

**INTERCULTURAL TRAINING AND MISSIONS: A CONTEXTUAL APPROACH
TO MULTICULTURALISM IN SOUTH AFRICAN CITY CHURCHES**

By

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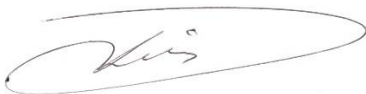
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I further declare that I have not previously submitted this work, or part of it, for examination at Unisa for another qualification or at any other higher education institution.



30/09/2020

Signature

Date

DEDICATION

I dedicate this thesis to

My wife:

Naomi Yowa Luis

To my Children:

Merveille Kapinga Luis

Plamedi Kapongo Luis

Jemima Bitota Luis

And to my Mum and Sisters

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ABRIVIATIONS

AFMIN: Africa Ministries Network.

AGF: Assemblies of God fellowship

AUM: Anxiety/Uncertainty Management

DMIS: The Developmental Model of Intercultural Sensitivity

DRC: Dutch Reformed Church

ICC: Intercultural Communication Competence

ICT: Intercultural Communication Training

INT: Identity Negotiation Theory

MET: Mission Exposure and Training

MFest: Mission Fest

NCCB: National Conference of Catholic Bishop

NIC: Network for Intercultural Communication

RSA: Republic of South Africa

SAIRR: South African Institute of Race Relations.

URC: United Reformed Church

WCC: World Council of Churches

WMC: World Mission Centre

BIBLE VERSIONS USED:

NASB: New American Standard Bible

NIV: New International Version

NKJV: New King James Version.

ABSTRACT

This study responds to the question of what approach should the church and theology undertake to address multiculturalism within the church, and how taken in the missiological context intercultural training promotes cultural competence in a multicultural church. The study proves that most churches in South African cities consist of a mixture of people from different cultural, ethnic, and racial groups. This mixture of people, as seen in this study, is a result of factors such as globalization, migration, and urbanisation. Multiculturalism in the church challenges the philosophy of ministry in the church including missions, worship, preaching and interpersonal relationship of the members.

The study suggests the theological training institutions to consider integrating intercultural training and missions (ITM) into their curriculum to develop cultural competencies. ITM, being a theological approach of inclusiveness, enables church leaders with the ability to work effectively in situations characterized by cultural diversity.

Therefore, ethnography was chosen as an appropriate qualitative research methodology for this study. Research methods such as participant observation, literature review and interviews were used to collect the data. Interviews were conducted with pastors of multicultural churches in cities such as Pretoria, Johannesburg, and Cape Town. The validity of the findings in this research was established through cross-cultural training schools and workshops conducted with church leaders from different parts of South Africa and other countries of Africa.

Key words:

Multiculturalism, Intercultural training, Mission, Cross-cultural training, theology training, Contextual approach, Pastors training, Intercultural competence, Intercultural sensitivity, Cultural competence, South African city churches, Globalization, Migration, Urbanisation.

CHAPTER 1

INTRODUCTION

1.1 Introduction

In 2005, while working at the World Mission Centre as the Southern African Director, the Director of 'Missions Exposure and Training' (MET) in Pretoria solicited me to teach in their missions' school. This request originated from the background of my intense missions' work involvement and related cross-cultural exposure in many nations. World Mission Centre is a mission organisation that exists to motivate and mobilise local churches into direct involvement in missions. MET's sole purpose is to empower the local church to be a dynamic mission congregation by exposing and training its leaders and missionary candidates in multicultural and global missions. I was asked to teach 'cross-cultural orientations' as a subject based on my personal experience in doing cross-cultural work.

After four years of lecturing at MET, I published a book entitled 'Missions in Africa: the context of mission field to mission force'. This book was then published at a major event of Christian city churches and para-church organisations in Pretoria, often known as 'Mission Fest'. This book was then used in my lecturing at MET and finds its way in the hand of many cities church pastors. This led me to be invited to speak on this subject at various intercultural gathering of churches in Pretoria including 'Mission Fest' year after year and organisations such as AGF (Assemblies of God Fellowship) where many church leaders and members from different races and background often meet yearly.

By doing this training, I often heard feedback from people of different races saying, “I wish I knew this a long time ago; it could have saved me a lot of trouble in my dealing with people”. The majority of my trainees were church members and leaders. To date, over 1000 church leaders from different races, nations and continents have undergone my cross-cultural training. The feedback I often received brought me to question the church and its theological approach toward multiculturalism in the church.

1.1.1 Diversity in the City Churches of South Africa

South Africa is one of the most diverse nations in the world by its cultural, racial, ethnical and social composition. This status makes it natural for the churches within the cities to become multicultural, however, they struggle with social and cultural cohesion. Venter (2008:542) identifies this struggle as “the disappointing failure of the church and theology to respond appropriately to the complexity and diversity of cultures”. Church leaders are not appropriately equipped to deal with multiculturalism and consequently, they are not able to equip their church members with intercultural skills to yield cultural cohesion in the church. Cochrane et al (1991) argue that churches and the different theological institutions of learning ought to develop environment and space of interculturality which, they call “new culture out of diversity”.

Sharing Venter’s views, I believe there is an absence of existing methodological approach in the church and theology to address multiculturalism in the South African city churches. The book of Acts 1:8 shows that the Christian’s first sphere of mission is Jerusalem, meaning their direct and immediate community. I assume that the theological framework of training currently used in most Bible schools does not adequately prepare church leaders to methodologically deal with the cultural diversity in the church and so facilitate proper engagement of the believers in a healthy multicultural praxis. It focuses on the contrary on Eurocentric ways of communicating in a mono-cultural fashion, understanding and interpreting the Scriptures in the same context. To date, Western

missiological thinking has paid scant attention to international migration, even though human migration has played a critical role in the expansion of the Christian faith from its very inception (Hanciles, 2008: nd).

Looking from a biblical point of view the church has a responsibility to welcome all people and facilitate social and cultural cohesion. The church is described in (Matthew 21:13, Isaiah 56:7, NASB) as a house of prayer for all the peoples, therefore, it has a mission to reach out to all people, regardless of their culture. In the book of Matthew 28:19, Jesus says: “Go therefore and make disciples of all the nations, baptising them in the name of the Father and of the Son and the Holy Spirit”. This mandate given to the church reflects the mission of the church and to fulfil it, He gave to believers the ministry of reconciliation (1 Corinthians 5:18). The Mission of the Church is God’s mission.

Therefore, using an ethnographic method, I undertook to read literature on topics related to intercultural training, missions, multiculturalism and the church. And, as a participant observer, I investigated four churches in four metropolitan cities of South Africa (Pretoria, Johannesburg, Durban and Cape Town). The data collected in the research forms part of the theory used information of an approach to multiculturalism in the South African city churches.

1.2 Problem Statement

Beyond the existing cultural and racial divide in South Africa, there is an influx of multi-nationals (migrants) from across the globe with not only social and economic needs but also, spiritual as well, which need to be addressed. Martin (2013:14) reports that “a quarter of the world’s 10.5 million refugees in 2012 were in sub-Saharan Africa, and Somalia was second only to Afghanistan as a source of refugees”. South Africa, being part of the Southern Africa Development Community (SADC) and being more economically well advanced than the rest of its counterparts has attracted more migrants in the region. Thus,

many of those migrants often settle in major cities of South Africa (Johannesburg, Pretoria, Cape Town and Durban) and some integrate with the local city churches.

This reality of migration including the demise of apartheid, globalisation, and urbanisation, has changed the paradigm of most South African city churches from being mostly homogenous churches to becoming multicultural churches. The increasing variety and percentage of ethnic groups and cultures within the city churches not only affects interpersonal relationship among believers and their approaches to mission but also impacts how churches are formed and developed. Naidoo (2015) writes:

“The church in South Africa faces the task of reconstructing its congregational life, its educational institutions and its witness in the world during an increasingly globalised society, where people’s desires are often more shaped by consumer culture than by the grace of God, where convictions are more often shaped by state power than by the cross, and where activities are often more shaped by habits of division and violence rather than reconciliation” (165).

Likewise, Cha (2007:95) notes that “in today’s world of globalisation, a Christian community, as a witnessing community, is increasingly being confronted with the multicultural reality of its ministry context”. Venter (2008:542) describes the church and theology lack of appropriate approach to deal with cultural diversity as a “disappointing failure”. For Him, this failure can yield other social problems such as “exclusion, discrimination and conflict”.

Karthik (2014:7) writes that “any environment involving people hailing from more than one culture is said to be a multicultural environment. Such an environment is vulnerable to trigger cross-cultural issues. Racism, xenophobia, division, enmity or discrimination are a direct consequence of the lack of proper church approach to multiculturalism”. Pillay

(2017:16) believes that it's the church responsibility, if not, 'mission' to address separation, hatred and/or discrimination. In his opinion, the task of reconciliation is fundamental and disposal to the church in dealing with its identity. However, how will the church engage in a proper reconciliation from a background of lack of intercultural competence? Pillay (2017:10) maintains that "the church must engage the issue of racism and xenophobia from a biblical and theological perspective". He makes a valid point, in my opinion. My view is that relevant theological perspective which yields proper reconciliation is the one which provides unity in diversity and so an intercultural training approach is the way forward. When church members are empowered with intercultural skills, they will engage in a healthy multicultural relationship, and live in unity with brothers and sisters of other cultures and races and missions at home. Tahaafe-Williams (2012: nd) argues: "The multicultural reality in the early church suggests that the call to a culturally inclusive church, characterized by mutual recognition, acceptance, and sharing was not only normative to what it meant to be church then, it was the very heart of the Christian calling".

1.4 Purpose of the Research

The purpose of this study is to explore an approach to develop cultural competence in the multicultural church context. The increasing cultural diversity in the South African city churches means that the ability for the church members to interact and work across cultures is becoming a necessity. This interaction can only be possible when church leaders and members build cultural competences. The efforts to build cultural competences have proven to be a missiological endeavour which this study will reflect on. I reflect on theories and practices of intercultural training which promote cultural competencies. Ferraro (Leavitt 2005:1) writes:

"In practice, cultural competence acknowledges and incorporates—at all levels—the importance of culture, the assessment of cross-cultural relations, the need to be aware of the dynamics resulting from cultural differences, the

expansion of cultural knowledge, and the adaptation of services to meet culturally unique needs”.

1.4 Research Question

This study responds to the question of what approach should the church and theology undertake to address multiculturalism within the church, and how taken in the missiological context intercultural training promotes cultural competence in a multicultural church.

1.4.1 Sub-Questions

To answer the main research question, the following questions needed to be answered:

1. What are the causes of multiculturalism in the South African city churches?
2. What are the challenges confronted by city churches due to multiculturalism?
3. What is the current extent and range of practices for intercultural training?
4. How does the notion of intercultural training relate to missions?
5. What makes intercultural training an appropriate approach to multiculturalism in the church?

1.5 Research Objectives

Following are the objectives:

1. To analyse the causes and impact of multiculturalism in the South African city churches
2. To identify the challenges which confront multicultural churches
3. To explore the existing theories and practices on intercultural training
4. To retrieve the relation between intercultural training and missiology
5. To show the necessity of intercultural training in dealing with multiculturalism in the church

1.6 Rationale

This study is motivated by several factors ranging from I's participative empirical experience as a Pastor of a multicultural church, a mission Director, a mission mobiliser, a lecturer and missionary.

1.6.1 Pastor of the Multicultural Church

For 11 years, I was a pastor of the Assemblies of God church in Pretoria West. As a multicultural church, the Portuguese Assemblies of God was composed of members of different races and nations including Portugal, Angola, DR Congo, South Africa and Mozambique. The diversity of cultures brought a lot of challenges in the church that we decided to break congregations according to cultural groups: Portuguese people in Centurion, South African with English service in Pretoria West, the Mozambican were sent to Atteridgeville congregation and Angolan congregation was founded in Sunnyside but led by a Brazilian missionary.

From 2011 to this day, I founded a new church which became multicultural as well. Global Family Focus Church has gathered South Africans, Zimbabweans, Malawians, Kenyans, Ugandans, Congolese, Nigerians, Mozambicans, Coreen, Angolans and various races including blacks, whites, Indians and Asian.

1.6.2 Southern African Director and a Mission Mobiliser

For many years, I have worked in different multicultural organisations including World Mission Centre (WMC), Africa Ministry Network (AFMIN) and Missions Exposure and Training (MET). World Mission Centre is a South African born mission organisation that was established in 1989 to awaken a deeper understanding of the mission concept and mobilise Christians at local church level to heed the call of the trumpet (Trumpet 1999:5). WMC exists to motivate and mobilise local churches into direct involvement in missions. I was a project coordinator in Angola and the Democratic Republic of Congo and became

Southern African Director coordinating twenty-two countries of the Southern Africa and sub-Saharan region. During this time, I engaged with many church leaders of different cities in South Africa and many others in twenty-five countries across the globe.

AFMIN (Africa Ministry Network) is an organisation whose philosophical foundations is that nobody can minister, mentor, teach and equip their people better than well-trained indigenous church leaders. I have served as one of the coordinators and lecturers in many multicultural events hosted by the organisation in Angola, Zambia and South Africa.

1.6.3 Lecturer at MET, a Cross-cultural Training School

I have also been lecturing for 15 years at MET (Missions Exposure and Training). As organisation MET's mission is to empower the local church to be a dynamic missions' congregation by exposing and training its leaders and missionary candidates in multicultural and global missions. The subjects I taught include cross-cultural Communication, Good governance, church planting, World Evangelisation and Leadership. To date, I have taught over 1200 pastors at MET and thousands of others through the process of World Mission Centre and AFMIN. Once a year, MET hosts training for Bible school lecturers, deans of schools and various theologians to expose them to in-depth missions training.

1.7 Importance of the Study

Lee and Gretze (2010: nd) write that "as globalisation expands and facilitates an ever-greater array of cross-cultural interactions, issues of how to promote intercultural communication and to reduce the ethnocentric view of people have obtained great attention from diverse academic fields". The increasing cultural diversity in the South African city churches means that the ability for the church members to interact and work across cultures is becoming a necessity. This study contributes to the current theological discussion on the theology of mission and cultural diversity.

1.8 Hypothesis and Assumptions

The ideas guiding this study are based on the assumptions that,

1) A city church in South Africa naturally become multicultural due to the cultural diversity of city dwellers. However, church leaders are not appropriately equipped to deal with multiculturalism and consequently they are not able to equip their church members with intercultural skills to yield cultural cohesion in the church. To build a new culture out of diversity, South African churches, seminaries, and theological faculties must create and enhance an aesthetic space (Cochrane et al. 1991: nd). 2) No matter how one looks at the multiculturalism in the church, I believe that intercultural competence is needed to eradicate cultural conflicts and prevent social ills such as racism, xenophobia, discrimination and division. In response to the often shocking manifestations of xenophobia (for instance in South Africa), Field (2017: nd) recommends the churches to assess their participation in the emergence of a xenophobic culture, participate in practical action against xenophobia and develop theological resources for responding to xenophobia the often-shocking manifestations of xenophobia challenge the churches to deep self-examination as to their participation in the emergence of a xenophobic culture, to practical engagement to counter xenophobia and to develop theological resources to respond to xenophobia. Pillay (2017:10) argues that churches in South Africa have a leadership role to fill in addressing the issues of racism and xenophobia there. Working with others will ensure that everyone has the fullness of life in the context of racial harmony, economic justice, peace, and inclusion. Pillay (2017:16) adds:

“Wherever there is division, enmity or discrimination, the reconciliation must be the mission of the Church. When the Church is not about the task of reconciliation, it has lost its way, working at cross purposes to its own identity and misunderstanding its fundamental task”.

3) I also believe that healthy multiculturalism is part of the mission of the church. Bosch (1991:390-391) presents the church as an instrument for God's mission toward the world. He believes that the church's sole purpose is to support the mission of God (*Missio Dei*). Bevans and Schroeder (2004:299) maintain that providing missional service to the community is the purpose of church structures. God's will is for different cultures to live together in harmony. In Isaiah 56:7 and Matthew 21:13, we read: "My house will be called a house of prayer for all the peoples" (NASB). The emphasis on 'all peoples' excludes any sort of discrimination based on cultural background, races or nation. The mission of the church is to reach out to all the nations (Matthew 28:18-19). Therefore, theology should not only focus on knowing who God is, but also uniting his creation in one body called the church. Donohue (2010:7) argues: "the Kingdom of God has a distinctively city and multi-ethnic focus, a focus that engages the brokenness of the city. The church's role is to work towards the renewal of the city. In doing so, the church can return to the culture-shaping role it once held in the early church".

4) I believe that studying multiculturalism in the church is a recommendable scientific endeavour as the church forms a great part of our society today. Writing on the role of Christianity in civilisation, Wikipedia (the free Encyclopedia) argues that throughout its long history, the Church has been a major source of social services like schooling and medical care; inspiration for art, culture and philosophy; and influential player in politics and religion. The papers presented at the 11th NIC conference¹ on "The intercultural Perspective in a Multicultural World" indicate that intercultural communication is both a scientific field in its own right and that it is being applied in a multitude of settings where people with different cultural backgrounds meet and exchange ideas and information,

¹Eilef Gard and Birte Simonsen, 2004. The Intercultural Perspective in a Multicultural World. Kristiansand 26 – 28 November 2004. <https://brage.bibsys.no/xmlui/bitstream/handle/11250/134955/145e.pdf>

work and do business together, study or in any other way are engaged in intercultural encounters.

1.9 Research Methodology

To respond to the questions raised in this study, I adopted a qualitative study approach. Creswell (2007:15) explains that the research design process in qualitative research begins with philosophical assumptions that the inquirers make in deciding to undertake a qualitative study. In addition, he argues that researchers bring their worldviews, paradigms, or sets of beliefs to the research project, and these inform the conduct and writing of the qualitative study. Qualitative research aims at explaining 'how' and 'why' a particular program or social phenomenon operates in a particular context. It tries to help us gain a better understanding of the world around us, and why things are the way they are (Polkinghorne 2005: nd).

The choice of a qualitative approach allows the understanding of the subject matter both from a subjective and objective perspective. Wan (2003: nd) writes that “missiological study by its nature is integrative in its methodological approach”. In addition, Wan (2003) suggests building an understanding from the ground up by studying participant perspectives, reporting their stories, situating them in their setting or context, and finding out what causes them to believe what they do.

This research can be completed in many ways; however, I chose ethnography as a qualitative research method appropriate to my study due to its capacity to seek to answer the reasoning behind many elements of human behaviour and social events. Denzin and Lincoln (2011: nd) explain that traditionally, ethnography has involved participation and observation over a long period, as well as interpretation of data collected in order to examine the beliefs, social interaction, and behaviors of small societies. Brewer (2000: 10) defines ethnography as studying natural settings or "fields" by methods of data collection that capture the social meanings and ordinary activities of individuals, which involve participating directly in the

settings or activities, to collect data systematically but without imposing an external interpretation on them.

An ethnographic study aims to learn about the culture of a particular setting or environment. Fieldwork observations by a participant are often conducted over time using both quantitative and qualitative methods. I become embedded in ongoing relationships with research participants for the purpose of observing and recording talk and behavior. In such cases, I (as opposed to, for instance, surveys or questionnaires) became a primary instrument for data collection and analysis. I tried to place specific events into a broader, more meaningful context by focusing on the culture and social interaction of the observed people or groups. Therefore, “Ethnography is particularly valuable in understanding the influence of social and cultural norms on the effectiveness of health interventions” (Trimmer and Wood, 2016:np).

Multicultural practice is often referred to as ethnography (Thornton and Garrett, 2014:67-74). In the article ‘Ethnography as a bridge to multicultural practice’, Thornton and Garrett (2014) note that an ethnographic research method is taught as a way of studying different cultures. Ethnography is a qualitative design in which the researcher describes and interprets the shared and learned patterns of values, behaviours, beliefs, and language of a culture-sharing group (Harris, 1968). Paas (2017:135) says:

“It may have to do with my lack of formal training in systematic theology, but I prefer a more inductive approach to what happens theologically when Christians live and work together in shared contexts, especially those contexts influenced by globalization and migration”.

Therefore, given the complexity of this study, the author chooses to use a critical approach to not only understand the diversity of cultures in the city churches but also detect the voices of those discriminated or marginalised because of their races, languages or where they come from. Averill (2006) argues that the purpose of scientific research in the

ethnographic tradition is to uncover not only socio-cultural knowledge about an unfamiliar or little-known group but also patterns suggesting exclusion and social injustice. Iphofen (2015: nd) writes:

“Anthropology is the study of all aspects of human culture. It is a field-based research method – not unique to anthropology – employing observation and interviewing to investigate social practices and the meanings behind social interaction”.

The process of ethnology involves systematic comparisons of different cultures based on ethnographic research methods. Since descriptive data are produced, they require qualitative analysis.

1.10. Research Design and Data Collection

Research designs, according to Yin (2011:75), are logical blueprints. The design of a study is implicit, regardless of whether it was planned or not. In qualitative research, “the relevant data derive from four field-based activities: interviewing, observing, collecting and examining (materials), and feeling” (Yin, 2011:126). In the case of this study, which purpose is to explore an approach to develop cultural competence in the multicultural church context, I used methods such as participant observation, literature review, interviews and survey.

