political factors in Zimbabwe's history. He traces the problem back to the Rhodesian era. Consequently, Huyse (2003:35) states that "this policy was built on sand: it was almost exclusively based on political and economic imperatives ...". The weakest link in this chain of reconciliation was the failure to bring all the individuals concerned in war crimes to justice. A blanket statement of forgiveness of perpetrators of war crimes may set the perpetrators free but leave the victims still bleeding. Further, such blanket reconciliation without seeking to know the truth of what happened, who authorised it and why, fails to prevent the occurrence of a similar event. Such was the case and the weakness of the policy of reconciliation in Zimbabwe. Huyse (2003:36) reiterates this reality when he states:

reconciliation has to be based on a more than pragmatic and rhetoric. A public acknowledgement of what went wrong in the past, a minimum retribution and redress and, above all progress towards economic development are needed. These crucial factors were not sufficiently developed in post-colonial Zimbabwe.

As a result of the failure of this policy to bring those involved in crimes against humanity during the liberation struggle and the Gukurahundi era, Zimbabweans have no guarantee that this could never happen again. Further, it has been noted that the rift between the Ndebele and Shona was seriously widened by the Gukurahundi massacres. Instead of bringing these ethnic groups together, Gukurahundi further solidified the ethnic identity of each group (Huyse 2003). On 22 December 1987, the two major political parties namely Zapu and Zanu signed the Unity Accord bringing to an end the dissident era and the Gukurahundi massacres. According to Mashingaidze (2009: 221), the Unity Accord

... did not avail reconciliation and socio-economic development to the people of Matabeleland and Midlands. Individuals and institutions that perpetrated the violence were never tried, nor did any ever seek forgiveness of their victims, at least through acknowledging their roles in the crisis.

Mashingaidze's assessment might be correct, especially when one considers that both the reconciliation policy and the Unity Accord were imposed from above. It is easy to leave the people at the grassroots level both untouched and unchanged by what happens at the top. Consequently, the Ndebele self-identity has been on the ascendency in recent years both at home and abroad. This tendency and development has seen the rise of subgroups even from within Zimbabwe advocating for a separate

Ndebele state. Some of these groups are militant and seek to express their views through military means.<sup>6</sup> These are but symptoms of cracks and divisions in the nation, further threatening the unity of all Zimbabweans above tribe, race, gender, class, religion, region and political affiliation. This is the contemporary situation in Zimbabwe today. These challenges present themselves as the church attempts to pursue its mission in Zimbabwe. The church needs to be the salt and the light of the world in that context (Matt 5:13–16). The question which immediately confronts missiology, ecclesiology and theology under these circumstances is: “What are the consequences for church unity in Zimbabwe?”

### **3.2.9 The Election of 1985 and its Aftermaths**

The general election of 1985 marks a watershed in terms of white politics in Zimbabwe. The former Rhodesian Front, which had since changed its name to the Conservative Alliance of Zimbabwe, won the 15 seats from the 20 seats reserved for whites in parliament. While the Commercial Farmers’ Union sent messages of congratulations to the Prime Minister Robert Mugabe for the victory of his party, they were shocked by the latter’s remarks. Indeed the Commercial Farmers and the white community in general was paralysed by the Prime Minister made at the Zimbabwe ground, where he declared that “... white racists will not continue to enjoy the comforts of Zimbabwe” (*Sunday Mail* 1985:1). When the Prime Minister was asked to clarify the issue, he said, “Those who have accepted reconciliation and the new order prove it by the way they believe ... what they say and the relationship between them and the Africans at places of work” (*Sunday Mail* 1985:9). Apparently, the policy of reconciliation seemed not to be yielding the desired fruit as far as the Prime Minister was concerned. In the 1985 election, whites still voted for their party, which was homogeneously based. The 1985 general election was probably the last for the whites to be conspicuous in Zimbabwean politics.

The whites retreated into their enclaves only to appear later. On the other hand, Doctor Joshua Nkomo observed that the 1985 election results were unfortunate since they demonstrated that Zanu PF had polarised the country on tribal and racial

---

<sup>6</sup> The Matabeleland liberation Front seeks the devolution of power and the cessation of the Matabeleland and the midlands region from the current centralised system of governance.

lines with coloureds and Asians failing to fit in (*Sunday Mail* 1985:9). The non-involvement of whites in the political arena remains an issue for the historians to analyse in the light of latter developments in Zimbabwe. However, the disappearance of whites as major contributors to the life of Zimbabwe weakened the community as a whole. The whole scenario frustrated the vision of united Zimbabwe. The aims and objectives of the liberation struggle were thwarted in terms of a united country. It was in this vein that Doctor Joshua Nkomo who was the then Home Affairs Minister pleaded:

You are all children of Zimbabwe. You do not speak the same language and you do not have the same colour or hair. There are people who speak English and come from overseas. There are others who come from India and many other parts of the world. But all are now citizens of Zimbabwe (*The Herald* 1981:1).

The concern for a nation built across the racial, tribal, ethnic, class, gender and any external distinction is understood. The dream and ideal of a peaceful multiracial Africa has always remained in the distant horizon. It is reasonable to understand why most nations were watching Zimbabwe soon after independence. Hence, Doctor Siaka Stevens, the former Chairperson of the African Union said, "I would therefore appeal to the people of Zimbabwe to unite in the interests of building a unified Zimbabwe for the benefit of succeeding generations". Stevens "... praised the efforts of the government to create a truly multiracial society" (*The Herald* 1981:1). The high hopes of a multiracial community were soon dashed when the government muted the idea of compulsory land acquisition from the white farming community. The "fast track" land redistribution saw black civilians, mostly former freedom fighters forcibly occupying white owned farms. The land was taken by force and some of the farmers lost their lives in the confrontation that ensued. Others fled, leaving servants in charge of the property. It was another war as the government called it "the third Chimurenga" or *Wondo Yeminda* in Shona meaning "the war for the land". Indeed this was a reversal of the reconciliation policy and a repudiation of the Lancaster House Agreement. The whole exercise was done in a manner which made it difficult for one to remember the new Prime Minister's promise that, "there could never be a return to the state of armed conflict which existed before the commitment to peace and the democratic election under the Lancaster House Agreement ..." (*The Herald* 1980:1). This political atmosphere created worse suspicion and hatred between the two races; black

and white. The dream of one nation with a single goal of employing their expertise was shattered and replaced by mistrust and division. Doctor Joshua Nkomo had prophetically bemoaned the division of the nation on both tribal and racial lines just after the results of the 1985 general election. Nkomo sighed, “I hope it is not a forerunner of things to happen in Namibia and South Africa when they attain independence. It is a tragedy to allow tribal states” (Todd 2007) citing the (*Sunday Mail* of 7 July 1985). African history is replete with examples of fractured nations. Ethnic, tribal, racial and other cross-racial conflicts have been the order of the day rather than an exception. The experience of the conflicts in Africa became acute especially after those countries gained their independence. A few examples will suffice to illustrate this point: Mozambique, Congo, Sudan, Ivory Coast, Kenya and Uganda just to mention a few. Chitando (2003:125) describes the scenario when he states: “In Zimbabwe the absence of a unifying nationalistic cause has resulted in the solidifying and even creation of ethnic identities”.

### **3.3 Zimbabwe Since the Year 2000**

The land redistribution exercise was a wakeup call to the white community to the need for a united front. It became clear that the politics of isolation were counterproductive. It was in the year 2000 that the whites resurfaced from their enclaves. For the first time in twenty years of independence the whites were conspicuous in the Movement For Democratic Change. This was a new political party mainly constituted by urban dwellers and labourers of various classes, which sought to challenge Zanu PF’s dominance after twenty years. One wonders why the white community had adopted a policy of isolation for such a long time. Probably they felt that it was a black-versus-black problem and therefore, this had nothing to do with them. May be they assumed that after all they still had their private properties not interfered with. Whatever the reasons, the consequences of an isolated part of the community were disastrous. The complacency of the white community in political matters before the farm invasions is probably epitomised by the congratulatory message conveyed to the Prime Minister comrade Robert Mugabe by Mr John Laurie on the Zanu PF victory in the 1985 general election. Mr Laurie congratulated the Prime Minister on the victory of his party and pledged “... continuing support in the interests of Agriculture” (*Sunday Mail*, 1985:1). It is not difficult to notice that the white farming community was probably prepared to “steer off” Zimbabwean politics

as long as their fingers were not burnt. Mlambo (1972:20) correctly explains that “... land has always been the most sensitive issue in Rhodesian politics, and no party can win an election without the support of the Rhodesian farmers”. Hence, when the government commenced land seizures, it stepped on the sensitive nerve of the white farmers. The outcry was loud both at home and abroad. The period of isolation was now over. For the whites who remained on the farms, their neighbours were now blacks. If the white farmers and the white community had been involved throughout the years of independence in shaping the political landscape of Zimbabwe, maybe the course of history would be different.

However, the white community retreated into their political enclaves and left the blacks to sort themselves out. Little did they realise the significance of the African proverb *umuntu ngumuntu ngabantu* meaning that, “I am because you are”. No one is an island. Even the western mind, which tends to be individualistic, is beginning to realise that what happens in Afghanistan affects the international community as well. Since the world has become “a global village”, what about Zimbabwe? Why should such a small nation fail to cry in unison and rejoice together in whatever circumstances? It was Doctor Kenneth Kaunda of Zambia who popularized the slogan: “One Zambia, one nation”. Whether Kaunda succeeded in motivating the Zambians to rally behind their national identity over and above tribal, religious, political, social, ethnic, racial and class distinctions is beyond the scope of this discussion. However, the noble intent and purpose of such a unifying slogan is enviable.

### **3.3.1 The Rise of the Movement for Democratic Change and the Reappearance of Whites in Politics**

It is commendable that in the inclusive government white faces are visible. The Minister of Education, Sports and Culture is David Coltart, a lawyer by profession. He is part of the white community who has recently come back into the political landscape in Zimbabwe, including Eddie Cross and Roy Bennet. The inclusive government brought great relief to the sufferings experienced by most Zimbabweans. One hopes that this was a learning curve for Zimbabweans that, “united we stand and divided we fall”. The political challenges facing Zimbabwe demand united efforts across racial and tribal lines. Whatever challenges bedevil

Zimbabwe, they are not insurmountable. The united efforts of black and white manifested by Zimbabweans in the 2000s after the land invasions to solve their problems together were a positive step. It demonstrated the commonality of our humanity and destiny.

To discuss the socio-political situation of Zimbabwe at the exclusion of the socio-economic realities would not only short circuit the whole experiment, but it would be tantamount to an exercise in futility. The land question in Zimbabwe is both political and economical. Thomas (2010:200) explains, "... approximately 4000 White farmers owned more than one third of the land". The economic power tied to the land in Zimbabwe is both a historical and a present day reality. Meredith (2006:618) suggests that white farmers "grew 90% per cent cotton, the main industrial crop, and virtually all tobacco and other export crops, including wheat, tea and sugar, accounting in all for one-third of total exports. They employed about one-third of the wage-earning labour force – some 271,000 people in 1980". If these statics are something to go by, it is clear that the whites did not only control the means of political power after independence but they also controlled the means of that political power – the economy. The socio-political constraints of the new government of Zimbabwe should be viewed in the light of the control of power and means. It should be remembered that the church was no exception to this means of control, prestige and power. As power began to shift from white hands into black hands, the transition was not without its own complexities. It is only easy to imagine that "the slave" can be turned into the master overnight, but reality dictates otherwise.

### **3.4 Politico-Religious Challenges**

The position of the church in the Zimbabwean politics both before and after the independence of Zimbabwe has always been a precarious one. If anything, the missionary church was somehow seen as a partner in the colonization process (Haw 1960:101; Hastings 1994:427; Banana 1996:46). The collaboration and the entanglement of the church in the colonisation process are dramatically portrayed by Samkange (1978:258) who narrates that, "the invaders from Victoria held a church service before departure and. they sang 'onward Christian soldiers'. Accordingly, Reverend Sylvester 'told them that the sons of Ham must be destroyed' (Samkange 1978:258). The theological mandate became the precursor of a socio-politico

commission. Christianity became the vehicle not only of salvation in Jesus Christ, but it also transformed itself into a medium of civilisation. It exactly at this intersection between politics and religion that the prophetic voice of the church was silenced. Haw (1960:101) aptly describes this awkward position of the church when he states:

The Blacks were heathen and completely primitive, whilst the Whites had a strong Christian faith, and a long history of developed culture. Because the status of the two groups was at polarity, the Blacks became the slaves to the Whites.

The Church's failure to accommodate racial diversity before independence has continued to be a proverbial "thorn in the flesh" for multiculturalism in Zimbabwe. Two cases will suffice to illustrate this perplexing issue. One is that of the Anglican Church, while the other concerns the Methodist church. According to Weller in (Hallencreutz & Moyo 1988), after independence in 1980, it was possible to integrate the whites and blacks in worship in the Anglican Church, since the lingua franca was English. However, it was noticed that as the black members increased, the white members fled to other locations. Bourdillion (1990:181) explains the juxtaposing of this paradox: "Religion can help people maintain the cultural identity or ethnic identity and it serves as a basis for classification of groups in society".

This is the tragic reality confronting the church as it tries to integrate different races in worship. In a similar vein, Banana (1996) bemoans the Methodist church's failure to integrate both black and white in their worship services. This happened after the dismantling of the segregation instituted by the Colonial regime. The results of the church's failure to seize this opportunity only served to degenerate the situation and turn it from bad to worse. The tragic reality is that, thirty-one years of independence have not made the situation any better. Zimbabwe, just like any country, consists of different racial, tribal, ethnic, linguistic and racial groups. The integration of these groups remains a serious challenge even today. The next section examines the present day position of Zimbabwe in relation to multiculturalism.

### **3.5 Multiculturalism and racial and ethnic differences today**

The colonial historical context of Zimbabwe as highlighted was blighted by segregation in the form of racism as perpetrated by the white settler regime. However, the question, which every Zimbabwean is confronted by, is the integration of ethnic

groups, tribes, races which constitute this great nation. How much progress in this direction has Zimbabwe made since the days of Rhodesia? How much interactions take place amongst these different groups of people?

Raftopoulos and Mlambo (2008:167) reiterate that, “the major challenge confronting the government of Zanu (PF) after independence in 1980 was nation building in a society deeply divided along lines of race, class, ethnicity, gender and geography”. Before analysing the attempts made by the black government to achieve racial harmony, it is critically important to examine broader perspectives on the issue. Manwelo and Tarimo (2009) identify some of the following as different means of exclusion or segregation. First, exceptionalism which tends to exclude all others who do not belong to the African world. Second, assimilation – which is the tendency to view one’s culture as superior to others and finally marginalism which relegates other members of society as irrelevant and insignificant. Ultimately, all these forms of exclusion are meant to promote, reserve, and preserve the prestige and privilege of the dominant class. The African context in general and that of Zimbabwe in particular calls for a deliberate consciousness of a pluralistic society. The various language groups coexisting together may cause either a creative or destructive tension, depending on the integration process. The narrow and parochial self-identity based on regionalism, tribalism, racism, nepotism, sexism, neo-colonialism, and any other external distinctions should be replaced by a broader, deeper and higher identity. Manwelo and Tarimo (2009:115) encapsulate the need for this paradigm shift:

The politics of African identity must take seriously the fact of pluralism and multiculturalism. Unless we become aware that our societies are pluralistic, that is, our societies are made of many different peoples; unless we realize that we are called to live together despite our differences, we will be at pains in making progress as peoples or nations, and as a continent and indeed as a world at large.

The political, economical, social and indeed the religious context of Zimbabwe after independence in relation to multiculturalism should be viewed in the context of a pluralistic society. Questions should be raised as to whether the black led government has been able to integrate the ethnic groups in Zimbabwe. Did the removal of a de facto racist regime usher in a new dispensation? Observers note that even after two decades of independence, “ ... there has been little integration in schools, sports, residences and other spheres of social contact” (Raftopoulos &

Mlambo 2008:192). One might limit this observation to the relationships among the black, white coloured and Asians. What about blacks and blacks? Did the new dispensation pity the elite black over against their poor and middle class Zimbabweans? What about the ethnic and linguistical differences in Zimbabwe? Are there any groups among the blacks who feel that perhaps they are being assimilated or marginalised in present day Zimbabwe? Maybe one should also ask whether it is possible for the blacks to practice reverse racism against their white sisters and brothers. These questions beg for answers in order to test the sincerity and genuineness of Zimbabwe as a multicultural society. One might draw some valuable lessons from George Orwell's *Animal Farm* (1983) on how the animals set up to remove an oppressive system only to discover that in their new system "... all animals are equal but some animals are more equal than others" (Orwell 1983:15). Before considering the issues in retrospect, one needs revisit the policy of reconciliation as enunciated by the Prime Minister of Zimbabwe on 4 April 1980.

### **3.6 Consequences for church unity in Zimbabwe**

Undoubtedly, the prevailing economic, political, social and religious circumstances have a bearing on the unity of the church in Zimbabwe. Since the church is not an island, as a part of the community, it rises and falls together with the immediate community. The historical records of Rwanda, Croatia, Kenya and Zimbabwe are just but few examples of the challenges of ethnic integration. The challenge is compounded by the presence and existence of Christianity in the very same countries. In retrospect, Ezeogu (2009: 345) dejectedly observes:

In the old understanding of evangelisation Rwanda was by far the most evangelised Catholic country in Africa. The Rwanda genocide we talk about was essentially perpetuated by Catholics on fellow Catholics and or Christians on fellow Christians. Both the Hutu killers and their Tutsi victims prayed in the same Church and shared in the same Holy Communion every Sunday. Hence, several challenges against the mission of evangelization emerged as a result of the acrimonious acts perpetuated by Christians against fellow Christians."

The polarisation of the church in Zimbabwe on racial, tribal, regional, political and other factors has resulted in a broken society. An alienated society in turn produces a divided church. The long history of colonialism, segregation, alienation

and subjugation left an indelible mark on the Zimbabwean landscape. Arguably, the three decades of independence have not been able to completely expunge the ugly inscriptions of disunion and animosity. Consequently, Kalembe (2010:49) submits that, Zimbabwe needed to experience what unity is all about “... since virtue is learned through practice, Zimbabweans never learned the virtues of national solidarity, universal love, or genuine love”. The reality of this situation is exacerbated by the failure of the church to embrace multiculturalism after thirty years of independence. It is the miscarriage of the black-to-black reconciliation and the black-to-white reunion, which has called Zimbabwe’s Christianity into question. According to Ezeogu (2009:351) reconciliation has two dimensions namely the vertical and the horizontal. Hence, “... in practice, the two aspects of reconciliation are like two sides of the same coin: one could hardly exist without the other” (Matt 5:23–24, Luke 10:27). Machingura (2010:333) bemoans the situation:

The violence that has characterized the country for three decades have (sic) affected the Zimbabwean society psychologically, politically, spiritually, social and economically. However, this does not tally with the level of spirituality for which Zimbabwe is known. Demographic statistics indicate that between 70–80% of the Zimbabwean population subscribe to church membership of a Christian denomination and 98% to a belief in God and the power of the influence of spirituality in the affairs of men.

Evidently, one could safely argue that Zimbabwe is a Christian nation based on these statistics. The only challenge is the failure of the Zimbabwean Christianity to translate itself into tangible deeds of love, tolerance, forgiveness, acceptance, patience and reconciliation. This is exactly where a large question mark hangs above the saltiness of the nation as far as Christian ideals and principles are concerned. Shana (2009) poses the same question in the light of the fights within the Anglican Church in Harare, Zimbabwe: “How can the nation then be healed if Christians, the champions of peace who are meant to safeguard the Word of God are still fighting among themselves? This is a clear sign that violence has not spared the church” (Shana 2009:334).

It is clear that the strong politico-ethnic circumstances have had a strong impact on the theology and ecclesiology of the church in Zimbabwe. This is especially true when one analyses the issue of multiculturalism in Zimbabwe after independence. The expansion, growth and ever mushrooming of the African Initiated

Churches could be another expression of the failure of racial unity and integration of the church in Zimbabwe.

### **3.7 Conclusion**

It is against the background of chapter 2 and 3, that I will analyse the situation of the Seventh-day Adventist Church in Zimbabwe in the next chapter. Such an exploration is done with the hope of achieving multiculturalism in the country in general and the Seventh-day Adventist Church in particular.

## Chapter 4

### Data Presentation and Analysis

#### 4.0 Introduction

The challenge of multiculturalism in the Seventh-day Adventist Church in Zimbabwe needs to be investigated and analysed in the ecclesiological context of the country. Firstly, the primary audience for the questionnaire and the interview were the leaders, members of the minority churches, members, from the former Zambezi Conference, pastors and lay members. These respondents were requested to air their views on how they feel the church could handle the issues of evangelism and integration in the context of interracial worship. Secondly, the current situation and position of the church on multiculturalism was evaluated from both the members and leaders of the Church. Thirdly, one questionnaire was directed to other denominations in order to glean some lessons on how they have dealt with the issue of evangelism and integration of the minority groups since independence.

#### 4.1 Sampling and Sample Frame

**Table 4. 1 ZUC Population Under Study**

<b>Name of the Conference</b>	<b>Blacks</b>	<b>White</b>	<b>Coloureds</b>	<b>Conf. total</b>
Central Zimbabwe Conference	125	6	107	238
East Zimbabwe Conference	218	12	58	288
West Zimbabwe Conference	561	21	156	738
<b>Race total</b>	<b>904</b>	<b>39</b>	<b>321</b>	<b>1264</b>

**Table 4. 2 Sampling Using 30% Sample**

Name of the Conference	Blacks	White	Coloureds	Conf. total
Central Zimbabwe Conference	38	2	32	72
East Zimbabwe Conference	65	4	17	86
West Zimbabwe Conference	168	6	47	221
<b>Race total</b>	<b>271</b>	<b>12</b>	<b>96</b>	<b>379</b>

#### **4.2 Research findings from the leaders**

**Figure 4. 1 Effectiveness of minority on outreach programs**

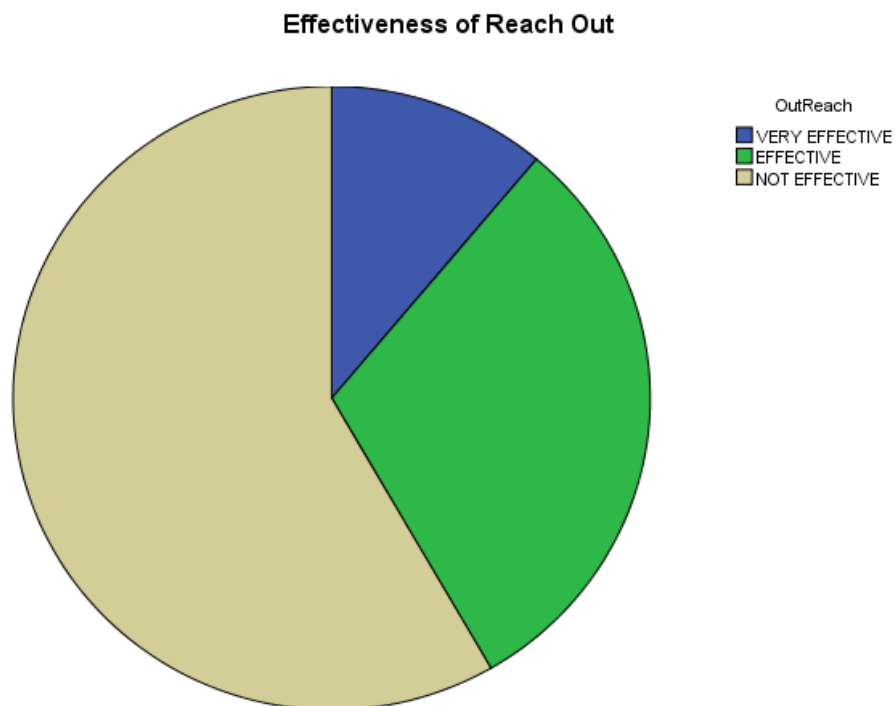


Figure 4.1 shows that the Seventh-day Adventist Church is not effectively reaching out to the minority group. From appendix A: table (a), about 30,6 % of the leaders believe that the church is effectively reaching out to the minority group while 58,3% feel that the church is not doing anything effective concerning outreach to minority groups.