1.10.1. Participant Observation

For Creswell (2014), ethnography is an approach in which a researcher observes a group's way of life for a prolonged period of time. Researchers who conduct this type of research study, describe, and interpret the behaviors, values, and interactions among members of the group. Yin (2011:90) believes that qualitative research does not have to be limited to a specific location or setting. Studies, on the other hand, can be designed to encompass different cultures or institutional settings, with the study's conclusions based on

all of their experiences. Therefore, to take advantage of the first-hand experience of the subject matter, I was a participant observer of eight churches in four main cities of South Africa for two years. During this time, I collected as much information as I could by taking notes, observing what was being done and conducting interviews with church leaders and members.

"The goal for the design of research utilizing participant observation as a method is to produce a holistic picture of the phenomena under study that is as objective and accurate as feasible given the method's constraints," DeWALT & DeWALT (2002:92). In Pretoria I spent time in Global Family Focus Church (Pastor Elie Kalonji) and Cornerstone Church (Pastor Elijah Mahlangu), in Johannesburg I attended church services at Mission Centre Church (Archbishop Daniel Muteba) and Liberty Church (Pastor D. Johnson), however, in Cape Town and Durban I relied on research survey questions sent to the pastors and their response, though I visited Pastor Jean-Paul Bukasa in Cape Town. In each church, I presented myself to the pastor and explained why I was there, as well as any limitations to what I was allowed to do and how far I could go, to him and, if necessary, to the entire church leadership. I wanted to avoid being misunderstood and stay away from relationships and patterns of behavior that were not helpful to my studies. According to Swanson and Halton (2005:243), unstructured interviewing, which may appear to some as little more than enjoyable talks, can supplement participant observation.

To reach the goals assigned to this study, data were collected, analysed and theories were formed based on the findings. The theories developed in this research were put into test through survey conducted with church leaders in the four main cities of South Africa.

In the process of collecting data, I made sure that I kept a field notebook (although a virus wiped all my information), notes were taken on any observation I made, and I made sure that they will include empirical observations and interpretations, then analyse and

interpret my observations, discerning patterns of behaviour, finding the underlying meanings in what I observed.

1.10.2. Literature Review

My fieldwork is considered as the primary source of information for this research and the literature review as a secondary source. The field research, literature review and personal observation are all part of data collection in this study. I used a literature review to explore previous research papers, articles, scholarly books and magazines related to topics including intercultural training, missions and multiculturalism. It is with a literature review that I explored the existing theories and practices on intercultural training and the understanding of the phenomenon of multiculturalism. Missiological articles and other publications were used to analyse the mission of the church in the context of multiculturalism.

Although, there are no publications which address particularly the topic which is being studied in the present research paper; I collected many articles and previous publications written on the missional church, multicultural church, multicultural city ministry (with limited information), a multicultural vision for the church, from multiculturalism to inter-culturalism, multiculturalism vs inter-culturalism. No literature was found dealing with the theological approach toward multiculturalism, and not even intercultural training being a possible theory to be developed. According to Boote and Beile (2005: nd), the literature review is critical in revealing the theory, or theories, that support the paper argument, or, if no such theoretical foundation exists, the associated extant knowledge. It outlines and clarifies the primary concepts that will be employed in the empirical parts, as well as the scope of the debate. Any good research effort starts with a thorough and comprehensive literature evaluation.

A literature review allowed me to synthesise and place into context the research and scholarly literature relevant to intercultural training, missions, multiculturalism and church as keywords of my topic. Aveyard (2010: nd) comments that the researcher must carefully examine, criticize, and synthesize the literature to indicate a gap in the existing research base while demonstrating "their understanding of both the research and the methodologies previously utilized to investigate the issue," Interviews with open-ended questions were used to collect information from the church leaders, members of the AGF.

1.10.3 Observation

Researchers can benefit from observation methods in a variety of ways. They enable researchers to look for nonverbal expressions of feelings, detect who interacts with whom, understand how participants communicate with one another, and assess how much time is spent on different activities. Yin (2011:129) posits that "in qualitative research, the relevant data derives from four field-based activities: interviewing, observing, collecting and examining (materials), and feeling".

Harper (1994) says that in the "observation-only approach, the researcher merely watches and records what happened". The intention is to record the time the church service start and end, how people greet one another, how they deal with their visitors and how they conduct their services throughout the week. During this process, I collect the church faith statement and doctrines, their weekly pamphlets which explain the happening in the church, testimonies and upcoming events, visitor cards and the church vision statement to give me an understanding on what they believe and do things and their approach to multiculturalism.

Observation as a data collection approach is important, according to Yin (2011:143). He claims that "observing" can be a helpful method of gathering data because what you see with your own eyes and senses is unfiltered by what others have (self-) reported to you or what the author of a document has observed. In this way, your observations constitute a type of

primary data that should be treasured. Yin (:145) enlists the relevant categories to observe while doing observation:

- The characteristics of individual people, including their dress, gestures, and nonverbal behaviour.
- The interactions between or among people.
- The “actions” taking place, whether human or mechanical; and
- The physical surroundings, including visual and audio cues.

I should here add that for the veracity of this study, I conducted cross-cultural training schools with the participation of church leaders and members from different parts of South Africa and other countries of Africa through the structures of MET, MFest and Live School in South Africa.

1.10.4 Interviews

All interviews involve an interaction between an interviewer and a participant (or interviewee). Structured interviews carefully script this interaction. First, I will use a formal questionnaire that lists every question to be asked. Second, I will formally adopt the role of an interviewer, trying to elicit responses from an interviewee. Third, I as the interviewer will try to adopt the same consistent behaviour and demeanour when interviewing every participant. As a result, the interviewer's actions and attitudes are scripted as well, usually as a result of some prior and study-specific training intended at completing data collection as evenly as possible as indicated by Yin (2011:133).

Researchers often engage themselves as the primary data collecting instrument, undertaking face-to-face interviews with participants to find answers to questions concerning how social experience is formed and perceived, for example (Denzin and Lincoln, 1994). The interviews conducted are semi-structured with open-ended questions. The format of these interviews were informal conversational interviews. In-depth interviews, according to Marshall and Rossman (1995:80), are more like discussions than formal events

with predetermined response categories. The researcher looks at a few general themes to assist discover the meaning viewpoint of the participant, but otherwise respects how the participant frames and structures the response. This technique will be used to gain access to the context of the participants, understand their everyday subjectivity, and grasp meaning attached to those observations as indicated by Terre Blanche et al. (2006).

Given the focus of my study, informants were not selected randomly, but they were all members of the multicultural church in the South African cities and had proof of membership in their respective churches. A google form was set with questions related to the research, and this form was sent to different pastors as well. Personal interviews of church members alone were not going to be conclusive.

The basic things that I needed to know from the church leaders were 1) educational background (find out if he or she has had any previous ministerial training or theological training before becoming the church leader, 2) missiological background, 3) communication in the church, 4) nations, races and languages represented in the church, and finally 5) his or her efforts to address cultural diversity and 6) whether he or she would recommend intercultural training in their churches and Theological training bases.

Interviews questions were designed to know how the church members' experience of multiculturalism in the church, knowing their level of intercultural knowledge (how they are related to one another in the church in the context of a different race, country, culture or language) and how much input they get from the church leadership (through sermons or any type of training) to facilitate their intercultural relationships.

Interviewing refers to structured or unstructured verbal communication between I and the participants, in which information is presented to I. In this study, data was gathered by interviewing research participants in a quiet environment, free from disturbances, and where they feel safe. Interviews were held in the church office and coffee venues. The time spent with each person varied from 30 to 40 minutes. Following are the steps followed:

- 1) Making an appointment with each participant at a time which suited them
- 2) Pre-book the venue quiet and conducive for a proper conversation
- 3) Make sure that chairs are arranged in a manner to facilitate the face-to-face interviewing
- 4) Prepare a recorder to avoid missing anything
- 5) Welcoming the participant and make him or her feel valued for the time and willingness to be part of the study
- 6) Explain to the participant that the interview was to be unstructured and that probing questions would be determined by the information given by the participant
- 7) Asked permission to record the interview

This procedure is adapted to Talbot's (1995:477)

1.11 Scope and Limitation

Multiculturalism is a worldwide phenomenon, and I do not intend exploring all its facets across the globe and particularly in South Africa where numerous studies were conducted in the context of the apartheid legacy, education and racial segregation among others. This study focuses specifically on the context of the South African city churches (faith-based perspective) and particularly the eight sampling churches located in Pretoria, Johannesburg, Cape Town and Durban. The sampling churches were selected primarily because of 1) being situated in the city area, 2) being multicultural (meaning have many cultures represented in the church), 3) the church leader having a theological background.

The notion of intercultural training is explored specifically in the context of mission praxis to enable church leaders and members with cultural competences to regulate their relationships with pairs and reaching out to different cultures with the gospel of Jesus Christ (God's mission).

1.12 Outline of Chapters

1. In Chapter One, I have introduced the study, its background, research statement, purpose and objectives, methodologies, and all that is necessary to grasp the context of the study.
2. In Chapter Two, I have explored the literature review on multiculturalism. I have defined the keywords of the study and described the background of multiculturalism in South Africa as a rainbow nation and in city churches particularly. Efforts were made to differentiate multiculturalism from its policy and educational context of South African city churches.
3. Chapter Three deals with the factors influencing multiculturalism in the South African city churches. Here the causes and effect of multiculturalism. I explored the problems and analyses the impact of globalisation, migration and urbanisation in the South African city churches.
4. Chapter four deals with multicultural church and mission. It defines what the church is and its involvement with mission, and what makes a church multicultural. The chapter elaborates on the role of the church in the mission Dei and the Biblical stands about mission.
5. Chapter five speaks of theoretical framework of intercultural training. Here I explored the existing theological framework of pastors training in South Africa and the need for intercultural training. In addition, I analysed theories and practices of intercultural training and introduced my intercultural training approach in the context of multicultural settings.
6. Chapter Six describes the research report and findings. It's the general conclusion of the study, its considerations, submissions and recommendations.

1.13 Ethical Considerations

The ethical aspects according to the University of South Africa standards guided this research. This means that I undertake not to:

- plagiarise
- fabricate information (for example, by making up a bibliographic entry)

- falsify information (for example, by changing answers to a survey or interview)
- misquote an authority (for example, by quoting out of context or altering the quotation)
- call into service another person's ideas as my own
- misrepresent my credentials

Bearing in mind that plagiarism is a serious crime – I had to:

- keep meticulous records,
- use quotation marks and indenting to indicate clearly where I were to use someone else's words,
- use superscript numbers coupled to endnotes to acknowledge authors not cited but who have produced ideas or research connected to those in my dissertation.

To the best of my ability, I did this research work with honesty and integrity, acknowledging any outside input and participation. I also made sure that the appropriate methods were used for this study.

CHAPTER 2.

LITERATURE REVIEW ON MULTICULTURALISM

2.1 Introduction

The public interest of politicians, scientists, media representatives of different countries in issues of multiculturalism is growing significantly. One of the reasons thereof lies in the global processes of economic, social, environmental, etc. nature, which often encourage people to voluntarily or involuntarily cross the borders of other countries and seek to settle for a new life in somewhat familiar or even unfamiliar cultural environment (Grazulis and Mockiene, 2017:33).

Multiculturalism is one of the most explored themes in social sciences today; however not many studies are done in the context of the church, particularly in the missiological context. This chapter endeavours to explore the existing publications, books, academic articles for the in-depth understanding of multiculturalism in different aspects. Amongst all the resources, I went through; few have helped address multiculturalism in the context of church and theology. Gordon E. Dames (2014: nd) has written various articles and a book covering various issues related to Practical theology, multiculturalism, intercultural theology, pastoral ministry, Ethical leadership and mission. The contribution of Dames (2014:42-43) and other scholars (Naidoo 2010:347, Tucker 2011:9, Viau1999: xi) has helped to address the growing distance between the academy and the local church. They have challenged Practical theology to become more contextual, practical and relevant against it being a highly theoretical discipline. For Dames (2014:172), demographic shifts of world populations and Christian membership from the developed to the developing world indicate that the centre of gravity in the Christian world is shifting. Multiculturalism is changing the historic dominant mono-cultural landscape and identity of faith communities.

In their article, "Multiculturalism through the prism of history: experiences and perspectives and lessons to learn", Gražulis and Mockienė (2017:34) write:

"The idea of multiculturalism in the era of new history was first addressed by the countries with a high level of economic development, particularly the ones of a large flow of immigrants (USA, Canada, Australia, Great Britain, Sweden, etc.). Although the term 'multiculturalism' has entered the lexicon quite long ago, its origins can be traced back to even Greek, Germanic, Roman and other historical annals, though with a different understanding of the content, development methods, levels, the extent and characteristic traits of the phenomenon".

Scholars have studied multiculturalism in various contexts including social, ideological (as an ideology), political (as a policy) and as critical discourse. Phatak and Bhujbal (2018: nd) argue that many scholars of disciplines like sociology, history, political science, immigrant studies and literary criticism contribute much significant discourse to define and refine the terminology of multiculturalism. Kallen (1982: nd) writes that multiculturalism as a term is used in three distinct senses: as a description of the state of cultural diversity in a society, as an ideology aimed at legitimising the incorporation of ethnic diversity in the general structure of society, or as a public policy designed to create national unity in ethnic diversity. It is a characteristic of a society that has many different ethnic or national cultures mingling freely. It can also refer to political or social policies which support or encourage such a co-existence. Important in this is the idea that cultural practices, no matter how unusual, should be tolerated as a measure of respect. Chaplin (2011:23) writes that British and other host governments adopted multiculturalism as measures to protect racial and ethnic communities from discrimination in housing and employment and also worked to ensure they received equal treatment in the provision of public services.

According to when-what-how (online source with the information confirmed by Canadian Encyclopedia), the term multiculturalism originated in Sweden in 1957, and Canada was the first country to recognise that multiculturalism was integral to its national identity and adopted it as its national policy in 1960. Alicia Vargas² argues that multiculturalism is as old as the history of the world and humankind in it. Since time immemorial, two or more cultures have been thrown together by a myriad of historical and biological forces. We could say that our own Genesis account starts with a male and a female culture and an agricultural and a shepherding culture, each confronting the other with major repercussions. Sometimes life-giving, sometimes life-thwarting, multiculturalism has been, is, and will continue to be a formative fact of who we are as individuals and communities. Phatak and Bhujbal (2018: nd) argue that the phenomenon of multiculturalism is not new to the world and thus not new in academics, but it gets a new air in the period of colonisation. The imperial policies of developed nations and radical changes in the means of transport and the development of international trade gave birth to a new multicultural society.

For the two professors, Phatak and Bhujbal (2018: nd), multiculturalism influences every human life and produces a cosy atmosphere in which two different cultures co-exist and contribute to the process of acculturation. They indicate that the scene of cultural crisis, ethnic dispute and religious riots of the early 20th century have substituted with the cultural harmony, embracement of ethnic diversity and the acceptance of religious differences of the mid-20th century. Originally the term multiculturalism made explicit reference to racial and ethnic groups living within a particular nation. Soon the term spread to most of the Western world, as democracies grappled with increasing competition along racial, ethnic, linguistic, and religious lines. With time, and increasing awareness of difference, gender and sexual orientation, age, and disability, issues of geographic origin and immigration were also folded

²Alicia Vargas is an assistant Professor of Contextual and Multicultural Studies at California Lutheran University, 2018.

into the general construct of multiculturalism. As such, multiculturalism came to be seen as an official policy to manage and ensure diversity.

Scholars have opposing views on multiculturalism, some in a positive way and others negatively. This chapter will include works of literature on both sides of the views and the research's views and arguments. Because multiculturalism permeates every aspect of social life, studies tend to cut across many sectors: education, culture, housing, employment, immigration, integration. That makes the topic interesting but also difficult to study so they need to limit its scope.

2.2 Definition

Scholars' definitions of multiculturalism, in general, are expressed in different wordings and different contexts. Though it is the buzzword today multiculturalism is hard to define because of its divergent cross-national usages and the controversial debate around it. It is both an overarching term which describes the reality of cultural diversity in society and the liberal school of thinkers and policies which value diversity and group rights (Mahama, 2006:18). In several European languages (French, Spanish, Italian, Portugues...), , the terms multiculturality, multiculturalism and interculturalism are often confused and are used synonymously. Multiculturality, however, is a descriptive term which refers to the existence of several cultural or ethnic groups within a society with their distinct identity and traditions. Multiculturalism, by contrast, is a normative term and is referred to by many as the dogma which dictates that different communities should not be forced to integrate but should rather be allowed to maintain their own cultures and identities and live in 'parallel societies' within a single state. However, multiculturalism has been used as a policy label and as a political science concept to encompass different policies and perspectives on how to deal with individual and collective ethnic, cultural and religious diversity (Triandafyllidou, 2011:19).

Oxford Advanced Learner's Dictionary defines multiculturalism as the practice of giving importance to all cultures in a society and it includes people of several, different races, religions, languages and traditions. Multiculturalism is a late-twentieth-century literary, pedagogic, socio-political movement. It is an ideology that considers all cultures worthy and issues of study. It is compared to "bowl of salad" where every piece maintains its taste and adds to the total. According to Colombo (2015:810), "multiculturalism refers to situations in which people who hold "different" habits, customs, traditions, languages and/or religions live alongside each other in the same social space, willing to maintain relevant aspects of their difference and to have it publicly recognised. In the article "An Old Testament Theology of Multiculturalism, *Diversity: God's Eschatological Plan for the Nations*", Konieczny and Wan (2004) define multiculturalism by looking at different perspectives including descriptive, ideological and as a discipline. However, in social science multiculturalism is an ideology that promotes the institutionalisation of communities containing multiple cultures, the example of schools, businesses, neighbourhoods, cities, nations or churches. It is their view that cultural differences should be respected or even encouraged. Sociologists use the concept of multiculturalism to describe one way of approaching cultural diversity within a society. Underlying multiculturalism is the belief that members of different cultures can live peacefully alongside each other. In a political context, the term is used for a wide variety of meanings, ranging from the advocacy of equal respect for the various cultures in society to a policy of promoting the maintenance of cultural diversity to policies in which people of various ethnic and religious groups are addressed by the authorities as defined by the group they belong to. In simple word, "multiculturalism" simply refers to people of differing cultural backgrounds learning to work and live together. And Phatak and Bhujbal (2018: nd) write that multiculturalism denotes a society in which the several cultures co-exist. It means that it is a society, state, a nation, a country, a region

or even a geographical location as town or school, which is composed of people who belong to different cultures.

Gouws (2013: nd) says that the notion of multiculturalism in Western contexts most often relates to minority cultural groups residing in Western democracies and the extent of their ability to practice their indigenous cultures without undermining universal human rights. Immigration of people from the developing world to Western societies has fuelled this debate in the past two decades where rather homogeneous societies have become “multicultural” due to migration. The discourse of multiculturalism became an attempt in these societies to deal with cultural differences.

In their article on “An Old Testament Theology of Multiculturalism”, Konieczny and Wan (2004) view multiculturalism definition in different perspectives including descriptive, ideological and as an interdisciplinary discipline.

1. Descriptive

For some scholars, the term "multiculturalism" is descriptive: It reflects the actual pluralism present in society. Such pluralism might stem from the co-existence of longstanding minority groups, such as the distinct linguistic communities within Belgium, Canada, and Switzerland, or it might be due to the migration of people with different cultures, religions, languages, and origins, as is the case in many countries around the world. In this sense, the United States and France are multicultural countries, as are Singapore and Kuwait (Boemraad, 2011). According to Konieczny and Wan (2004), multiculturalism has to do with referencing the undeniable varieties of cultures both inter and intra-national. They define multiculturalism as a recognition that a variety of cultures co-exist in a given context with numerous nuances built around the relationship between them. Peter Caws (in Goldberg 1994:7) descriptively defines multiculturalism as “referencing the undeniable varieties of cultures both inter- and intra-national”. In the simplest, as a descriptive term,

multiculturalism refers to the state of affairs present in contemporary societies: that of cultural diversity. Multiculturalism can refer to a demographic fact, a particular set of philosophical ideas, or a specific orientation by government or institutions towards a diverse population. Much of the contemporary debate over the value of multiculturalism centres on whether public multiculturalism — that which finds expression in concrete policies, laws, and regulations — is the appropriate way to deal with diversity and immigrant integration (Bloemraad, 2011: nd). The term multiculturalism describes the complex range of issues associated with cultural and religious diversity in society, and the social management of the challenges and opportunities such as diversity offers (Kushnaryova, 2011).

2. Ideological

Many social commentators, particularly in the UK context, take the term multiculturalism to refer primarily as an ideological concept, particularly as a social programme of change. When taken in this sense, multiculturalism is seen as an effort to create (or impose) a series of social relations between specifically defined groups, most often to establish some level of social equality and social justice. Although this is for many the main objective of multiculturalism; however, to understand multiculturalism only on this level is both misleading and unhelpful. Multiculturalism is always a specific negotiated order and no amount of abstract philosophical or legal reasoning can prescribe a single “just” model (Kushnaryova, 2011).