Since these responses came from the leadership of the church, which is directly involved in the ministry, it is very critical to pay attention to the observations rendered by this group. Most probably, one could note that a degree of appreciation to the work currently being done in the ministry to the minority groups needs appraisal. However, it is also critically important to note that, 58,3% of the leaders felt that the church was not effective in reaching out to the minority groups. Since this is the largest number of the respondents, it becomes clear that, the current situation as far as the outreach to the minority groups is concerned still leaves a lot to be desired. Apparently, the majority responses (58,3%) suggest there may be a lot of room for improvement in this ministry.

The fourth responses allowed the respondents to opt for other alternatives. 36 respondents selected this option and supported it with explanations. Some of the 36 felt that the current focus of programmes and financial support are more focused on the majority of the population rather than the minority groups. On the other hand, some respondents cited prejudice and the general tendency of the minority groups, especially whites to prefer seclusion rather than integration. More importantly, others noted both the political instability of the country and the resultant lack of sensitivity on the part of the black majority as contributory factors. The general rhetoric and repeated discourses on the historical demise of the white dominance is not only verbalised, but it is also displayed in attitudes as well.

In addition, respondents noted that interaction between the minority groups and the black majority was curtailed if not completely distorted. Whites in particular do not feel comfortable in Zimbabwe. Therefore, one would need to think about bridging the gap of mistrust before even imagining evangelisation and integration. As a result, the challenge seems to be social, political and economical, before it could be considered on religious or spiritual grounds.

Furthermore, other respondents cited culture or customs as stumbling blocks in reaching out to the minority groups. According to these respondents, cultural differences played a major role in creating huge gaps between the majority of blacks and their minority counterparts, even though they are all Zimbabweans. This cultural gulf has further been compounded and widened by the prevailing political environment. Consequently, the second question sought to establish the leaders' perspectives on the issue of integration.

**Q2. Do you think integration is a challenge for the church?**

**Figure 4. 2: Racial integration challenges**

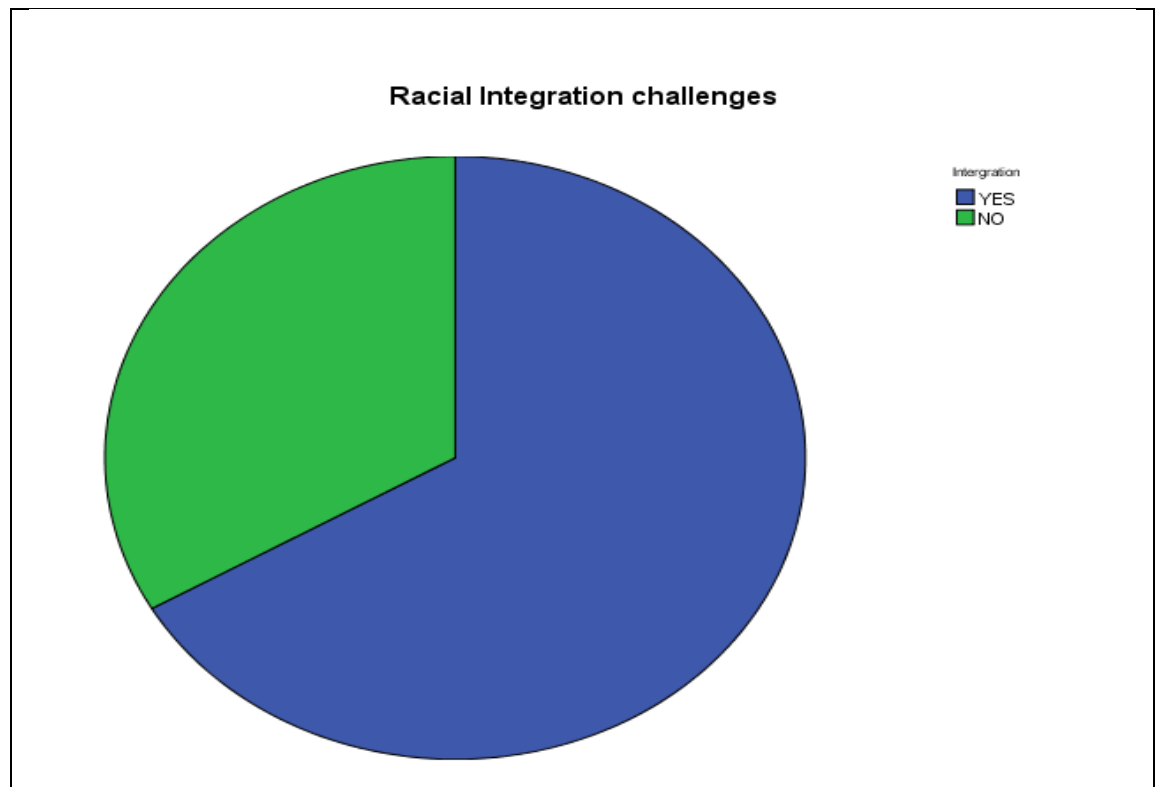


Figure 4.2 shows that there is a great challenge in racial integration within the Seventh-day Adventist Church. From appendix A: table (b), 66,7% of the leaders agree that, there are integration challenges while 33,3% see no racial integration challenges. Those who felt that integration was a challenge for the church noted that it was difficult to focus on the minority groups without appearing as either exclusive or racist. Further, those who admitted that integration posed a challenge enumerated a number of factors as major contributors to the challenge. For example, social stratification, education, financial abilities, social distance, discrimination and the political history of Zimbabwe were mentioned as major stumbling blocks to integration in the church. Again, other respondents strongly felt that it was difficult to integrate people of different cultures. In addition, others still felt that language was a barrier against effective integration of the races in the church. Some who felt that integration was not a challenge reasoned that since blacks and coloureds were currently worshipping together, they did not see any problem. However, they did not state what they thought about the other minority groups such as the Asians, Chinese and the whites. Having established the respondents' perspectives on the issue of

integration as a challenge to the church, the next question focuses on the programmes specifically aimed or targeted at this minority groups. The intent and objective of this question is specific to the evangelisation of the minority groups. Logically, if the respondents admit that there is a challenge, they agree with the hypothesis of this research thesis.

**Figure 4. 3 Minority outreach programmes**

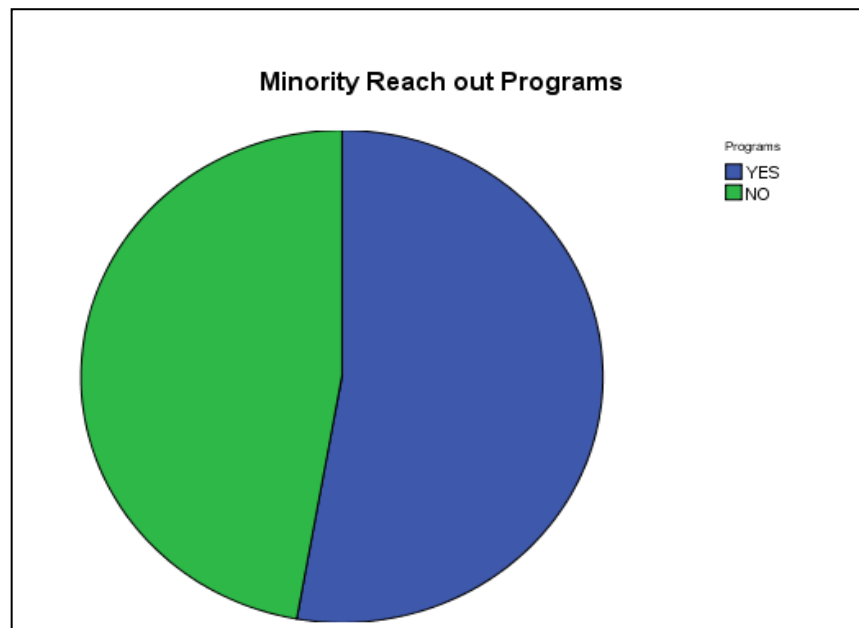


Figure 4.3 shows the respondents were almost equally divided between having and not having the programmes. In appendix A: table (c), 52,8% of leaders claimed to have programmes in their churches and 47,2 % claimed not to have any specific targeted programmes. These are programmes, which have elicited at least a reasonable response from the minority groups. Since, the churches surveyed are meant to reach out to the minority groups, about 47,2% leaders argue that they do not have such programme is a further cause for concern. If these specific churches do not deliberately plan and execute the programmes, which reverberate and resonate with the minority groups' cultural psyche, how else do they hope to attract and win them to Christ? These are some of the questions, which confront one in the attempt to grapple with this challenge.

In support of the response required on relevant programmes, the last part of the question requested the respondent to mention the types of programmes they used to reach out to the minority groups within their vicinity. Among many others, these

were the commonly mentioned: health expos and stop smoking seminars, distribution of church literature, women's ministries social programmes, door to door witnessing, Bible studies, evangelistic campaigns and outreaches to old people's homes.

The next question deals with integration as it pertains to worship. While the other questions sought to elicit appropriate responses on the outreach to the minority groups, the fourth question concerns itself with the second part of the research question, namely integration. This part of the questionnaire is important because it focuses on the historical challenge posed by segregated churches. Therefore, an interrogation of the issue on the worship level could provide some clues for further mitigation and exploration of the challenge. While the question is basically a closed one, it opens and gives room for narration by asking the respondents to support their responses.

**Figure 4. 4 Worship integration challenges**

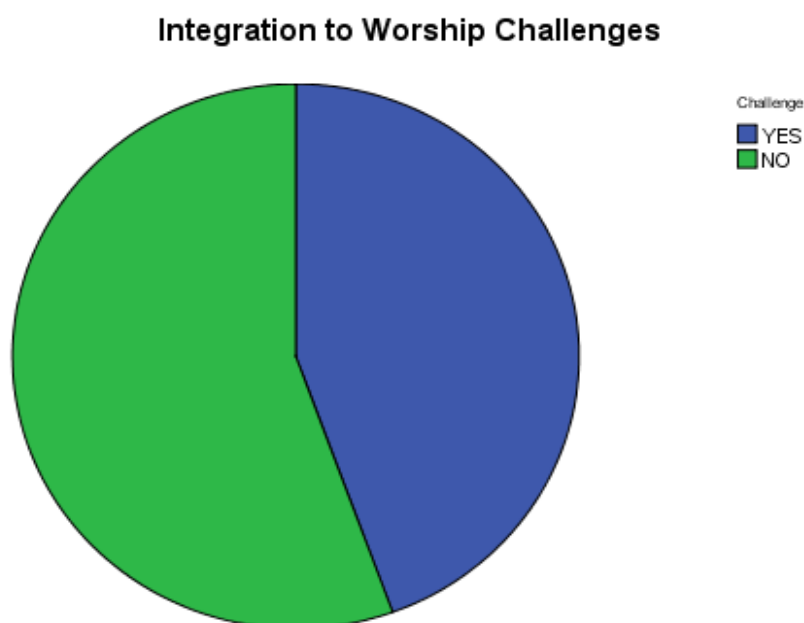


Figure 4.4 shows that slightly more than half of the Seventh-day Adventist Churches face no integration challenges in worship. According to appendix A, table (c) 55,6% of the leaders felt that integration was not a challenge in worship set-ups. Maybe attitudes are changing over time. However, 44, 4% of leaders argued that the church faces challenges in worship as far as worship is concerned. The second part of the question, which basically requests the respondent to motivate the reasons for their answers, may add more light to the responses.

The respondents who did not see any challenges of integration in worship argued that since English was used as the official language in liturgy and worship, as such no challenges were envisaged. Further, the same respondents felt that so far they had not encountered any integration problems in their worship experience. On the other hand, those who have admitted the existence of challenges of integration in worship reiterate that sometimes the majority of black members backtrack on their promises to keep to the English language and use vernacular languages instead. This is especially true when dealing with sporadic worship where choruses are sung in the place of the traditional hymnals. Still, others observed that cultural differences result in each group preferring its own style of worship which may not necessarily appeal to the other racial group. In addition, other respondents argued that the minority groups still cherished attitudes of resistance, superiority, indifference, suspicion and even hostility. Again, the socio-political and economic situation is cited as the major culprit in worsening the interracial engagements in Zimbabwe.

The final question on this section is an open one and it intends to allow the respondents to explore the subject in an open and wide framework. While closed questions restrict the respondents to suggested responses, open questions allow the respondents to narrate their experiences and in the process the researcher gains more insight into the possible solutions to the problem.

### **Suggestions by leaders to the ministry**

The presupposition of this question stems from the historical context of this ministry in Zimbabwe. The ministry to the minority groups in Zimbabwe is now more than twenty years old. Therefore, since this question is directed to the church leaders, their personal experiences and rich cannot be ignored if one needs to seriously analyse the challenges of evangelising and integrating minorities in Zimbabwe. Several suggestions have been advanced in the light of improving the current ministry to the minority groups. One of the mostly repeated responses deals with employment of personnel from the targeted minority groups. Coupled with this suggestion was the issue of using the members who are already Seventh-day Adventists to outreach to their own people. It was further suggested that there is an urgent need to teach the church members to accept each other as brothers and sisters. Above that, others suggested that the church needs to try and reach the minority first on a social level and interaction before engaging with them on a theological basis. Another valuable suggestion was that of working in smaller groups. Whereas the organised church

works with larger groups, why not work in the context of smaller groups for the minority groups? Finally, some respondents suggested the need for prayer for the change of attitudes for all the races so that the Spirit of God can work. When one recalls that this is spiritual matter such a suggestion cannot be overlooked.

## Results from Church members

This questionnaire was answered by the members who are currently worshipping within the churches designated as minority group churches. While the questionnaire sent to the leaders had a specific focus, the questionnaire for the general members was formulated with a definite objective in mind. Some of the questions are somewhat similar for the sake of comparison, however others are completely different. In each case the level of exposure and experience between a general member and that of leaders at different levels are considered so that the totality of the responses is brought to bear on the ultimate conclusions drawn from the discussions and suggestions. The voice of the church needs to be heard from both those in the upper part of the ecclesiological hierarchy and those below it. In this case the leadership represents the upper part of the church structure while the members represent grass root levels.

Q1. What do you think should be done in order to win different races into the Seventh-day Adventist Church?

Figure 4. 5 Strategy



Figure 4.5 shows that the majority of the members prefer separate groups but strongly emphasise a combined service at least once in a while and other methods and the “other” strategy. An analysis of the responses and arguments advanced under the “other” category shows a strong advocacy for the unity of the church. Statements such as “separate groups show no love”, “to have a rainbow church”, “let us share together”, “combine race and integrate races” vividly portray this longing for unity amongst the respondents. A careful investigation of the thirty three options suggested by the 27 respondents simply point to one direction – the church of Christ is one and this is the kind of front the world should see.

The general theme of unity runs throughout the entire discourse of this important question. It seems unfathomable to these members even to imagine separation of churches on the basis of race, tribe, gender, class, ethnicity, and any other external distinction at this stage of the history of the church in Zimbabwe. One respondent strongly wrote, “we should be careful not to strengthen prejudice”. Appendix B: table (a), shows that about 15,6% of the members prefer separate services or separate churches for each group. However the majority of respondents would favour a situation of a united church rather than segregated churches. The second question for members concerns the effectiveness of the ministry in the current model.

Since this question is similar to the one given to the leaders, it would be interesting to compare the responses between the two groups.

Q2. How effective is the ministry in reaching out to minority groups?

Figure 4. 6 Effectiveness of minority outreach programmes

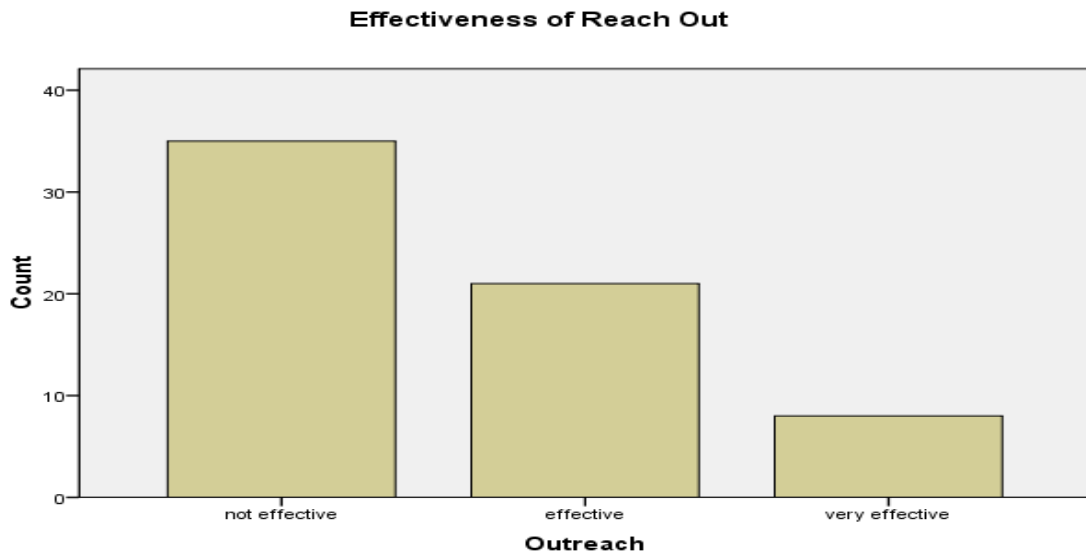


Figure 4.6 shows that the majority of the church members feel that the minority outreach programmes are not effective

**Table 4. 3 Comparison of responses between church leaders and members**

Effectiveness of program	Leaders	Church members
Not effective	35	21
Effective	21	11
Very effective	28	4
Total	64	36

A Chi-square test of independence was performed to test whether responses between the two groups on the issue of effectiveness of outreach programmes to minority groups differed.

Hypothesis:

$H_0$  : Responses are independent of church position (leader/church member)

$H_1$  : Responses are dependent of church position

A result from Minitab, appendix C shows a test statistic value of 0,128. At a 5% level of significance the null hypothesis is not rejected because 6,458 is less than the critical value

$\chi^2_{0.05} = 6,00$ . We conclude that the responses are independent of position. It is interesting to note that the response of the general members is consistent with that

offered by the leaders of the church. 56% of the members agree that the church is not effective in reaching out to the minority groups. The analysis of the results from both the leaders and members strongly point to the direction of the need for improvement in this ministry. Evidently, one may not ignore the 32% who feel that the ministry is effective. Furthermore, 12% of the surveyed population argues that the ministry is very effective. Most probably, it is safe to observe that the presence of the ministry is appreciated. It would be superfluous to conclude that the ministry has no impact at all. However, it is the degree and effect of this impact, which seems to be contested and probably needing some improvement. Conclusively, responses from both members and leaders indicate that the current ministry model pursued among the minority groups in Zimbabwe is not as effective as it is supposed to be.

The next question dealt with the challenges faced by the church in evangelising the minority groups.

Q3. What challenges do you face in evangelising minority groups?

**Figure 4. 7 Evangelism challenges**

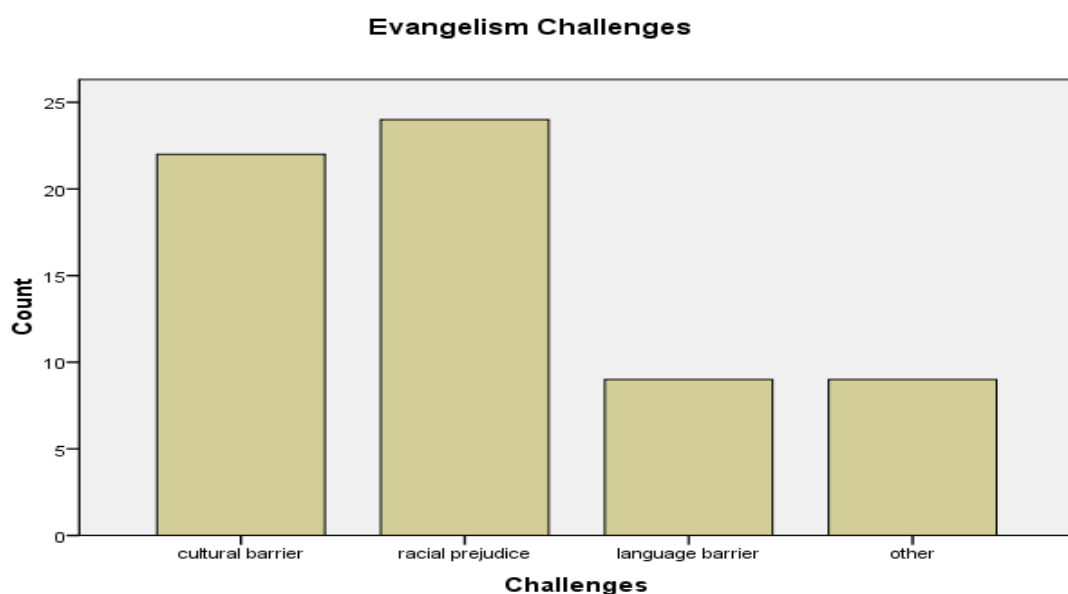


Figure 4.7 shows that strongest barriers against the evangelisation of the minority groups revolve around culture and racial prejudice. The close ties between these two factors show the strong links they present in the opinion of the respondents. According to appendix B: table (c), 37,5% of the respondents felt that racial prejudice posed the greatest threat to the evangelisation of minority groups. Cultural barriers were perceived to be the second barrier to the outreach to minorities with about

37,5%. Only 14,1% of the respondents viewed language as a barrier. Most probably, since English is the first official language in Zimbabwe, this makes it the easiest and convenient lingua franca of the Church as well.

14,1% of the respondents preferred the any other option. These respondents cited various barriers against the evangelisation of the minorities. One of the perceived barriers revolves around the issues of a superiority complex on the part of the minority groups and the inferiority complex on the side of the majority groups. However, others still insisted that some of the minority groups were just complacent, suspicious of being indoctrinated, and suffered from colonial residues of racial prejudice.

Meanwhile, other respondents pointed out that some of the minority groups were just entrenched in their beliefs and were not generally open to any other religious ideas. Other challenges included the reality of physical barriers and difficult access to the houses of most of the minority groups. These physical barriers included high security fences, high walls, and vicious dogs. While these physical barriers are real, they further compound the situation which is brought by cultural barriers.

Some of the members felt that the commitment of the church in general was questionable. What leads the members to doubt the dedication of the church is the funding part. Respondents argue that a lack of equipment for those involved in this ministry exposes the scarcity of funds allocated to this ministry. The general observation is that most of the programmes targeted at the minority groups are expensive and need huge sums of money. Therefore, funding becomes a crucial component in the execution of any viable programme aimed at the minority groups. These are the perceived challenges and barriers facing the evangelisation of the minority groups. For that reason, the next question deals with the possible solution to these challenges.

Q4. If you are facing any challenges, how do you think they could be overcome?

This question is open and allowed the respondents to suggest possible solutions to the problem without any restricted suggestions. It is of paramount importance to permit the people involved in a particular situation to identify the quandary and also to work out a possible solution to the predicament.

As a result, respondents suggest that the minorities need to be approached first from a social perspective before one thinks of a religious one. Further, there is need for serious and committed workers to be employed to work with the minorities on a

regular basis. In addition, these people should be adequately equipped to work with the minority groups. Some also observe that the current structure does not adequately deal with the needs of the minority groups. Accordingly, the “current model needs evaluation because it stifles growth”. Another aspect of levelling the barriers pertains to trying to understand the cultures of the minorities so as to effectively reach out to them. Of course, this suggestion embodies dialogue, mutuality, and general trust between the different races. To sum up, these suggestions are meant to aid the minority ministries in the context of present day Zimbabwe. Therefore, the subsequent question examined integration in a worship context.

Q5. Do you face any challenges in integrating different racial groups in worship? (Please give reasons for your answer).

**Figure 4. 8 Worship integration challenges**

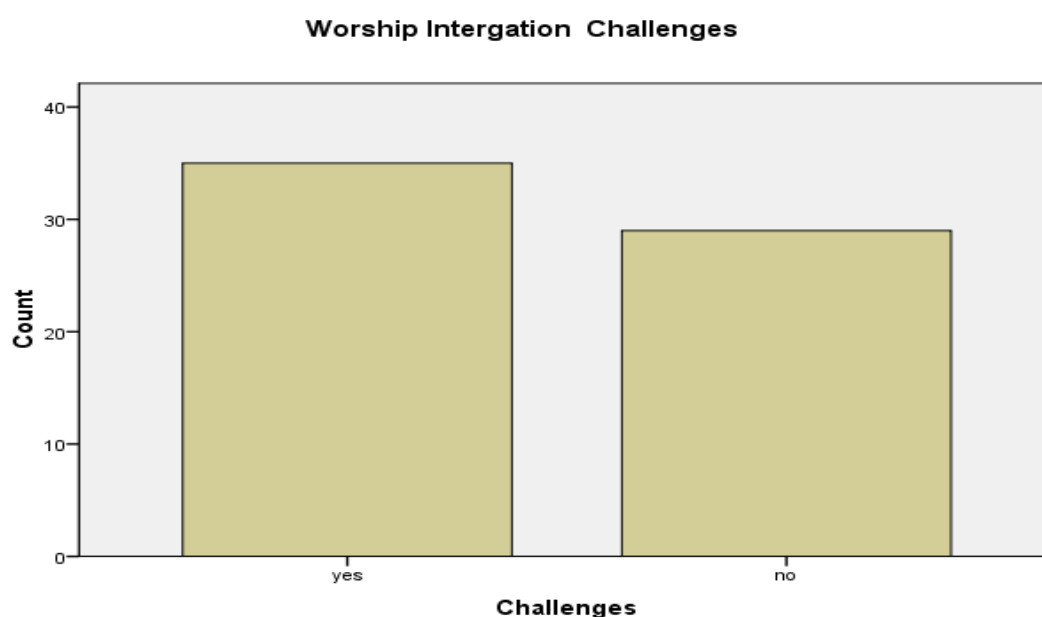


Figure 4.8 shows that the respondents were almost equally divided over this question. According to appendix B: table (d) shows that 57,7 % of the surveyed respondents confirmed challenges of integration in the context of worship. Invariably, 45,3% did not envisage any integration challenges in worshipping in racially mixed group.

However, the second part of the question opened the way to the clarification of any position chosen by each group of respondents. Those who did not see any challenges in the integration of races in worship pointed out the convenience of using English as a means of communication. At the same time, the correspondents who felt

that integration in worship was a challenge, cited the use of English as a barrier for those who would naturally express themselves freely in their respective vernacular languages. The general observation in the light of the non-existence of challenges bordered on some previous experience which did not seem to present any formidable challenges. For example, others cited the friendship and relationship already existing amongst the different races.

On the other hand, those who said that they faced challenges in integrating racial groups in worship indicated that cultural barriers made it difficult for the races to easily integrate. In addition, each racial group had its own stereotypes about the other in terms of personal grooming, general hygiene, mannerisms, and worship styles. Generally, each racial group seemed entrenched in its comfort zone and unwilling to embrace the other. To sum up those who confirm the existence of these challenges, refer to the impact of the colonial residue of prejudice. To bolster this position, the respondents pointed to the house church in which the white Seventh-day Adventist Church would prefer to meet by themselves instead of mixing and mingling with others in the church. Another case worth mentioning on this point concerns is predominantly coloured but shows very little willingness to mix with the black brothers and sisters.

The final response on this questionnaire was open and required a free narration of what the individual perceived as the best way forward. In like manner, the members were also asked to suggest the way forward in this ministry, as they perceived it. Similar to the leaders, the members of these minority group churches are not spectators but participants. They are not outsiders but stakeholders. As such, these members have observed how the ministry has been run under the current model and structure. They probably could make suggestions based on what they themselves have observed.

This is precisely what the final question of this questionnaire is aiming at. At times, the best solutions of a challenge are likely to come from the grassroots instead of the hierarchy of the organisation. This is particularly important especially when dealing with the church, which assumes that that, its polity and power operates from the lower structures rather than the highest hierarchy. More importantly, when stakeholders identify their challenges and provide the possible solutions, they are empowered not only to own the programme, but to deal with any subsequent challenges as well.

### **Suggestions to the ministry by church members**

Most of the respondents felt that the current structure for the minority ministries needs to be revised in terms of the authority and distribution of power. Moreover, others felt that there was a need to assess the needs of the minorities before packaging any programmes for them. Still others re-echoed what the leaders had already referred to, that there was a need of social interaction and engagement at the social level before one thinks of evangelisation. Again, the engagement of personnel from the minority groups themselves as permanent staff was reiterated. More importantly, the employment of a white pastor or worker was strongly voiced by the respondents. One could probably understand the undertones of these concerns. The current ministry to the minority groups has hardly made any marked inroads within the white community. Comparatively, some commendable progress has been made among the coloured community. Hence, the singling out of the white community is clearly understood when viewed from this perspective. Historically, the minority work was concentrated in towns and cities. Therefore, some respondents recommend that the church should identify members within these towns and cities and empower them to spearhead the work. Finally, the respondents proposed education of the whole church on the need and importance of such a ministry. Thus, instead of making the ministry of a burden of a few isolated churches, the work needs to be distributed across the church as a body. This means that even if a few churches spearhead the work, at least they can count on the support of the other churches as well.

### **RESULTS FROM FORMER ZAMBEZI CONFERENCE MEMBERS**

Having dealt with the church leaders and members of the current minority churches, the survey sought to add the opinions of the members of the former Zambezi Conference. After their split with the main line Seventh-day Adventist Church, these members adopted a new name. For legal purposes the former Zambezi Conference now uses the name Sabbath Keeping Adventists (SKA). The main reason for asking them to participate in this research was their experience in the former colonial conference until later into independent Zimbabwe. Above that, the Sabbath Keeping Adventists have a huge membership mainly from the coloured community. Actually, before the split occurred, they were in charge of spearheading the work among these minority groups. Therefore, the legitimacy of the former Zambezi Conference members and leaders in this debate is unquestionably valuable.

Q1. In your opinion what are the most important factors, which led to the dissolution of the Zambezi Conference?

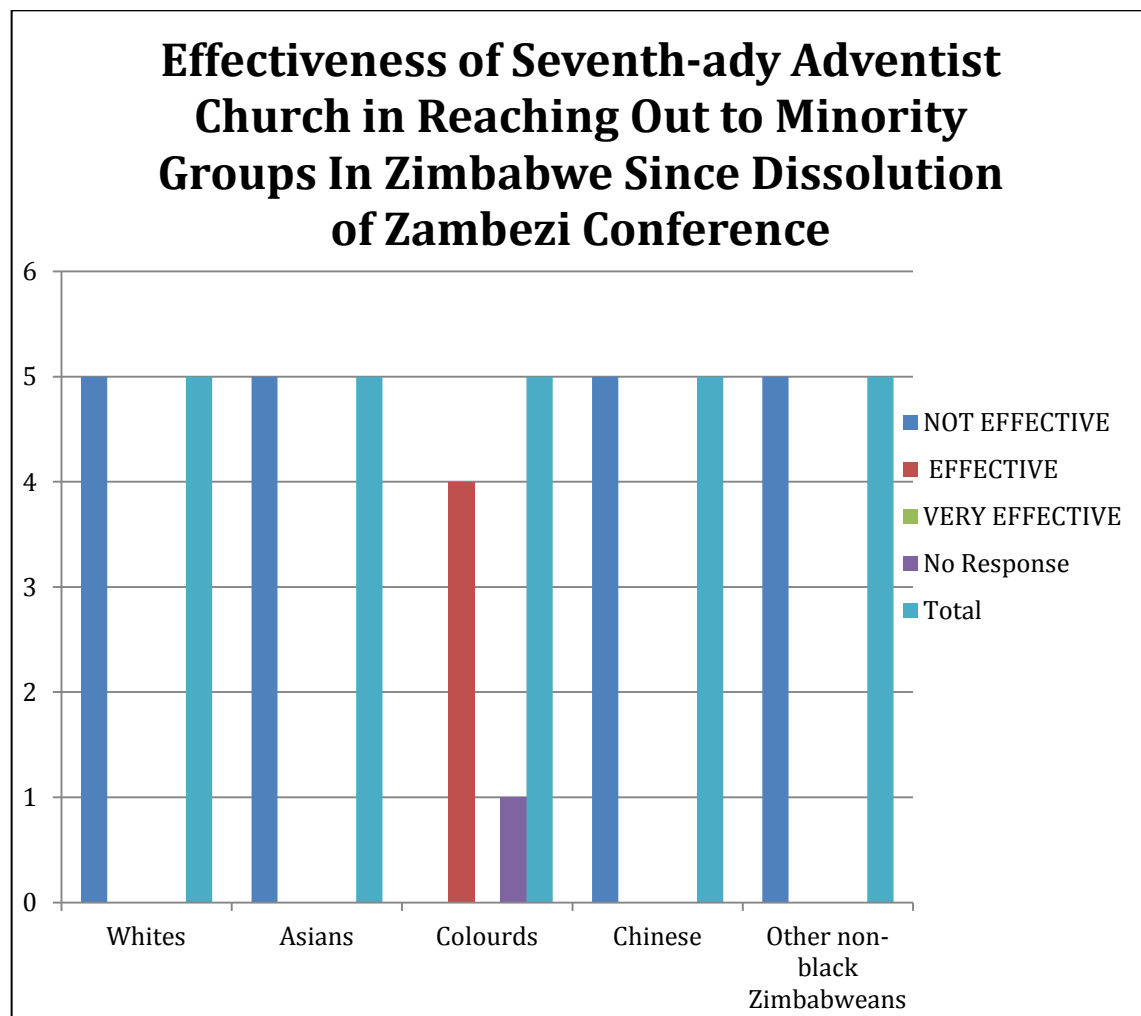
**Table 4. 4 Causes dissolution of the Zambezi Conference**

	Frequency	Per cent	Valid per cent	Cumulative per cent
Valid Finances	4	36,4	36,4	36,4
Racial discrimination	4	36,4	36, 4	72,7
Other	3	27, 3	27,3	100,0
Total	11	100,0	100, 0	

Table 4.4 above shows that respondents thought that finances and racial discrimination were critical factors in leading to the final dissolution. 36,4% selected finances as the major contributors, while an equal 36,4% opted for racial discrimination as the main culprit. Those who chose the “other” option felt that both finances and racial discrimination were not mutually exclusive in the dissolution of the Zambezi Conference. Subsequently, the next question sought to establish what the respondents thought about the effectiveness of the Seventh-day Adventist Church in reaching out to the minority groups in Zimbabwe.

Q2. How effective do you think the Seventh-day Adventist Church was in reaching out to minority groups in Zimbabwe since the dissolution of the Zambezi Conference?

**Table 4. 5 Effectiveness of the Seventh-day Adventist Church in reaching out to minority groups in Zimbabwe since the dissolution of the Zambezi Conference**



In this survey one leader and four members were surveyed. All five respondents felt that the church was not effective in reaching out to the specified minority groups. However, four respondents thought the church was effective with the coloured community. The observations of the former Zambezi Conference members are in tandem with those of the current members of the minority group churches. If one was to go by these observations it seems fair to conclude that a lot may need to be done with the other minority groups in evangelisation and integration.

Q3. In your opinion is there a desire among these minority groups to be integrated into the national Conference of the Seventh-day Adventist Church again? (Please give reasons for your answer).

**Table 4. 6 Integration**

	Frequency	Per cent	Valid per cent	Cumulative per cent
Valid Yes	6	54, 5	54, 5	54, 5
No	5	45, 5	45, 5	100, 0
Total	11	100, 0	100, 0	

Again, when considering whether the minority groups were willing to be integrated into the national conference, about 54,5% of former members believed that there was a desire to do so while 45,5% did not see any chance of reconciliation according to table 4.6 above. It is important at this point to mention that about twenty-two years have passed since the split of the two groups. Some members of the former Zambezi Conference have since crossed floors and joined the national Zimbabwe Union Conference. However, a sizeable number of the coloured community still remains with the Sabbath-Keeping Adventists (SKA). Consequently, the twofold position of the respondents is understood.

The second part of the question which required respondents to elaborate on their responses may shed more light as to the reasons for the options chosen. One of the respondents indicated that it was imperative for the minority groups to integrate with the national conference because they were organised on racial grounds. Accordingly, the position was theologically untenable. The other respondent, who saw prospects of integration, declared that if the main body was willing to work respectfully with the former members, reconciliation was still possible. In view of that, it is suggested that both groups have to lay their prejudice and misgivings aside.

On the other hand, those who believed that the desire for integration was out of sight, cited the gulf of cultural differences between the two groups. According to this respondent a mountain of issues stood between the two parties, such that reconciliation was enigmatic if not altogether impossible. However, the respondent did not indicate what kind of issues were involved. In addition, another respondent observed that cultural differences stood as strong barriers against any prospects of integration. Again, it was observed that the living standards of the minority groups were generally higher than those of the majority of blacks. As a result, integration

would mean the sharing of resources which is likely to compromise the standards of the minorities. The next question requires the respondent to make an ethical choice on the discussion. If the kind of choice is positively made, then it could be easier to deal with other issues.

Q4. Do you think it is acceptable that the minority groups and the national conference remain divided?

**Table 4. 7 Division between the minority groups and national conference**

	Frequency	Per cent	Valid per cent	Cumulative per cent
Valid No	6	54,5	54,5	54,5
Not sure	5	45,5	45,5	100,0
Total	11	100, 0	100,0	

Q4. If a merger were to take place, what major challenges would have to be faced?

This open-ended question allowed the respondents to express their opinions liberally and candidly. Consequently, some respondents expressed their apprehension for the acceptance of the Sabbath Keeping Adventists into the Seventh-day Church without any suspicion or condemnation on the part of the main church. Others felt that language and culture would pose some challenges since the majority of blacks were generally known to resort to their vernaculars. More importantly one respondent asked, “what will you do with our pastors?”. The deep underlying concern behind this question has to do with the distribution of resources as well. The Sabbath Keeping Adventists own both liquid and fixed assets. What would happen to these in case of a merger? Besides the question of assets, the other lingering question concerns the integration of the workers themselves. What would happen to their pastors or workers? This question further alludes to what may happen to the package of benefits due to the workers currently serving in the other church organisation? Does a merger imply reduced or compromised salaries and other benefits? While others may view these concerns as rather inconsequential, when compared to the urgent need for integration, certainly these are serious issues as far as the respondents are concerned.

Finally, the last question in this section, like all others, requests the correspondents as insiders in the whole story to give their own suggestions on the way

forward. Again, the question does not hint at any possible solution but opens up for the respondents to make their own value judgments and suggestions.

### **Suggestions to the ministry from former Zambezi members**

Under this question some of the respondents unequivocally expressed the need for the gospel to be preached beyond racial discrimination. Again and again, the issue of using the minority group members to work for their own people came to the fore. Over and above that contextual sensitivity was advocated as the viable option in reaching out to the minority groups. For example, respondents indicated that whites believe in small groups and therefore it would be advisable to work from that perspective if one hopes to win them. To end with, other respondents have advocated for the building of churches within the vicinities of these minority groups.

Having made the inquiry within the Seventh-day Adventist Church leaders and members in the minority group church and also from the Sabbath Keeping Adventists, it became necessary to inquire from those outside these religious persuasions.

### **Results from non-Seventh-day Adventist Churches**

<sup>7</sup>As a result, seven churches were surveyed based on the membership composition. Each of the seven churches had to have a sizeable number of members from the minority groups. The reason for surveying these churches was to verify and probably find solutions to the challenges outside the Seventh-day Adventist Church itself. Whatever success stories these churches presented and whatever failures they had encountered could possibly provide a basis for the resolution of the problem. As such, the first question to these churches aimed at establishing whether integration was a challenge for them as well.

Q1. Do you think racial integration is a challenge for the church? (Please briefly support your answer).

---

<sup>7</sup> The seven non-SDA churches surveyed are: Selbourne Park Christian Church (Bulawayo), The Methodist church (Bulawayo), The Baptist Church (Bulawayo), Revival Christian Centre (Bulawayo), Celebration Church (Harare), Harvest house (Bulawayo) and New Life Covenant (Harare).

**Figure 4. 9 Racial integration challenge**

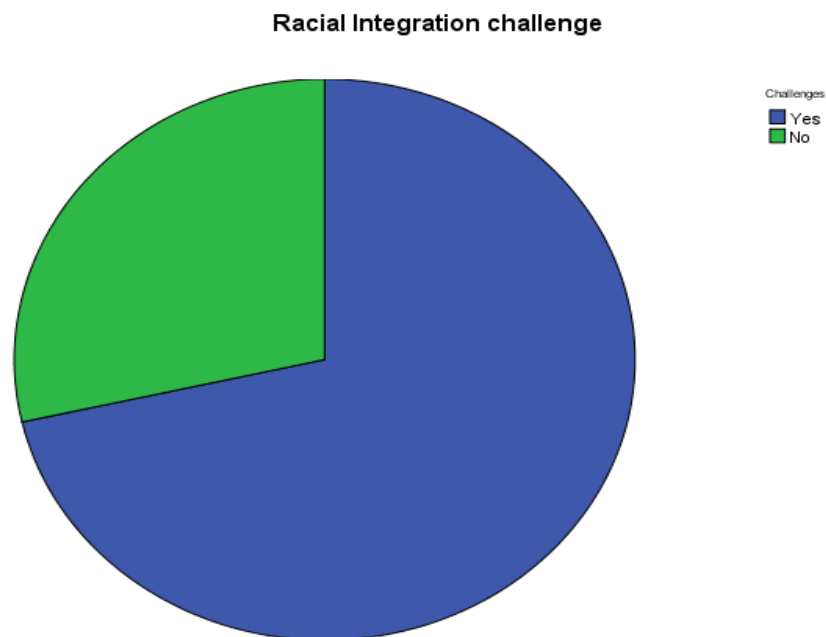


Figure 4.9 shows that based on the seven churches majority of the churches have racial integration challenges. According to appendix D: table (a), 71,4% of the other denominations affirmed the reality of the challenge presented by integration in their churches. However 28, 6% of the surveyed respondents still felt that integration was not a challenge for the church. To further elucidate the challenge and clarify the issue, the question required the respondents to briefly support their positions. Consequently, those who did not think that racial integration was a challenge for the church observed that as long as the church headquarters gave room to the minority groups, they did not experience any challenges. Furthermore, they asserted that the use of the English language as a medium of communication made integration possible. Again, the same respondents argued that the style of worship would determine the possibility of integration. For example, if the style were more of the conservative Western style, it would be easier to attract and keep the majority groups in the church.

However, the 71,4% who maintained that racial integration was a challenge for their churches observed that the minority groups in Zimbabwe generally feel marginalised. As a result, these groups have built walls of “self-preservation” around themselves. At the same time, it was observed that the self-preservation of the minority groups is precipitated by the diminishing of the number of whites and

Indians in Zimbabwe. Accordingly, the lines between the black majority and these minority groups have not only been drawn but also consolidated and solidified.

Another aspect brought to the fore in this debate, concerns the issue of worldviews. These respondents also observed that these worldviews could be so wide and almost irreconcilable. For example, some members cited the concept of time as viewed by black and white congregants. Starting from the duration of the service to the strict adherence to the clock, it seems as if both races do not view or apply the concept in the same light. As a result accusations and counter-accusations revolve around one race accusing the other of lack of consistency in time keeping, while the other part views the former as slaves of the clock rather than being event-oriented. While these incidents may be regarded by surface-readers as trivial matters, for the respondents these two worldviews make integration untenable.

Again the respondents, who expressed the opinion that integration was a challenge for the church, surmised that people generally congregate around those of their race, tribe, colour, social status, and preferences. More specifically, some respondents expressed the fear that whites in particular are not very willing to integrate with blacks. The respondents used the words like, “whites find it difficult” or “whites are not comfortable” in mixing with the blacks. However, the respondents were quick to point out that, “it takes a clear presentation of the gospel for these barriers to be broken down”. Subsequently, the next question sought to determine the sticking points in the area of integration. Such an assessment would also help to compare the responses with those from Seventh-day Adventists and Sabbath Keeping Adventists so as establish areas of commonality. Further, if the other denominations also identify similar factors as counterproductive in the quest for racial integration, then it could be safely concluded that the challenge is not only specific to Seventh-day Adventists but also affects other denominations. Whatever solutions or exploration of the problem would therefore be a common one, which needs a common theological and ecclesiological mitigation from the whole body of Christ. Such an analysis would suggest that the challenge is not only limited to the Seventh-day Adventist Church in spite of its historical context. Consequently, this would mean viewing the problem from a larger contextual perspective.

Q2. Which of the following do you regard as the most serious challenge to worship in a racially mixed group?

**Figure 4. 10 Challenges in worship services**

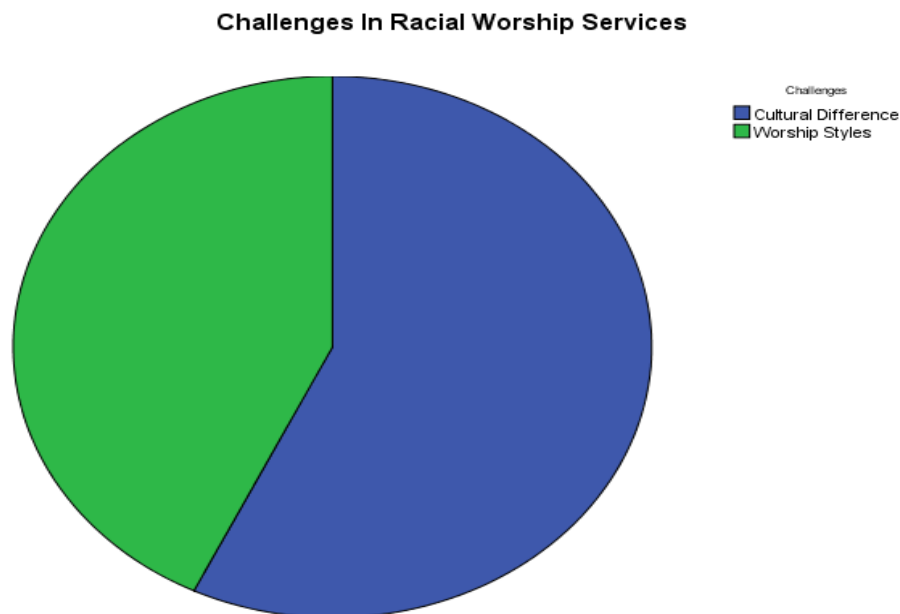


Figure 4.10 shows that in slightly more than half of the churches cultural differences form the major challenge in worshipping in a racially mixed group. According to appendix D: table (b), 42,9% of the churches averred that worship styles posed a serious challenge to integration. The other categories were left blank. Meanwhile, one church added that some minority groups were highly conservative in their worship styles. Another further noted that, colonial mind-sets needed to be changed if integration was to be achieved. Therefore, the next question requested the respondents to try and answer their own questions.