As an ideology, multiculturalism is often perceived as politically left-of-centre and progressive, and the charge is commonly made by anti-multiculturalists that such multicultural policies (or programmes) are anti-nationalist. Therefore, it is common to hear in public debates the distinction being made between multiculturalism (as a policy of separation and/or segregation) and integration. Any context of multiculturalism does need to be developed concerning national issues (particularly issues of national identity), and it is

a mistake to assume that any ideology of multiculturalism will be necessarily anti-nationalistic. For some, the concept of multiculturalism may be ideologically distinct from integration, but in social practice, the processes of multiculturalism often do require some implementation of policies of integration at some level (Kushnaryova, 2011. Konieczny and Wan (2004) view multiculturalism as social engineering and as the politics of power and as such multiculturalism is defined 1) as the stipulation of procedural and substantive principles ordering a multicultural society (Goldberg 1994:7), 2) as primarily a movement for change” that involves theoretical analysis and the development of a conceptual framework to challenge the “cultural hegemony of the dominant ethnic group (Turner 1994:407).

3. Emerging discipline

Finally, Konieczny and Wan (2004) consider multiculturalism as an emerging discipline with a method and a body of knowledge to study (interdisciplinary). As such, multiculturalism is considered as a science which can be succinctly stated as anything that relates to or the implementation of academic formulation, systematisation of principles and practices, and practical implementation.

In most time scholars often use the term multicultural as an adjective in the phrases like multicultural education, multicultural curriculum and multicultural society. The distinction between the various meanings of multiculturalism becomes important in thinking about the potentially different responses of majority and minority populations to diversity in society and how the government deals with that diversity (Bloemraad, 2011).

2.3 Literature Review

Given the virtual absence of studies on the topic addressed in this thesis, my primary source is the field research and the literature review is merely used as a secondary source. I should note though that there are not many sources on multiculturalism in the church, particularly in the context of the South African city churches.

The notion of multiculturalism in post-colonial South Africa has drawn more attention and debate in many academic publications. In “reflection on the multicultural condition in South Africa”, Van der Merwe (1996) argues that multiculturalism is not a concept that travelled well to South Africa. The term multiculturalism is not used in South African policy-making circles (McAllister 1996). It is perceived as Western in its origin and is jarring in post-colonial societies that are very often multi-ethnic or have been coerced to give up parts of their culture and identities due to colonialism, or whose culture has become reified due to colonial interference. Furthermore, it is a concept that pits groups’ rights against the rights of individuals. However, Gouws’ (2013) view is that since 1994 under liberal democracy that removed social and territorial segregation in South Africa, the country has become a multicultural society and is becoming more so with thousands of Africans from other African countries flocking to South Africa. Koopman and Vosloo (2002:37-40) indicate that the South African society faces a renewed challenge to reconnect its diverse cultures so that it can enable and secure social cohesion. This is an emerging crisis where people are not able to communicate and live meaningfully in a multicultural world.

In his article "*Multiculturalism in South Africa: The 1994 Regime Revisited*", Mine Yoichi (N.D) understands multiculturalism as a state of peaceful co-existence of different groups with distinct cultural identities, and a policy framework to realise that goal. Yoichi argues that it must be worth trying and workable to pursue a broad consensus of cultural co-existence in relatively stable societies, where material inequality between different segments of the society may be tangible but not astonishingly high, like Belgium, Switzerland, Canada, and in Asia, in countries like Malaysia. Yoichi cautions that we cannot be too careful when we deal with race and ethnicity in a society burdened with a colonial legacy, where belongingness to a certain group is still deemed to be a passport to institutionalised privileges.

In his study on “Multicultural theology of difference: a practical theological perspective”, Dames (2014) explores the challenges of multiculturalism and the role of Practical theology. Dames suggests a theology with a difference to deal with the vacuum in theology and the church concerning the approach of a multicultural framework praxis. Dames (2014:171) discusses David Bosch’s (1991) “Approach to Multicultural Theology” and requests Practical theology to include African Initiated churches to get away from a white-Reformed approach that does not represent the African religious demographics in South Africa. He advocates racial integration and communal faith praxes.

Although Dames’ analysis is mostly done on mainline churches³, my study will look at the dynamics of the city churches of South Africa, not necessary the mainline churches, but including the churches planted by ex-patriots which are often found in major cities and other South African independent city churches (which do not fall under the mainline church category).

When dealing with cultural diversity, Dames often uses race categories and associated cultures (e.g. the distinction between black theology and white theology). In this study, I intend looking at the social and spiritual impact caused by factors such as globalisation, urbanisation and migration for instance, as most city churches deal with not only racial challenges but also cultures of city newcomers/dwellers such as migrants and those who moved from townships to the city in search of a job. Migrants and township dwellers have cultural dynamics of their own, which they bring into city churches and contribute to the problematic of cultural diversity. This needs some close academic attention. Hence, I intend to explore the ideas and challenges of a multicultural church and the

³ The mainline churches are sometimes referred to as the "Seven Sisters of American Protestantism": the United Methodist Church (UMC), Evangelical Lutheran Church in America (ELCA), Episcopal Church (TEC), Presbyterian Church (USA) (PCUSA), American Baptist Churches USA (ABCUSA), United Church of Christ (UCC), and Christian Church (Disciples of Christ). https://en.wikipedia.org/wiki/Mainline_Protestant.

development of a multicultural ministry through the lens of my narrative and working contexts, engaging the multicultural experiences of some city pastors and their members.

Bekker and Leildé (Kallen, 1982) classify the usage of multiculturalism in three distinct senses: as a description of the state of cultural diversity in a society, as an ideology aimed at legitimising the incorporation of ethnic diversity in the general structure of society, or as a public policy designed to create national unity in ethnic diversity. However, McAllister (in Bekker and Leildé 2003:122) indicates that the term multiculturalism is not used in South African policy-making circles. Most debates and resources on multiculturalism as an issue in and for policymaking are found in countries such as Australia, Canada, New Zealand and the United States and more recently, in the United Kingdom. Knight (2008:107) addresses multiculturalism as a concept that has represented Australia's growing mix of different races over the past thirty to forty years, and this multiplicity of cultures has certainly played a large role in characterising Australia's identity. Although existing in Australia and drawing the attention of many scholars, multiculturalism is seen by Benwell and Stokoe (2006: 24, Knight 2008:107) as the notion which, has not received a lot of attention through the lens of modern and postmodern views. They point out that some correlations can be made. Benwell and Stokoe (:24) imply that recent understanding of social and collective identity come close to explaining the folk concept of multiculturalism in Australia as they emphasise "social/collective identity", or self-definition through "membership of, or identification with a particular group or groups".

Valerian Rodrigues (in Deb 2002:106) says that multiculturalism draws our attention to the differences that inform our social existence and not merely to what is common to all human beings. These differences are constitutive of what we are and wish to be although in other respects we may have the same concern as the rest. In the article: "An Old Testament Theology of Multiculturalism", Konieczny and Wan (2004) argue that God willed, advanced

and celebrated diversity, which culminates in rich strains of diverse human culture, ethnicity and multiculturalism.

There is a great deal of diversity regarding terms used by multiculturalists and their critics. For Goldberg (1994), multiculturalism is:

“Concerned primarily with the theoretical, Philosophical, Pedagogical, and political prepositions and implications of multicultural commitments rather than with their superficial expressions, reactive responses to standard reductive criticisms or facile charges of "political corrections". Multiculturalism then, delineates the prevailing concerns and consideration, principles and practices, concepts and categories that now fall under the rubric of "multiculturalism". Contributors spell but critically the vision of knowledge and education as well as the social relations forming its fabric. Analytic focus is directed to a variety of related objects: to the metaphors structuring representations of the multicultural in and across beyond traditional definitions of the disciplines: to the practices encouraged and represented by way of multicultural articulations and expressions; and to how these practices and their representations differ from, are opposed to, and undertake to overthrow or go beyond those that are given and presumed, those seemingly constitutive of the tradition and prevailing forms of common sense” (Goldberg 1994: 1-2).

Although Goldberg (1994) sees multiculturalism concern as primarily for the theoretical, Philosophical, Pedagogical, and political preposition, Inglis (Ribeiro and Fleith, 2018) highlights the use of the term multicultural as demographic-descriptive, programmatic- political, and ideological-normative. The use of the term multiculturalism from the demographic-descriptive perspective reflects the existence of different races or

ethnic origins in a society, a cultural mix that produces social meanings. Ribeiro and Fleith (2018: nd) comment:

“The programmatic-political application of the concept, then, remits to programs and policies that were established to cope with the ethnic or racial diversity. The ideological-normative use corresponds to a model based on the sociological theory and on the ethical-philosophical consideration that emphasizes the existence of ethnic diversity and the need to guarantee that individuals from non-dominant cultures have equitable access to the constitutional principles and the shared values in society”.

A multicultural society is made up of different nations, cultures, origins, religions, races and languages. As they engage in the new culture, the individuals who go through multicultural demographic experiences, working, studying or living together in various environments, start to assess and question their own beliefs, customs and traditions.

According to Konieczny and Wan (2004: nd), multiculturalism involves critical thinking (analysis and formulation) and resulting practice regarding the structuring of social order. It foresees social engineering. Hence, Turner (1994:408) develops a framework of multicultural ideologies which can be grouped into two categories; critical multiculturalism and difference multiculturalism. And so for Turner (:408), critical multiculturalism uses “cultural diversity as a basis for challenging, revising and relativising basic notions and principles common to dominant and minority cultures alike, to construct a more vital open, and democratic common culture”. Then, Turner (:409) adds that the later, “difference multiculturalism,” is championed by “cultural nationalists and fetishists of *difference* for whom *culture* reduces to a tag for ethnic identity and a licence for political and intellectual separatism”.

In defending the emergence of the movement of “critical multiculturalism,” Goldberg (1994:2) states, “multiculturalism, then, delineates the prevailing concerns and considerations, principles and practices, concepts and categories. Palumbo-Liu (1995:2) argues that what *critical* multiculturalism *criticises* are “the ideological apparatuses that distribute power and resources unevenly among the different constituencies of a multicultural society”. Awad (2011) writes:

“The core of critical multiculturalism is a structural conception of culture, based on the deconstruction of two seeming dichotomies: a dichotomy between structure and culture and a dichotomy between the interests of cultural groups and a “common interest.” For critical multiculturalism, it is particularly important to problematise the apparent tension between each of these pairs. To assume that structure is disconnected from culture and that group interests threaten common interests leads to a problematic understanding of culture and cultural differences, which, in turn, suggests an inescapable conflict between equality (in both political and economic terms) and cultural difference. Critical multiculturalism’s structural and non-essentialist approach to culture, in contrast, enables a democratic appreciation of cultural difference” (Awad, 2011:41).

2.3.1 Contrasting Views on Multiculturalism

Different people have different views on things, like or dislike, agree or disagree. Multiculturalism is a controversial issue in America. Some people think that multiculturalism is negative, whereas some others think that multiculturalism is positive. In my opinion, I agree with the second view, that multiculturalism is positive. Bloemraad (2011) writes that conceptual differences over the meaning of multiculturalism often lead to confusion and outright misunderstanding when people debate its challenges and benefits.

The issue of whether multiculturalism is beneficial is often theoretically and empirically debated (Benet—Martinez, 2012).

2.3.1.1 Disapproval Views of Multiculturalism

Criticism of multiculturalism questions the ideal of the maintenance of distinct ethnic cultures within a country. Multiculturalism is a particular subject of debate in certain European nations that are associated with the idea of a single nation within their country. In October 2010, German Chancellor Angela Merkel proclaimed that a multicultural approach had "utterly failed" in Germany. In February 2011, French President Nicolas Sarkozy also called multiculturalism a failure, and British Prime Minister David Cameron indicated his country's policy of multiculturalism for failing to promote a sense of common identity and encouraging Muslim segregation and radicalisation (Bloemraad, 2011). Critics of multiculturalism may argue against the cultural integration of different ethnic and cultural groups to the existing laws and values of the country. Alternatively, critics may argue for assimilation of different ethnic and cultural groups to a single national identity (Wikipedia). Bloom (1987) states that multiculturalism is commonly accused of being divisive. With different emphases, this accusation comes from the political right and left. Both sides see the interests of minority groups as a social threat. The threat, according to right-wing critics, is against a given notion of "the good". By defending minority interests, then, multiculturalism would be endorsing "cultural relativism" and undermining the stability of the nation. Modern societies are increasingly confronted with minority groups demanding recognition of their identity, and accommodation of their cultural differences (Kymlicka 1997:10). Most recently, German Chancellor Angela Merkel and British Prime Minister David Cameron made headlines around the world as they pronounced the failure of multiculturalism. What Germany and the UK need, each head of state argued, is to strengthen their national identity and make sure that immigrants adopt the official language and culture (Awad, 2011:40). Merkel and Cameron's arguments have become commonplace in both

political and academic debates, among the political left and right, where multiculturalism is seen as encouraging “ethnic” interests, which conflict with national interests, and as overplaying particularities, contributing to the political, social, and economic segregation of minority groups (in Awad, 2011). Bloemraad (2011) thinks that the claim that multiculturalism undermines social cohesion and local cultural values have fuelled the political success of far-right groups such as Geert Wilders's Freedom Party in the Netherlands, the Sweden Democrats Party, the True Finns Party in Finland, the Danish People's Party, and the Progress Party in Norway.

The tradition of xenophobic nationalism has been present in the UK for most of the twentieth century, and despite the influence of multiculturalism at the level of policy, immigration law continues to be justified based on arguments around ‘race’ and nation (Gilroy 1986). In his article on “The Trouble with Multiculturalism, Malik (2001) writes that UK home secretary David Blunkett suggests that immigrants should be required to speak English and urges ethnic minorities to become 'more British'. Malik (2001) retrieves arguments of the report on the riots in Oldham, Burnley and Bradford, which was released on 11 December. This report recommends that all immigrants be required to swear an 'oath of allegiance' to Britain. According to Malik (2001), David Ritchie, author of a separate, independent report on the Oldham riots, published on the same day, criticises the 'self-segregation' of ethnic minorities, and the failure of ethnic minority leaders to encourage greater integration. Malik writes:

“Blunkett, Ritchie and the authors of the Cantle report all agree that the problem of race relations in Britain stems from the 'difference' of ethnic minorities. This belief has been at the heart of policy debate in Britain throughout the post-war period, and is at the heart of the arguments of both supporters and opponents of multiculturalism” (Malik, 2001).

For Malik, at the end of the debate about the merits or otherwise of a multicultural society, both sides have very different views of the Britain they wish to see. They agree, however, that Britain has become a multicultural nation because immigrants (and their children) have demanded that their cultural differences be recognised and afforded respect. Supporters of multiculturalism urge the state to see such diversity as a public good; opponents use it to make a case against immigration and, in some cases, for repatriation.

Benhabib (1996:17) argues that multiculturalism has been used to refer to such a wide range of phenomena that it “has practically lost meaning.” As a result, some progressive scholars have given up the term “multiculturalism” altogether to defend a cultural politics under a different label, such as Young’s (Mahama, 2006) “politics of difference” and Fraser’s (Mahama, 2006) “transformative politics of recognition.” Assimilationists oppose multiculturalism in general by advocating individual rights and the integration of minority cultures into the majority culture (Mahama, 2006). Stetzer (2013) states that one of the recurring themes of the Mosaix' 2nd National Multi-ethnic Church Conference in Long Beach, California, and rightfully so, was that if you are going to engage in a multicultural ministry you are going to hurt somebody's feelings or have your feelings hurt. As they engage in the new culture, the individuals who go through multicultural demographic experiences, working, studying or living together in various environments, start to assess and question their own beliefs, customs and traditions (Tadmor, Hong, Chao, Wiruchnipawan, and Wang, 2012).

The issue of social cohesion has been a challenge in many nations in developed and developing nations. This challenge is partly caused by the unprecedented flow of migrants in these nations and the presence of a variety of ethnicities, cultures and races. Dreher and Ho (2009:2) underline that in the last ten years Australia, like a number of comparable countries in Europe and North America, has experienced public anxiety about the perceived threat to social cohesion from increasing ethnocultural diversity. Modood (2007:12-13)

writes that particularly in Australia and Europe much of this anxiety arose from the conflation of security issues and broader issues concerning the integration of immigrant communities. These anxieties gave rise to debates about whether policies of multiculturalism were inhibiting integration and social cohesion and contributing to segregation. However, Frank Chan⁴ argues that the world is a different place than it was a generation ago. The forces of postmodernism, postcolonialism, pluralism, multiculturalism and globalisation have created in our collective mindset a greater awareness of the disharmony within the human race. The church is also affected by these changes, especially as the face of Christianity gradually becomes less white and more non-white worldwide.

In the introduction and welcome message to the conference commemorating the 26th Anniversary of FW de Klerk's speech that initiated South Africa's constitutional transformation process, Dr Holger Dix (2016:5) states that the influx of migrants has led to an intense debate on how to manage cultural, religious and ethnical diversity. Looking at Germany's context, Dix asks some fundamental questions, which are true of South Africa concerning how anxious the people are about what the future will look like. He adds that politicians and society as a whole face some fundamental questions:

- How can we show solidarity and fulfil our humanitarian obligations without losing our cultural identity and overstressing our ability and willingness to help?
- How do we deal with the increase in extreme political positions that threaten our democratic values?
- How do we deal with people's fears, concerns and negative sentiments caused by the current refugee crisis?
- How can we promote the integration of foreigners and safeguard our social cohesion in times of such crisis? (Dix 2016:5)

⁴ Biblical Materials for a Theology of Cultural Diversity: A Proposal. (PhD proposal)

I believe that the answer to these questions will justify the importance of multiculturalism. Therefore, I prefer to look at it as approval views on multiculturalism.

2.3.1.2 Approval Views of Multiculturalism

In his perspective on the future of multiculturalism in South Africa, Buys (2016:18) argues that multiculturalism brings political arrangements in line with multicultural realities; protects minorities from forced incorporation into the majority; prevents the alienation, isolation, lack of power and political impotence of cultural minorities; it guarantees their full participation in public life, and it ensures their loyalty to the country and the nation because their fundamental interests are being protected. In this way, unity and diversity are not opposite poles, as they are based on multiple identities that are equal. All are South African citizens with full individual rights, at the same time all are free to enjoy “cultural citizenship” of a particular cultural community. Doudou Diene⁵, in the meetings coverage and press releases of the 34th meeting of the United Nations third committee, held on the 05 November 2005, reports that acceptance of and commitment to multiculturalism was at the heart of the global fight against discrimination and xenophobia. He demonstrates as well that in some states the refusal to recognise ethnic and religious pluralism had led to racist practices and xenophobia.

According to Andrew Heywood⁶ (Buys, 2016:19), a growing number of political scientists believe that multiculturalism may become the ideology of the 21st century. This view is justified by the fact that countries and communities are becoming increasingly multicultural, due to migration, urbanisation and global mobility. Buys (2016:19) argues that the answer to reconcile national unity and cultural diversity is found in “unity in diversity”

⁵ Doudou Diene, Special Rapporteur on contemporary forms of racism, racial discrimination, xenophobia and related intolerance (UN third Committee). <https://www.un.org/press/en/2005/gashc3835.doc.htm>

⁶ Andrew Heywood is a Political thinker.

which is the key theme of multiculturalism and the foundation of the South African Constitution. The aim of multiculturalism is not to merely “tolerate” cultural communities but also to actively promote their interests. Kymlicka (2018:81) says that the ideals of multiculturalism are quite humane and liberating: “individuals have legitimate interests in their culture, language and identity, and [...] public institutions must fairly take those interests into account”. Multiculturalism is said to be “an inclusive process where no one is left out. Diversity, in its essence, then is a ‘safeguard against idolatry’—the making of one group as the norm for all groups” (Rosado, 1996:9). For Buys (2016), multiculturalism presupposes a positive acceptance of diversity based on the right to recognition of and respect for different cultural groups. The resulting policy is characterised by the formal recognition of the particular needs of specific groups and a desire to ensure equal opportunities for all. The aim is not to merely “tolerate” cultural communities but to actively promote their interests. And Buys (2016:19), in his comparison of the mono-cultural system to multiculturalism, points out that a multicultural system, in contrast, leads to minorities participating in the fundamental issues that affect them, ensuring that public policy reflects the interests of all people and groups and not only those of the dominant groups. In this way, multiculturalism can be regarded as a precondition for the equal enjoyment of the individual rights of citizens. Put differently, it ensures equal citizenship. Troyna (1993) points out that multiculturalism is an instrument designed to contain militancy and defuse social conflict.

Indeed, all that is said above being the ideal, the main concern is then the “how to get there”. Heywood (2007:330) argues that the main political issue present and future generations are facing is the quest to find ways in which people from different cultural and religious traditions can live together in peace. This question can be answered in many ways; however, Rodriguez (2017) says “I think that we need to rethink the experiences of reconciliation and the practices of peace of those peoples who have managed to develop political and social consensus, after having passed by bloody interreligious conflict”.