Q3. How does your church deal with these challenges?

Some of the respondents argued that the adoption of English as the official language played a huge role in bridging the gap between the races. However, others pointed to life outside the church walls. For these: fellowship meals, intercultural activities, small groups, house meetings and other social interactions outside the church life helped in the integration process. In addition, the other respondents claimed that they focused on the Bible and the vision of the church instead of personal tastes and preferences. Others also focused on the services of the church. These respondents emphatically noted that, with the minority groups the service needs to begin on time and also end on time. They even suggested that the longest service for the minority groups should not take more than one and half hours at the most.

Likewise, the other churches have two services to accommodate different racial groups. For example, one church has one service in English at 08:00 and the vernacular one at 10:00. Such an arrangement allows the congregants the freedom of choice without causing any prejudice. Further, different services at different times under the same roof also allows for much leverage of a variety of styles of worship in the context and comfort of each group. Again and again, the respondents pointed out that while cultural differences will continue to exist, “it is only as each Christian is willing to identify with Christ in His death that these issues are laid to rest”. Having discussed the existence of the challenge and some means of meeting them, the next question seeks to probe into the specific evangelistic programmes aimed at the minority groups.

Q4. Do you have programmes specifically aimed at the minority races in Zimbabwe (for instance coloureds, whites, Indians, Chinese, etc). Please give examples

**Figure 4. 11 Specific programs for minority groups**

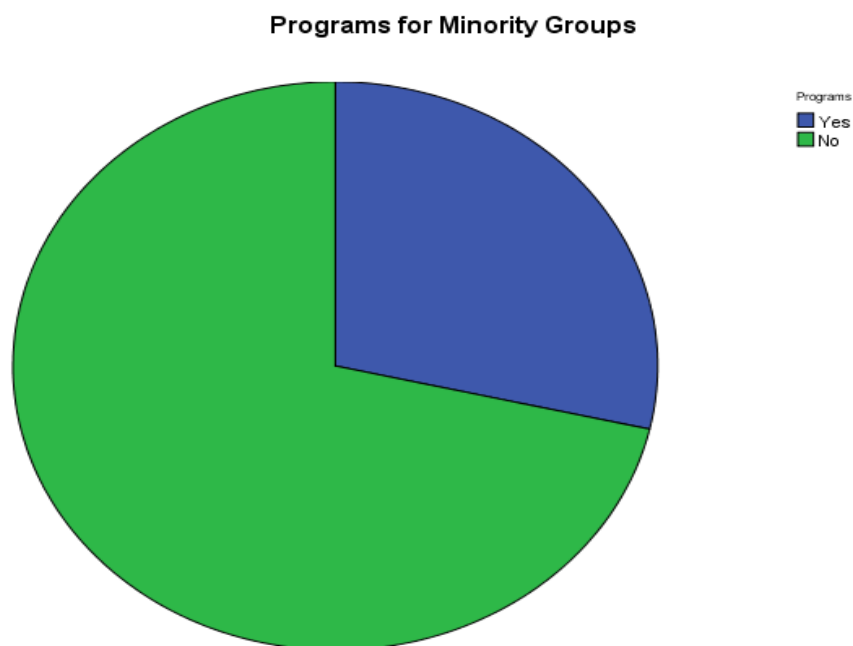


Figure 4.11 shows that a few of the churches have specific programmes for the minority groups. According to appendix D: table (c), about 28,6 % indicated that they actually ran programmes with the specific objective of reaching out to the Zimbabwean minority groups. 71,4 % of the churches did not show any specific programmes aimed at the minority groups. Nonetheless, when asked to elaborate on the type of activities, a plethora of programmes emerged from the two churches. They

indicated that they prepared traditional dishes and invited the other races to share in the meal with them. Again, the social aspect of the fellowship outside the church walls was emphasised. The respondents also pointed out that they used members from each distinctive racial group to reach out to their own people. This principle resonated with both the Seventh-day Adventists and Sabbath Keeping Adventists. Meanwhile the other group (71,4%) just said that they preached the gospel to everyone without any specific target group in mind. For them, “the gospel when well-lived makes room for all (sic) men”. These churches do not see people group targeting as in consonant with the tenets of the gospel. However, for those who believed in specialised ministries, for the minority groups specialised small groups seemed to play a dominant role in their outreach activities.

Finally, the question sought to establish if these churches also faced challenges in reaching out to these minority groups. This question seeks not only to establish the reality of the challenge, but also to compare the results from the Seventh-day Adventists respondents and Sabbath Keeping Adventists. A triangulation of the suggested solutions could be useful in grappling with the challenges under discussion.

Q5. Do you face challenges as a church in reaching out to these people groups? Please give reasons for your answer).

**Figure 4. 12 Challenges in reaching out the minority**

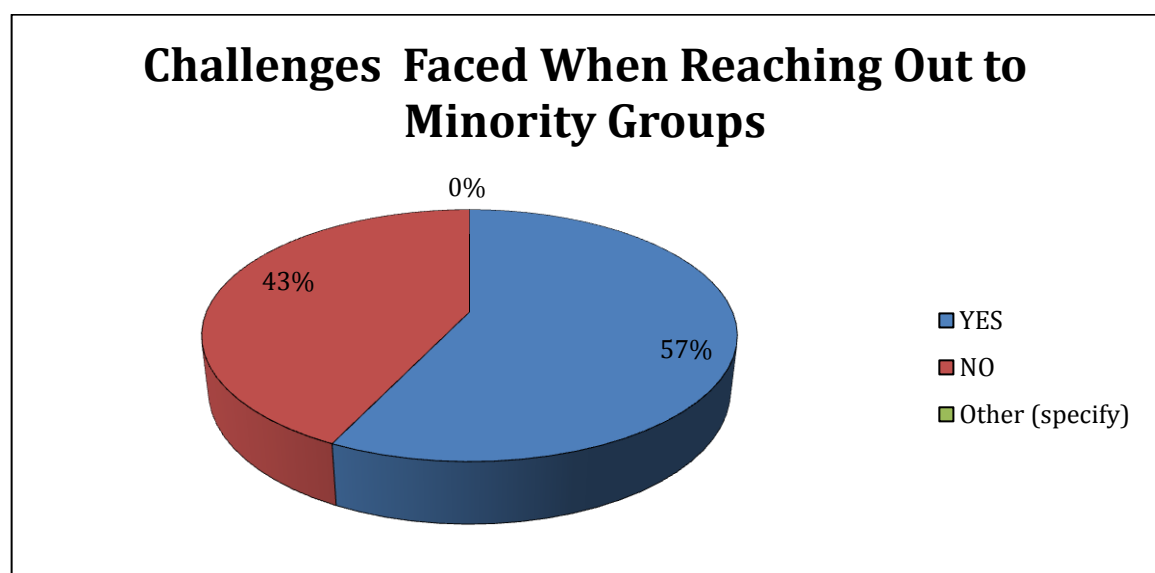


Figure 4:12 shows that more than half of the churches have challenges in reaching out to the minority groups. According to appendix D: table (d), 57,1 % of the surveyed

churches admitted to meeting challenges in reaching out to the minority groups. On the other hand, 42,9% of the respondents said they did not encounter any challenges in reaching out to these people groups. Each group was further requested to substantiate their answer. The respondents who admitted to meeting challenges observed that generally people socialise according to their cultural backgrounds. Accordingly, this included their choices of foods, sports and friends. Another element mentioned in this connection was the issue of the threat felt by the minority once they saw an influx of people flooding their secluded environment. This is especially challenging to the white community in Zimbabwe, which tends to be exclusive in terms of interacting with the other races, especially the blacks. Again, others cited the issue of language as a setback to the evangelisation of the minorities in Zimbabwe. Others also mentioned that it is difficult to please everyone and meet their needs according to their tastes and preferences. More importantly, other respondents stressed that the minority groups are sensitive to acceptance. Accordingly, they quickly pointed out that the tribal divide between the Shona and Ndebele were also very strong, even more than the polarisation of the black majority to the minority groups. On the other hand, the respondents who felt that there were no challenges expressed optimism in the ability of the gospel to overcome prejudice. They further alluded to the power of what they called “authentic and unconditionally love for people” as the basis of their success with the minority groups. Again, the stress was placed on the need for cultural sensitivity in terms of programmes and time consciousness. These congregations were not inward focused but rather outward looking and therefore reaching out to the minority groups.

#### 4.3 DISCUSSION OF THE FINDINGS

##### 4.3.1 Responses from the multicultural ministries leadership

###### 4.3.1.1 *The effectiveness of the current model of multicultural ministries*

The survey from the leadership of the multicultural ministries points out that the current model is ineffective (61%). Accordingly, in their opinion the current model needs to be assessed and evaluated in order to explore possibilities of improvement. The current model classifies churches within the Zimbabwe Union Conference mainly on the basis of membership composition. Most of these churches were former Zambezi Conference churches. As such, these churches focus their ministry almost exclusively to the minority groups. As a result, coloured members who felt that the ministry was effective (28%) and even very effective (11%) should

be understood in the context of the 1992 split and death of the church within this group of people. Therefore, this appraisal should be viewed in the light of the death of the ministry among the minority groups since the split. Hence, the resurrection of the minority ministries, especially among the coloured people of Zimbabwe is highly commendable. However, it would seem as if the majority of the respondents (61%) are still of the opinion that, the current model is ineffective.

Consequently, the extrapolation of the results points to several options and possibilities of explorations into the strengths and weaknesses of the current model. On one hand, respondents reasoned that administrative challenges on the organisational structure presented a formidable front. Closely linked to this challenge was the issue of this constant fear, mistrust and suspicion on the part of members when they expect any support from the Conference. The minority groups somehow feel neglected and have to endure less attention as compared to the majority membership. The lack of trust and suspicion on the part of the minority can better be understood in the contextual backdrop of the historic split after independence.

On the part of the black majority Seventh-day Adventist members, a lot of misunderstanding and apprehension stems from the contextual history of exclusion and segregation. Consequently, any ministry, which tends to streamline itself and focus on the minority, is viewed with a lot of reservation and scepticism. Therefore, it is not surprising to have 61% of the respondents rating the current ministry as ineffective. This suggests that, there is still a lot of room for exploration and improvement.

#### **4.3.1.2 The challenge of integration**

68% of the respondents admitted that racial integration was a challenge for the church. Accordingly, integration poses challenges on the basis of socio-cultural issues more than just theological or ecclesiological concerns. This means that the solution for the challenge should be sought with these factors in mind. Logically, it would be safe to conclude that races may be in total agreement and yet when it comes to social status, political affiliation, gender and ethnicity find themselves several miles apart. What then should be done to bridge this formidable gap?

#### **4.3.1.3 Specific programmes to reach the minority groups**

53% of the leaders have specific programmes to reach the minority groups in their vicinity while 47% do not claim to have any. Those who have specific programmes, indicated that it was necessary to tailor-make these for the sake of the

minority groups. Apparently, the programmes which resonate so well with the black majority do not necessarily elicit the same response from the minority groups. The minority groups in Zimbabwe reverberate when issues that have to deal with their health are brought to the fore. Such programmes have proved successful and as a centre of attraction across the minority racial groups. As much as specific fish respond to particular bait so do the minority groups. Similarly, those who have specific programmes for the minority groups have discovered that the minority groups are not indifferent to the gospel proclamation in spite of the cultural huddles. Rather than assuming that all sizes fit all, these leaders have designed projects which resonate with the minority groups' cultural psyche.

#### **4.3.1.4 Challenges in integrating races in worship**

Those who felt that there was no challenge cited the current situation in the present multicultural churches. As far as integration in worship is concerned, 53% of the respondents did not see any challenges especially in the context whereby English was used as the official language of communication. Again, the fact that blacks and coloureds currently worship together within the multicultural churches has led most of the leaders (53%) to conclude that integration is not a challenge. However, the 43% who cited challenges in integration also need to be listened to. The styles of worship seem to cause some inevitable tension in some churches. The basic underlying causes of tension mainly stem from cultural differences and preferences. While these worshippers have a theological commonality, they face a huge cultural difference as well. Since culture seems to inevitably affect worship styles, whenever more than one culture is involved, tensions are bound to occur. It is important to point out that as far as this survey is concerned worship in a mixed cultural group poses a challenge.

#### **4.3.2 Responses from members**

##### **4.3.2.1 Winning different races into the Seventh-day Adventist church**

The question concerning the evangelisation of the minority group is actually part of the research inquiry of this thesis. Consequently, it seeks to establish the opinions of the members on the evangelisation of the minority groups in the current ministry model. 42% of the respondents preferred a model, which allows racial groups to be allowed to meet separately with a view of combining at least once a month. , the segregated and exclusive church model does not seem to enjoy much support from the members. Only (11%) favour this option. Apparently, the members who propose separation but combined worship once in a while are attempting to strike a

compromise as long as they are assured that, the separate groups would meet together occasionally. The reticence of the respondents on the issue of completely segregated churches should be viewed in the context and backdrop of the quest for unity. This is more important when considered in the light of dealing with the residues of the colonial past. Consequently, there is always the tension between the need to reach the minority groups in their specific cultural context and also the need to maintain the unity of the church at the same time.

#### **4.3.2.2 The effectiveness of the multicultural ministry**

Both leaders and members agree that the current model is not effective. Leaders are directly involved in both the planning and execution of programmes to the minority groups. On the other hand, members are largely responsible for the implementation of the same programmes. Hence, it is of particular significance to note that (61%) of the leaders and (55%) of the members are of the opinion that the current model is not effective. Arguably, this view points to the need for the current model to be re-examined in order to assess and explore the possible areas needing improvement. Again, it is appropriate to state that, because of the 32% who viewed the multicultural ministries as effective and even those who stated that it was very effective (13%), it is expedient to realise the need for the appraisal of the current work, especially among the coloured community. It would not be fair for the respondents to completely disregard the current efforts and achievements of the multicultural ministries department in Zimbabwe. Therefore, it is only safe to conclude that a lot more needs to be done for the ministry to be rated as effective. This is especially true in light of the work, which needs to be done among the whites, Indians, Chinese and other non-black races.

#### **4.3.2.3 Challenges faced in evangelising minority groups**

The analysis of the data gathered from the members shows that cultural barriers are responsible for (33%) of the challenges in evangelising minority groups in Zimbabwe. In addition, racial prejudice also erected another strong barrier against the evangelisation of the minorities according to (36%) of the respondents. Apparently, the challenges causing resistance among the minority groups revolve around the issues of culture and racial prejudice. Consequently, these are the two major issues, which need to be dealt with in order to make the ministry more effective. Therefore, respondents pointed out some concrete, tangible and practical suggestion as the best way forward in overcoming these barriers.

### **4.3.3 Analysis of Responses from Sabbath Keeping Adventists**

#### **4.3.3.1 Important Factors Leading to the Dissolution of the Zambezi Conference**

Both racial discrimination and finances were seen to have played a prominent role in the split between the Zambezi Conference and the national Zimbabwe Union Conference. Again, it is quite interesting to note that theology was not mentioned as a major factor in the split. On the contrary the whole dispute revolved around socio-economic and political factors. As a result, the Sabbath Keeping Adventist share a lot in common with the mainstream church, serve for the other underlying factors. Incidentally, the solution to the impasse between the two religious organisations may not be found outside the socio-politico and economic context of Zimbabwe.

#### **4.3.3.2 The effectiveness of the Seventh-day Adventist church in reaching out to the minorities after the split**

All five (100%) members surveyed from the Sabbath Keeping Adventists echoed that, the church was not effective among the whites, Asians, and other non-black Zimbabweans. On the other hand, four of the surveyed members (80%) indicated that the church was effective among the coloureds. Again, the former Zambezi Conference members are in unison with the leaders and members in confirming that the minority ministries are effective at least among the coloured population. Thus, a huge gap exists between the Seventh-day Adventist Church and the other minority groups excluding coloureds. Very little work has been done among the whites, coloureds, Asians and other non-black communities in Zimbabwe. For that reason, whatever proposals are suggested, priority needs to be given to these specific people groups first and foremost.

#### **4.3.3.3 The desire among the minorities to join the Zimbabwe Union Conference**

The answer for this question is both “Yes” and “No”. Those who responded with a “Yes” option point to the members who have crossed floors from the Sabbath Keeping Adventist into the Zambezi Conference. More so, the members of both churches, besides sharing the same theological and national heritage, also have blood relationships. Besides, the common theological and ecclesiological background, instances are not lacking whereby preachers from either churches have shared or exchanged pulpits. The warm cordial relationships between members of the two groups presuppose the possibilities of reconciliation. Over and above the warm and open communication between the two groups, several overtures have been made by the national conference in the direction of reconciliation. However, others are of the

opinion that the desire for reconciliation is simply out of the question. Those who are of the opinion that reconciliation is not tenable, cite the steady and unabated growth of the Sabbath Keeping Adventists especially among their own people (the coloureds). The financial stability and investments already made by the Sabbath Keeping Adventists in both liquid and moveable assets presents a huge challenge for the possibility of a merger with the local conference. As a result, both socio-economic and political pressures mount a huge barrier in the way of reconciliation. Since, the Sabbath Keeping Adventists also run a parallel ministry with clergy and lay Bible workers, it is not difficult to experience the spirit of rivalry and outright competition between the two groups. While efforts for reconciliation have previously been made, no positive results have been achieved. The other lingering question which makes reconciliation almost untenable concerns the issue of power and finances. The questions asked by a Sabbath Keeping Adventist is: “What will happen to our pastors?”, “what about the investments?” also possibly, “What about power and position?” Both sides need to frankly, candidly and honestly deal with these nagging questions before reconciliation could be possible. Otherwise, the desire to reconcile might be there, but the will to sacrifice may not be readily available on both sides. In any battle or contest, both losers and winners should be willing to forfeit certain rights or benefits. However, if both sides adamantly stick to their weapons, reconciliation is enigmatic if not completely unworkable.

#### **4.3.3.4. The acceptability of a divided church**

When asked as to whether they thought it was acceptable for the church to remain divided, not even one of the respondents considered that it was tolerable for the minority members to remain detached from the national Conference. 67% argued that the national conference and the minority groups should be united. 33% were not sure of their position. Most probably, the reason for the ambivalent position of some of the members stems from the barriers created by the years of hostility and mistrust between the two groups and the possible losses inherent in any form of merger. For that reason, the reticence of the members to answer the question with a definite response should be viewed in the context of the tension created by the ethical reality and dilemma of such a question. The members understand and appreciate that in reality and in the theological framework of their minds, the division is not acceptable. However, they also find themselves in a socio-political quagmire in light of the implications of any possible merger with the Zimbabwe Union Conference. The 67%

who opted for the “No” answer indicate that some of the members are concerned with the state of affairs. The divided church is definitely an antithesis to the positive witness of the love of Christ to the cosmos (Jn 13:35, 3:16, and 1 Jn 4:8).

#### **4.3.4 Analysis of Responses From Other Denominations**

##### **4.3.4.1 The Challenge of Integration in Other Denominations**

The admission by the other churches which have a mixed racial membership confirms the reality of the challenge of integration. This reality was demonstrated by 80% of the respondents. The affirmation by the other denominations confirms the hypotheses of this project. This, therefore implies that racial integration is not only a challenge to the Seventh-day Adventist Church in Zimbabwe. On the contrary, any church with a mixed congregational composition is bound to meet this challenge. Accordingly, the confirmation of this hypothesis presupposes that a national solution to the challenge needs to be established. Understandably, the challenge is not only confined to the Seventh-day Adventist Church, but like a cancerous cell has spread throughout all the multiracial churches.

##### **4.3.4.2 The Most Serious Challenges in Worshipping in a Mixed Racial Mixed Group**

According to the other denominations, the most serious challenge to worship in a mixed racial group arises from cultural differences (57%). More than just the cultural differences, worship styles also contribute to integration challenges according to 43% of the respondents. However, the results of the survey show a close relationship between culture and worship. It would seem as if culture tends to influence the style and preferences in worship. Therefore, to expect whites who prefer a relatively quiet and conservative atmosphere, to worship in a noisy and highly emotional cultural atmosphere is tantamount to asking the proverbial camel to walk through the eye of a needle.

##### **4.3.4.3 Specific Programmes for Reaching Out to the Minority Groups in Other Denominations**

Most of the surveyed denominations (71%) seem not to have specific programmes aimed at the minority groups. Only 29% claimed to have programmes whose sole objective was to reach the minority groups. It would seem as if even though formal programmes were not planned, a lot of informal interactions occurred outside the church walls. Such interaction included social meals and other non-formal meetings. Again, it would seem as if the reticence of exclusively focused programmes

is reminiscent of the abhorrence of the dreadful historical background of the discrimination and segregation represented by the colonial period. In a sense, the churches seem to suffer from a certain psychological guilt, which has somehow imprisoned them for the past three decades in Zimbabwe.

#### **4.3.4.4 Challenges Faced by Other Denominations in Reaching Out the Minority Groups**

Like their Seventh-day Adventist counterparts, the other churches also encounter challenges in reaching out to the minority groups. These challenges were acknowledged by 57% as opposed to 43% who claimed to encounter no challenges. Again, while the history of the Seventh-day Adventist Church is stained by the split which occurred in the early 1990s, other churches also face a similar uphill battle in their attempt to reach out to the minorities. As such, the evangelisation and integration of the minority groups in Zimbabwe after independence is a challenge to the entire Christian family in Zimbabwe. Consequently, a solution to the crisis is not just needed, but it is urgently desirable and unavoidable.

#### **4.4 Conclusion**

The responses of the questionnaire and the resultant analysis demonstrate that the evangelisation and integration of the minority groups in Zimbabwe is indeed a challenge. The problem became more acute and pronounced after independence in 1980. Unfortunately, it worsened in the early 1990s and reached rock bottom level in the early 2000s in the wake of the farm invasions and the resultant plummeting economy. The socio-political atmosphere showed some signs of improvement in the context of the unity government. However, with the re-election of the Zanu PF party into power in the previous election and the rhetoric of indigenisation, the challenges seem to deepen again.

The socio-economic and political atmosphere to a very large extent affects the religious world as well. The general mistrust among the disenfranchised minority Zimbabweans creates animosity and socio-political tensions between the blacks and the minority groups. Unfortunately, the whites are not able to distinguish between the black led majority government and the black led Seventh-day Adventist church in Zimbabwe. Through the bitter experience of losing their farm properties, they see in every black human being someone who is ready to grab their property. It maybe rightly so because incidents are not lacking where black Seventh-day Adventist

Zimbabweans also participated in land invasions. How can such brothers turn to their white brothers and sisters and preach about the love of Jesus?

As these challenges are highlighted, it would be naive to leave things as they are. Missiology is in the business of transforming human beings and their circumstances. Consequently to leave things as they are would be a terrible misnomer and a missiological miscarriage. Therefore, the next chapter attempts to grapple with the challenges raised in this chapter in the light of the research question. Naturally, the subsequent chapter focuses on the analysis of the responses in the preceding chapter in a bid to recommend further exploration and mitigation.

## **CHAPTER 5**

### **RESEARCH FINDINGS AND RECOMMENATIONS**

#### **5.0 INTRODUCTION**

The analyses of the responses to the questionnaires indicate that the evangelisation and integration of the minority groups remains a formidable challenge for the Seventh-day Adventist church in Zimbabwe. Apparently, some commendable work is being done among the coloureds in spite of the challenges. On the one hand the detachment and continued separation between the Sabbath Keeping Adventists and the national conference remains a thorn in the flesh as far as the witness of the church is concerned. On the other hand, the challenges faced by the Seventh-day Adventists in evangelising and integrating the minorities are encountered by the other churches as well. The church members from both the national conference and the minority groups are deeply concerned about the split, which occurred, in the early 1990s. For the general membership unity is more important than power, position or finance. However, certain stumbling blocks have been mounted along the pathway of reconciliation over the past three decades. Nonetheless, a solution to the challenge has to be found and recommendations have to be made in order to break the stalemate. Consequently, this chapter attempts to point forward to possible solutions to the challenge.

#### **5.1 THE NATURE OF THE CHALLENGE**

In any situation of a challenge, there is a need for the diagnosis of the problem. The challenge of evangelisation and integration of the minority groups in Zimbabwe is multifactorial. The reason from the split between the national conference and the minority groups revolved around the issues of power, finance, and racial prejudice. If a merger is to be achieved, all the factors should be considered. Understandably, the split did not come as a result of any theological or ecclesiastical aberrations. On the contrary, socio-political and economic factors played a prominent role in widening the already existing gulf between the races. What becomes clear from the preceding discussion and analysis of the questionnaires, is the fact that the challenges arise more from a social distance than a theological detachment. As a result, the problem is not one of a theological or ecclesiological; but the challenge rather revolves around issues outside the religious realm. Consequently, the nature of this challenge calls for a multifaceted kind of approach, which takes cognizance of the socio-economic and political, factors as well.

### **5.1.1 Cultural Differences**

According to Howell & Paris (2011:25) “culture is an idea created to describe a reality that people experience, the behaviours and assumptions common to a group one group to other”. The survey indicates that culture plays a prominent role in creating gaps between the blacks’ majority and the minority groups. It is quite instructive at this stage to point out that a culture is a human construction. Whichever way human beings categorise one another and interpret the world around them creates a certain culture. In this context of the Zimbabwean culture both during the colonial years and later after independence have had a strong bearing in the prevailing culture among the races. Again, Howell & Paris (2011) explain the fact that, the most challenging aspects of culture which anthropologists face pertain to “similarities and differences between these behaviours, assumptions, and patterns”. Analysis from the multicultural leaders, members, Sabbath Keeping Adventists and indeed other denominations point to cultural differences as a major factor in making evangelisation and integration of the minority groups enigmatic in Zimbabwe.

Therefore, the analyses from the questionnaires demonstrate and affirm the thesis on the reality of the challenge of evangelisation and integration on the basis of cultural incompatibilities. As a result any solution to the problem should be able to find ways of dealing with the cultural differences in order to suggest the better way forward. On the other hand, the other way forward would mean the deconstruction of the prevailing cultures and the reconstruction of a new culture. How to we bridge the gap between the minority groups and the majority of blacks? What about the rich and the poor? How about the educated and uneducated? Is it possible to bring these seemingly irreconcilable groups together without causing conflict? The way these questions are answered may begin to open the way to a pragmatic solution to the challenge. While cultural diversity may seem to cause a challenge to the evangelisation and integration of the minority groups, culture itself is not to be perceived in negative terms. It is the ability of managing the cultural differences in a creative tension, which needs to be developed and emphasised. Above all, the solution should focus on the common issues, which bring the various, and divergent groups together. What is the net effect of the gospel on different racial groups? Therefore, the quest of this research is to suggest the best way forward in the midst of such challenge instead of maintaining the status quo. Mission should not leave things

as they are, but it should create tension and interrogate any status quo, which is not amenable to the tenets of the gospel of Jesus Christ.

### **5.1.2 Racial Prejudice**

One of the most divisive elements in history of humanity revolves around racial prejudice. The responses indicate that racial intolerance still plagues the church in Zimbabwe. The Sabbath Keeping Adventists indicated that among other factors, racial prejudice contributed to the split between them and the national conference. Racism seems to be entrenched in the hearts, heads and lives of many Zimbabweans. While the colonial powers instituted and perpetuated racial segregation, resulting in racial segregated churches, currently many black Zimbabweans are practicing reverse racism. This is particularly apparent in the land and property grappling from the whites and other non-black Zimbabweans. Accordingly, respondents attributed the white resistance, suspicion and even hostility towards the black-led government and the black-led church to the aftermath of the forceful land acquisitions that has added salt to injury and apparent deafening silence mainly from the large Christian community amidst this reverse discrimination. Again, it would be interesting to analyse and enumerate the number of Christians and even Seventh-day Adventists who did not just sit while approving the “stoning” of their fellow white Adventists, but actually participated in the stoning itself.

Evidently, the political environment with its loaded rhetoric of white disenfranchisement has not helped the healing process among Zimbabweans. Instead of bringing reconciliation and healing the ant-white language has further ignited and inflamed the racial prejudice, anger, bitterness and sometimes-open hostilities especially between black and white Zimbabweans. According to the survey, this state of affairs is responsible for the non-conducive atmosphere for evangelisation of the minority groups in Zimbabwe. Furthermore, the challenge is compounded by the apparent unwillingness on the part of the minority groups to mingle and interact with their black brothers and sisters. The desire for exclusion and the laager mentality has not helped the situation. Minority groups have been known for resorting to flights from black neighbourhoods, black dominated churches, shops, schools and other institutions, which are predominantly black. Such mind-sets are not only a cause for concern, but prove inimical to integration. Unless, the racial stereotypes are honestly dealt with, communication between races in Zimbabwe is seriously curtailed. Therefore, instead of just brushing such issues aside and hoping that they will

evaporate on their own, the church should openly deal with that and with racial prejudice. Such a candid confrontation of racial prejudice when evidenced from whites or blacks will help to map the way forward in both evangelisation and integration.

According to the responses of the survey, ethnicity, tribalism and nepotism constitute part of the ills of racial prejudice in independent Zimbabwe. A case in point is the tribal divide especially between the Shona and the Ndebele speaking Zimbabweans. Again, the antagonism of the two tribes owes its existence to historical factors in both pre-colonial and post-colonial Zimbabwe. With this kind of historical factors in mind, the church is the most powerful institution poised to deal with such abnormalities and ills of a broken society. While the racial divide between blacks and whites is acutely felt and pronounced, the ethnic divide between the Shona and Ndebele should also be dealt with if the church is to achieve the unity it desires. Otherwise, any racial integration, which lives any part of the society, entrenched in bitterness, rivalry, anger, frustration, antagonism, hostility and animosity is not bound to bring reconciliation and healing.

### **5.1.3 Language**

In whatever way, one may perceive the diversity of languages including the minute dialects represented by each one of them; one clear issue in this survey is that it can be a source of either division or unity. It is quite instructive to note that, "... now the whole world had one language and a common speech" (Gen 11:1). In the results of this survey, language has been portrayed as both a divisive and unifying instrument. English is the official language of communication in Zimbabwe. As such, it is easier to unite different races into one group as long as they are able to communicate the gospel and worship without any barriers. The English speaking churches in Zimbabwe were organised around language rather than tribal or racial basis.<sup>8</sup> Hence, generally speaking, people who have a good appreciation of liturgical discourses in the English language are comfortable in such churches. Similarly, the blacks and coloureds are able to worship together in spite of their cultural differences mainly because of the use of English as a medium of communication. Consequently, the ability of language to unite different races cannot be overemphasised. This point is succinctly expressed in God's intervention into the Babel project, when He said, "If as

---

<sup>8</sup> English is the official language in Zimbabwe and an average Zimbabwean understands and speaks the language fluently.

one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them” (Gen 11:6). The unity brought by a common language is both implicit and explicit in this biblical narrative. So even in the context of integration and evangelisation of minority groups, some of the respondents observed that they did experience any tension in worship as long as English was used as the *lingua franca*. This fact underscores the importance and power of language in issues of unity.

On the other hand, language has also been a sharp instrument of division between races, tribes, ethnic groups and nations. The tragic narrative thus states, “Come let us go down and confuse their language so they will not understand each other ... from there the LORD scattered them over the face of the whole earth” (Gen 11:7,9). Consequently, some of the respondents observed that language was divisive because those members who were not very conversant with the English language felt excluded and marginalised. In addition, the English language in particular is sometimes viewed through the eyes of class, power, authority and control. Most probably the notion of categorisation based on English as a language of class stems from the colonial stereotypes whereby English was perceived as the language of the “civiliser” and those who could speak English as the “civilised”. Such traditional views of English in the historical context of Zimbabwe are helpful in the attempt to analyse and describe the issues of integration and evangelisation of the minority groups. Moreover, the vernacular speaking churches are also bound to view the English-speaking blacks with suspicion and disdain. Thus, instead of regarding the use of English positively as a medium of communication, the vernacular-speaking churches may view this as another way of creating a superior class of brothers and sisters in the church. However, the net effect of organising people around a common language has far much less negative repercussions than those that are organised on either ethnic or racial premises. The multicultural ministries in Zimbabwe was crafted around the homogeneous unit principle and as such it has received a lot of criticism, especially from those who perceive it as a racial agenda. Therefore, the issue of language also needs to be considered if a lasting solution to the crisis of integration and the evangelisation of the minorities is to be found. While language was not rated as the highest challenge in issues of integration, its effect cannot be ignored. Language is interconnected with cultural nuances of the society and worship styles and expressions. Consequently, dealing with the issue of the language, forms part of

the solution since instances are not lacking whereby even in the very multicultural churches, conflicts have arisen over singing vernacular choruses with expression and emotion.

#### **5.1.4 Finances**

The issue of finance came out in the responses from both the multicultural members and the Sabbath Keeping Adventists. On one hand, some of the respondents were kind of reticent to openly refer to finance as a cancerous cell in the issues of integration and the evangelisation of the minority groups. However, members of the current multicultural ministry expressed some concerns on the financial support given to the ministry. On the other hand, the Sabbath Keeping Adventists also indicated that finances also played a major part in the stalemate between them and the national conference. The financial factors included both fixed and liquid resources of the former Zambezi Conference.

As far the minority groups are concerned, the general feeling is that of inadequate supply of resources for their cause. The minority groups strongly feel that resources; whether materials, human or otherwise, tend to be directed towards the majority black members of the church, since they obviously wield the power of numbers in their favour. As a result, the tendency for the minority groups to perceive themselves as marginalised even within the same church is very common. Correspondingly, the Sabbath Keeping Adventists are torn between reconciliation and remaining aloof on the basis of finances. It is this lack of confidence in the whole system, which has kept them entrenched and emboldened in their position in spite of all the persuasive voices requesting them to do otherwise. Whenever, the national Zimbabwe Conference attempts to make overtures to the Sabbath Keeping Adventists, issues of finance have always barricaded any progress in that direction. The greatest and ever lingering questions mostly revolve around the fate of church buildings, schools, workers and other properties belonging to the Sabbath Keeping Adventists.<sup>9</sup>

Accordingly, attempting to deal with the issue of evangelisation without analysing the subject of finance would be tantamount to window-dressing the problem. As such, any solutions, which ignore the critical role played by finances, would be equal to a piece-meal resolution. Therefore, the way forward according to

---

<sup>9</sup> During the ensuing court battles the Seventh-day Adventist main body won the properties, which were formerly used by the Sabbath Keeping Adventists while registered in the name of the main church.

the respondents of necessity should be able also to grapple with the issues of finances. In general, the issue of finances revolves around the control and manipulation of power and resources.

#### **5.1.5 The Organisational Structure**

Among a plethora of challenges cited by the respondents, the structural organisation of the multicultural ministries in its current form needs to be examined. In the current structure, the multicultural ministries director reports to the president of the national union conference of the Seventh-day Adventist Church. Under this organisational structure, the multicultural ministries director does not wield any executive powers or decision-making authority. As far as the respondents were concerned, such a state of affairs renders the director impotent. Interestingly, respondents from both the current multicultural ministries members and the Sabbath-Keeping Adventists cited the challenge of the organisational structure. Accordingly, the issue of the structure directly affects position and authority. Again, the link between financial power and decision-making power becomes clearer as one views the issue as a whole. Unless, the issue of power and position is clearly demarcated and articulated, it would seem as if evangelisation and integration is untenable. In any case, in partnership all the stakeholders are interested in the part of the share, which naturally falls under their jurisdiction. Similarly, the minority groups also want to know how much voice they have in the decision-making organs of the church. Consequently, it would be naïve for the Seventh-day Adventist Church to even try to deal with the challenges of integration without thoroughly reflecting on power and control.

Rightfully, if the challenge of integration and the evangelisation of the minority groups may not be possible unless some structural adjustments are made. As far as the respondents are concerned the minority groups would easily identify with one of their own. As such the one who is chosen should not seem or appear impotent in effecting decisions concerning their own welfare. Therefore, how the church deals with the issue of power, control and authority may directly affect the response of the particular racial group in terms of participation and involvement in all the plans of the church. Consequently, it seems reasonable for one to appreciate that any solution to the challenge should of necessity deal with the issue of position, power and control. Such an analysis of the situation may be quite helpful in locating the challenge and therefore suggesting a solution to the dilemma. Obviously, this kind of reflection

causes tension and calls for a radical paradigm shift in both the Seventh-day Adventist Church and the minority groups themselves. It is a call to gain by losing, even though these are not necessarily mutually exclusive assignments. It is only easier to gain by losing than to lose by gaining. This means that, as long the minority groups remain aloof, the Seventh-day Adventists church is losing part of its diverse membership. However, it should also be realised that, if the minority groups concede to integration, the church should be willing to forgo some of its cherished structural dura walls in order to gain them.

#### **5.1.6 Worship Style**

While worship styles may seem artificial and insignificant on the surface, in this survey the respondents demonstrated that they play a crucial role in both the integration and evangelisation of the minority groups. Besides the language in which the liturgy is conducted, cultural nuances play a huge role in producing a worship style. The typical African black churches in Zimbabwe are popularly known for loud choral music, while the Western style conservative churches prefer the use of instruments and staff noted music. Together with the issues of culture, worship styles affect the evangelisation and integration of the minority groups in Zimbabwe. This is particularly true with the white community. It would seem as if they would rather prefer a conservative style type of a worship service as opposed to the loud and noisy atmosphere. On the contrary, a typical black congregation in Zimbabwe would consider the quiet atmosphere as detrimental to spirituality, dull and lifeless. Similarly, a typical white congregation would view the noisy and loud worship style as crazy, frenzy, sickening and clumsy. Therefore, how does one bring these two divergent groups together to worship without causing tension? Conversely, which culture should dominate the worship service?

It seems reasonable to deal with such seemingly insignificant factors in the context of dealing with the challenges bedevilling the evangelisation and integration of the minority groups in Zimbabwe. As a result, in order to make a break through, worship styles, which are part of the specific cultures, need to be examined as well. One should discover whether cultural exchange and tolerance should be brought into the discourse. Otherwise, any other solution that runs short of engaging the cultural aspects as well as worship styles is bound to result in some failure. Consequently, the deliberate engagement of worship styles in this discourse is not only legitimate but also relevant as far as the integration and evangelisation of the minority groups is

concerned. Therefore, in dealing with all kinds of challenges presented by the respondents worship styles need to be considered especially in the light of integration. It is in this vein that the homogeneous unit and heterogeneous principles intersect in a creative tension.

## **5.2 EXTERNAL CHALLENGES**

Over and above the internal challenges arising from within the Seventh-day Adventist Church, the respondents also cited external challenges. The socio-political environment within which the church finds itself creates these challenges. Logically, the church does not exist in a vacuum. It is part of the community and as such it will either ferment the society or join the status quo. Nevertheless, the church cannot afford to be ascetic and bury its head in the sand like the proverbial ostrich. The nature and mission of the church forces it to be both prophetic and eschatological within the community. Whatever position the church may assume, the society definitely has a strong bearing on its theological and ecclesiological existence. It is in this context that the responses of the questionnaires are analysed and discussed.

### **5.2.1 Political Challenges**

The responses from the questionnaire further confirmed that, the challenges of evangelisation and integration of the minority groups were further compounded by the prevailing political situation in Zimbabwe. The political atmosphere has been tainted by hatred, malice, suspicion and even active hostility between the black and white Zimbabweans. The already existent and ever widening gulf between the two races was deepened especially during the fast-track land acquisition program.<sup>10</sup> While one may view these occurrences under the political umbrella, their religious undertones may not be easily dismissed. As the land reform discourses and rhetoric continues to dominate the political arena, the tendency is to discard and relegate the white minority to former colonialists. As such, the sense of trust between the two races continues to suffer resulting in an acute feeling of mistrust. Actually, the whole political atmosphere is created to perpetuate the old categories of racial prejudice and fuel the spirit of hatred between the black and white Zimbabweans. Further, the indigenisation policy, which seeks to allocate fifty-one per cent of the shares to the black majority, unwittingly validates white Zimbabweans as either second-class citizens or

---

<sup>10</sup> The fast track land acquisition program took place in the year 2000 onwards, when the government abandoned the willing-seller willing-buyer policy agreed upon and enshrined in the Lancaster House agreement of 1979.

completely aliens and foreigners in their own country. Comparatively, the political sphere has not helped much in effecting reconciliation of races in Zimbabwe after independence. As a result, of the aborted reconciliation process, the Christian church in general, and the Seventh-day Adventist Church in particular, finds itself in a great predicament in terms of effecting reconciliation of races within its own ranks.

Consequently, whites feel marginalised and view their fellow black Zimbabweans with some kind of animosity. On the other hand, the blacks unconsciously reinforce and practice reverse racism. For as long as both races nurse and cherish their historical wounds of hatred and enmity, forgiveness is not attainable. However, the church should neutralise the venom of hatred and replace it with the message of peace, love and reconciliation. For that reason, the church is not a passive recipient of the discord; instead, it should interpose and bring the healing balm of Gilead between the hostile and warring parties. Admittedly, anything short of the church's role makes evangelisation and reconciliation a simple joke of the day. Therefore, the solution to the challenges facing the church in both evangelising and integrating minority groups in Zimbabwe should include the prophetic voice of the church even on behalf of the voiceless.

### **5.2.2 Socio-Economic Challenges**

In addition to the political challenges, the respondents also pointed out to some predicaments related to the social and economic life. These two factors create classes and perpetuate categories of segregation and division. While the colonial regime instituted and promoted racial segregation and apartheid through housing, education, religious institutions, privileges, jobs and other facets of life, the current black regime has created class-consciousness as well. Such awareness creates a formidable gap between the rich and the poor even in the church. As a result, it would appear as if the rich need to have their own church, while the poor also worship on their own elsewhere. Most of the minority group members, especially the whites, classify themselves with the rich. Consequently, such a state of affairs renders the poor impotent in even attempting to reach to the minority groups. According to the survey, the minority group members on one hand suffer from superiority complex, while the black majority members on the other hand also experience an inferiority complex. Both complexes come as a result of experiences borne out of either the colonial or postcolonial attitudes or mind-sets. However, the situation is further compounded by the continual noise and dive of the economy, which has created a huge

gap between the haves and have-nots in Zimbabwe. Unfortunately, there seems to be no apparent solution in sight for the economic situation to improve. For that reason, the white minority and other minority groups are forced to retreat into a mode of self-preservation and racial solidarity. They form their own laager and remain entrenched against any onslaught from either the black government or its people. Therefore it is these inaccessible strongholds and defences, which renders evangelisation and integration useless at best. Furthermore, the interaction between the majority blacks and the minorities was cited as very minimal if ever it exists. Such a scenario widens the already existing social distance between the two races. To that end, social distance also creates a social barrier, making it very difficult for the two races to understand and appreciate each other. For the same reason, attitudes and mind-sets are created and consolidated in the negative direction.

### **5.2.3 Ethnic challenges**

Some of the respondents from the other denominations noted that, while racism was a plague between the black majority and the white minority, tribalism is a worse cancer as well. In the context of Zimbabwe, the respondents cited the Ndebele and Shona divide. As much as the focus of this project precisely targets the minority groups, the tribal divisions presented by these two groups may not be easily brushed aside. Therefore, the significance of church unity in diversity demands a close attention to these issues. Tribalism especially between the Shona and Ndebele in Zimbabwe militates against the witness of the church. It is at this very juncture that a minority ministry in Zimbabwe hits a double snag. Divisions in the church do not only weaken the witness of the church, but they also defeat the sole purpose for which it exists. Consequently, the respondents from other churches felt that, integration and evangelisation of the minority groups in Zimbabwe could not be adequately dealt with without dealing with the polarity between the Ndebele and Shona tribes.

For that reason, in seeking for a solution to the stalemate facing the church in evangelising and integrating the minority groups, tribalism, nepotism, regionalism as well as racism need to be grappled with. Such divisive ideologies wreak havoc on the unity and witness of the church as the body of Christ. Therefore, dealing with the Ndebele and Shona rivalry solves the challenge on a larger scale. In as much as the other external distinctions stand as a huge wall of partition between races, tribalism also erects its gigantic wall between tribes. Like a malignant and cancerous cell, tribalism fuels and perpetuates division and acrimony. If integration does not deal

with the tribal animosity between the two rivals groups – the Ndebele and Shona, it is tantamount to an abortive endeavour. In independent Zimbabwe all races and tribes should be able to accept and embrace each and the church is the rightful catalyst for this process.

### **5.3 SUMMARY AND CONCLUSIONS FROM THE ANALYSIS OF THE QUESTIONNAIRE**

The responses from the questionnaire have demonstrated that the evangelisation and integration of the minority groups remains a formidable challenge to the Seventh-day Adventist Church in Zimbabwe. While some of the members are concerned about the bitter split, which occurred in 1990s, others are comfortable with the status quo. Worse still, other members especially from the former Zambezi Conference advocate for the segregated church with their own members controlling the political and financial power of the organisation. This kind of a scenario leaves the rest of the church in a theological ambivalence. The reason for this ambiguity is caused by the tension of whether to consider the challenge as sociological or theological. Most of the members strongly feel that the problem is more sociological than theological. As a result, some strongly feel that the whites, coloureds and Asians should be left alone, if they wish to worship separately. Under such circumstances, the white brothers and sisters should not be “disturbed” if they want to worship in their own houses. Conditionally, the members have come to accept the fact that, cultural differences among the racial groups are diverse and incompatible. For that reason, the way to deal with the tension has been the multicultural churches, which should be predominantly white, coloured, or Asian. Hence, the black dominated English-speaking churches were separated from the multicultural churches in order to distinguish them from those designated as multicultural churches.<sup>11</sup> The separation of the two groups was not only meant to distinguish the two groups, but it was also meant to decongest the ever-crowding formerly white and coloured churches. It should be noted at this point that, since independence, the blacks have been steadily moving into the formerly white and coloured residential areas and naturally attending the same formerly exclusively white and coloured churches. The reaction of both whites and coloureds in these areas has been that of flight or seclusion. Whatever mode of reaction the minority groups have assumed, most black members have sadly

---

<sup>11</sup> In 2009, the English-speaking churches with a majority black membership were requested to organise their own camp meeting so as not to “crowd out” the minorities.

accepted the normalcy of the situation. Having experienced the fatigue of pursuing the minority in their flight and also fearing the resultant embarrassment of disturbing them, in their seclusion, blacks have adopted a 'leave them alone attitude'. Consequently, the multicultural ministry is viewed with indifference and suspicion because it has become a White and Coloured agenda. It is no longer an agenda for the entire church. As far as the members are concerned, this problem is neither a theological nor an ecclesiological one, but a social concern. Apparently, theological implications of the problem are eclipsed by the cultural, racial and tribal priorities. So far, the members have made several suggestions concerning reaching out to members through reconciliation and forgiveness. While the respondents highlighted the nature of the challenges and suggested some way forward, it seems clear that they do not view a racially mixed church as a possible solution. If ever such a church is possible, it should be conceived in the light of the dominance of the minority groups in leadership positions while the blacks take subservient roles. The same scenario and understanding should be true with the pastor of that particular church. Thus, this is perceived as unity in diversity and the Seventh-day Adventist Church has succumbed to this cultural pressure.