2.3.1.3 Psychological and Societal Consequences of Multiculturalism

Benet-Martinez (2012) asks “what impact, if any, does multiculturalism have on individuals and the larger society?” She adds that the issue of whether multiculturalism is beneficial is often theoretically and empirically debated. The study of multiculturalism has exciting and transformative implications for social and personality psychology, as the issue of how individuals develop a sense of national, cultural, ethnic, and racial group membership becomes particularly meaningful in situations of cultural clashing, mixing, and integration (in Benet-Martinez, 2012:2). Furthermore, she writes that the individual and contextual factors that influence how an individual makes sense of his/her multicultural experiences provide personality psychologists with another window through which to study individual differences in identity and self-concept. Dr Theodore Dalrymple⁷ writes that one of the strange psychological effects of multiculturalism as a doctrine or ideology is that it renders people peculiarly uninterested in or insensitive to the ideas or feelings of people or cultures other than their own. Kauff et al (2013) argue that the salience of a multicultural ideology per se increases out-group derogation because a multicultural ideology is perceived as a threat to cultural traditions and values.

2.4 Multiculturalism As Political Policy

As a policy-oriented term, multiculturalism refers to a variety of state policies that aim to accommodate people’s cultural differences—most notably, different types of culturally differentiated rights (Vitikainen, 2017). The term ‘multiculturalism’ emerged in the 1960s and 1970s in countries such as Canada and Australia, and to a lesser extent in Britain and the USA (where it was initially limited to the field of education). In their article on “How does Interculturalism Contrast with Multiculturalism?”, Meer and Modood

⁷ Dr Theodore Dalrymple is Psychiatric Disorder. He wrote the article “The Effects of Multiculturalism”. *Le Monde*, 2 July, 2015. <https://www.psychologytoday.com/us/blog/psychiatric-disorder/201507/the-effects-multiculturalism>.

(2012:180) write that in Canada, the focus was from the start on constitutional and land issues, in a way that informed definitions of nationhood and related to unresolved legal questions concerning the entitlements and status of indigenous peoples, not to mention the further issue of the rise of a nationalist and secessionist movement in French-speaking Quebec. At the outset in both Canada and Australia, multiculturalism was often presented as an application of 'liberal values' in that multiculturalism in these countries announcing the Canadian official multiculturalism policy, the then Canadian Prime Minister Trudeau (Foster, 2007:379) gave the following as the (positive) goals of the policy:

“A policy of multiculturalism within a bilingual framework commends itself to the government as the most suitable means of assuring the cultural freedom of Canadians. Such a policy should help break down discriminatory attitudes and cultural jealousies. National unity, if it is to mean anything in the deeply personal sense must be founded on confidence in one's own individual identity; out of this can grow respect for that of others and a willingness to share ideas, attitudes and assumptions. A vigorous policy of multiculturalism will help create his initial confidence. It can form the base of a society which is based on fair play for all. The government will support and encourage the various cultures and ethnic groups that give structure and vitality to our society. They will be encouraged to share their cultural expression and values with other Canadian and so contribute to a richer life for us all”. Trudeau (in Foster 2007:379).

Although Trudeau's multicultural view is limited at bilingual framework, the arguments put forward are true for any other cultural dimensions. Bloemaad (2011) analysed and evaluated a good number of countries whose policies include multiculturalism. She concludes that despite Chancellor Merkel's reproach of multiculturalism, Germany is not a country of strong multicultural policies. Denmark, France, Germany, Norway, and

Switzerland are among the least multicultural of all countries measured, though Germany has adopted more multicultural policies over time. Belgium, New Zealand, the United Kingdom, and the United States all rank as moderate multicultural countries, while Canada and Australia rank highest as having adopted the broadest range of multicultural policies. Bloemaad (2011), then reports that in many of the countries analysed, she finds an increase in the number of multicultural policies over time... Sweden's multicultural policies in 1980 and 2000 could be categorised as modest, for instance, but by 2010 they were widespread and strong. Spain and Portugal, countries with very little international migration in 1980 and correspondingly weak multicultural policies, had moved to a moderate level of multicultural policy development by 2010. For Bloemaad, this suggests that actual policy in many countries is slowly inching toward greater accommodation of pluralism, despite the political rhetoric around the perceived problems of diversity. Of course, policy developments are a moving target. While the general trend is toward a greater range of multicultural policies in most Western countries, some nations, like the United States, have experienced no appreciable change in national multiculturalism.

2.5 Multiculturalism and Educational Policies

In the article “Multicultural Education”⁸ describing the history, Dimensions of Multicultural Education and Evidence of the Effectiveness of Multicultural Education, Multicultural education is an idea, an approach to school reform, and a movement for equity, social justice, and democracy. A major goal of multicultural education is to restructure schools so that all students acquire the knowledge, attitudes, and skills needed to function in an ethnically and racially diverse nation and world. Multicultural education seeks to ensure

⁸ Multicultural Education, Education Encyclopedia - StateUniversity.com .
<https://education.stateuniversity.com/pages/2252/Multicultural-Education.html>. Viewed on the 20th of March 2020.

educational equity for members of diverse racial, ethnic, cultural, and socio-economic groups, and to facilitate their participation as critical and reflective citizens in an inclusive national civic culture.

Multicultural education tries to provide students with educational experiences that enables them to maintain commitments to their community cultures as well as acquire the knowledge, skills, and cultural capital needed to function in the national civic culture and community. Multicultural theorists view academic knowledge and skills as necessary but not sufficient for functioning in a diverse nation and world. They regard skills in democratic living and the ability to function effectively within and across diverse groups as essential goals of schooling. Esterline and Kalu (2006:3) write that educational policies, systems and practices form the basis for modern multicultural and postmodern intercultural theological education. “Multicultural education is a reform movement designed to change the total educational environment in order to grant equal opportunities to students from diverse cultural and ethnic groups, including gender groups, gifted students, and students from each social class group” (Todd, 1991; Banks and Mc Gee Banks, 1997). In the Australian context, Benwell and Stokoe (2006: 24) argue that recent understanding of social and collective identity draw close to explaining the folk concept of multiculturalism in Australia as they emphasise “social/collective identity”, or self-definition through “membership of, or identification with a particular group or groups”. Garcia (1991, 1993) indicates that multicultural education as such is not the answer to problems in racially and culturally diverse classrooms.

Many researchers have explained and defined the cultural difference paradigm with regard to creating classroom interventions and strategies to support the learning of students of colour. With the idea of further understanding the diverse populations, pedagogical strategies such as multicultural education (Banks and McGee, 2001; Gay, 2000; Grant and Sleeter, 2003; Nieto, 1996), cultural responsiveness (Gibson, 1976) and culturally relevant

pedagogy (Ladson-Billings, 1995) are grounded and justified. Bloemraad (2011) submits that multiculturalism in the school curriculum shall include an ethnic representation/sensitivity in public media and licensing; exemptions from dress codes in public laws; acceptance of dual citizenship; funding of ethnic organisations to support cultural activities; funding of bilingual and mother tongue instruction; and affirmative action for immigrant groups.

2.6. Christian Perspective of Multiculturalism

Christian perspective of multiculturalism is essential because it is the context in which this study is based. Chaplin (2011:19) says that the goal of presenting a *Christian* perspective on cultural and religious plurality in a *public* debate may seem self-defeating. How can a perspective on multiculturalism have public traction if it proceeds from just one of the many faith positions present in multicultural Britain? Don't we need to start from some neutral, objective standpoint to offer a non-partisan assessment? And, Fessler (2008) writes that the word "multiculturalism" seems as if it should fit well with a Christian worldview. However, Chaplin (2011:48) argues that the place of cultural identity in Christian theology is complex. Fessler (2008:1) contends that "Christian academics and historians, in particular, should forthrightly challenge the ideology of multiculturalism and lay out a clear alternative for cultural discernment from a distinctly Christian perspective." Fessler (2008:2) emphasises that it is becoming increasingly clear that if Christian historians do not offer an understandable, comprehensive critique of multiculturalism, our students, our communities, and our readers will be left to either embrace the dominant ideology of multiculturalism of the left or opt for the often closedminded, triumphalist critiques of the right.

From a Christian theological perspective, ethnic diversity is part of the beautiful creation of God (Manickam, 2008:723). And so, the Scripture establishes a trajectory, which moves from a mono-ethnic Garden of Eden to a multi-ethnic city of God, a place where a great multitude of people from all tribes and nations are brought together to worship the Lamb (Rev 7:9–12). Van Es (Tarus and Lowery, 2017:306) write:

“Ethnic diversity is not a postlapsarian reality. Before “the Fall” (widely interpreted as the expulsion of humans from the Garden due to their disobedience), God’s creation is depicted as an intricate world of vibrant diversity in which humans existed in an interdependent relationship with one another and with God’s other creation. The Fall greatly distorted this unique diversity but did not eradicate it. God told Abraham that he would be the father of many nations (Gen 15:5; 22:17–18) and reminded the Jews to treat the *aliens* as citizens (Lev 19:34), to love the stranger (Dt 10:18–19), and to be hospitable to the needy stranger (Lev 19:9–10; 23:22). Furthermore, the Jews were explicitly prohibited from oppressing the alien (Ex 23:9; Dt 24:14) or denying them justice (Dt 24:17–18). The prophets too emphasized justice, mercy, and compassion to the alien (e.g. Jer 7:6)”.

According to the Scriptures, multiculturalism, in the sense of practical diversity, is exactly what we will see in heaven. It is simply an expression of God’s creativity. The Bible contains a vision of human beings created to live in harmony with God. It speaks of a vast number of people “from every nation, tribe, people and language” praising God at His throne (Revelation 7:9). It calls us to seek to unite diverse people as one people of God. The Christian vision of diversity is based upon two fundamental doctrines of Holy Scripture: (1) the unity of the human race, and (2) the universality of the Christian church. Christian communities face significant challenges in applying these truths and expressing the need for

a changed heart to overcome the prejudice that dominates so many believers and non-believers. In the Bible (Genesis 1:27) we see that God created human beings in His image and He made them different from each other. The principle of multiculturalism is seen in the Bible's teaching that race, culture, and gender do not separate us in God's eyes (Galatians 3:28; Romans 1:16). Fessler (2008:1) advises that Christian historians should advocate studying the rich diversity in creation, whether in Western civilisation, the Muslim world, or East Asia. In the article on "Does the Bible say anything about multiculturalism"⁹? Multiculturalism is defined as the presence, or support for the presence, of several distinct cultural or ethnic groups within a society. It is diversity, and the Bible certainly teaches that God created and loves people from every culture and every ethnic group. From the beginning, God planned that "all the families of the earth shall be blessed" (Genesis 12:3). At the end of time, this picture of diversity comes to life in Revelation where we read that there was "a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb" (Revelation 7:9).

The book of Genesis (11:1-10) speaks of a story of the tower of Babel which involves the people of Babel attempting to build a tower that will reach to heaven. It is one of the saddest and most significant stories in the Bible. It is sad because it reveals the widespread rebellion in the human heart and significant because it brings about the reshaping and development of all future cultures. In my perspective, this story originates the birth of cultural diversity including the diversity of languages. From the creation up until this point in the Bible, the whole world had one language, meaning there was one common speech for all people. The people of the earth had become skilled in construction and decided to build

⁹ "Does the Bible say anything about multiculturalism?" is an article in compelling truth Newsletter. <https://www.compellingtruth.org/Bible-multiculturalism.html>

a city with a tower that would reach to heaven. Pondering on this narrative, diversity is God's idea and God's great strategy. A multilingual, multinational humanity is God's intention.

Chaplin (2011) believes that Christian practice has frequently fallen short of biblical imperative; this is due to Christians and Christian churches having sometimes, as in the Balkan wars, supported exclusivist ethnic or nationalist movements, and the shameful history of anti-Semitism among Christians is a terrible stain on Christianity's reputation for intercultural respect. I believe that Chaplin's views on multiculturalism are biased because it is limited to the context of the church in Britain and does not guarantee his judgement concerning the church perspective on multiculturalism. However, Chaplin was able to refer to the Scriptures as the true perspective which reflects how Christian should have perceived multiculturalism. Chaplin (2011:48) writes:

“The New Testament itself has a fundamentally universal, culturally inclusive intent. Christianity is founded on the declaration that “in Christ, there is neither Jew nor Greek”. (Galatians 3:28) It testifies to a promised future in which all peoples and nations will be united in a new kingdom of justice and peace. The book of Revelation celebrates the presence of people “from every nation, tribe, people and language” on the “new earth”. (Revelation 7.9) At the same time, the New Testament rests upon the Hebrew scriptures, which affirm ethnic diversity as an expression of God's good creation and continuing providential beneficence. Indeed, the vehicle through which God chose to reveal himself to the whole world was an unpromising and fractious assemblage of Semitic tribes who became the “covenant people”. (Genesis 17.1-8).

Fessler (2008:1) says “our students and the bulk of our constituencies as Christian academics cannot differentiate between the worthy insights of multiculturalism and the

worrisome ideology of multiculturalism itself'. For Fessler (2008), many other Christian academics have addressed multiculturalism—especially during the mid-1990s. While many of the Christian scholars addressing the issue have sounded notes of caution and wariness towards multiculturalism, a Spirit of accommodation and approval has predominated. Beginning in the mid-1990s, a burst of scholarship among Christian scholars erupted on the issue of multiculturalism. In 1994, the *Christian Scholars' Review* devoted an entire issue to this subject, with the vast majority of contributors cautiously siding with multiculturalism. I believe that the Bible encourages cooperation with cultural norms, so long as they do not conflict with God's commands (1 Corinthians 9:22; 10:33). So, in the sense that there are many colours, cultures, and races that God has created and that He values, multiculturalism is an extremely biblical concept. What God creates and values, we should also value. Paul teaches that cultural practices that do not conflict with God's law can be continued and indulged in. He exhorts the Colossians, "let no one pass judgement on you in questions of food and drink or concerning a festival or a new moon or a Sabbath" (Colossians 2:16). He is telling them that their cultural practices of what foods they eat or the days they choose to celebrate or not celebrate are appropriate to continue and need not conform to another cultural standard.

In the Christian tradition, membership of the human species establishes a much deeper bond than that arising from membership of any particular community, whether ethnic, cultural or national. Ultimately, no claims arising from these particular identities can ever trump those rooted in our universal humanity. A multicultural theology, then, must be rooted in a theology of universal creatureliness. Humans share a profound dignity as creatures made in God's image and a noble calling to exercise responsible stewardship of the whole of creation (Chaplin, 2011:50).

The church is called to be the community of believers, that communion of love and life that brings together peoples from many nations, languages and races to praise the Lamb

(Rev 5, 9). Before He ascended into heaven, the Lord gave His followers one very clear mandate: “Go, therefore, and make disciples of all nations, baptising them in the name of the Father, and the Son, and the Holy Spirit, teaching them to observe all that I have commanded you” (Mt. 28:19-20). In other words, the church exists to evangelise, to go and to make disciples. So, a church that does not go out of herself that does not reach out to many diverse peoples to bring them into her bosom, is either dead or has lost her purpose, like salt that has lost its taste.

2.7 Conclusion

Looking at the current debate about multiculturalism, I agree with Bloemraad (2011), that it is likely to continue. But what is multiculturalism really, and what do social scientists know about its effects on social cohesion and immigrant integration?... The rhetoric against multiculturalism might reflect the scapegoating of minority cultures faulted for problems rooted in others causes, such as economic globalisation or discriminatory treatment. And so, multiculturalism as a philosophical orientation recognises de facto pluralism in society and celebrates that diversity. It also requires governments and institutions to encourage pluralism through public policy, though the precise way this is done can vary across places and time (Bloemraad, 2011).

Multiculturalism can be defined in various ways: as the cultural diversity of a nation, as social policy, as ideology endorsing the value and expression of cultural pluralism, and as embodied by culturally complex or blended social identities. Ivison (2015)¹⁰, in “International Encyclopedia of the Social and Behavioral Sciences” (Second Edition), writes that multiculturalism has come to refer to (1) the state of a society or the world in which there exist numerous distinct ethnic and cultural groups seen to be politically relevant;

¹⁰ International Encyclopedia of the Social and Behavioral Sciences” (Second Edition).

and (2) a programme or policy advocating or promoting such a society. The first is a factual claim, the second evaluative. For Gutmann (2001), in the same encyclopedia, multiculturalism is a social perspective that is committed to publicly recognising and respecting many cultures and cultural identities. Identity politics is one means by which members of society strive for public recognition of their cultures and cultural identities. And Gutman (2001) adds that one conception of multiculturalism that animates identity politics is that people primarily identify as members of groups defined by ethnicity, race, gender, religion, or sexual orientation, and therefore can be expected to pressure their government for greater positive political recognition of, and public benefits for, their group. Another conception of multiculturalism is critical of identity politics because it rejects the idea of a one-to-one correspondence between a person and a particular cultural identity, and views individual identities as themselves multicultural. Although societies have long been multicultural, the use of multiculturalism as a term in social and political discourse is relatively recent.

In recent years, multiculturalism also has gone through an increasing attack from commentators on both the left and the right in places such as England, Germany, Canada and others. Kymlicka (2012:1) states that the idea about the legal and political accommodation of ethnic diversity-commonly termed "multiculturalism"- emerged in the West as a vehicle for replacing older forms of ethnic and racial hierarchy with new relations of democratic citizenship. Despite substantial evidence that these policies are making progress toward that goal, a chorus of political leaders has declared them a failure and heralded the death of multiculturalism. It is a fact that getting different cultural groups to agree on national issues can be difficult. Languages, customs, and lifestyles differ from one group to another. Sometimes these differences cause conflict. While some scholars and political leaders have disapproved multiculturalism, some others have come to its defence

suggesting it as the appropriate model to approach diversity in the community, nation, races and languages.

I should conclude that the Bible is in favour of multiculturalism in the sense that it sustains that all people, of all cultures, are equally valued by God and that race, culture, and gender do not separate us in God's eyes (Galatians 3:28; Romans 1:16). The Christian gospel contains a multicultural vision for the church. Mphaphuli (2006:84) points out to the Antioch church as the first multicultural model local church in the New Testament. Unlike the Jerusalem church, we learned that the Antioch church leadership team was multicultural in its composition and reflective of its community (Acts 13: 1- 3). To have a multicultural vision for the church, however, is to go further and work towards valuing cultural diversity in all dimensions of church life.

CHAPTER 3

FACTORS INFLUENCING MULTICULTURALISM IN THE SOUTH AFRICAN CITY CHURCHES

3.1 Introduction

South Africa is one of the most diverse nations in the world by its cultural, racial, ethnical and social composition. This status makes it natural for the churches within the cities to become multicultural; however, they struggle with social and cultural cohesion. Studies show that multiculturalism in the South African city churches is influenced by social factors including globalisation, migration, urbanisation, race and others which will be described and analysed in the present chapter. All social structures are to a greater or lesser extent, captive to their history. The country's historical background has not only affected the social and political life of the people but the church as well. Gunner (2005) argues that in addition to the changing political and social climate, the history of religion in South Africa is complex and contentious.

Henrard (2011:51) writes that South Africa is often characterised as a highly religious country since many South Africans consider their religious beliefs to be central to their lives. Religion is one of the most powerful and influential forces in human society. It shapes peoples' relationships with one another, influencing families, and economic and political life. People use their belief system or worldview to make choices, interpret events, and plan their actions. Religious beliefs provide a particularly strong guidance system, helping individuals identify good and bad, right and wrong (Van Huffel, 2019). According to SARR¹¹ (Henrard, 2011:51), until the last decade, the South African religious landscape was dominated by the integration of traditional practices and Christianity within the "African

¹¹ South African Institute of Race Relations (SAIRR), *Race Relations Survey 1998*, Johannesburg, 1998, 10.

Independent” churches. For example, the Zion Christian Church (ZCC) is currently the largest denomination of this kind in South Africa. Van Huffel (2019) argues that the Christian affiliations that one can distinguish are the African Independent Churches, the Dutch Reformed Church, the Roman Catholic Church, the Methodist Church, the Zion Christian Church, the Anglican Church, the Apostolic Church, the Lutheran Church and the Presbyterian Church. Also, the other world religions, like Hinduism, Islam and Judaism, are present (in relatively small numbers). The extensive religious diversity thus revealed underscores further the need for proper accommodation of that diversity as part of the wider democratisation-transformation process after apartheid.

The history of the church in South Africa goes back to 1652 when Jan Van Riebeeck set foot in the Cape (Southern tip of Africa).

In understanding the identity of a congregation as a complex set of beliefs and values held by its members, one has to understand what makes a group 'us' (Naidoo, 2017). According to Dougherty and Huyser (2008:25), it is a socially constructed sense of 'we' that bonds people together and the stronger the sense of 'we' becomes in a group, the less important cultural differences are. Stark and Finke (Naidoo, 2017) state that this identity defines the congregation's view of itself; there are potent beliefs and values that result from the congregation's history of relating to its external environment while maintaining its own inner life. Hence, 'strong identity is capable of ameliorating internal in-group/out-group distinctions, including those posed by race and ethnicity' (Ashforth and Mael 1989:21).

A multicultural congregation 'recognises, embraces, utilises and celebrates the racial, cultural, generational, gender, and other diversity represented in the community and the church' (Potgieter 2016:1). The unity of the local church is grounded on the gospel message of Christ (Eph 4:11–13). Referring to unity in multicultural churches, Becker (1998) says that they aim to be intentionally inclusive, meaning more than just tolerance or assimilation

into the dominant culture. Multiculturalism in the church context is understood not just as equal status of cultural groups but according to Stanczak (Naidoo 2017:2), it also involves examining power differentials. It is what May and Sleeter (Naidoo, 2017:2) call critical multiculturalism, which refers to intercultural engagement with the ‘focus on relationship building (not survival), deep connections, interactions, mutual gifting, respect, and learning from one another’.

In the article on “multiculturalism in South Africa: The 1994 Regime Revisited”, Yoichi (2014:11) writes that multiculturalism is understood as a state of peaceful co-existence of different groups with distinct cultural identities, and a policy framework to realise that goal. It must be worth trying and workable to pursue a broad consensus of cultural co-existence in relatively stable societies, where material inequality between different segments of the society may be tangible but not astonishingly high, like Belgium, Switzerland, Canada, and in Asia, countries like Malaysia. However, we cannot be too careful when we deal with race and ethnicity in a society burdened with a colonial legacy, where belongingness to a certain group is still deemed to be a passport to institutionalised privileges. The term multiculturalism is not used in South African policy-making circles (McAllister 1996).

Bekker and Leildé (2003) raised some reasonable questions while analysing whether multiculturalism is a workable policy in South Africa. After pervasive political violence during the late apartheid years, has the South African government developed a policy akin to multiculturalism and how effective is this policy being implemented? Why does violence along ethnic and racial lines appear to have diminished in South Africa since its democratic transition in the early 1990s and is this related in any way to such a policy?

3.2 Country Profile

South Africa is a beautiful multicultural country where racial discrimination used to be official and legal. Apartheid laws separated the officially defined races in all sectors of society – marriages, religious, media and educative institutions, labour unions, job reservation, public amenities, and residential segregation, leading to an impoverishment of identity choices among the citizenry. Simultaneously, opposition to apartheid counteracted with similar singularisation of identity, in the name of the fight against a common enemy. South Africa is a multiracial and multicultural country where there are 52 million inhabitants (2017 statistic) made of 9% of white people, 9% of coloured people, 2,5% of Indian people and 79% of African people and eleven different languages.

To recognise the cultural diversity of South Africa, the government gave official recognition to eleven languages: Zulu, Xhosa, Afrikaans, English, Sotho, Venda, Tswana, Tsona, Pedi, Shangaan, and Ndebele. The most spoken language in South Africa is Zulu with roughly 24% of the population speaking it, followed by Xhosa speaking people with 18% of the population, then Afrikaans with about 13% South Africans and also English with 8% of people speaking it in South Africa. By the way, English is only the sixth most spoken language in South Africa. Before the 1994 era, most churches rather denominations were divided along the colour line. In the same denomination, one would find a separation between the black, coloured, Indian and the white sections with the latter regarded as the main church which was registered with a government department. This division in the church was influenced by the Group Areas Act of the apartheid government (Mphaphuli, 2006:2). And historically, the identities of South Africans have generally been described in terms of race and ethnicity.

South Africa's historic moment, bringing apartheid to an end was shaped through an extended process of domestic negotiations involving national political actors – the African National Congress (ANC) and the National Party (NP), in particular – during the early 1990s

(Bekker and Leildé, 2003). The country is now called “the Rainbow Nation”. It is a metaphoric way to represent the cohabitation between different ethnic groups, not their fusion but their gathering. So, the culture of South Africa is known for its ethnic and cultural diversity. The South African majority still has a substantial number of rural inhabitants who led largely impoverished lives. It is among these people, however, that cultural tradition survive most strongly; as South Africans have become increasingly urbanised and Westernised, aspects of traditional culture have declined. City South Africans usually speak English or Afrikaans in addition to their native languages (Wikipedia). Indian South Africans preserve their cultural heritage, languages and religious beliefs, being either Christian, Hindu or Muslim and speaking English, with Indian languages like Hindi, Telugu, Tamil or Gujarati being spoken less frequently as second languages. A post-apartheid wave of South Asian (including Pakistani) immigration has also influenced South African Indian culture.

Therefore, the design of South Africa is multicultural by nature although not recognised as such in the policies of the country.

3.3. Background of Multiculturalism in South Africa

Multiculturalism is not a concept that travelled well to South Africa. It is viewed as Western in its origin and is jarring in post-colonial societies that are very often multi-ethnic or have been coerced to give up parts of their culture and identities due to colonialism, or whose culture has become reified due to colonial interference. Furthermore, it is a concept that pits groups rights against the rights of individuals¹². Mphaphuli (2006:2) writes that when missionaries set foot on South African soil it was the beginning of social struggle and domination. This was because the missionaries arrived at a later stage to support the colonialists and consequently the political council, which controlled the affairs and conduct

¹² van der Merwe’s (1996) reflection on the multicultural condition in South Africa.

of the colonialists and also controlled the missionary activities. Mphaphuli (2006) gives the example of the Dutch East Indian Company (VOC), which arrived at the Cape in 1652 led by Jan Van Riebeeck. The ministers of religion were officials of the company holding the status of junior merchants. They were the chaplains of the company members and their families. As a consequence, missionary endeavours and the resulting churches soon became part and parcel of the imperialist dream to colonise and dominate the inhabitants of the land.

3.4 Social Factors Influencing Multicultural Churches In Cities

Bakke (1999:230) writes that cities present enormous pastoral challenges. Bakke pursues with pertinent questions which will be answered in further studies in the following chapter. How does a pastor build a sustainable spirituality in the city? How do you raise your children there? What do you do when everything you do is cross-cultural? The churches I consulted in this study indicated several social factors which influence multiculturalism in city churches, including globalisation, migration, urbanisation, races, etc. Race, ethnicity and national identity are important discussions that are unfinished ecclesial business for churches in South Africa. Churches remain mono-cultural to a large extent; a significant challenge is the fact that churches still largely reflect the social divisions of society. Although not common in South Africa, there are, at the same time, congregations that are successful at reaching across racial and cultural divides to attract new members and build social capital (Naidoo, 2017). In the same time, Benet-Martinez (2012) believes that multiculturalism and globalisation influence how people see themselves and others, and how they organise the world around them. In multicultural societies, religious participation allows young people to reflect on their own beliefs and values as they develop worldviews about other faith traditions and cultures (Smith and Snell, 2009).

Cities have influenced and shaped social life throughout history. For Bakke (1999: 228), the cities present amazing challenges. Take, for example, the demographic challenge: the sheer pluralism of all of these nations now living in a confined space. An extraordinary

amount of sociology is required to exegete a community. Everybody who comes with sending-culture baggage. Bakke (:228) argues that cities are not neutral: they package people in certain ways. Decisions made in the city affects the city dwellers, including the church.

Social factors which influence a city life often affect city churches as well because of the church, being part of the social life of the city dwellers. Globalisation, migration, and urbanisation are some of the social factors which have influenced multiculturalism in the city churches.

3.4.1 GLOBALISATION

The multicultural composition of Western societies continues to diversify as a result of globalisation, economic migration, and political strife, leading to an increase in asylum seekers and refugees (Brathwaite and Majumdar, 2006; Gebru and Willman, 2003; Pinikahana, Manias. and Happen, 2003; Suh, 2004).

The main engine of the process of contemporary multiculturalism development is the growing migration flows and the expanding globalisation (Grazulis and Mockiene, 2017:37). Globalisation is truly the megatrend of our times” and its impact is being increased – although unequally – felt in almost every region of the world (Dokos, 2017:104). It is a vast concept discussed in many fields of studies including political, economic, technological and sociological; however, this research does not attempt to cover it in its entirety. Cultural diversity is now a fact in today’s “*global village*”. The phenomenon of globalisation has led to a vast flow of migration of workers and students to different nations. The workplace and business environment has changed and rapidly expanded beyond geographic locations and cultures. Most companies and businesses today are made out of races, cultures and people from different backgrounds.

The goal in this part of the chapter is to explain how globalisation affects multiculturalism in the city churches or how globalisation is one of the phenomena that have

impacted positively and negatively the diversity of cultures in the city churches. Siljanovska (2014:353) says that globalisation was understood as a phenomenon of the twentieth century which introduced turbulences in everyday life and the business environment. Dimova and Gillen (2017:60) argue that one of the biggest fears related to globalisation is that it creates uniformity and erases cultural identities. Held and McGrew (2003) write that globalisation is frequently claimed to be destructive of cultural identity and, in particular, of patterns of national identity. But, Tomlinson (Held and McGrew, 2003:236) contends, this argument is fundamentally mistaken; globalisation is 'the most significant force in creating and proliferating cultural identity'. Tomlinson argues that the intensification of globalisation has coincided with a dramatic rise of social movements based on identity - gender, sexuality, religion, ethnicity and nationality - and that this is partly to be understood as a result of processes that are internal to globalisation.

I believe that globalisation is one of the factors that has occasioned multiculturalism because through globalisation, many people have migrated to other countries, and filled their cities, and also become members of local churches, and so added their cultures to the existing ones. Held and McGrew (2003:235) show that the movement of cultures is linked with the movement of people. The earliest movements of people took their cultures with them across regions and continents. The globalisation of culture has a long history. The great world religions showed how ideas and beliefs can cross continents and transform societies. In his article on "Heavy Traffic: International Migration in an Era of Globalisation", Martin (2001) writes that at the start of the new millennium, approximately 150 million people, or 2.5 percent of the world's population, lived outside their country of birth. That number has doubled since 1965. Dokos (2017:102) argues that as the global population increased from 3.7 billion in 1970 to 7.2 billion today, globalisation, economic inequalities and demographic developments have contributed to sizeable migratory flows, predominantly from the Global South to the Global North. Dokos (:103) adds that the pace and direction of globalisation is

only one of the several trends and drivers influencing population movements, albeit an important one.

The age of globalisation has proven that Africa is no longer an isolated village. The city church in Africa today, including South Africa is an agglomeration of cultures, nations and races. Statistics have shown that the number of people living outside their countries of origin has risen from 120 million in 1990 to an estimated 215 million in 2012 (The World Bank, 2012). In fact, according to polls taken from 2007-2009, 38 percent of Sub-Sahara Africans want to migrate (Espisova, Ray, 2009). The globalised world is fostering an intercultural space by influencing diverse cultures (Venter, and Tolmie, 2012:543). Cultural diversity is now a fact of life in today's "*global village*". Castells (2004:1) points out that the world, in which we live has become globalised to the extent that our whole social landscape has changed. The phenomenon of globalisation has led to a vast flow of migration of workers and students to different nations. Meanwhile, the expansion of trade in cultural products is increasing the exposure of all societies to foreign cultures, products and service, such as movies, music, food, publication and religion. As a result, the trend of ministry in city churches has changed. Currently, we are surrounded by different nationals who need to be reached with the gospel. In most cases, many city churches find themselves with multiple nations in their congregations on every Sunday.

3.4.1.1 Definition

Lee and Vivarelli (2006:3) state that globalisation is currently a popular and controversial issue, though often remaining a loose and poorly defined concept. Sometimes, too comprehensively, the term is used to encompass increases in trade and liberalisation policies as well as reductions in transportation costs and technology transfer. As far as its impact is concerned, discussion of globalisation tends to consider simultaneously its effects on economic growth, employment and income distribution - often without distinguishing between countries' and within-country inequalities - and other social impacts such as

opportunities for poverty alleviation, human and labour rights, environmental consequences, and so on. Moreover, the debate is often confused from a methodological point of view by the interactions between history, economics, political science and other social sciences. Globalisation, writes George Modelski (Held and McGrew, 2003:51), is the history of growing engagement between the world's major civilisations. It is best understood as a long-term historical process that can be traced back to the sporadic encounters amongst the earliest civilisations. However, it is modernity, and most especially the rise and global expansion of the West, which has shaped decisively the contemporary epoch of globalisation. As the third millennium unfolds, the world's major civilisations find themselves enveloped in enduring webs of global economic, cultural, political and technological interconnectedness. Globalisation, for Modelski (Held and McGrew,2003), is a concept which captures this historical process of the widening and deepening of systemic interdependencies amongst nations, civilisations and political communities. Dokos (:104) defines globalisation as truly the megatrend of our times” and its impact is increasing – although unequally – felt in almost every region of the world. Anthony Gidens (Dokos, 2017:104) defined globalisation as the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa. In addition, Siljanovska (2014: 357) explains that globalisation reflects discourses on cultural and media imperialism which in this day and age are not fashionable because of the current trend of globalisation and the need to understand it as a possible opportunity for promotion and affirmation of different cultural identities. Khan (Cabigon, 2008:75) writes that for the sociologist, globalisation is the diversification and convergence of social preferences in matters of lifestyle and social values. Khan describes that the concept of globalisation is a phenomenon that manifests extremely in the intricate interconnectedness of human life across the world. According to Held and McGrew (Cabigon, 2008:75), globalisation is the widening, intensifying, speeding up, and growing impact of worldwide interconnectedness.

Scholte (Held and McGrew,2003:84) points to the common usage in everyday language as probable cause of internationalisation of the globalisation. As such, globalisation refers to an increase in interactions and interdependence between people in different countries. Considerable rises in cross border exchanges have indeed occurred in recent decades, so understandably, the term globalisation has come for many to mean internationalisation.

3.4.1.2 Negative Impact of Globalisation.

One of the biggest fears related to globalisation is that it creates uniformity and erases cultural identities. However, globalisation also produces a counter-demand for authenticity, which is valuable currency in the global market. Cultural identities are entangled in this intersection of the local and global, authentic and universal (Dimova and Gillen, 2017:60). It is viewed by many as a threat to the world's cultural diversity. It is feared it might drown out local economies, traditions and languages, and simply re-cast the whole world in the mould of the capitalist North and West. An example of this is that a Hollywood film is far more likely to be successful worldwide than one made in India or China, which also have thriving film industries. Globalisation tends to be the realm of the élite because in many parts of the world they are the only people who are affluent enough to buy many of the products available in the global marketplace. Highly educated and wealthy people from different backgrounds interact with the westernised milieu. The élite often embraces Western styles, products and pattern of behaviour to impress others. The understanding is that Western styles are symbols of affluence and power. Today, Western culture and patterns of behaviour and language are staples of international business (Asgary N. and Walle A.H., 2002). In the same line of thought, Kamoche (Kidger, 2002) argues that globalisation has led to the spread of Western culture and influence at the expense of local culture in developing continents like Africa. Most people in developing countries imitate what people in developed countries do. So, it is as though they ignore their own culture and practice Western culture.

Christianity is confronted with challenges worldwide as it faces new cultures in its attempt to develop its identity (Hastings 2007: viii). These challenges are due in part to globalisation. Globalisation is one of the factors which have changed the paradigm of most South African city churches, they went from being mostly homogenous churches to becoming multicultural churches. The new democratic era in South Africa brought Western cultural influences forcefully into public and private living domains. This dichotomy deformed African cultures in many ways Bujo and Muya (Dames, 2012). Cha (2007:95) explains that in today's world of globalisation, "a Christian community, as a witnessing community, is increasingly being confronted with the multicultural reality of its ministry context". Mwambazambi (Dames, 2012:1) argues:

The impact of globalisation on the religious lives of the people of Africa challenges African churches to contextualise the gospel with a *trans*-formational hermeneutic in engendering an affirmative new African faith civilisation. Globalisation is having an equally decisive impact upon the religious universe of African civilizations; ... how the gospel can, through the African churches, prepare a new civilisation which, as Bediako (in Dames, 2012:2) said, 'will allow us to live in the age of Africa's faith and confidence in God.'

If this contextualisation is not well adapted, instead of the affirmative new African faith civilisation, we will be dealing with a new syncretistic African church. The lack of proper adaptation contributed to the birth of what is today known as African Independent Churches. Most of the founders of those movements broke out of the mission churches in frustration. The example of Simon Kibangu (founder of the Church of Jesus Christ on Earth Through the Prophet Simon Kimbangu, DRC) who came out of the Baptist Missionary Society and Lekganyane of Zion Church, who was from the Dutch Reformed Church, to mention a few. Independent church movements had, by the year 1967, began in thirty-two of the forty-one nations and colonies south of the Sahara, in Madagascar and in one nation in North Africa (Barrett, 1970).

3.4.1.3 Positive Impact of Globalisation

Globalisation is having a dramatic effect - for good or bad - on world economies and people's lives. Some of the positive impacts are:

1. Globalisation may help to make people more aware of global issues, such as deforestation and global warming, and alert them to the need for sustainable development.
2. The sharing of ideas, experiences and lifestyles of people and cultures. People can experience foods and other products not previously available in their countries. Lee and Gretze (2010) write that as globalisation expands and facilitates an ever-greater array of cross-cultural interactions, issues of how to promote intercultural communication and to reduce the ethnocentric view of people have obtained great attention from diverse academic fields. The increasing cultural diversity in the South African city churches means that the ability for the church members to interact and work across cultures is becoming a necessity. Paas (2017:135) says that “It may have to do with my lack of formal training in systematic theology, but I prefer a more inductive approach to what happens theologically when Christians live and work together in shared contexts, especially those contexts influenced by globalisation and migration”.
3. Multinational corporations are a result of globalisation. They occupy a central role within the process of globalisation as evidenced through global foreign direct investment inflows. Their concentrations within Europe in Western economies has led to size constraints, therefore there is a need for new geographical areas to operate whereby they will face a lot of competition in the market. Through this they will enlarge their market and enjoy economies of scale as globalisation facilitates time-space compression, and economies compete at all levels including attracting investors (Smith V.A and Omar M., 2005).
4. Garfalo and L’Huillier (2014a) concur, stating ‘through globalisation poor countries have stagnated in terms of economic growth reflecting and resulting in: low productivity, rising

income inequality, poor standards of living, unemployment, and poverty due to inequality of income distribution’.

3.4.2 MIGRATION

We live in an age of migration. Indeed, it is an era when God is putting together the nations once again and, in the process, bringing strangers from different parts of the world together. Especially here in our Western cities, migrants from distant nations have come to dwell together to share the various gifts they bear. The presence of these migrants has permanently altered the demographics of most major European and other Western cities, some parts beyond recognition. Many cities, towns and villages have gone through massive and rapid transformations as people from other nations – speaking different languages and embodying different cultures – have made their homes in the diaspora. Migrants bring not only their cultures but also their religions with them (Kwiyani, 2008:14).

Sriskandarajah (2005:2) writes that migration is a complex phenomenon. Migrants move within their own country and between countries; some people move for short periods, others permanently; some are forced to move, others do so willingly; some people move with high levels of financial and human capital; others are not so well endowed; and so on. Oucho and Gould (1993: nd) state: “in the three decades since the main period of independence in Africa, population distribution and redistribution through migration have remained important and widely recognised features of the population dynamics of the continent. Despite the continuing importance of the phenomenon, its status in the late 1980s and into the 1990s has largely remained as it was described by Prothero in 1968: the “Cinderella” of population studies”.

Beyond the existing cultural and racial divide in South Africa, there is an influx of multinationals (migrants) from across the globe with not only social and economic needs but

also, spiritual needs, which need to be addressed. Ozgen (2013) states: “Migration is increasing in scale and complexity in many parts of the world. The global migration landscape is shaped by growing demographic disparities, technological improvements, new global and political changes, and social networks”. Martin (2013:14) reports that a quarter of the world’s 10.5 million refugees in 2012 were in sub-Saharan Africa, and Somalia was second only to Afghanistan as a source of refugees. He adds that South Africa is the major destination of Sub-Saharan migrants, attracting over 2 million migrants from neighbouring countries that are members of the South African Development Community, an organisation existing in fifteen countries. Thus, many of those migrants often settle in major cities of South Africa (Johannesburg, Pretoria, Cape Town and Durban) and some integrate with the local city churches. Therefore, multiculturalism in South African city churches is not only linked to the diversity of South African cultures but also migrants’ cultures as well. The Global Compact for migration has the potential to significantly advance not only how we perceive and treat migrants but also how society embraces and benefits from diversity. Cities must identify the main legal and administrative priorities they need to address to enable the integration and adequate protection of migrants, particularly those that are not eligible for the same legal entitlements as refugees (Arbour, 2017:5).

Dokos (2017:102) writes that starting with the slow outward movement of our common African ancestors, migration is as old as humanity itself and played an important role in the evolution of culture and civilisation. Without migrants spreading their various cultures, languages, religions, customs, ideas and ways of life, the course of world history most certainly would have unfolded quite differently. Migration is the movement of people from their original habitat to a destination outside the borders of their origin, mainly to settle and why can be voluntary or involuntary. The consequences of migration are usually not predetermined, due to various stages of uncertainty that may arise, to deter the motive of the migrant to relocate. The present state of migration debates is challenging the academic,

humanitarian, development and government officers to look at migration differently given that the rhetoric of migration is changing. Migrants are being viewed through a negative lens instead of agents of development in their country of origin or their host country (Oucho and Williams, n.d).