On the part of the minority themselves, the coloureds and whites, there is very little desire if any to join the black-led Seventh-day Adventist church as such. Those who have joined the system still want some kind of autonomy and exclusiveness. As long as they have pastors and lay leaders from their own people groups and worship in their own cultural styles, they have no qualms. If the Conference leadership recognises them as a specific group with special needs, they are willing to cooperate. However, as far as huge meetings go, wherein they have to share seats and space with their black brothers and sisters, the minority groups feel very uncomfortable. As a result, when such meetings are held, they tend to be apathetic. The only possibility of winning the minority groups into such meetings is to reach them in their own set-ups. It exactly, at the confluence of such cultural tensions that misunderstandings between the two races arise.

For the members who are currently in the Sabbath-Keepers tradition, maintaining the two entities is the best way forward. As far as some members are concerned, the Seventh-day Adventist Church needs to recognise the Sabbath Keepers as partners in ministry rather than rebels. Such members do not see the need to join the Seventh-day Adventist Church. Apparently, these members still nurse grudges,

wounds and hard feelings towards the Seventh-day Adventist Church because of the split. They are angry, bitter, frustrated and almost confused by what the “church” did to them during the conflict. Their worst memories revolve around the properties and institutions, which were confiscated by the mother body through the use of the arm of law. The passing of years has not been able to eradicate the bitter exchanges experienced in the ensuing struggle for control. As a result, the members from the former Zambezi Conference feel as losers in the whole game. Logically, they feel that staying apart from the main church is a better option for them. Understandably, the other group has acquired and accumulated a lot of property over the last eighteen years of separation. Consequently, whenever the question of reconciliation and reunion is raised, the issue of these properties among many others present a stumbling block.

## **5.4 RECOMMENDATIONS**

Having deliberated on the challenges of integration raised by the responses of the questionnaires, a solution to the crisis should be found. Missiology by nature should be able to deal with tensions raised by the church in its mission-praxis. The intersection between orthopraxis and orthodoxy usually creates tension. This has led some mission practitioners to question whether it is theology which precedes mission or the other way round. Whichever way one constructs the puzzle, missionary and theological reflection is complementary.

### **5.4.1 Dealing With the Social Distance**

The analysis of the survey shows that the challenge of evangelisation and integration is more of a social distance than a theological one. Therefore, there is need to grapple with the sociological factors more than the theological ones. As such, how does one help different races to view each other first and foremost as Zimbabweans before they define themselves as white, black, coloured, Asian, Shona or Ndebele? Moreover, Zimbabwe is 70% Christian! How can such a nation afford to allow divisions along racial and ethnic grounds to incapacitate their development? Such questions lead one to suggest possible solutions to the impasse.

#### **5.4.1.1 Dealing with sociological challenges**

First and foremost one needs to appreciate the fact that identities are not rigid and solid. Neither are these identities divinely super-imposed nor created by God. As Hiebert (2009:62) observes,

We all live in communities made up of different kinds of people: women and men, tall and short, dark- and light-skinned, long-and short nosed, poor and rich. ... in other words, our identities as persons and as groups and the expected relationships between us are social constructs.

Logically, these identities can be constructed and deconstructed by society. Similarly, in order to overcome the socio-political distance created during the colonial regime and further fuelled in the last decades of independence, there is a need of deconstructing the historical categories and creating new ones.

#### **5.4.1.1.1 Dealing with racial identities in the society**

The only way to deal with racial identity is to create more space of social interaction between and among the different races in Zimbabwe. Certainly, there are many things, which unite Zimbabweans compared to those, which cause rivalry and bitterness. For example, sports like cricket, which is appreciated across the racial divide, could be used as a rallying point for the whole nation. The most important point in this case is to identify areas of commonality and increase the space of social interaction across races. One does not have to lose the social constructs defined by their culture, but such an exchange helps in reducing the social distance and also in clearing some preconceived racial stereotypes. Research has shown that social interaction has the ability to decrease the social distance. Further, increased space and context for social interaction can help to break down social barriers and create more space for open exchange and dialogue. Such openness allows races to explore possible areas of strengths and weaknesses so as to adequately complement each other. Another area of possible social interaction is found in the business arena. Instead of defining the indigenous person in terms of race, the Zimbabwean identity should be able to place more value on production than race. Therefore, social interaction is possible along business lines. Again, the agricultural sector could do the same in partnering white farmers with their black counterparts for the progress and growth of the agricultural production.

#### **5.4.1.1.2 Dealing with cultural differences in the society**

As much as race and ethnicity are socially defined and constructed, culture is also a product of society. Cultural diversity in Zimbabwe should not be viewed as negative or retrogressive; rather it should be appreciated as part and parcel of the country's rich heritage. A monoculture is not only an embodiment of boredom, but it is an antithesis to creativity and life itself. Therefore, when it comes to cultural differences in the

society, dominance should be avoided and tolerance encouraged. The ministry of culture should not be paternalistic in its focus and celebration of culture in Zimbabwe. Such celebrations should include other cultures such as those of the minority groups, so as to open ways for interaction and cultural understanding. The minority groups as well should come out of their enclaves and embrace other fellow Zimbabweans regardless of cultural differences. This would mean that, cultural superiority and inferiority has no place in our society. However, it would be naïve to think that one could accomplish this overnight or in a lecture room style. Such concrete and solidified cultural behaviours will need time and a deliberate effort in order to affect a radical paradigm shift. Actually, Zimbabwe provides numerous and various forums for cultural exchange. Hiebert (2009) shows that social categories are constructed over time as one group defines another as the “others”. By so doing they develop the “us” and “them” attitude. Such attitudes create gaps between different cultural groups and therefore, cultural exchange is a means of building bridges across the gulf. The impact and effect of interaction in overcoming stereotypes and cultural misgivings is well documented. Sociologists have worked out and experimented with children of different races and the results indicate that social interaction greatly reduces stereotypes and negative attitudes. For example, Baron and Byrne (1981:162) citing (Amir 1976, Stephen 1978) posit that, “... one way of countering prejudice involves direct contact with the groups involved. Basically, this approach suggests that increased interaction between members of social groups will contribute to a reduction in prejudice between them”. The reasons for the reduction of prejudice are stated as follows:

1. They become better acquainted.
2. They get exposed to each other and to their different cultures.
3. Contact between the two groups helps to clear and clarify perceived stereotypes (Baron & Byrne 1981). Again, according to Stanley (2007:36) citing (Yancey 1999), “... the contact hypothesis postulates that, white Protestants who attend multiracial congregations will exhibit less social distance from blacks and will be less likely believe racial stereotypes”.

Consequently, interaction between different racial and tribal groups in Zimbabwe would greatly aid in the reduction of misunderstandings. However, the interaction should take place on a platform, which gives both groups an equal opportunity and an equal status. Otherwise, if the interaction takes place between two unequal partners it

can actually worsen the racial or tribal crisis. Unfortunately, such was the type of interaction between the blacks and whites in colonial Zimbabwe and the situation is not better between blacks and whites and even blacks and blacks, thirty-three years after independence.

#### **5.4.1.1.3 Dealing With Ethnic Tribal Challenges in the Society**

Hiebert (2009:63) argues that,

... both ethnic hostility and racism shape and are shaped by how people see and relate to others they encounter in everyday life, but there is much more to it than this. They are institutionalised in social and cultural structures of domination that divide peoples into different categories on the basis of what are thought to be unalterable characteristics.

The historical context of Zimbabwe needs to be reshaped as far as tribal consciousness is concerned. For example, the very way in which regions are demarcated as “Manicaland, Moshonaland and Matabeleland” breathes and fuels both regionalism and tribalism. As a result, throughout the long decades and centuries, the perceived enmity between the Ndebele and the Shona people has been nursed, nurtured and fuelled through regional and tribal consciousness. Unfortunately, the socio-political climate of the country since independence has not helped much to bring these two tribes any way closer to each other. If anything, politicians have used the divisions to gain their own selfish political mileage at the expense of the nation. However, with enough willpower, the situation can be transformed as long as leaders realise that a united Zimbabwe is stronger than a divided one. If ethnicity and its resultant hostility are to be broken, serious measures have to be taken by every national leader at any level. As a starting point, the regional consciousness of naming some parts of the country needs a thorough revision, so that areas are given neutral names. Second, serious consideration should be given to every Zimbabwean in the sharing of resources. It is not in the best interest of the unity and progress of the country for one tribe to dominate others to the extent of “Hellenising” them. Such a course of action and behaviour triggers tribal consciousness, anger, hostility, frustration and animosity. If not dealt with, tribal arrogance and indifference as practiced by one dominant tribe can actually precipitate genocides such as was the case of the Hutus and Tutsis in Rwanda.

Therefore, any serious nation-building leader would not want the nation to descend to the level reached by the Rwandan genocide. Since, it is said that, “prevention is better than cure” much attention should be given to the black minority

as well in Zimbabwe to avoid a situation of confrontation and to prevent open hostilities especially between the Ndebele and the Shona.

#### **5.4.1.1.4 Dealing With the Political Differences in the Society**

The rhetoric of the victors and villains in the political landscape of Zimbabwe needs to cease for the sake of racial integration, national healing and reconciliation. It is a known fact that war destroys, creates hostilities and perpetuates hatred and enmity. However, Zimbabwe is not at war with any nation now. It is untenable to think of a country at war with itself. For the minority groups to be honestly, openly and fully integrated into the majority agenda, there is a need for tolerance, forgiveness and true reconciliation. The land seizures of the early 2000s and the exclusive choruses of indigenisation are not very helpful and friendly especially to the minority groups. The way forward to the whole issue would need a thorough assessment of the entire exercise and restitution where appropriate and necessary.

In the case of the Shona and Ndebele, again reconciliation is necessary for progress and integration to take place. The political disturbances of the early 1980s still remain unresolved at least in the hearts of those who lost their loved ones. Such festering wounds of hurt and frustration need not to be left unhealed. The government will need to take deliberate steps to apologise and seek forgiveness from those who are still grieving. The way to peace, reconciliation and forgiveness cannot be easy. Such a course of action definitely requires humility and self-sacrifice. Admittedly, there could be no true, serious and committed leadership without sacrifice. Consequently, racial integration between black and black, as well as black and white calls for a serious commitment on the part of the political leadership to steer the ship forward in that direction. Similarly, the voice of the church should not be muted as far as peacemaking and reconciliation is concerned (Matt 5:9). It is through concerted efforts that racial and ethnic integration is possible, even within politically divergent members of the society. A nation's political maturity should be measured by its ability to tolerate and even love those who hold different views, opinions and ideologies. A dialogue is better than a monologue, because in a dialogue one shares views with others even if they differ. Inversely, in a monologue one is engaged in self-talk and learns nothing from others. Such is the politics of intolerance and monoculture.

### **5.5 DEALING WITH THE CHALLENGES IN THE CHURCH**

While society has a part to play in providing a conducive environment, the church has a larger role in providing a prophetic ministry to the same society. It could

be argued that the church shapes the community and not the other way round (Rom 12:1,2). The church rightly positioned should be a beacon of light and hope in the community. Thus, the prophetic voice of the church should not be muted or silenced.

### **5.5.1 Dealing With Cultural Differences in the Church**

Paris and Howell (2011:38) symbolise cultures as “water in which we swim”, as well as “lenses through which we see the world”. Both metaphors help one to appreciate that culture unconsciously conditions our behaviours, preferences and opinions. As result, the clash of cultures in a theological context should not be viewed as strange or abnormal. However, it would need a lot of ingenuity on the part of the leadership to creatively manipulate such tensions so that they are not destructive to the body of Christ—the church. Again, the members of the church have to forgo paternalistic tendencies of a superiority complex. Each member would need to be assisted into appreciating the other person from a different cultural background. For this to happen, the church should deliberately educate members on the meaning of unity in diversity. Such an approach with a basis in the biblical theological metaphor of the church as the body of Christ would reinforce these values in the members. Pollard (2000) correctly observes, “... while Paul was not Judeo-centric, he was deeply Judeo-sensitive”. Such an understanding of culture does not downplay or minimize the reality of culture but helps every member of the church to consider ‘Others’ as more important than themselves (Philip 2:3,4). Therefore, culture sensitivity calls for a paradigm shift in one’s considerations and assumptions about the other cultures. In the church an open forum and platform for cultural exchange would be more helpful. Also included in such a cultural exchange and appreciation, would be cultural days whereby each racial group presents something that is unique to its own culture while others learn to appreciate the differences in a positive and affirming way. However, one should also be quick to locate cultural preferences in a subservient role within the ecclesiastical context. Paris & Howell (2011:41) correctly argue that, “without culture we have no language, no symbols, no revelation, and no community”. Therefore, culture should not be viewed in negative terms; rather it is the vehicle of communication between God and humanity as well as humanity to humanity. It can also be argued that the incarnation and the very ministry of Jesus took place within a cultural context. Consequently, two views about the role of culture in the church seek to ease the tension. On one extreme, some people embrace their cultural values at the detriment of Christian ethics and values. On the other extreme

some believe that becoming a Christian makes one cultureless. Both extremes need to be rejected because they lack the balance espoused by the kingdom theme. Paul Hiebert (2009:73) extrapolates this theme, when he states:

During this time when the kingdom of God has come but is not in its fullness, Christians continue to live in two worlds, in the kingdom of this world and in the kingdom of God. The former is temporary, the latter is permanent. The identities of the Christians in the world are relativized because they are passing away. The Christian's new identity as a member in the family of Christ is eternal and takes precedence over all earthly identities.

Consequently, cultural differences within the context of the church should be held in a creative tension. Again,

... we are always Christians in particular times, places, and cultures. We were designed, from the beginning, to interact with God and each other through culture. As we do culture, we should be aware of the ways in which our particular culture falls short of reflecting God's character and priorities (Paris & Howell 2011:42).

For this reason, church members need to learn to interact freely and openly in spite of their cultural differences. The only way to ease the tension caused by cultural differences is not arrogance or superiority, but a spirit of tolerance and mutual appreciation. Logically, such a kind of a situation will be created by intentional efforts aimed at achieving a common objective by working together regardless of the cultural divergences.

Ultimately, such is the spirit of the heterogeneous principle model as proposed in this thesis over against the homogeneous unit principle. The blacks and whites should be able embrace each other and work together even if they do not share the same cultural heritage. Similarly, the Shona and Ndebele should be able to worship together and work as a team in the body of Christ. Obviously, the church will need to openly deal with these cultural differences and educate the members on how to creatively deal with them without causing offense to one another.

### **5.5.2 Dealing With Racial Prejudice in the Church**

Hiebert (2009:73) succinctly, argues that, "If races and racism are socially constructed, they can be deconstructed". Therefore, the recommendation is for the church to destroy old categories of discrimination in order to create new ones of inclusion and integration. The question is how does the church begin to do exactly that? Again, the church should be in the forefront in vehemently condemning and refusing to embrace the ideology of racism or any form of discrimination in the

church. Through seminars, workshops, sermons and official statements, the Seventh-day Adventist Church should articulate its clear position against any form of discrimination in favour of unity and racial integration. While racial differences should be appreciated and tolerated, racial arrogance and bigotry should be clearly condemned and denounced as sinful practices. Adopting a policy of silence or occasional statements against such sinful practices within the body of Christ is tantamount to an ecclesiological miscarriage. Therefore, the church has no option but to align orthodox with orthopraxis. There should be no dichotomy or incongruence between the two. The role of missiology by nature is to create a positive tension in the interaction between these two axis of mission. The creation of churches along racial lines for whatever reasons stands theologically condemned. Such as well was the strong feeling of some of the respondents. It seemed very hard for them to conceive the erection of racial walls within the church while society is busy demolishing them. How can the church be the last institution in dealing with the barriers of prejudice? Arguably, the way forward in dealing with racial prejudice should include a fair share of the church's verbal discomfort with the practice.

Accordingly, racial integration in the church poses a serious challenge as demonstrated by the respondents. However, the fact that some Pentecostal churches have racially diverse members worshipping together means that racial integration is possible. Similarly, the Seventh-day Adventist Church can deal with racial prejudice by educating their few white members on the sinfulness and wickedness of racial discrimination. Again, it is the church through its preaching and teaching which can instil a sense the commonality of all humanity over and above racial distinctions. Firstly, all are Zimbabweans and secondly, they share the same faith as Seventh-day Adventists. To avert such a theological and ecclesiological responsibility leaves the church impotent and devoid of the very reason for which it exists. Moreover, creating a homogeneous church for the whites only and coloureds only, Asians only and blacks on their own is not only theologically untenable, but also ethically unacceptable. As White (1966:55) one of the Seventh-day Adventist pioneers observes, "there is to be no special heaven for the white man and another heaven for the black man. We are all to be saved through the same grace, all to enter the same heaven at last". The situation upon which this statement was made was deplorable. The majority of white Adventists in North America then, was unwilling to work for their black brothers and sisters in the South. As children of former slaves, these blacks were obviously poor

and uneducated. White (1966) is asking the church to break down the barriers of race and work together with their black brothers and sisters. In the same vein, White (1966) makes it clear that, "... it was not God's purpose that society should be separated into classes, that there should an alienation between the rich and poor, high and low, learned and unlearned" (White 1966:37). Clearly, the Seventh-day Adventist Church presents a theologically sound and unambiguous position on the issue of racial relations. However, it is also true that theologically articulated positions do not naturally translate into practices. The only way of dealing with racial prejudice is not keeping the races as separate as possible, but allowing them to interact and appreciate their differences. The same applies to the rich and poor, young and old, the educated and uneducated; they all need to appreciate each other in spite of the external distinctions (Gal 3:28). If one were to go by the homogeneous unit principle, each social group would have its own church. A church for the black, one for the white and another for poor and uneducated, but is that their way it should be, according to the teachings of the Bible?

Equally important is the attitude of the black majority Seventh-day Adventist members in Zimbabwe. There should be willingness to welcome their white brothers and sisters back into the churches. This willingness should be accompanied by commitment to allow whites to be whites. This means mutually accepting the cultural differences and embracing each other in the bond of Christian love. It also means eagerness to forgive one another and forge together in harmony for the sake of Christ. On the part of the black majority, dealing with racial prejudice also means rejecting an inferiority complex and accepting the *imago Dei* in both races (Gen 1:26). Further, it is incumbent upon the black majority Seventh-day Adventist Zimbabweans to remember the sacrifices of the missionaries who went through a lot to reach to the blacks. Is it not the turn of the majority to reciprocate? This could be especially relevant to the few rich blacks especially when means are called for. Are they willing to sacrifice for the ministry to reach out to the white minorities in the country? The proposal of this thesis is a multifaceted approach to the multicultural ministries. Therefore, the blacks should not leave the minority groups to perform the task exclusively. On the contrary, the burden to reach to the minorities should be carried by the whole church. As Paul rightly puts the matter, "If the foot should say, 'because I am not a hand, I am not of the body,' is it therefore not of the body? And if the ear would say, ... because I am not an eye, I am not of the body, is it therefore not of the

body” (1 Corinth 12:15,16). The logical conclusion from Paul’s rhetoric questions is obvious; members of the body of Christ – the Church definitely need each other. Therefore, in the Seventh-day Adventist Church in Zimbabwe, blacks need the whites and vice-versa. Unless this responsibility rests on the shoulders of the whole church, the results will be minimal.

Consequently, it is proposed that the majority members should not take a passive role in this matter. Racial prejudice cannot be overcome overnight. History is replete with evidences of this phenomenon. Post-apartheid South Africa is still bleeding and struggling with racial challenges in spite of its dream of being a “rainbow nation”, America itself, the so called “mother of liberties and democracy” is not better off, and Zimbabwe cannot be worse than what it is today. As a starting point, recruitment from the minority groups themselves will lessen the prejudice among the minority groups. This method has worked successfully well among very conservative non-Christian groups like Muslims and Hindus. Such individuals could be engaged as Bible instructors among their own, while the whole church oversees their work. The greatest advantage of such an arrangement is that the individual concerned does not have to cross any racial or cultural barriers. A further added advantage concerns the basic understanding of the minority group as someone hailing from their midst. For that reason, recruitment can be made from the Asians, coloureds, whites and Chinese so that they in turn would reach their own people. Respondents from the questionnaires voiced this approach so loud and so clear. However, this should be done under the auspices of the Seventh-day Adventist Church as a whole. As such, the majority church should be supportive both morally and financially. If the whole church commits to the needs and welfare of the minorities in Zimbabwe, integration and evangelisation would be possible. As the body of Christ, the majority and minority group members need to be reconciled to Christ and one another. While the political world in Zimbabwe may fail to provide a home of safety and security for the minority groups, the church is the only place where they should not only feel at home, but the very domicile where they belong. This is a possibility as long as all the parts of the body of Christ are empathetic, loving and caring.

### **5.5.3. Dealing With Ethnic Diversity Challenges in the Church**

For all intents and purposes, this thesis is largely focused on the minority groups. However, it would be naïve to deal with issue of evangelisation without a

single mention of the ethnic challenges raised by the respondents as well. While several tribal groups occupy Zimbabwe, the dominant ones are Ndebele and Shona. Those dealing with the historical and sociological challenges facing Zimbabwe have discussed the antagonism between these two groups. However, it suffices for this study to propose that, creating so called “Shona-speaking” and “Ndebele-speaking” Churches may not be the ideal way forward. Instead of bridging the existing gap, such a course of action is well calculated to keep these tribes apart from each other. Unfortunately, the very naming of the provinces as “Mashonaland” and “Matabeleland”, has also largely contributed to the problem. Again, the politics of the country, which thrive on a tribal basis, have not made the situation any better. Consequently, the black majority also present a polarised nation. How can the Church be the salt and light of Zimbabwe under such circumstances? (Matt 5:13,14). The Seventh-day Adventist Church should invite both Shona and Ndebele people under the new amity of the cross to enjoy fellowship together in an integrated church. As much as the church needs the presence of the minority brothers and sisters, it also needs the Shona and Ndebele to embrace this unity in Christ. Otherwise, the witness of the church as a redeemed and reconciled body of Christ is both compromised and distorted. The political and economic atmosphere should not be made to dictate the spiritual tone of the church.

Reasonably, it is the church, which should shape and influence the society in a positive direction. Consequently, in the context of the Seventh-day Adventist Church, creating tribal churches may not be the best argument for unity in diversity. Such a theological enterprise would land the church in very deep and divisive waters. For example, does that mean creating a Sotho-speaking church, a Venda-speaking church, a Nambya-speaking church, a Tonga-speaking church, Kalanga-speaking church or a Shangani church since all these are black minority language groups? Most probably it would be ideal to produce cultural and linguistically relevant liturgical materials for these minority groups without exclusively creating churches for them. In addition, there would be no harm in recruiting workers from these specific people groups. Such a step is very helpful especially in bridging the linguistical and cultural gap. Otherwise, organising churches on racial or tribal lines may not be the best idea, especially in the light of evangelisation and integration. The best witness for Christianity is the ability of the gospel to unite different nations, tribes, and languages and people under one cause (Rev 7:9; 14:6).