Frankopan (2017:49) writes: "We are living in a time of change. The world suddenly feels like a complex, dangerous and unfamiliar place. Migration and refugee crises compete for attention on the news with rising religious fundamentalism across multiple continents". He adds:

“It was not just goods and money that coursed along the Silk Roads. So too did faiths and beliefs, with Christianity, Buddhism and later Islam spreading – sometimes through force and conquest, but more often through persuasion and, above all, through subtle combination and elision with existing religions. Priests and holy men competed with but also borrowed from each other to explain how to worship and how to win God’s goodwill, and also how to answer profound questions such as what the meaning of life was and what happened after death. Many religions found common ground with each other in terms of basic concepts: The halo, for example, is used in Buddhist art, as it is in Zoroastrianism, which was the dominant religion in Persia, just as it is in Christian visual art. Globalisation is not just about commercial trade. It is also about cultural, intellectual and spiritual exchange” (Frankopan, 2017:54).

Frankopan’s cultural, intellectual and spiritual exchange is what I believe has contributed to what is today known as cultural diversity in the church; and in most cases it is a product of migration. In a sense, what makes an individual different from others can be a unique combination of culture, language, religion, race and birthplace (Ozgen, 2013:7).

Dokos (2017:104) argues that there is a clear connection between globalisation and population movements, especially migratory ones. The two spheres unavoidably overlap and are interconnected. Globalisation causes migration and migration contributes to the intensification of socio-economic and political relations across borders. Globalisation has indeed dislocated millions of people and set in motion population movements that are now difficult for anyone to control. It is a fact that the phenomenon of globalisation has led to a vast flow of migration of workers and students to different nations. Josefová (2014) states that a multicultural society is characterised by the meeting of various cultures, nations, languages and religions. Immigrants come to the new country equipped with their habits and culture. They are not the people who come temporarily or commute because of their work; they are individuals or groups who leave their own country with the aim of living permanently somewhere else. Meanwhile, the expansion of trade in cultural products is increasing the exposure of all societies to foreign cultures, products and services, such as movies, music, food, publication and religion. Hence, the trend of ministry in city churches has changed. Today, within the city church itself and in the community, we are sitting with different nationals who need to be reached with the gospel. In most cases, many city churches find themselves with multiple nations in their congregations on every Sunday.

3.4.2.1 Migration and City Dwelling

Louise Arbour¹³ writes that more than half the world's population resides in city areas, and cities continue to attract people in search of a better life and greater job prospects and services. Cities address the immediate needs of migrants and respond to many challenges brought on by integration. Indeed, many cities welcoming migrants show that well-managed migration can be an asset for economies and societies, particularly in the long term. Dimova

¹³ Louise Arbour is a Special Representative of the Secretary General for International Migration United Nations. Article: Migration and Its Impact on Cities, in collaboration with PwC, World Economic Forum. October 2017.

and Gillen (2017:70) point out that today's culture and communities are essentially city phenomena, less and less formed by traditional, local identities. Cities are the place where global trends find local meaning. Charles, Galal and Guna (2018) write that migrants continue to be drawn to cities in search of a better quality of life, greater job prospects and ease of access to city infrastructure and services. They add that cities address the immediate needs of migrants and respond to some of the challenges related to their integration into society. The presence of migrant communities in cities also accelerates their chances of integration and draws additional migrants towards cities. And for Marcuse (Leildé, 2008), cities have long concentrated both diversity and cosmopolitanism, both homogenisation and heterogenisation processes. This double characteristic of city environments worldwide was sharpened by globalisation. On the one hand, cities are the main locus of the global culture of consumption and associated commodified norms and values. On the other hand, cities concentrate the biggest discrepancies between the rich and the poor. The truth is that the increasing variety and percentage of ethnic groups and cultures within the city churches not only affects interpersonal relationship among believers and their approaches to missions but also impacts how churches are formed and developed.

Hotly debated issues about immigration in many countries focus on the policies of recognition and integration, and on the extent to which newcomers deserve and are entitled to equal rights. Immigrants and minorities may challenge the existing social and cultural order of the nation and thereby raise questions of national unity and cohesion (Verkuyten, 2008:31).

3.4.2.2. International Migration Flow

Concerning the international migration flow, for example, the number of migrants around the world has increased by more than 41% in the past 15 years (United Nations, 2015). The updated report in 2019 the number of international migrants worldwide was nearly 272 million, up from 221 million in 2010 and 174 million in 2000. More than half of

all international migrants lived in Europe (82 million) or Northern America (59 million). Northern Africa and Western Asia hosted the third-largest number of international migrants (49 million), followed by Sub-Saharan Africa (24 million), Central and Southern Asia (20 million), Eastern and South-Eastern Asia (18 million), Latin America and the Caribbean (12 million), and Oceania (9 million) (United Nations, 2019). Beyond the migrants, their relatives should be taken into account, who can experience multiculturalism at home, even without ever living in another country (Ribeiro and Fleith, 2018). Few countries remain untouched by migration. Nations as varied as Haiti, India, and the former Yugoslavia feed international flows. The United States receives by far the most international migrants, but migrants also pour into Germany, France, Canada, Saudi Arabia, and Iran. Some countries, such as Mexico, send emigrants to other lands, but also receive immigrants? Both those planning to settle and those on their way elsewhere (Martin, 2001). Dokos (2017:102) writes that as the global population increased from 3.7 billion in 1970 to 7.2 billion today, globalisation, economic inequalities and demographic developments have contributed to sizeable migratory flows, predominantly from the Global South to the Global North. Europe is faced today with a conflict zone stretching across the Middle East and North Africa, and with several fragile countries, rapidly growing populations, rising urbanisation and huge economic inequalities in Sub-Saharan Africa and South Asia. Currently, Europe is faced with daunting challenges: monitoring and protecting its borders, managing migration flows, attracting skilled labour to address its economic needs, managing tension with migrant communities (especially Muslim ones) to protect social cohesion and stability, and integrating those communities to the greatest extent possible (Dokos, 2017:102). Dokos (:103) adds:

“The pace and direction (in order to cover not only the “core” but also the “gap”) of globalization is only one of the several trends and drivers influencing population movements, albeit an important one. Others include

(a) global and regional demographic trends (especially regional population increase/decrease and the pace of urbanisation); (b) the state of the global economy (will the rise of the rest continue? If yes, this may significantly affect South-South migration); (c) the number and intensity of regional, interstate and intrastate conflicts; and (d) the impact of climate change. It is also argued that the “migration weapon” has been used by transit states (like Iran or Turkey) and non-Western great powers (like Russia) to instrumentalize the flows for political reasons. If this is indeed the case, similar actions may be repeated in the future” (Dokos, 2017:103).

The notion of multiculturalism in Western contexts most often relates to minority cultural groups residing in Western democracies and the extent of their ability to practice their indigenous cultures without undermining universal human rights. The immigration of people from the developing world to Western societies has fuelled this debate in the past two decades where rather homogeneous societies have become “multicultural” due to migration (Gouws, 2013). I believe that multiculturalism is an appropriate way to deal with diversity and immigrant integration. Multicultural thinkers argue that social equality is enhanced when governments explicitly recognise cultural minorities, valorise pluralism, and accommodate the cultural needs of groups. In this way, if legislature mandates store closings one day a week to give workers a day of rest, businesspeople of different religious faiths should be able to choose the day they close rather than having a Sunday closing — rooted in Christian traditions — imposed upon them (Bloemraad, 2011).

3.4.2.3 Integrating Migrants

Given the great numbers of migrants flowing to South Africa, the challenge of accommodation becomes a real problem. The United Nations Higher Commission on Refugees 2011 Report indicated that for three consecutive years South Africa has been the largest recipient of applications for asylum status worldwide – accounting for one-fifth of

all claims globally in 2010 (UNHCR, 2011). Refugee families, who have fled to South Africa, have not only been exposed to severe adversity in their countries of origin, such as war and persecution, but may also be confronted with chronic adverse social circumstances in South Africa, such as unemployment and xenophobic attacks (cf. Landau and Jacobsen, 2004; Dalton-Greyling, 2008; Amit et al., 2009). Contrary to other nations, South Africa's migrant (refugees) integration policy does not work. The Commonwealth foundation (2015) writes that the South African refugee protection model is based on local integration. This policy promotes refugee integration into society and participation in social and government processes. However, refugees are not integrating effectively into society. I believe that this is one of the reasons for social uprisings such as xenophobia, discrimination, and violence. In their article "Grant Integration, Diversity and Social Cohesion in Africa", Oucho and Williams (n.d) write that when a host community receives forced migrants (asylum seekers and refugees), they are unprepared to accommodate new entrants, due to the protection of limited shared resources within their territory, such as land, water, housing facilities, natural and mineral resources. They add that migrants are often faced with challenges of being accepted by host communities, hence the difficulties in communal integration, harmonious living, commerce, cultural practices, religious beliefs, language barriers, agricultural practices, economic activities, social integration, pastoralism and others. Invariably, the conflict between host communities and migrants distorts social cohesion and other forms of societal decadence. Charles, Galal and Guna (2018:7) elaborate:

"Migration involves complexities associated with diversity of race, religion, ethnicity, language and culture. It can lead to social tension associated with xenophobia and discrimination and to violence in neighbourhoods, workplaces or schools. Several cities in Europe have struggled to integrate their populations, and many African cities experience xenophobic and violent behaviour arising from differences between people's tribes or clans. With

migration policies mainly defined at the national level, cities are typically expected to develop their own strategy and policies to integrate people into the community”.

In countries where integration is successful, migrants become part of almost all the sectors of the society, including political sector. Bloemraad (2011) writes that the consequences of multiculturalism for immigrants' civic and political integration are somewhat stronger. Immigrants living in countries that adopt multicultural policies are more likely to engage in non-violent political activities directed at their country of residence rather than their homeland, more likely to report trust in the government, less likely to report discrimination based on their group membership, and more likely to become citizens.

Between 2000 and 2016, a number of people have been reported dead in South Africa, as caused by a phenomenon known as xenophobia. While it is often argued that this phenomenon is caused by social instability, jobs and other social illnesses, a close view of the situation reveals a failure by the government to implement a methodological framework to integrate migrants in the local communities. This integration would imply an intercultural competence development of the migrants, the refugees as well as the locals in South Africa.

3.4.2.4 How Migration Contributes to Multiculturalism

Migration is one of the factors influencing multiculturalism in the city churches. It is proven that migrants add their cultures to the existing one(s) and so contribute to making the host society multicultural. Oucho and Williams (n.d) say that both voluntary and forced migrants contribute to the cultural diversity of host communities through social interactions, which may be accepted or repelled, hence, their relations could be a catalyst for development or conflict. Intra-cultural relations may result in racist or xenophobic attacks, especially when opposing ideologies are consistent in the lifestyle of the migrants who are of a different race, as witnessed by Somali migrants that have been hosted in different countries across the globe. In the case where both migrants and hosts are of similar race, the resentments would

qualify as xenophobic. South Africa is an example of a country that experiences xenophobia and racism concurrently. The white and black race in South Africa is constantly conflicting over economic resources, while the black race of South Africa is also in conflict with other African migrants, depicting xenophobia. Skeldon (2001) argues that migrants tend to display diverse cultures within the host communities. Countries that attract migrants from several geographical regions, tend to enjoy a myriad of cultures that enriches the society, although not all cultures are accepted by the host communities. Some cultural practices are considered extreme and inhuman, as a result the migrants are mistreated. Notwithstanding the negative impacts of migration on host populations, there are some instances where the host population benefits immensely from the migrants through cultural assimilation and the induction of new economic practices.

Mohamed (Miller, 2018:3) writes that South Africa has well-documented cases of attacks on refugees and other migrants, including the extreme violence of 2008, which included the killing of a Mozambican national, who was beaten, stabbed and set alight. Miller (2018:3) reports that according to the Consortium for Refugees and Migrants in South Africa, the May 2008 attacks — mostly on migrants — ultimately left “62 dead, 670 wounded, dozens raped, [and] more than 100,000 displaced. Millions of Rands worth of property was also looted, destroyed or appropriated by residents in just over two weeks”.

3.4.2.5 Positive Effects of Migration

Damelang and Haas (2012:3) write that migration triggers cultural diversity in the host region. In turn, cultural diversity affects the host region positively. Following Ottaviano and Peri’s (2006) model of multicultural production, different cultural groups provide different skills and services with positive impacts on regional growth and income. Ozgen (2013) indicates that from an economic perspective, the pooling of diverse knowledge from all over the world in certain spatial or production locations may mean the pooling of new ideas, skills, creativity, and innovation. And, Niebuhr (2010) tested the assumption that

innovations are more likely to occur in a culturally diverse environment because of the different sets of knowledge and abilities.

An edition of migration policy debates (2014) looks at the evidence for how immigrants affect the economy in three main areas: The labour market, the public purse and economic growth. The economic impact of migration has been intensively studied but is still often driven by ill-informed perceptions, which, in turn, can lead to public antagonism towards migration. These negative views risk jeopardising efforts to adopt migration policies to the new economic and demographic challenges facing many countries. The views in this edition are that migration is a feature of social and economic life across many countries, but the profile of migrant populations varies considerably. In part, this is because of the variety of sources of migration. In much of Europe, for example, citizens enjoy extensive rights to free movement. In Australia, Canada and New Zealand, managed labour migration plays an important role. Other sources include family and humanitarian migration. Whatever its source, migration has important impacts on our societies, and these can be controversial. The economic impact of migration is no exception. For Ozgen (2013:5), the international migration literature suggests that, because the migration process itself is tedious and risky with unknowns but largely based on expected income and better life quality motivations, the people who have more courage would take this step. Consequently, the migration process provides a natural selection process through which more entrepreneurial and higher ability people with strong incentives move. In addition to their motivations, immigrants are also believed to bring in unique ideas from abroad, and therefore allow host countries to learn from diverse knowledge bases. Immigrants, in this way, are likely to reduce the cost of innovation by expanding and the amount of innovative and productive resources in an economy.

Based on the three areas debated in this edition, the following are some of the benefits of migration:

1. Labour markets

- Migrants accounted for 47% of the increase in the workforce in the United States and 70% in Europe over the past ten years.
- Migrants fill important niches both in fast-growing and declining sectors of the economy.
- Like the native-born, young migrants are better educated than those nearing retirement.
- Migrants contribute significantly to labour market flexibility, notably in Europe.

2. The public purse

- Migrants contribute more in taxes and social contributions than they receive in benefits.
- Labour migrants have the most positive impact on the public purse.
- Employment is the single biggest determinant of migrants' net fiscal contribution.

3. Economic growth

- Migration boosts the working-age population.
- Migrants arrive with skills and contribute to the human capital development of receiving countries.
- Migrants also contribute to technological progress.

It concludes that the understanding of these impacts is important if our societies are to debate the role of migration usefully. Such debates, in turn, are essential to designing policies in areas like education and employment that maximise the benefits of migration, especially by improving migrants' employment situation. This policy mix will, of course, vary from country to country. But the fundamental question of how to maximise the benefits of migration, both for host countries and the migrants themselves, needs to be addressed by many OECD countries in the coming decades, especially as rapid population ageing increases the demand on migrants to make up shortfalls in the workforce.

The GCIM Report argues strongly that migration is an inexorable factor in development and that debate must go further than a mere discussion over whether

development stimulates or depresses migration. Immigrants bring their energy, determination and enterprise, and can galvanise economies through social organisation and the interchange of experience (Adepoju, 2008:8)

The main motivation behind how diversity enters the production function relates to the fact that people differ in their productive skills and cognitive abilities in their interpretation of information and problem solving (Alesina and La Ferrara, 2005). Group level studies and team theories show how a diverse team can develop superior solutions to difficult problems compared to those from a homogenous team, even with the former being under less favourable conditions (e.g. Hong and Page 2001; Prat, 2002). The general intuition is that heterogeneity of perspectives may lead to rigorous innovative solutions. Thus, according to Sriskandarajah (2005:4) studies, migration can have significant benefits for global economic welfare. When migrant workers move between differently endowed countries (e. g. from a country where there are large labour surpluses in one sector to another where there are labour shortages in that sector), that movement can enhance economic conditions in both sending and receiving countries. Sriskandarajah (2005:4) adds that migration can also have significant economic benefits for developed countries. Given the preferences of the resident workforce in developed countries, migrant workers are likely to fill vacancies in the so-called “dirty, dangerous and difficult” jobs. In the medium term, industries in developed countries that face critical vacancies can benefit from tapping into excess labour supplies from developing countries (e. g. health or IT sectors in recent years). Over the long term, as dependency ratios in developed countries rise, there will be a need to attract migrant workers to keep an economy dynamic.

It is, however, crucial to recognise that the impact of migration cannot be only confined to labour supply and wage effects. Migration is a key factor in increasingly interdependent relationships between trade, economic development, investment and knowledge flow between the developed and developing world. Indeed, the recent

developments in various strands of literature emphasise this fact and link various issues. Endogenous growth theories highlight the important role of skilled labour. Therefore, the productive roles of foreign employees rather than machines are placed on the research agendas (Ozgen, 2013:6).

3.4.2.5 Negative Effects of Migration

Through this study, the author demonstrated how migration has contributed to cultural diversity (multiculturalism). However, for some scholars, this is not a positive thing. Ozgen (2013:8) argues that the economic models of diversity also incorporate the possible negative effects of diversity which may cause ethnic segregation, *like the case of xenophobia in South Africa (Italic emphasis is mine)*, lesser availability of social capital and, efficiency loss due to communication barriers. However, these models estimate only the ‘direct’ negative impact of diversity and do not focus on indirect effects that may lead to conflicts, crime or wars. In their discussion paper on "Cultural Change and Migration Choice", Lonati and Venturini (2018:3) propose a broader notion of cultural proximity, which accounts for changes in cultural relationships that may or may not depend on the historical or pre-existing cultural ties. In this conceptual framework, the transfer of norms, practices, identities and social capital through social remittances, as well as exposure to foreign values and behaviour, may change how attractive would-be-migrants find foreign cultures, regardless of pre-existing bilateral cultural ties. And so, Lonati and Venturini’s (2018) empirical experience shows that relaxing the assumption of stability of cultural proximity implies that migration could in principle affect the evolution of cultural affinity over time and that current levels of cultural proximity are likely to be strongly related to historical cultural ties, introducing some endogeneity concerns.

Dosky (2018) argues that a major obstacle to sustainable city development is the inability to employ a growing labour force. The influx of migrants in developing countries

is likely to further undermine the existing employment opportunities. This issue of inability to provide employment justifies one of the reasons for xenophobia in South Africa during 2008, 2015 and 2019. To describe the causes of xenophobia in South Africa, Ogunnoiki (2019) writes:

“In South Africa, the year 1994 marked the end of the apartheid regime and the beginning of constitutional democracy. This political transition which many black South Africans witnessed, raised their hope of a country devoid of racial segregation and all forms of inequality. But not long after the African National Congress (ANC), led government got to work *vis-à-vis* the actualisation of the common hope of its people that the rainbow nation became a destination for migrants. Almost three decades after becoming a constitutional democracy, many of the locals in South Africa’s townships are still impoverished and unemployed, unlike the foreign nationals. Thus, the aggrieved locals have occasionally attacked mostly African immigrants for allegedly taking away the few available jobs, their women, for drug peddling and other criminal activities in their communities” (Ogunnoiki, 2019:70).

Vroments et al (2011) write that in May 2008, xenophobic violence erupted in South Africa. The targets were individuals who had migrated from the north of Africa in search of asylum. Emerging first in township communities around Johannesburg, the aggression spread to other provinces. Sixty-two people died, and 100,000 (20,000 in the Western Cape alone) were displaced. As the attacks escalated across the country, thousands of migrants searched for refuge in police stations and churches. Chilling stories spread about mobs armed with axes, metal bars and clubs. The mobs stormed from shack to shack, assaulted migrants, locked them in their homes, and set the homes on fire. Commey (2008:12) describes that in May 2008, South Africa shocked the world with its xenophobic/Afro-phobic attacks. In these attacks, black South Africans unleashed vicious attacks on their fellow black immigrants

from their neighbouring African countries, savagely beating them up, looting their properties, raping and murdering women. In one incident, a Mozambican called Mugza was rounded up by locals in the Rhamaphosa informal settlement, near Johannesburg. Accordingly, they wrapped him in his only possessions, blankets, and set him alight. Sadly, as he burnt, the locals danced, laughed, cheered, and jeered. His body, which was burnt beyond recognition, was later transported to his Mozambican village for burial. Vroments et al (2011) add that although many people fled to South Africa with the expectation of a safe and secure future, migrants from other African countries became the targets of blame for many South Africans' poverty. In this context, migration impact can be seen as negative.

Crush, Williams and Peberdy (2005:21-22), in their paper prepared for the Policy Analysis and Research Programme of the Global Commission on International Migration, have a view that the links between HIV/AIDS, migration and poverty are close and complex. They argue that there are four key ways in which migration is tied to the rapid spread and high prevalence of HIV/AIDS:

- There is a higher rate of infection in 'migrant communities', which are often socially, economically and politically marginalised.
- Migrants' multi-local social networks create an opportunity for mobile sexual networking.
- Mobility per se can encourage or make people vulnerable to high-risk sexual behaviour.

Mobility makes people more difficult to reach through interventions, whether for preventive education, condom provision, HIV testing, or post-infection treatment and care. There is abundant empirical evidence of a link between HIV/AIDS and mobility. The incidence of HIV is higher near roads, and amongst people who either have personal migration experience or have sexual partners who are migrants (Crush, Williams and Peberdy 2005:22). Thus, the racial and ethnic composition of modern societies have dramatically changed in the last few

decades, however, as a consequence of mass migration. Between 1960 and 2000 the global migrant stock increased from 92 million to 165 million (Özden et al. 2011)

3.4.2.6 Migration and the Church

With a contextual view on migration and how the church can consider evangelising the migrant, Bakke (1999: 226) brings the narrative of Philemon into perspective:

In the epistle to Philemon, the second shortest book in the New Testament, we have a marvellous dialogue about an intercontinental refugee named Onesimus. Paul, in a beautiful little piece of reflection, gives us a hermeneutical window to look at global migration. He says to Philemon regarding the slave who had stolen money, run away from Asia to get lost in the European crowd in Rome, found Christ in Rome, and is now coming back to Asia to assume some leadership and to integrate a local house church, where slaves would now join non-slaves in the fellowship of the church—Paul says, “Perhaps this is the reason he was separated from you for a while, so that you might have him back forever” (v. 15). As I look at the international migrant streams, we need Paul’s hermeneutical window.

For Bakke (1999), efforts of the church’s mission should not only focus on the unreached places but in the city where there is an agglomeration of different nations, including migrants. Bakke (:225) explains this in the following terms:

“Most of our mission industry, most of the ministries that many of us represent, are still thinking in terms of a tribal world, a world where we cross oceans and deserts and jungles to get to the lost groups of people. There are, indeed, still about a billion people who are geographically distant from existing churches, so we will need traditional ministries on into the future. But far more than two billion of the world’s non-churched people are no longer geographically distant from the church, they are culturally distant. They live in the large cities of the world” (Bakke, 1999:225).

I believe that, though it is important to reach migrants with the gospel of Jesus Christ, the issue of cultural distance still poses a problem. The church needs to empower its people with cultural competences to enable them to build bridges and connect to people who see life from a different perspective (glasses). Most migrants have not been accommodated in the local churches. In our research, it became clear that for migrants, things like the language, the songs, people's manners or the church's way of communication have not suited them.

3.4.3 RACE

The use of race and racism has a long and ugly history (Magubane, 2001:3). The United Nations did not wait until 1973 to tackle the problem of racial discrimination. One of the principal objectives mentioned in the UN Charter, drafted shortly after a world war where national-socialist racism was a dominant factor, is to promote "respect for human rights and fundamental freedoms for all, without distinction as to race, sex, language, or religion". The current world is more and more both culturally and technologically globalised. The consequences of globalisation can be found in many spheres of everyday life. International migration is very strong, and this trend will continue. The current world can be characterised by local and global problems. Thanks to technical equipment we know what is going on all over the world. The co-existence of various cultures and races in a multicultural society is not simple and brings many questions and needs appropriate solutions (Pikhart 2012).

As I mentioned in my introduction of this chapter, race is one of the conflicting issues which affects multiculturalism in the South African city churches. Beside immigrants adding a large measure of cultural and phenotypic diversity to the existing South African population, its historical background, social construct, and demographic makeup reflect a racially divided nation. Van Wyk (2017:1) argues that international political, social, economic and religious developments influence how local communities operate. The South African church society is influenced by such developments taking place globally and which influence how

local churches function. Thus, such global happenings to a large extent predisposed and influenced the role local churches played in the transformation process in South Africa. Therefore, one would understand that the South African racial background is, in fact, a result of external influence on local people.

3.4.3.1 South African Racial Historical Background.

Historically, the concept of race has changed across cultures and eras, eventually becoming less connected with ancestral and familial ties, and more concerned with superficial physical characteristics. In the past, theorists have posited categories of race based on various geographic regions, ethnicities, skin colours, and more. Their labels for racial groups have denoted skin tones (black, white, coloured) or denoted the region (Indian). The connotation "coloureds" was a creation of a "new race", which was the Afrikaans speaking people of mixed descent. They were grouped as a new race called the "coloureds" during the Population Registration Act, from 1950 to 1991. They were brought up to respect their white blood and deny their black roots entirely, and the apartheid state's overture to the coloureds' white forefathers was to treat them as second in line to whites, providing them with better education, greater rights, and more government support than black people (but substantially less than "pure" whites).

South Africa has a history of separation of races and violent conflict between groups since colonisation. South African stereotypes are not a simple black and white matter. The article on "Struggle Against Racism: some contributions of the church"(2011)¹⁴, posits that the institutional manifestation of racial discrimination, in particular under the systematic form of *apartheid*, revealed the central moving force of this type of discrimination

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Struggle against racism: some contributions of the church, The Decade of Action to Combat Racism and Racial Discrimination (1973-1983) is article of the PONTIFICAL COMMISSION «IUSTITIA ET PAX». Working Document n. 4
1st Edition 1978
2nd Edition 2011

concerning others, reduced the black populations of southern Africa to a state of abject subjection, and sowed the seeds of violence and war on the domestic, regional, and international scene. An article written in the Frommer's Magazine¹⁵ Historically, explains that the nation was made up of a number of widely different cultural groups that under normal circumstances might have amalgamated into a singular hybrid called "the South African." But the deeply divisive policy of apartheid only further entrenched initial differences, and while "affirmative action" policies, still in place many years after the dismantling of apartheid, were intended to redress the balance, they have ironically further highlighted the importance of race.

Apartheid, as an ideology was introduced in South Africa in 1948. It advocated for a separation of the different racial groups in South Africa. Laws were put in place forcing the different racial groups to live separately and develop separately, and grossly unequally too, including forbidding all inter-marriage and social integration between racial groups. More than this, apartheid was a social system which severely disadvantaged the majority of the population, simply because they did not share the skin colour of the rulers. Many were kept just above destitution because they were 'non-white'. However, some scholars have the view that racial discrimination existed in South Africa before 1948. In handing South Africa self-government in 1910, Britain did not require white people to share power with black people even though white people were a minority of the population. In this case, apartheid did not differ that much from the policy of segregation during the British rule, before the Afrikaner Nationalist Party came to power in 1948.

The attitude of the South African black person toward races is dictated by their experience with the apartheid policy. Pillay (2017:6) explains:

¹⁵ Frommer's is a magazine published in Bloubergstrand, Cape Town, South Africa with a title "Multiculturalism in South Africa."

The apartheid policy entrenched the protection of white rights embedded in political privilege, social advantage and economic domination. Economics was racialised not just in terms of production forms and processes but also in terms of processes of distribution and consumption. The job market was systematically geared to protect the economic activity and sustainability of white people. It is clear that economic pressure was exerted and manipulated to sustain racism and white privilege. Further, apartheid policies activated institutionalised discrimination in such areas as housing, marriage, education, employment and health. The power of whiteness in this sense lies in its capacity to impoverish, starve, contaminate and murder, all seemingly within the bounds of legality (:6).

While South Africa has now moved to a new democracy since 1994, it continues to struggle with the issue of racism which has become ever so prevalent in many ways in the country (Pillay, 2017:6). Likewise in the USA, Howard Winant (Pillay, 2017:3) points out that the United States of America (USA) faces a pervasive crisis of race, a crisis no less severe than those which the country has confronted in the past. The origins of the crisis are not particularly obscure; the cultural and political meaning of race, its significance in shaping the social structure and its experiential or existential dimensions all remain profoundly unresolved as the USA approaches the end of the 20th century. As a result, the societies as a whole, and the population as individuals, suffer from confusion and anxiety about the issue (or complex of issues) that we call race. Mercer (1996:95) asserts that “in every sector of American society traces of the attitudes and actions that prevailed in the days of slavery still linger”. Williams (1997:24) reported the following:

‘Decades of research on racial attitudes in the U.S. confirms the fact that there is more racial prejudice in the Christian church than outside it that church members are more prejudiced than non-members, that churchgoers are more

biased than those who do not attend, and that regular attenders are more prejudiced than those who attend less often. It's also been shown that persons who hold conservative theological beliefs are more likely to be prejudiced than those who do not'.

3.4.3.2 South African Social Construct and Demographic Makeup

Little (2014:328) explains that historically, the concept of race has changed across cultures and eras, eventually becoming less connected with ancestral and familial ties, and more concerned with superficial physical characteristics. Little adds that the social construction of race or racialisation is a far more common way of understanding racial categories. According to this view, race is not biologically identifiable. Rather, certain groups become racialised through a social process that marks them for unequal treatment based on perceived physiological differences. When considering skin colour, for example, the social construction of race perspectives recognises that the relative darkness or fairness of skin is an evolutionary adaptation to the available sunlight in different regions of the world. Contemporary conceptions of race, therefore, which tend to be based on socio-economic assumptions, illuminate how far-removed modern race understanding is from biological qualities.

Willig¹⁶ (2016:np) says that race is not biological. It is a social construct. There is no gene or cluster of genes common to all blacks or all whites. Were race “real” in the genetic sense, racial classifications for individuals would remain constant across boundaries. Yet, a person who could be categorised as black in the United States might be considered white in

¹⁶ Willig, Angela Onwuachi, a professor of law at the University of Iowa College of Law, is the author of "According to Our Hearts: Rhinelander v. Rhinelander and the Law of the Multiracial Family." The current statement is taken from her writing on "Race and Racial Identity Are Social Constructs". The New York Times, 06th September, 2016. <https://www.nytimes.com/roomfordebate/2015/06/16/how-fluid-is-racial-identity/race-and-racial-identity-are-social-constructs>.

Brazil or coloured in South Africa. During apartheid, an order was established to separate different racial groups in South Africa. Laws were made forcing the different racial groups to live separately and develop separately, and grossly unequally too. Before 1948 most African people in the cities were forced to live in separate areas known as townships. Unfortunately, even after the demise of apartheid, the demographic makeup of the South African societies have remained the status quo, dwelling in their separated racial divide of regions, languages and churches. Today you still see suburbs for whites, blacks, coloured and Indians. Bornman (2013:55) comments that the preamble to the new constitution of democratic South Africa states: “We, the people of South Africa, believe that South Africa belongs to all who live in it, united in our diversity.” She adds that the noble sentiments expressed in this preamble are reiterated in the myth of the Rainbow Nation – first coined by Archbishop Desmond Tutu – which became the dominant rhetoric in the first years of the democratic state. The most popular interpretation of this myth is that the colours of the “rainbow” are reflective of the various ethnic and racial groups residing in South Africa who are united in a harmonious whole within the new democracy. However, Bornman (2013:81) writes that in a study to inform the United Nations World Conference against Racism held in South Africa in 2001, the well-known South African social scientist, Lawrence Schlemmer (Bornman, 2013:81), investigated attitudes regarding racism and race relations. Although the majority of blacks, coloureds, Indians and English-speaking white people indicated that they believed that race relations had improved, the majority of Afrikaans speaking whites felt that relations had deteriorated.

Gouws (2013:2) explains that the concept “multiculturalism” is not widely used in South Africa, given its connotation with Western societies because under apartheid ethnic differences were overshadowed by race since race was the common denominator that united black ethnic groups against the apartheid government and its beneficiaries – white Afrikaners, white English speakers and the two “in between” groups – mixed-race or

coloured people and Indians. This attitude can only be understood when one understands the racial background of South Africa. In her article on “the Rainbow Nation versus the colours of the rainbow: Nation-building and group identification in the post-apartheid South Africa”, Ramsamy (Bornman,2013:55) says that under apartheid, racial and ethnic identities were both created and reinforced through far-reaching processes of social engineering. Eaton (Bornman, 2013:55) asserts:

“The power of white Afrikaners was furthermore consolidated by promoting and legislating geographic, racial, cultural and ethnic forms of social identification – in many instances in the form of so-called ethnic “homelands”. With the advent of a new political dispensation, the geographic unity of South Africa was re-instated by integrating the former “independent” homelands with the South African state. Thus, the legal segregation of groups was erased from the law books. However, social analysts agreed that – due to the reification of divisive and exclusionary identities during the apartheid era – the people of South Africa lack a commonly accepted national identity and sense of nationhood. A process of nation-building was consequently perceived as the logical step to fill the gaps left by the apartheid system and to promote a united and harmonious nation”.

Bornman (2013:57) concludes that the racialisation of the South African society often obscures other divisions such as the fact that the major racial groups are also characterised by differences associated with culture, language and religion as well as historical factors.

3.4.3.3 Can Race Related Conflicts Be a Lost War?

“Racism is not a static phenomenon, but is constantly renewed and transformed.”

Frantz Fanon (1970:41). Here, Frantz Fanon, the Martiniquan psychiatrist, philosopher and revolutionary reminds us that any attempts to theorise and talk about racism and therefore

by association 'race'- and for that matter, other aspects of human oppression and difference are fraught with difficulties. This is not only because of the elusive and contested nature of the concepts involved but, most critically, the subjectivity of those doing the theorising inevitably becomes part of the discussion (Cowden and Singh, 2012:11). For Cowden and Singh (2012:12), the events such as the war on terror, the rise of religious authoritarianism and construction of Muslims as the other civilised world, have renewed and transformed the relationship between multiculturalism and race. These events have even created an impasse for the state policy of multiculturalism whereby it has become trapped in the logic of assuming an equivalence between diversity on one hand and social justice on the other hand.

Racism is not easy to define today. The complexities abound in a variety of ways. For example, many accused of racism respond with the argument that their actions and aspirations are to do with patriotism, or that their claims revolve around matters of *ethnic* or national *culture*, not race (Pillay, 2017). The American race conflicts can serve as a case in this study. Newkirk II (2016) article writes "Barack Obama's election as the first black president was supposed to usher in a golden "post-racial" age but instead was met with racial conflict, a battle Obama failed, in his role as conciliator-in-chief, to either predict or control". The conflict has blossomed into a war, producing Donald Trump's racial-angst-fuelled campaign and the anger of Black Lives Matter protesters. At the heart of this racial conflict is Obama's divisive presidency. Meanwhile, the article says some of the difficulty in talking about race today is attributable to the unhelpful euphemisms of "racial conflict," "racial tension," and other phrases that suggest an equal amount of instigation across racial groups, if not a perfectly balanced battle. But not all "racial conflicts" or "racially fraught" sentiments are the same. Equating them even via casual euphemism dilutes the potency of a truth that has undergirded every aspect of American society for as long as American society has existed. The article concludes that "racial conflict," like more polite euphemisms, suggests a grand poetic struggle between groups and ideas— a negotiator like Obama should

have been able to broker peace. But in reality, addressing institutional racism tends to intensify societal racism; promoting interracial conciliation and promoting racial equality are often antithetical. This has always been the central issue at the core of “racial conflict” in America, from the backlash during Reconstruction to outrage about the Voting Rights Act. Therefore, as one will notice, that which affects the society affects the church as well. The church is part of society.

3.4.3.4 Church and Race

Sanou (2015:94) writes that ethnic, tribal, and racial identities are a challenge not only to society in general but to the Christian church in particular. As bearers of cultural differences, ethnic and racial differences are often seen as a difficulty to overcome rather than a gift from God to be treasured. Chan (2005:1) points out that the world is a different place than it was a generation ago. The forces of postmodernism, postcolonialism, pluralism, multiculturalism and globalisation have created in our collective mindset a greater awareness of the disharmony within the human race. The church is also affected by these changes, especially as the face of Christianity gradually becomes less white and more non-white worldwide.

In the article "A History: The Construction of Race and Racism", a Dismantling Racism Project of Western States Center¹⁷ we read:

During the Reformation (16th Century [1500s] and 17th Century [1600s]), a key question among Christian religious hierarchy was whether Blacks and “Indians” had souls and/or were human. In this time period, Europeans were exposed more frequently to Africans and the indigenous people of North and South America, and the church vacillated between opinions. The Catholic and

¹⁷ This curriculum was developed by David Rogers and Moira Bowman for use in the Western States Center’s Dismantling Racism Program. Many thanks for the support of Darci Van Duzer and Ruth Alice Anderson. Western States Center, www.westernstatescenter.org

the Protestant churches arrived at different answers to the question at different times, which created significant differences between the two systems of slavery. The Catholic Church was the first to admit Blacks and Indians had souls, which meant in many Catholic colonies it was against the law to kill a slave without reason. The Protestant-Calvinist Church wanted to separate and distinguish themselves from Catholicism, and therefore was much slower in recognizing the humanity of Africans and Indians.

It has been noticed that with the increasing importance of slavery, religion was used as a means to justify racist divisions, classifying people of colour as ‘pagan and soulless’. However, “As substantial numbers of people of colour were converted to Christianity, and as religion itself lost much of its power as a legitimising agent, justifications for the brutality of slavery changed.” The slave-based economy in the South necessitated a racist exploitative system, which led to the development of biological, zoological and botanical theories to ‘explain human difference and to justify slavery.’

Rattansi (2007:12) writes that the notion of race, and its associations with skin colour, facial features, and other aspects of physiognomy, has been intertwined, amongst other things, with issues of class, masculinity and femininity, sexuality, religion, mental illness, and the idea of the nation, and crucially, with the development of science. Racial fragmentation can also adversely affect social cohesion and interpersonal trust, and create irreconcilable divisions (Alesina and La Ferrara 2005, Montalvo and Reynal-Querol 2005, Esteban and Ray 2011).

A. Church’s race attitude during apartheid era

Struby (2018:4) comments that during apartheid, Christianity played an influential role in the ideological formation and justification of the apartheid political system, while simultaneously serving as a primary source of strength for those involved in the struggle. Struby (2018:4) adds:

“Some of the major Christian churches gave their blessing to the system of apartheid. And many of its early proponents prided themselves in being Christians. Indeed, the system of apartheid was regarded as stemming from the mission of the church...Religious communities also suffered under apartheid, their activities were disrupted, their leaders persecuted, their land taken away. Churches, mosques, synagogues and temples – often divided amongst themselves – spawned many of apartheid's strongest foes, motivated by values and norms coming from their particular faith traditions”.

While a great number of churches opposed this evil system of apartheid, Struby (2018:5) informs that other Christian institutions, such as the Dutch Reformed Church and the South African Council of Churches, were often at odds as to the legitimacy of apartheid. Loubser (Struby, 2018:8) explains that the Dutch Reformed Church identified itself exclusively with the Afrikaner population with the excuse of contextually identifying with their historic suffering endured in the nineteenth century, including the two Boer wars (1880–1881 and 1899–1902) and mistreatment at the hands of the British. Apartheid theology refers to the theological principles used to justify racial segregation and the broader system of ‘separateness’.

The famous Kairos Document crafted in 1985 by Christian leaders (Theologians), was a great contribution of the church toward the eradication of racial policy and stands against the theological justification of apartheid, drafted and supported by the Dutch Reformed Church. For Struby (2018:11), the Kairos Document points to the existence of three main theologies within South Africa: a “state theology,” a “church theology,” and “prophetic theology.” “State theology” is “the theological justification of the status quo with its racism, capitalism and totalitarianism” (Kairos Document 1985 chapter 2). The authors of the Kairos Document assert that “state theology” misuses biblical texts and the name of God for political purposes (Kairos Document 1985; Loubser 1987).

B. Church race attitude post-apartheid era

While South Africa has now moved to a new democracy since 1994, it continues to struggle with the issue of racism which has become ever so prevalent in many ways in the country. Pillay (2017:4) argues that in South Africa racism and xenophobia have, in recent times, reached explosive proportions and have greatly intensified the need for the church to get more deeply involved in the creation of racial harmony and peace as it works towards the fullness of life for all people. Pillay adds that the emergence of *'modern racism'* has made the injustices and inequalities associated with racism all the more difficult to identify. More subtle and often disguised, this more 'covert' form of racism may not intend to be malicious, but many white people still subconsciously hold onto an internalised superiority complex in their interaction with black people. Van Rooi (2010:183) posits that Christian worship services are the most divisive and segregated events due to the mostly unchanged racial demographics in South Africa. Even new churches such as the charismatic and mega-church formations remain segregated during weekdays while multicultural during Sunday worship services. This view is shared by Venter (Naidoo, 2017:2) as she writes that churches in the country continue to be segregated and where there is a racial mix in local congregations, research has indicated that external factors such as demographic changes were the majority reasons for this. And Billy Graham (1993:27) remarked that even though racial and ethnic resentment is the number one social problem facing both the world and the church, “tragically, too often in the past, evangelical Christians have turned a blind eye to racism or have been willing to stand aside while others take the lead in racial reconciliation, saying it was not our responsibility”.

Dames (2014:173) informs that the former racially separated Dutch Reformed Mission Church in South Africa and the Dutch Reformed Church in Africa unified as the Uniting Reformed Church in Southern Africa (URCSA). However, although structurally unified as a multicultural and non-racial church it remains culturally and racially ‘separated’

mostly due to unchanged geographical demographics and systemic and institutional reasons. In the question about what the church should do to address racism, Pillay (2017:7) suggests that to address the evils of racism in South Africa transformation must be energised by economic redistribution, social redress and political balance; however, Koopman (Dames, 2014:174) suggests a construction and development of “a theology of interracial and multiculturalism despite the fact that it founded the *Confession of Belhar* which witnesses for authentic unity, reconciliation and justice”.