#### **5.5.4 Dealing With the Structural Challenges in the Church**

Responses from the questionnaire showed that the current structure of the multicultural ministries is not satisfactory. Its effectiveness and agility is highly compromised. The reason for this assertion is perceived from the point of power and control. It would be ideal for the leadership to seriously consider “power sharing” with the minority group leadership. This would be more important in issues of major decision-making. The issue of power as the genesis of segregated Seventh-day Adventist Churches in America is succinctly pointed out by Pipim-Korateng (2001:391), when he says:

Though today we often try to reinterpret the existence of the separate conferences as due to a cultural difference between the two races, the sad truth is that White leaders at that time were not willing to share ‘power’ with their qualified Black leaders. And the Black leaders were forced to seek separation as a way of exercising the power that had been for a long time denied them. Both Black leadership and White leadership wanted segregation with power.

Consequently, the issue of “power” within the Seventh-day Adventists Church polity demands attention if the concept of multiculturalism is to work to the benefit of evangelisation and integration. Could it be possible that the reverse of the American situation in the Seventh-day Adventist Church in Zimbabwe has become a reality? How much are the black brothers and sisters willing to share “power” with the minority groups? Should the minorities opt for integration without power or segregation with power? Could this be the reason why the Sabbath-Keeping Adventists are “happy” to remain aloof from the mother body? Such a plethora of questions may seem very unsettling and intimidating. However, if such tough questions are not asked, how can one hope to get satisfactory answers?

Rosado (2006b) demonstrates the need for the church or any organisation to adjust itself towards change. Such a change is the only inevitable constant in life. In the same vein, Rosado (2006b) argues that a new age demands new methods and new structures, for the ferment of change cannot be contained in the old structures, but will burst these (Rosado 2006b: 4). Independent Zimbabwe presents a new milieu with its own opportunities and challenges. Therefore, it is prudent for both the majority members of the Seventh-day Adventist Church and the minority as well to embrace change for the better. For the black majority, change implies sharing and even losing some power in order to accommodate the minority groups. On the other hand, the minority also needs to realise and appreciate the new dispensation under the black

government. It would be naïve to imagine that, the old Rhodesian days of apartheid would one day return. However, Rosado (2006) reasons that such nostalgia is part of humanity's defence mechanism to resist change. To elucidate this point Rosado (2006) refers to the parable of Jesus concerning new wine and old wine skins (Luke 5:37,38). Jesus buttressed the point of the parable by stressing that, "... no one after drinking old wine desires new; for he says 'the old is better' (Luke 5:39). Similarly, multiculturalism is a new phenomenon affecting every institution and organization including the church. "Multiculturalism, as the art of managing diversity, is an inclusive process where no one is left out" (Rosado 2006:4).

It is easier to gain more cooperation when dealing with someone who feels that they are also equal partners and stakeholders in the power deal. If the other party feels that it will always receive the second-hand portion of the deal, the cooperation may be compromised. How then do the few whites gain confidence in the church system where leadership is completely black-dominated? Can the whites for example trust such leadership with their financial resources? What about their specific needs? Who should know whether they are being met or not? Such questions and interrogations may unsettle the bravest black leader, but they are very necessary if a permanent solution to the minority challenge is to be finally found.

Therefore, the suggestion in this case boards around a deeper reflection on, and a thorough revision of the multicultural structure as it stands. There may be a need to further investigate the level of power and authority invested in the ministry itself. Again, the voice of the minority groups needs to be heard. This means that, the majorities who have the advantage of numbers on their side should add an extra ear to those listening to the challenges facing the minority groups. In summary, a proper representation of the minority groups within the administrative structure would create more confidence and rally the support of the most influential leaders among them. However, everything depends on mutual understanding and willingness on all the members of the body of Christ to create an open forum and platform, which allows the minorities to meaningfully contribute to the affairs of the Seventh-day Adventist Church in Zimbabwe.

Over and above the transparency and power being needed, is the issue of reconciliation and forgiveness. During the split, which occurred in the early 1990s, the exchange of words was tough and bitter, court battles were fought and as usual some were perceived winners while others were losers. Surprisingly, the wounds and

scars of that battle are visible and festering more than twenty years down the line. Such a spirit of anger, bitterness and frustration does not only exist in those who left the church and formed their own, but even those who decided to find their way back are sceptical and suspicious of the church systems. What continues to add salt to injury is the fact that, the coloureds in particular lost their churches to the blacks who just came in and occupied them after they had lost the properties following court rulings. Apparently, forgiveness and reconciliation is necessary if the way forward is to be productive. It is a bit difficult to contemplate the prospect of the “return” of the churches to the coloureds who built them and vacate the blacks. How does one do that without incurring the wrath of both sides? In any case, it would seem clear that reconciliation and forgiveness is the only way towards healing for the church and the minority groups. How can the coloureds for example, invite others to a church they are angry and bitter with? How do they view their black brothers and sisters who “took” the churches over from them after the dissolution of the Zambezi Conference? Some may think that, these are bygones and do not need to feature in the discourse concerning evangelisation and integration.

However, a closer analysis and observation of the situation demands that reconciliation and forgiveness are both necessary and possible. This situation is true for the whole coloured community in Zimbabwe, especially those who were either directly or indirectly affected by the split. Such a spirit of bitterness and hostility alienates the church from both the members and the community. The Sabbath-Keeping Adventist indicated that, the whole battle led them to a point of bitterness and mistrust towards the whole church organisation. As a result, they strongly feel that they were the victims and losers. On the other hand, the question as to whether some of the black brothers and sisters are willing to see the return of the coloured brothers and sisters may not be too obvious. The problem may be like that of the elder brother in Jesus’ parable, who literally refused to celebrate the return of his younger brother (Luke 15:25–30). Evidently, both groups need confession, forgiveness, and reconciliation in order to experience healing and restoration in the broken relationships. Like the elder brother, church members need more healing and forgiveness than those who are outside the church. It is only after the body of Christ is reconciled to itself to the extent whereby, all the parts see the need for one another, can the dream of integration become a reality.

### **5.5.5 Dealing With the Challenges of Finances and Resources in the Church**

Coupled with the issue of power, authority and control is the aspect of finances and resources. Respondents from both leadership and members of the current multicultural ministries expressed a deep concern for the need for more financial resources for them to run effective programmes. The general perception is that, they are seemingly neglected in the distribution of the resources. Whether, there is substance or not in this allegation, it clearly points out the need for confidence in the system. Again, the issue goes back to leadership and power distribution and representation of each people group. The Sabbath-Keeping Adventists also raised similar concerns concerning the possibility of a merger with the current union conference. Paying little or no attention to issues of financial resources counteracts any major efforts towards integration. The general tendency is to pay more attention to theological and ecclesiological realities of the situation. However, if integration is to be realised, the distribution of financial resources, including the benefits due to the workers, become matters of critical importance. The recommendation is that all such matters need to be openly and frankly discussed before a merger can take place.

Again, with the white community, confidence in the leadership provides a good platform for them to lend their financial support. It should be proven beyond any reasonable doubt that the church loves and needs them. Otherwise, the white community is quick in retreating into a mode of seclusion. Once, they adopt their isolated position, it becomes enigmatic to regain their confidence and re-engage them. Therefore, it becomes critically important to show commitment and engage the minorities in a transparent and meaningful fashion.

Further, the welfare of the workers seems uppermost in the minds of the minority groups. More specifically, it was the Sabbath-Keeping Adventists who wanted to know about the future of their pastors if a merger were to occur. Apparently, the same concern became a rallying point during the split when pastors were told that if they joined the black Conference they would forfeit several of their fringe benefits. Whether such a threat was founded or not, is besides the point. Nevertheless, it shows how big a role financial issues play in the lives and decisions made by the minority groups. Consequently, part of the means of meeting financial challenges is to deal honestly with the minority groups and distribute financial resources in an equitable manner.

### **5.5.6 Dealing with the challenges of worship styles in the church**

Styles of worship are generally dictated and determined by culture. Evidently, the minorities have a cultural variance compared with the black majority. Again, the tension created by cultural differences features prominently in worship. Dealing with worship styles may not be easily dismissed in a multicultural congregation. However, several options are available for any church, which is serious about multiculturalism. One of the options which is practiced by some Christian churches in Zimbabwe include two services under the same roof. One of the services is done in the morning in English. The English service lasts for one hour and those who conduct it are reminded of the need to keep time. The other service is conducted in vernacular and takes at least more than two hours. This option allows members to use the same building and identify with the same church, but serve for the services, which are conducted in English and the vernacular respectively.

Unlike these other churches, the Seventh-day Adventists decided to separate the English-speaking churches from the multicultural churches. While both groups use English as a medium of communication, the multicultural churches mainly focus their ministry on whites, coloureds, Asians and other non-blacks. The separation of the English from the multicultural groups received a reasonable share of complaints, especially from those who concluded that it was racism hiding in a religious garb. Others however were convinced that, this was the best way to go.

Other Christian churches, especially the Pentecostals, have one service and worship together. Under such circumstances, the worship style is agreed upon and each member may need to make some adjustments as far as cultural preferences are concerned. Whatever worship style is final pursued, it is a compromised version, which may or may not meet each group in the middle of the continuum between the conservative and liberal style.

Advisedly, the Seventh-day Adventist Church can also find a way of worship, which allows mixed races to worship together. In Zimbabwe, generally, people who attend multicultural churches are well vexed with the English language and the Western style of worship is not strange to them. This precisely, is the reason for coloureds and blacks to have expressed no challenges in worshipping in a mixed group, except for a few others who were not all that comfortable. In some churches worship committees emanating from and representing various groups are constituted. Under such circumstances, the committee members ensure that the liturgy, music and

other components of the worship services resonate with the needs of the various groups represented by the congregation. Sometimes, the committee may propose a plan, which allows worship styles to be used in an alternative manner. Whatever the case maybe, what counts is that the members of that particular mixed congregation should agree on the kind of worship and bind every member to stick to it. Such an arrangement minimises any chances of antagonism and friction usually presented by a mixed group worship environment.

## **5. 7 Conclusion**

The Seventh-day Adventist Church in Zimbabwe faces serious challenges in evangelisation and integration of the minority races. The situation was worsened by the failure of the policy of reconciliation after ten years of independence. The white farmers, who saw their properties forcefully taken over by the “war veterans”, did not only lose confidence in the black government but in black leadership in general. Again, the indigenisation policy , which basically undermines whites over against their black counterparts, has not helped the situation. As a result, the church is caught between the proverbial “ Devil and the deep blue sea”. The survey conducted among the church members and leaders demonstrated that the challenges were more of a socio-political nature than a religious nature. The thesis of the argument presented here deals with the possible solutions to these sociological challenges. However, since the church is a religious organisation, a tentative model is suggested for the multicultural ministries in Zimbabwe. The basis of this suggested model is the heterogeneous model, which emphasises inclusiveness over above exclusiveness.

## Bibliography

- Abraham, WJ. 1989. *The logic evangelism*. Grand Rapids, Michigan: William B Eerdmans.
- Airkart, A. E. 1977. *Beacon expositions Vol. 5. Acts*. Missouri: Beacon Hill Press.
- Alexander, K. 2004. *Orphans of the empire* in (Raftopoulos, B & Savage, T. 2004. ZIMBABWE: Injustice and Political Reconciliation. Cape Town: Institute for Justice and Reconciliation. Available from [www.ijr.org.za](http://www.ijr.org.za)
- Anderson, G.H and Stranky 1981. *Mission Trends* no. 5: faith meets faith. New York: Eerdmans Publishing Company.
- Anderson, G.H and Stranky, 1974. T.F. *Mission Trends* no. 1: crucial issues in mission today. New York: Wm. Eerdmans Publishing Company.
- Anderson, G.H and Stranky, 1975. *Mission Trends* no. 2: evangelization. Grand Rapids: Eerdmans Publishing Company.
- Banana, SC. 1996. *Politics of repression and resistance: face-to-face with combat theology*. Gweru: Mambo Press.
- Barclay, W. (1976). *The Acts of the apostles* (rev. ed.). Philadelphia: Westminster Press
- Baron R A. & Byrne, DE. 1981. *Social psychology: understanding human interaction*. 3rd edition. Boston: Allyn and Bacon.
- Bavinck, JH. 1960. *An introduction to the science of missions*. Philadelphia: The Presbyterian and Reformed Publishing Company.
- Beale, GK. 2005. *The Temple and the church's mission: a biblical theology of the dwelling place of God*. Available from [www.westminster.coresense.com/pdf\\_files](http://www.westminster.coresense.com/pdf_files) [retrieved on 11.06.2013].
- Berkof, L. 1941. *Systematic theology*. Grand Rapids, MI: William B Eerdmans.
- Bevans, SA & Schroeder, RP 2004. *Constants in contexts: a theology of mission today*. American Society of Missiology series no 13 Mary Knoll. Orbis Books. Available from [www.maryknollsocietymall.org/chapters/1-57075-517.pdf](http://www.maryknollsocietymall.org/chapters/1-57075-517.pdf) [retrieved on 11.06.2013].
- Bhebe, N. 1989. *African Politics In Zimbabwe (1947-1958)*. Harare: The College Press.
- Blomberg, CL. 1995. *The new international version application commentary: 1 Corinthians*. Grand Rapids, MI: Zondervan.
- Blomfield, D., Barnes, T. & Huyse, L. (eds). 2003. *Justice in transition: Restorative and indengency approaches* (in Reconciliation after violence conflict)

- Stockholm International Institute for democracy and Assistance. Available from [www.emu.edu/cjp/restorative-justice/online-courses](http://www.emu.edu/cjp/restorative-justice/online-courses)
- Bosch, DJ. 1991. *Transforming mission: paradigm shift in theology of mission*. Maryknoll: Orbis Books.
- Bosch, DJ. 2011. *Transforming mission: paradigm shifts in theology of mission* (Revised). Mary Knoll, New York, NY: Orbis Books. Available from [www.maryknollsociety.org/chapters/978-1-57075-948-2pdf](http://www.maryknollsociety.org/chapters/978-1-57075-948-2pdf) [retrieved on 11.06.2013].
- Bourdillon, MFC. 1990. *Religion and society: a text for Africa*. Gweru: Mambo Press.
- Bruce, FF. 1964. The church of Jerusalem. *Christian Brethren Research Fellowship* 4 (1) 5-14.
- Buttrick, GA. et,al (eds) .1954. *The Interpreter's Bible*. New York: Abingdon Press.
- Catholic Commission for Justice and Peace in Zimbabwe & Legal Foundation Resources 1997. Breaking the silence, building true peace: A report on the disturbances in Matabeleland and Midlands, 1980-1988. Available from [www.kubatana.net/docs/hr/ccjp-irf-breaking-silence-9904.pdf](http://www.kubatana.net/docs/hr/ccjp-irf-breaking-silence-9904.pdf)
- Chitando, E. 2003. *Christianity in a pluralistic context: religious challenges in Zimbabwe* (in African Christian Identities from cultural and historic perspectives edited by Cox JL. & Ter Haar, G. Treton: Africa World Press Inc.
- Christerson, B., Edwards, KL. & Emerson, MO. 2005. *Against all odds: The struggle for integration in religious organisation*. New York: NYU Press.
- Cochrane, J., deGruchy, J. & Martin, S. (eds). 1999. *Facing the truth: South African Faith Communities and the truth and reconciliation commission*. Cape town: David Philip Publishers Private Limited.
- Collins, RF. 1999. *Sacra Pagina series vol 7, First Corinthians*. Collegeville, Minn: The Liturgical Press.
- Conn, HM. 1983 in (Shenk, W.R. *Exploring Church Growth*) “ The unity of the Church and the homogeneous unit principle”. Grand Rapids: Wm. B. Eerdmans Publishing Company.
- Conn, HM. 2002. *The urban face of mission: ministering the Gospel in a diverse and changing culture*. New Jersey: P & R Publishing.
- De Waal, V. 1990. *The Politics of Reconciliation: Zimbabwe's first decade*. London: Hurst & Company.
- Dederen, R. (ed) 2000. *Handbook of Seventh-day Adventist Theology. Commentary Reference series Vol 12*. Hagerstown: Review and herald Publishing Association.

- DeGruchy, JW & Villa-Vicencio, C. 1983 (eds). *Apartheid is a heresy*. Cape Town: Publishers Private Limited.
- Douglas, W. 1999. Multicultural Ministry: *challenges and blessings*. *Ministry: International Journal for Pastors*, July. Silver Spring, Maryland: General Conference Ministerial Association.
- Dudley, CE. 1993. A church without walls. *Ministry. International Journal for Pastors*, June. Silver Spring, Maryland: General Conference Ministerial Association.
- Dybdal, JL. 2006. *A strange place for grace: discovering a loving God in the Old Testament*. Nampa, Idaho: Pacific Press.
- Ezeogu, EM. 2009. *Evangelisation for reconciliation, Justice and Peace*. *AFER* 51 (1) (December-March) 341-355. Available from [www.africabible.org/query-php](http://www.africabible.org/query-php)
- Fanning, D. 2009. *The Old Testament and Missions*. Themes of Theology that Impacts. Paper 1. Available from [http://digitalcommons.liberty.edu/cgm\\_theo1](http://digitalcommons.liberty.edu/cgm_theo1)
- Fernando, A 1998. *The NIV Application commentary: Acts*. Grand Rapids Michigan: Zondervan.
- Fisher, JL. 2010. *Pioneers, settlers, aliens, exiles: the decolonization of white identity in Zimbabwe*. Canberra: Australian National University, Anu E Press. Available from <http://epress.anu.edu.au/apps/bookworm/view/Pioneers%2C+Settlers%2C+Aliens%2C+Exiles%3A+The+decolonisation+of+white+identity+in+Zimbabwe/4611/upfront.xhtml>
- Fletcher, M. *The Washington Post*. August 27, 2013 p.1. [www.washingtonpost.com/business/economy/50years-after-march-the-economic-racial-gap-persists-story.htm](http://www.washingtonpost.com/business/economy/50years-after-march-the-economic-racial-gap-persists-story.htm)
- Folkenberg, RS. 1995. When culture doesn't count. *Ministry: International Journal for Pastors*, December. Available from [www.ministry.org/archive/1995/12/when-culture-does nt count](http://www.ministry.org/archive/1995/12/when-culture-does-nt-count).
- Franck, TM. 1960. *Race and Nationalism: the struggle for power in Rhodesia-Nyasaland*. London: Fordham University Press.
- Frederiske, J. 1982. *None but ourselves: masses vs media in the making of Zimbabwe*. Harare: Anvil Press.
- Gaebelein, FE. & Carson, DA. 1984. *The expositor's Bible commentary with NIV*, vol 8. Grand Rapids, MI: Zondervan.
- Garland, DE. 2003. *Baker Exegetical Commentary on New Testament, 1 Corinthians*. Grand Rapids, MI: Baker Academic.

- Garret, SR. 2003. Christ and the present evil age. *Interpretation: A Journal for Bible and theology* 54 (4).
- Gelder, VC. 2000. *The essence of the church: a community created by the spirit*. Grand Rapids, MI: Baker Book House.
- General Conference of Seventh-day Adventists Working Policy. 2004-2005 (edition). Hagerstown, MD: Review and Herald Publishing Association.
- Gilliland, DS. 1983. *Pauline Theology and Mission Practice*. Grand Rapids, MI: Baker Book House.
- Gleason, LA. 1974. *A survey of the Old Testament introduction*. Chicago, CH: Moody Press.
- Goodwin, P & Hancock, I .1993 *Rhodesians never die: the impact of war and political change on white Rhodesia, c 1970-1980*. Harare: Baobab Books.
- Greenway, RS. 1999. *Go and make disciples! An introduction to Christian missions*. Phillipsburg: P & R Publishing.
- Greinacher, N & Nobert, M. *Christianity and Cultures: a mutual enrichment*. London: SCM Press.
- Grisanti, MA. 1998. *Israel's mission to the nations in Isaiah 40–55*. Available from [www.tmsj.org/tmsj](http://www.tmsj.org/tmsj) [retrieved on 11.06.2013].
- Gustin, P. 2005. Mission and unity: the challenge of the church today. *Ministry: International Journal for Pastors*, July/August. Silver spring, Maryland: General Conference Ministerial Association.
- Hallencreutz, C. & Moyo, A.1988. *Church and state in Zimbabwe: Christianity south of the Zambezi vol. 3*. Gweru: Mambo Press.
- Halverson, M. & Arthur, AC. 1958. *A Handbook of Christian Theology*. New York: Meridian Books.
- Hastings, A. 1994. *The church in Africa (1450–1950)*. Oxford: Clarendon Press.
- Haw, RC. 1960. *Rhodesia: the jewel of Africa*. Salisbury, Harare: Flame Lily Books.
- Herald Correspondent, “We are one tribe”. ( 1981, June 30), *The Herald* p. 1
- Hesselgrave, D. 1980. *Planting churches cross-culturally: a guide for homeland foreign missions*. Grand Rapids, MI: Baker Book House.
- Hiebert, PG. 1983. *Cultural anthropology*. 2nd edition. Grand Rapids, MI: Baker Book House.
- Hiebert, PG. 2009. *The gospel in human contexts: anthropological explorations for contemporary missions*. Grand Rapids, MI: Baker Academic.

- Hill, G. 2003. *The battle for Zimbabwe: the final countdown*. Cape Town: Hirt and Carter Private Limited.
- Hole, HM. 1932. *Passing of the Black Kings*. London: Philip Allan.
- Howell, BM & Paris, JW. 2011. *Introducing cultural anthropology: a Christian perspective*. Grand Rapids, MI: Baker Academic.
- Huyse, L.2003. Zimbabwe: why reconciliation failed. *International Institute for Democracy and Electoral Assistance*.
- Kagoro, B. 2004. *Constitutional Reform as a social movement* in (Raftopoulos, B & Savage, T. 2004. *ZIMBABWE: Injustice and Political Reconciliation*. Cape Town: Institute for Justice and Reconciliation. Available from [www.ijr.org.za](http://www.ijr.org.za)
- Kagoro, BB. 2004. (Raftopoulos & Savage, T. 2004. *ZIMBABWE: Injustice and Political Reconciliation*. Cape Town: Institute for Justice and Reconciliation. Available from [www.ijr.org.za](http://www.ijr.org.za)
- Kaiser, W. 1996. The great commission in the Old Testament. *International Journal for Frontier Missions* Jan–March 13:1. Available from [www.ijfm.org/PDFs\\_IJFM/13\\_1-PDFs/01-Kaiser.pdf](http://www.ijfm.org/PDFs_IJFM/13_1-PDFs/01-Kaiser.pdf) [retrieved on 11.06.2013].
- Kaiser, WC (Jr). 2000. *Mission in the Old Testament Israel as a light to the nations*. Grand Rapids, MI: Baker Academic.
- Kalemu, D. 2010. Church responses to the crisis in Zimbabwe . *Review of International Affairs* (Spring) 8 (1) 47-54. Available from EBSCOhost
- Lasor, SW, Hubbard, DA & Bush, FWM. 1985. *Old Testament survey*. Grand Rapids, MI: William B Eerdmans.
- Lieland, R., Wilhoit, J. & Longman, T. 1998. *Dictionary of Biblical Imagery*. Downer Grove, IL: InterVarsity Press.
- Lingenfelter, S. 1998. *Transforming culture: a challenge for Christian mission*. 2nd edition. Grand Rapids, MI: Baker Book House.
- Machingura, F. 2010. The reading and interpretation of Matthew in relation to multiple: the Zimbabwean experience. *Exchange* 331-354.
- Machirori, LM. 2004. Zimbabwe Census Report. Causeway, Harare: Central Statics Office.
- Mandaza, I (ed). 1987. *Zimbabwe. the political economy of transition 1980–1986*. Harare: Jongwe Press.
- Mandaza, I. 1997. *Race, Colour and Class in South Africa*. Harare: Southern Africa Printing and Publisng House.

- Manwelo, P & Tarimo, A. 2009. *Ethnicity, conflict, and future of Africa states*. Nairobi: Pauline Publications.
- Martens, E. 2006. Impulses to global mission in Isaiah. Available from [www.directionjournal.org/35/1impulses-to-global-mission-in-isaiah.html](http://www.directionjournal.org/35/1impulses-to-global-mission-in-isaiah.html) [retrieved 11.06.2013].
- Mashingaidze, TM. 2010. Zimbabwe: Illusive national healing and reconciliation processes from independence to inclusive government. [www.accord.org.za/publications/ Conflicts Trends 2010/1](http://www.accord.org.za/publications/ConflictsTrends2010/1)
- Massive win for Mugabe. (1980, March 4), *The Herald*, p. 1
- McClintock, W. 2011. Sociological critique of the homogeneous unit principle. *International Review of Mission*. 77 (305) 107-116
- McGavran, D. A. 1980. *Understanding Church Growth*. Grand Rapids: Wm. B. Eerdmans Publishing House.
- Melvin, JW. 1986. Martin Luther King, Jr., "I Have A Dream": Writings and Speeches that changed the world. San Francisco: Harper. Available from [tachingamericanhistory.org](http://tachingamericanhistory.org)
- Meredith, M. 2006. *The state of Africa: a history of fifty years of independence*. London: Simon & Schuster.
- Metzger, PL. 2007. *Consuming Jesus: beyond race and class divisions in a consumer church*. Grand Rapids, MI: William B Eerdmans.
- Michelle, S 2004. Review of *The church in the first century CE: Communion and conflict* by Draper. *Journal of theological studies* 55 (1) :674-676.
- Mlambo, E. 1972. *Rhodesia: the struggle for a birth right*. London: C Hurst & Company.
- Morris, W. (ed). 1981. *The American Heritage Dictionary of the English Language*. Boston: Houghton Mifflin Company.
- Mugabe, RG. (Prime Minister elect), Address to the nation. (1980, March 4) Zimbabwe Department of Information.
- Mungazi, DA. 1983. *To Honour the Sacred Trust of Civilisation: History, Politics, and Education in Southern Africa*. Cambridge: Schenkman Publishing Company Inc.
- Musvosvi, J. *Race Ethnicity and Tribal Conflicts in Africa* (in Bauer, BL. 2009. (ed). DIVERSITY: Challenges and opportunities. Papers and Responses from the Second Adventist Mission in Africa Conference (October 15-18). Berrien Springs, MI: Department of World Mission.

- Muzondidya, J. 2001. in (Raftopoulos, B. & Schikonye, LM. (eds).) *Striking back: the labour movement and the post-colonial state in Zimbabwe (1980-2000)*. Harare: Weaver Press. Available from [www.hnet.org/reviews/showrev.php](http://www.hnet.org/reviews/showrev.php)
- Muzondidya, J. 2007. Jambanja: Ideological Ambiguities in the Politics of Land ownership in Zimbabwe. *Journal of Southern African Studies*, (June) 33 (2) 325-341. Available from <http://ejournals.ebsco.com/direct.aspArticle>
- Muzondidya, J. in (Raftopoulos, B and Mlambo, A. 2008) (eds). *Becoming Zimbabwe: a history from pre-colonial period to 2008*. Avondale, Harare: Weaver Press.
- National Archives .1948. Bulawayo: Zimbabwe
- National Association for the Advancement of Coloureds, Base line study of the Coloured people in Zimbabwe. Aug 2003, 29-30 Available from [www.kubatana.net/docs/resour/naacbs](http://www.kubatana.net/docs/resour/naacbs)
- Ncube, ZM. 2000. The mission of a going church for a coming Lord. *Ministry: International Journal for Pastors*. Silver Spring Maryland: General Conference Ministerial Association.
- Ndhlovu, F.2007. The role of discourse in identity formation and the manufacture of ethnic minorities in Zimbabwe. *Journal of Multicultural Discourses* 2 (2) 131-137. Available from EBSCOhost
- Ndlovu-Gatsheni, S.J. 2008. Nation building in Zimbabwe of Ndebele particularism. Pretoria: Unisa Press. Available from [www.ajol.info/index.php/ajcr/article/ViewFile](http://www.ajol.info/index.php/ajcr/article/ViewFile)
- Nichol, FD. 1976. *The Seventh-day Adventist Bible commenatary*. Vol. 4. Hagerstown, MD: Review and Herald.
- Nichol, FD. 1978. *Seventh-day Adventist Bible commentary*. Vol 1. Hagerstown, MD: Review and Herald.
- Nichol, FD. 1980. *The Seventh-day Adventist Bible commentary*. Vol 5. Hagerstown, MD: Review and Herald.
- Nida, EA. 1954. *Customs and Cultures: anthropology for Christian missions*. Pasadena, CA: Carey Library.
- Nwaigbo, F. 2005. Some challenges to evangelisation in Africa: Tribalism versus evangelisation in sub-Saharan Africa. *African Ecclesial Review*. September 47 (3).
- O' Brien, PT. 1995. *Gospel and Mission in the writings of Paul: An exegetical and theological analysis*. Grand Rapids, MI: Baker Books. Available from [www.wtsbooks.com/gospel-and-mission-in-the-writings-of-paul-peter-obrien](http://www.wtsbooks.com/gospel-and-mission-in-the-writings-of-paul-peter-obrien)
- Orwell, G. 1983. *Animal farm*. Harare: Longman Group.

- Padilla, CR. 1983. The Unity of the Church and the homogeneous unit principle, in *exploring church growth: the case of South Africa, practice, context and ideology*, edited by. Shenk, WR. Grand Rapids, MI: William B Eerdmans.
- Petersen, BK. 2007. A brief investigation of Old Testament precursors to the Pauline missiological models of cultural adaptation. *International Journal of Frontier Missiology* Fall 24;3. Available from [www.ijfm.org/PDFs/117-129\\_Petersen.pdf](http://www.ijfm.org/PDFs/117-129_Petersen.pdf) [retrieved on 11.06.2013].
- Pipim-Korateng, S. 2001. *Must we be silent? Issues dividing our church*. Ann Arbor, MI: Berean Books.
- Ploch, L. 2010. Zimbabwe background. *Congressional Research Service*. Members and committees of Congress. Available from [www.crs.gov](http://www.crs.gov)
- Political editor. Don't let tribalism break up (1981, March 18 March), *The Herald* p. 1
- Pollard, L. 2000. *Embracing diversity: how to understand and reach people of all cultures*. Hagerstown, MD: Review and Herald.
- Prill, T. 2009. Migration, mission and the multi-ethnic Church. [wfstapleton.net/resources/migration\\$2+mission+andthe+multi-ethnic+church.pdf](http://wfstapleton.net/resources/migration$2+mission+andthe+multi-ethnic+church.pdf)
- Prime Minister hailed. (1985, July 7) *Sunday Mail*, p. 1
- Prime, PJ. 2009. *The Gospel of Love and real evangelism*. Silver Spring, Maryland: General Conference of Seventh-day Adventists.
- Raftapoulos, B & Mlambo, AS. 2009. *Becoming Zimbabwe: a history from pre-colonial period to 2008*. Harare: Weaver Press.
- Raftopoulos, B & Mlambo, A. 2008. (eds). *Becoming Zimbabwe: a history from the pre-colonial period to 2008*. Avondale, Harare: Weaver Press.
- Ranger, T. 2010. *Bulawayo burning: the social history of the Southern African city (1893-1960)*. Harare: Weaver Press.
- Richards, LO. 1985. *Expository Dictionary of Bible Words*. Grand Rapids, MI: Zondervan Corporation.
- Richardson, WE. 1992. *Paul among Friends and Enemies*. Boise, Idaho: Pacific Publishing Press Association.
- Roberts, DL. 2005. *The Great Commission in an age of globalization*. Nashville: Abington Press. Available from [www.theological.org/assets/files/01roberts.pdf](http://www.theological.org/assets/files/01roberts.pdf)
- Rogers, CA. & Frantz, C.1962. *Race Themes in Rhodesia: the attitude and behaviour of the White population*. New York: Yale University Press.

- Rosado, C. 1997. Multicultural ministry: the theory. Available from Edchange and the Multicultural Pavilion-[www:Edchange.org/multicultural](http://www.Edchange.org/multicultural) [retrieved on 06.10.2013]
- Rosado, C. 2006. What do we mean by managing diversity? Available from Edchange and the Multicultural Pavilion-[www:Edchange.org/multicultural](http://www.Edchange.org/multicultural) [retrieved on 06.10.2013]
- Rutt, DL Antioch as a paradigm of the urban centre of mission. *Missio Apostolica* 11 (1) 35-43.[www.wisfmissiology.org/essays/Rutt/antiochasparadigmatic.pdf](http://www.wisfmissiology.org/essays/Rutt/antiochasparadigmatic.pdf)
- Saayman, WA. 1983. In. (The case of South Africa: practice, context, and ideology, in *Exploring church growth*), edited by Shenk, WR. Grand Rapids, MI: William B Eerdmans.
- Samkange, S. 1978. *Origins of Rhodesia*. London: Cox & Wyman.
- Sanneh, L. 2008. *Translating the message: the missionary impact of culture*. 2nd edition, revised and expanded. Mary Knoll, NY: Orbis Books.
- Schwarz, RW. 1979. *Light bearers to the remnant*. Washington DC: Review and Herald Publishing Association.
- Shana, G. 2009. The role of religion in the constitutional making process. A paper presented to the Constitutional National Stakeholders Conference: Rain Towers, Harare
- Shea in (Dederen, R. 2000. *Handbook of Seventh-day Adventist Theology*. Commentary Reference series Vol. 12. Hagerstown: Review and Herald Publishing Association.
- Shorter, A. 1991. *The church in the African city*. London: Cassel Publishers.
- Stanley, NA. 2007. Church in Black and White: Racially integrated churches. (May) Blacksburg, Virginia: Unpublished Msc Dissertation.  
[Scholarlib.vt.edu/edu/thesis/available/etd](http://Scholarlib.vt.edu/edu/thesis/available/etd)
- The Results Tragedy says Nkomo. (1985, July 7), *The Sunday Mail* p. 9
- Thomas, A. 2010. *An introduction to African politics*. 3rd ed. Abingdon: Taylor and Francis.
- Todd, JG. 1989. *White policy and politics* in (Banana CS. (ed). *Turmoil and Tenacity* (Zimbabwe 1890-1990). Harare: The College Press.
- Todd, JG. 2007. *Through the darkness: a life in Zimbabwe*. Cape Town: Zebra Press.
- Tonstad, S. 2005. A house of prayer for all peoples: A vision of inclusion. Available from <http://www.ministrymagazine.org/archive/2005/May/a-house-of-prayer-for-all-peoples.html>

- Tutu, D. in (DeGruchy, JW. & Villa-Vicencio, C. 1983 (ed). *Apartheid is a heresy*. CapeTown: Publishers Limited.
- Vambe, L. 1976. *From Rhodesia to Zimbabwe*. London: Heinemann, Morrison & Gibb.
- Van Engen, CE. 2004. What is theology of mission? Available on [www.teologiaycultura.com.ar/arch-rev-engen-theology-of-mission.pdf](http://www.teologiaycultura.com.ar/arch-rev-engen-theology-of-mission.pdf) [retrieved 11.06.2013]
- Volf, M. 1996. *Exclusion and embrace: a theological exploration of identity otherness and reconciliation*. Nashville: Abingdon Press.
- Wachsmuth, MJ. 2010. Philemon: going beyond social barriers. *Ministry: International Journal for Pastors*. Silver Spring, Maryland: General Conference Ministerial Association.
- Wagner, C.P. 1984. *Leading your church to growth*. United Kingdom: Hodder & Stoughton.
- Wagner, CP. 1976. *Your church can grow: seven vital signs of a health church*. Ventura, CA: Regal Books.
- Wagner, CP. 1979. *Your spiritual gifts can help your church grow*. Ventura, CA: Regal Books.
- Wagner, CP. 1981. *Church growth and whole gospel: a biblical mandate*. Cambridge: Harper & Row.
- White, EG. 1942. *Ministry of healing*. Mountain View, CA: Pacific Press Publishing Association.
- White, EG. 1958. *Selected Messages*, Vol. 1. Washington DC: Review and Herald Publishing Association.
- White, EG. 1966. *The southern work*. Washington DC: Review and Herald Publishing Association.
- Whiteman, D. L. 2004. The Incarnational Connection. *International Journal of Frontier Missions* 21)2(Summer) Available from [www.ijfm.org/PDFs\\_IJFM/21\\_2PDFs/79\\_Whiteman](http://www.ijfm.org/PDFs_IJFM/21_2PDFs/79_Whiteman)
- Winter, R. 1975. Mission trends no 2, in, *Evangelization*, edited by Anderson, GH & Stransky, TF. Grand Rapids, MI: William B Eerdmans.
- Wright, C. 1996. The Old Testament and Christian missions. *Evangel (Summer)* Available from [www.biblicalstudies.org.uk/pdf/evangel/14-2\\_wrightpdf](http://www.biblicalstudies.org.uk/pdf/evangel/14-2_wrightpdf) [retrieved 11.06.2013]
- Zambesi Conference. Session minutes, (1980, January 16) p.7

Zanu PF Youths invade white owned buildings. (2011, September 19), *News Day* p. 2

Zimbabwe Union Conference Quarterly Report (December 2009)

Zunkel, WC. 1987. *Church Growth under fire*. Scottsdale: Herald Press

**Appendices**  
**Statistics**

		REACHING OUT TO MINORITY	RACIAL INTERGRAT IONCHALLE NGE	REACHOUT PROGRAMS	CHALLENGES INTEGRATING
N	Valid	36	36	36	36
	Missing	0	0	0	0

**Appendix A**

**Table (a): REACHING OUT TO MINORITY Statistics**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	VERY EFFECTIVE	4	11.1	11.1	11.1
	EFFECTIVE	11	30.6	30.6	41.7
	NOT EFFECTIVE	21	58.3	58.3	100.0
	Total	36	100.0	100.0	

**Table (b): RACIAL INTERGRATION CHALLENGE  
Statistics**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	YES	24	66.7	66.7	66.7
	NO	12	33.3	33.3	100.0
	Total	36	100.0	100.0	

**Table (c): REACH OUT PROGRAMS Statistics**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	YES	19	52.8	52.8	52.8
	NO	17	47.2	47.2	100.0
	Total	36	100.0	100.0	

**Table (d): CHALLENGES INTEGRATING Statistics**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid YES	16	44.4	44.4	44.4
NO	20	55.6	55.6	100.0
Total	36	100.0	100.0	

**Appendix B: Descriptive statistics from Church members Questionnaires  
Statistics**

		Strategy	Outreach	Evangelism Challenges	Integration Challenges
N	Valid	64	64	64	64
	Missing	0	0	0	0

**Table (a): Strategy**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	separate churches	7	10.9	10.9	10.9
	separate groups	27	42.2	42.2	53.1
	separate racial groups	3	4.7	4.7	57.8
	Others	27	42.2	42.2	100.0
	Total	64	100.0	100.0	

**Table (b): Outreach**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	not effective	35	54.7	54.7	54.7
	effective	21	32.8	32.8	87.5
	very effective	8	12.5	12.5	100.0
	Total	64	100.0	100.0	

**Table (c) Evangelism Challenges**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	cultural barrier	22	34.4	34.4	34.4
	racial prejudice	24	37.5	37.5	71.9
	language barrier	9	14.1	14.1	85.9
	Other	9	14.1	14.1	100.0
	Total	64	100.0	100.0	

**Table (d) : Integration Challenges**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	35	54.7	54.7	54.7
	No	29	45.3	45.3	100.0
	Total	64	100.0	100.0	

### Appendix C:

#### Minitab Output for CHI-SQUARE test for independency of responses between leaders and church members of effectiveness of outreach programmes to minority groups

MTB > ChiSquare C1 C2.

Chi-Square Test

Expected counts are printed below observed counts

	Members	Leaders	Total
Not effective	35	21	56
	35.84	20.16	
Effective	21	11	32
	20.48	11.52	
Very Effective	8	4	12
	7.68	4.32	
<b>Total</b>	<b>64</b>	<b>36</b>	<b>100</b>

$\text{ChiSq} = 0.020 + 0.035 + 0.013 + 0.023 + 0.013 + 0.024 = 0.128$

$\text{df} = 2, p = 0.938$

NB: expected value of 4.32 is ignored the number of observations is less than 20% of total observation.

17 November 2012

6 Richard Allan

Waterford Bulawayo

Zimbabwe

Dear Sir/Madam

#### **RE: Research on Multicultural or Cross Cultural Ministries**

I have been involved in the above ministry for the past seven years as a Seventh day Adventist minister. As a result of my keen interest and involvement in this ministry, I have encountered certain challenges in evangelizing and integrating different racial groups.

The Seventh-day Adventist church has certainly encountered challenges in the past with regards to reaching out specifically to Whites, Coloureds and Asians after independence.

Consequently, the church is currently running a ministry which targets these specific minorities in the country.

Having laid this historical background, I am requesting your assistance in terms of how you have dealt with the issues of evangelism and integration as a church.

Please kindly provide the information required on the attached questionnaire. Please do not write your name on any part of the questionnaire.

All the information rendered will be treated with confidentiality and will be used for academic purposes only.

Your assistance in this matter is highly appreciated.

Yours Faithfully

Pastor Sikhumbuzo Ndlovu

DEPARTMENT OF CHRISTIAN SPIRITUALITY, CHURCH HISTORY AND  
MISSIOLOGY

Tel. (012) 429 4477  
Fax: (012) 429 4619

14 June 2012

TO WHOM IT MAY CONCERN

This is to confirm that Past S Ndlovu of the SDA, Bulawayo, is a registered doctoral student in this department of Unisa. He is registered for a doctorate in Missiology. In order to complete his research, he needs to send out some questionnaires. These questionnaires have been approved by his study leader, and will be treated in the strictest confidence for research purposes only.

We would appreciate it if you can assist us by completing Past Ndlovu's questionnaire

Yours sincerely



Dr Z Banda  
Chair of the Department.



University of South Africa  
Pretorius Street, Muckleneuk Ridge, City of Tshwane  
PO Box 392 UNISA 0003 South Africa  
Telephone: +27 12 429 3111 Facsimile: +27 12 429 4130  
[www.unisa.ac.za](http://www.unisa.ac.za)

QUESTIONNAIRES

Name

Denomination.....

.....

1. Total membership.....  
.....
2. Number ..... of ..... regular attendees.....  
.....
4. In what language (s) do you conduct your services?.....
5. Please indicate the number of racial groups composing your membership:

Racial Group	Number
Whites	
Indians	
Blacks	
Coloureds	
Other (specify)	
Totals	

6. Do you think racial integration is a challenge for the church?

YES ☐

NO ☐

Briefly support your answer:

.....  
 .....  
 .....  
 .....  
 .....  
 .....  
 .....  
 .....  
 .....

7. Which of the following do you regard as the most serious challenges to worship in a mixed racial group?

A. Cultural differences

B. Worship styles

C. Language

D. Other

(specify).....

.....  
 .....

7. How does your church deal with these challenges?

.....  
 .....  
 .....  
 .....  
 .....  
 .....  
 .....

.....  
.....  
**8. Do you have any programs specifically aimed at reaching the minority races in Zimbabwe? (i.e Coloureds, Asians, Whites, Chinese ).**

A. YES ☐

B. NO ☐

C. Other

(specify).....

.....

**Please give examples**

.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....

.....

**9. Do you face any challenges as a church in reaching out to these people groups?**

A. YES ☐

B. NO ☐

C. Other (specify)

**(ii). Please give reasons for your answer**

.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....

**10. Do you have any suggestions**

.....  
.....  
.....

**Assessing the challenges of integration and evangelization of minorities in Zimbabwe**

**Former Zambezi Conference Questionnaire**

The interview is conducted solely to assess the challenges to the SDA of evangelizing and integrating minority groups in Zimbabwe in order to suggest the way forward in the light of the challenges. Please give your candid opinion on this subject. The information gathered will be used for the said purpose only and remain strictly confidential, with no names attached.

---

Pastor ☐ Elder ☐ Member ☐ Other ☐

---

**Q1.** In your opinion what are the most important factors which led to the dissolution of the Zambezi Conference?

- A. Finances
- B. Racial discrimination
- C. Other (specify)

.....

.....

.....

.....

.....

.....

**Q2.** How effective do you think the Seventh-day Adventist Church in Zimbabwe is in reaching out to minority groups since the dissolution of the Zambezi Conference?

	<b>NOT EFFECTIVE</b>	<b>EFFECTIVE</b>	<b>VERY EFFECTIVE</b>
Whites			
Asians			
Colourds			
Chinese			
Other non-black Zimbabweans			

**Q3.** In your opinion, is there a desire among these minority groups to be integrated into the national conference of the SDA again? Yes ☐ No ☐

Please give reasons for your answer

.....

.....

**Q4.** Do you think it is acceptable that minority groups and the national conference remain divided?

- A. Yes ☐
- B. No ☐
- C. Not sure ☐

[illegible][illegible][illegible]

.....  
 .....  
**Challenges in evangelizing and integrating the minority groups in Zimbabwe  
 (Members)**

**Q1.** In your opinion is how effective is the Seventh-day Adventist Church in reaching out to minority groups? (ie Whites, Coloureds, Asians, Chinese in Zimbabwe).

- A. Very effective
- B. Effective
- C. Non-effective
- D. Other

(specify).....  
 .....  
 .....  
 .....  
 .....  
 .....

Please give reasons for your answer

.....  
 .....  
 .....  
 .....  
 .....  
 .....  
 .....  
 .....  
 .....  
 .....

**Q2.** Do you think racial integration is a challenge for the church? YES NO

Please briefly state the reasons for your answer:

.....  
 .....  
 .....  
 .....  
 .....  
 .....

**Q3.** Does your church have any specify programs for reaching out to the minority groups in your vicinity? Yes No

Briefly mention the programs

.....  
 .....  
 .....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

**Q4.** What challenges do you face as a church in reaching out to minority groups?

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

**Q5.** Do you have any suggestions for improving outreach to these minority groups?

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

**The challenges of evangelizing and integrating minority groups in Zimbabwe  
Multicultural Ministries in the Seventh-day Adventist Church (Leaders)**

**Q1.** What do you think should be done in order to win different races into the Seventh-day Church?

- A. Have separate churches for each racial group
- B. Have separate group but combine once in a while
- C. Have separate services for each racial group
- D. Other (please

specify).....

.....

.....

.....

.....

.....

**Q2.** How effective is the ministry in reaching out to the minority groups?

- A. not effective
- B. effective
- C. very effective

**Q3.** What challenges do you face in evangelizing minority groups?

- A. Cultural barriers
- B. Racial prejudice
- C. Other (please

specify).....

.....

.....

.....

.....

[illegible]

• • • • •

☐ No ☐

.....

.....

.....

.....

.....

This image shows a full page of white paper designed for handwriting practice. It features 20 evenly spaced, horizontal dotted lines extending across the entire width of the page. There are no margins, text, or other markings present.

[illegible]