Therefore, in line with the context of this study, I submit that the church approach to racism must be multi-faceted. In the first place, we could agree in principle that within the South African context, there exists an intimate relationship between religion and politics (Struby, 2018:4) and that the South African population identifies with some form of the Christian faith (“General Household Survey,” 2015). Therefore, the same way the church influenced the policy formation of the apartheid system, now as a whole, the church needs to develop a new theology of multiculturalism allowing everyone to live in harmony and cohesion with one another. Desmond Tutu speaks of South Africa as a rainbow nation; I believe that there is a need to create a new framework of reference between different cultures of South Africa and a creation of unifying theology of interculturality, which allows people to learn to accept one another and acquire intercultural competency to reach social cohesion. Secondly, the church needs to advocate for equitable wealth redistributions amongst different people groups in South Africa.

3.4.3.5 Bible Perspective on Race

Buehrens (Farisani, 2014:208) writes that the Bible is open to abuse by the powerful, and we have allowed the powers and principalities of both secular and spiritual oppression to usurp its spirit and use it to legitimise economic and environmental exploitation, racism, sexism, and other forms of abuse. It is indeed a fact that the Dutch Reformed Church supported and justified the segregation policy of apartheid in wrongly using biblical verses.

Farisani (2014: 208) pursues that biblical texts such as Philemon and 1 Corinthians 7:21-24 have been used to justify slavery in Africa and the USA. The literal use of these texts to justify slavery and its negative consequences is unfair since it fails to take into consideration the religious, economic and political conditions out of which these two biblical texts emerged. And, Maimela (Farisina, 2014:209) reminds us that the advocates of apartheid used Scripture to justify their ideology:

“Their favorable text was the story of the Tower of Babel [Gen 11:1-8] which tells us of the confusion of tongues. It was deduced from the story that it is God's will that different races and nations should be separated to live far from each other. As the will of God, this separation was not revoked in Christ's reconciling work. Hence the Acts of Apostles [Acts 2:4] narrates the speaking of different tongues at the Pentecost the difference being only that the spirit enabled different races to hear one another” (:209).

Other Bible passages including Romans 13:1-7 is one of the famous passages that was abused during the heyday of the apartheid rule in South Africa:

“Let every person be subject to the governing authorities; for there is no authority except from God, and those authorities that exist have been instituted by God. Therefore, whoever resists authority resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad.... Therefore, one must be subject, not only because of wrath but also because of conscience. For the same reason you also pay taxes, for the authorities are God's servants, busy with this very thing. Pay to all what is due them - taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due” (Rom 13:1-7).

Farisina (2014:213) adds that the Scripture above (Romans 13) urged citizens to be subject to the government of the day as instituted by God and was invoked during the days of apartheid to coerce black people into accepting the apartheid government's policy of racial oppression and segregation as being ordained and sanctioned by God. It was argued that opposing the South African government was tantamount to opposing God, who had given the government authority to rule over all South Africans.

I believe that the biblical perspective on race is as the Council Fathers affirmed in *Gaudium et Spes*:

All men are created in God's image; they have the same nature and origin and, being redeemed by Christ, they enjoy the same divine calling and destiny; there is here a basic equality between all men and it must be given ever greater recognition.

For those who believe in God, all human beings, even the least privileged, are sons of the universal Father who created them in his image and guides their destinies with thoughtful love. The fatherhood of God means brotherhood among men: this is a strong point of Christian universalism, a common point too with other great religions and an axiom of the highest human wisdom of all times, that which involves the promotion of man's dignity. For a Christian, no man is excluded from the possibility of being saved by Christ and of enjoying the same destination in the Kingdom of God. It is therefore inconceivable for those who accept the gospel message, even taking into account physical, intellectual or moral differences, to deny fundamental human equality in the name of the alleged superiority of a race or ethnic group.

Racism is more than an expression of an individual attitude; it is prejudice with power behind it. But looked upon with a biblical and theological eye, white racism may be recognised to be even more—an active and aggressive principality, a “power” that appears to move, adapt, and grow with a life of its own. The principle of multiculturalism is seen in the Bible's teaching that race, culture, and gender do not separate us in God's eyes (Galatians

3:28; Romans 1:16). The Bible even encourages cooperation with cultural norms, so long as they do not conflict with God's commands (1 Corinthians 9:22; 10:33). So, in the sense that there are many colours, cultures, and races that God has created and that He values, multiculturalism is an extremely biblical concept. What God creates and values, we should also value.

3.4.4 URBANISATION

As I mentioned at the beginning of this chapter, urbanisation is one of the factors influencing multiculturalism in the city churches. The cultural expert, Ndela Ntshangase (SABC News online, 2015) says that urbanisation affects people's culture because they are dominated by Western culture. "When people stay in the city areas for a long time then they can be absorbed by urbanisation, even other cultures. When they go back to their homes, rural areas, they come with these ideas, and influence their areas." Ntshangase adds that religion is often the reason why people abandon their traditional cultures. And, in her study on "Cultural diversity and African language Education: the role of urbanisation and Globalisation" Saleshando (2016:160) demonstrates that urbanisation and globalisation are facilitators of language and cultural diversity. Saleshando's understanding of cultural diversity is what I refer to in my study as multiculturalism. Saleshando (2016:161) refers to cultural diversity as the variety and differences that are found in a community, nation, society and the World. It is the co-existence of people from different racial, ethnic, linguistic, religious, social and economic classes, sexual orientation and cultural backgrounds (African Union Concept Note, 2015). She posits that urbanisation is similar to globalisation but more at a national or country level. It is the process through which cities grow through the movement of people from less developed parts of the country to more developed parts, in search of services and jobs (:164).

The concept of urbanisation, together with its dimensions and factors, has always attracted the interest of many researchers across the globe (Hussain and Imitiyaz, 2018). The intention in this study is not to explore everything about urbanisation or any of the above factors, but its impact on cultural diversity in the context of city churches. The role which urbanisation plays in the city church is so particular that it needs special attention. It is without saying that today, all the industrial nations are highly urbanised and in the world as a whole the process of urbanisation is accelerating rapidly, especially in the third world countries. Bakke (1999:226) says that the entire planet is becoming highly urbanised.

Sawe (Cruz, 2019:153) reports that around two-thirds of South Africa's total population lives in city areas, namely in the ten metropolises: Johannesburg, Cape Town, Durban, Germiston-Ekurhuleni, Tshwane, Nelson Mandela Bay, Buffalo City, Mangaung, Emfuleni, and Polokwane. Current projections indicate that 50% of Africa's population will be urbanised by 2034 (UNO 2012) while the total population of Africa will reach a staggering 2 billion by 2050. Of these, at least 60% will be urbanised (Ruhiga, 2014:610). In South Africa, the 2011 census (StatsSA 2012) indicate that the country had a population of roughly 51.8 million people as of 2011 with an annual growth rate of 1.5% (Stats SA2012) and an urbanisation rate at 61.7% (UNO 2011a). In 2019, the United Nations (2019) estimated that more than half the world's population (4.2 billion people) now live in an city area and by 2041, this figure will increase to 6 billion people.

3.4.4.1 Defining Urbanisation

There is a simple way to define the term urbanisation as the process of the population shift from rural areas to city areas, the decrease in the proportion of people living in rural areas, and how each society adapts to this change. However, anthropologists define it in a complex way. Kumar (2003:1433) posits that "Urbanisation is the directed concentration of population in city space". Champion (Bhandari, 2010:1) asserts that "some have conceived

urbanisation in the physical sense of the increasing area of land being developed for city use, while others view urbanisation as a social process of people adopting the attitudes and behaviour traditionally associated with living in cities and towns, irrespective of where they might be living.” For Bakke (1999:226), by “urbanisation” we refer to the city as a magnet. Urbanisation pulls people in from rural areas. By “urbanism” we refer to the city as a transformer, transmitter, and magnifier of culture. Orum (Bhandari, 2010:2) posits that urbanisation is the process whereby large numbers of people congregate and settle in an area, eventually developing social institutions, such as businesses and government, to support themselves. Urban areas, or those pockets of people and institutions thereby created, are generally characterised as relatively dense settlements of people. And Smart and Smart (2003:264) consider “urbanisation” to include not only the growth of cities but the transformation of existing city places.

Urbanisation refers to the growth of towns and cities, often at the expense of rural areas, as people move to city centres in search of jobs and what they hope will be a better life. In most countries, the percentage of the total population living in city areas is increasing. Mlambo (2018:64) uses the term “rural-city migration” to define urbanisation and explains that it can be viewed in the context of international migration, where people migrate from underdeveloped to developed regions, mainly in search of economic opportunities and better standards of living. In developing countries, urbanisation usually occurs when people move from villages to settle in cities in the hope of gaining a better standard of living. The movement of people from one place to another is called migration. Migration is influenced by economic growth and development and by technological change and possibly also by conflict and social disruption. It is driven by pull factors that attract people to city areas and push factors that drive people away from the countryside (The Open University, 2016).

Hussain and Imitiyaz (2018:23516) assert that cities are products of the process of urbanisation. In other words, urbanisation is the social process that leads to the creation of

cities. Thus, the relationship between cities and urbanisation is one of cause and effect. Urbanisation is a very complex phenomenon, with myriad dimensions which can be analysed from various perspectives. Owing to the complex nature of this phenomenon, the study of urbanisation is an enterprise that is being pursued by different disciplines. This has made the contributions to urbanisation interdisciplinary in nature.

Ruhiiga (2014:611) writes that the basis of city theory (Roy 2009) revolves around flows of people, products and information in a time-space-continuum (Fox 2012) underlain by the forces of convergence, agglomeration economies (Ruhiiga 2013a) and divergence (dispersal tendencies) which in turn generate patterns of change within the socio-economic landscape.

3.4.4.2 Historic Overview of Urbanisation in South Africa

The pattern of urbanisation in South Africa has been deeply influenced by its extreme political history. The promulgation of segregation laws at the beginning of the 19th century and the implementation of “separate development” during apartheid caused a departure from trends observed elsewhere and produced a distinctive form of city growth. Urbanisation accelerated during the first half of the 20th century and then slowed down. Martine (2012: 10-12) opines that the legacy of apartheid in South Africa has also contributed to the increase in rural-city migration because previously, certain race groups were prevented from travelling to certain areas and since the abolishment of apartheid, this has meant people are free to travel freely, hence we have seen an increase in internal migration in the country. However, rapid industrialisation during the first period attracted more and more people from the countryside to migrate towards the cities in search of livelihoods. The growing black African population in the cities produced a negative reaction from the ruling white minority group, which resulted in stringent state controls to restrict further urbanisation. Although the

controls did not stop the process, they dampened it, particularly at the height of apartheid between the late-1950s and early-1980s (Turok, 2014:2).

Western (1984:207) asserts that black African urbanisation began at the same time as the final wars of subjugation by whites. The opening up of the diamond fields at Kimberley from 1867, the goldfields of the Eastern Transvaal in 1884, and most important, those of the Witwatersrand from 1886, are contemporary with concluding large-scale military actions against the Xhosa (1877), the Zulu (1879), and the Sotho people (1880). Kok, (2006: 8-12) mentions that it was the 1886 discovery of gold in Johannesburg that ushered in a new wave of internal migration. In South Africa today, predominately, rural provinces such as Mpumalanga, KwaZulu-Natal, Eastern Cape and Limpopo have become huge senders of people to work in these mines and ever since the discovery of gold in Johannesburg, the city has become a huge attraction for migrants from all over Africa as it is seen as a city with enormous potential and possibilities.

Brand South Africa (in Mlambo, 2018:64) explains that large towns and cities in South Africa produce over 80 percent of the country's Gross Domestic Product and metropolitan areas were growing twice as fast as other cities. Andries Nel (in Mlambo, 2018, 64), the deputy minister for the Department of Cooperative Governance and Traditional Affairs mentioned that while cities and rural areas in South Africa are advocating for closer integration, there is still a huge outflow of people from rural areas to city, further pressuring the government to address this problem through policy intervention (Mears, 1997: 275). The parliamentary monitoring group (2019) reports that South Africa is urbanising rapidly: 63% of South Africans are already living in city areas and the statistics will rise to 71% by 2030. By 2050, eight in ten people will be living in city areas and this will increase the demand on basic infrastructure requirements. And so, for Bloom (1964:347), South Africa is the most urbanised and industrialised state of the continent, and perhaps has had the most consistent governmental control of its development. Broadly, governments have attempted to contain

and retard urbanisation for ideological and political reasons, but despite intensive pressure, urbanisation has spread consistently in extent and influence.

3.4.4.3 Causes of Urbanisation

In his study on the dynamics of urbanisation in South Africa, Nattrass (1983:7-8) explains the reasons for urbanisation in South Africa. Nattrass writes that except for Cape Town and Bloemfontein, the location of South Africa's major city centres largely reflects the spatial distribution of economic opportunities that were created by the development of the mining industry. The major towns and cities are situated either within the mining country itself or at the harbours that handle the trade that has grown up as a result of the growth of the mining sector. Le Van Thanh (Aziz et al., 2012:913) asserts that urbanisation is taking place based on social changes in the city, rapid economic development and changes in people behaviour.

Recently, city planning has been viewed as an important tool for city management policies. For Mlambo (2018:66), urbanisation in most cases is always motivated by one's desire to economically grow and develop through the search of economic opportunities, hence this is always the major factor encouraging people to engage in migration. However, these factors differ from country to country and from region to region. Below are the major factors responsible for rural-city migration in South Africa.

In South Africa the different race groups have responded to the forces of economic growth differently and this difference is the cause of the variations in the degree of urbanisation amongst the races (Nattrass, 1983:7-8). A more careful observation, however, would probably reveal that the true position does not relate so much to the response of the race groups, as it does to the institutional and social frameworks within which those responses are made. The actual variations between the race groups both concerning the degree of urbanisation and the period over which it has taken place are indeed quite

significant as the data in Table 1 shows. Hence one finds that after nearly a century of economic growth and the development of a significant industrial sector, while only 10 percent of the white and Indian groups live on the land, nearly two-thirds of the African group remain rural dwellers.

3.4.4.4 Impacts of Urbanisation

Urbanisation impacts city dwellers socially, economically, and environmentally. What affects city dwellers affects the church as well because the church members are part of the community of city dwellers. Urbanisation has long been associated with human development and progress, but recent studies have shown that city settings can also lead to significant inequalities and health problems (Kuddus et al, 2020:1). The impact can be both adverse and beneficial depending on the context. Kuddus et al (2020) assert that when large numbers of people congregate in cities, many problems result, particularly for the poor. For example, many rural migrants who settle in an urban slum area bring their families and their domesticated animals—both pets and livestock, with them. This influx of humans and animals leads to the vulnerability of all migrants to circulating communicable diseases and the potential to establish a city transmission cycle. Furthermore, most city poor people live in unregulated slums, have congested conditions, are overcrowded, are positioned near open sewers, and are restricted to geographically dangerous areas such as hillsides, riverbanks, and water basins which are subject to landslides, flooding, or industrial hazards.

3.4.4.4.1. The positive impact of Urbanisation

Smart and Smart (2003:264) write that early Cities emerged to facilitate trade or serve as centers of political and/or religious authority. All of these cities brought people of different cultures into close contact and fostered change, either in the form that Redfield and Singer (1954) called orthogenetic transformation (shifts from diverse local traditions toward Orthodox Great Traditions) or heterogenetic transformation (fostering new modes of thought

associated with the technical order or foreign control). One of the advantages of living in a city is the market potential and job opportunities. It also provides a variety of services and accommodation that small rural centres cannot do. For Bhandari (2010:2), urbanisation is important from the socio-cultural evolution point of view. A rural setting gradually loses its rural features as they are evolved into or replaced by the city ones and hence become more developed and civilised.

The benefits of urbanization include efficiency (less effort is required to provide basic amenities such as fresh water and electricity...), convenience (people in cities have easier access to education, health, social services, and cultural activities than people in villages), concentration of resources (many resources are available in and around cities), and concentration of educational facilities (for example, more schools, colleges, and universities are established).

3.4.4.4.2. The negative impact of Urbanisation

Endangering local culture and heritage. Urbanisation has been a major threat to local and distinct cultures. Both material and non-material heritages are in danger of oblivion. Globalisation and commercialisation/commodification driven by hegemonic pressures of the global market move forward in the absence of community deliberation and endogenously agreed-upon cultural transformation. A loss of distinct city culture is a loss of “place identity” and “people identity”. It confines culture to passivity and adaptation and puts into jeopardy the heart of culture, i.e. creativity and dynamic and active transformation. Nadarajah and Yamamoto (2007:7) write the following:

“Urbanisation has been a major threat to local and distinct cultures. Both material and nonmaterial heritages are in danger of oblivion. Globalization and commercialization/commodification driven by hegemonic pressures of the global market move forward in the absence of community deliberation

and endogenously agreed-upon cultural transformation. A loss of distinct city culture is a loss of “‘place identity’” and “‘people identity’”. It confines culture to passivity and adaptation and puts into jeopardy the heart of culture, i.e. creativity and dynamic and active transformation”.

Many people mainly farmers who move to cities in search of a better life and better occupational opportunities end up as casual labourers. This leads to menacing problems of urbanisation – the growth of slums. In the article on “City Threat”, the National Geographic¹⁸ writes that poor air and water quality, insufficient water availability, waste-disposal problems, and high energy consumption are exacerbated by the increasing population density and demands of city environments. Strong city planning will be essential in managing these and other difficulties as the world's city areas swell. It argues:

- Intensive city growth can lead to greater poverty, with local governments unable to provide services for all people.
- Concentrated energy use leads to greater air pollution with significant impact on human health.
- Automobile exhaust produces elevated lead levels in city air.
- Large volumes of uncollected waste create multiple health hazards.
- City development can magnify the risk of environmental hazards such as flash flooding.
- Pollution and physical barriers to root growth promote loss of city tree cover.
- Animal populations are inhibited by toxic substances, vehicles, and the loss of habitat and food sources (National Geographic, n.d).

3.4.4.5 Anthropological Perspective on Social Behaviours of City Dwellers.

¹⁸ National Geographic, n.d. City Threats. <https://www.nationalgeographic.com/environment/habitats/city-threats/>

In their study on "urbanisation and the global perspective" Smart and Smart (2003:267) have detected the shortcomings that exists in anthropological literature (scholars) concerning interdisciplinary city studies. They argue that city anthropology needs to engage itself more with the broader field of city studies, both to communicate its contributions, but also to find new ways to research transformed city contexts. I should note here that city anthropology is an emerging subfield within Socio-cultural Anthropology. It reviews the history of the subfield in short and elaborates its field of scope in the modern rapidly urbanising world (Bhandari, 2010:1). Kemper and Rollwagen (Bhandari, 2010:10) present the method, concept and field of contemporary city anthropology as, "Whereas the efforts of city anthropologists in the 1960s and 1970s were focused on issues such as migration, family and kinship, social networks, poverty, ethnicity, and city adaptation derived from or contrasted with traditional rural-based fieldwork, by the 1980s anthropologists had expanded their interests to include virtually every dimension of city life—from individual life stories to city neighbourhoods and institutions (e.g., hospitals, schools, jails) to linkages among places and populations of different scales within the overall city system".

The city dynamics have an impact on city social behaviour. What is often decided in cities impacts the social behaviour of city dwellers. Cities are centres of cultural encounters. As the process of urbanisation intensifies, there occurs a shift in what is called rural features of a socio-cultural setting (Bhandari, 2010:2). Urbanisation impact includes a distinct change in micro-social institutions like marriage, family and kinship, and communal feeling with the rise of individualistic feeling among the people (Bhandari, 2010:2).

Zignani et al (2019:1) writes that the tendency of people to form socially cohesive groups that get together in city spaces is a fundamental process that drives the formation of the social structure of cities. Zignani et al (2019) adds:

“From a social viewpoint, city groups are statistically similar to other groups found in different socio-technological social networks. The number of members in each city group, i.e. the size, is quite small, very similar to the size of WhatsApp groups, and favors the formation of strong relationships. Moreover, the level of overlapping among different groups is lined up with other social networks, expressing the attitude of groups to connect around a particular interest” (2019:7).

Robinson (2017:114) reasons that if any city group was likely to have some positive connections to rural residents and an ability to overcome whatever barriers the languages of the countryside may have presented, it seems that Christian church was a better candidate than most city groups, given the possibility, if not likelihood, of a somewhat great linguistic and cultural mix in their membership. I believe that churches within the city are part of social structures in the city, therefore it is pertinent to put in place cross-cultural praxis allowing the yield of social cohesion amongst the various groups within the church.

3.4.5 Cultural Encounters

In the church, multiculturalism is not just caused by external factors but also the beliefs and behaviour (meaning culture) of the members, which leads to a rich diversity and cultural complexity. The cultural encounter is a concept which is often used in current public and academic discussions on the conditions of modern societies. The concept is often employed when trying to describe modern phenomena such as globalisation, mass migration or the apparently increased importance and fascination of religious groups in secularised and/or traditional societies (Amer, 2017:np). Karthik (2014:7) writes that any environment involving people hailing from more than one culture is said to be a multicultural environment. Such an environment is vulnerable to trigger cross-cultural issues. Racism, xenophobia, division, enmity or discrimination are a direct consequence of the lack of proper

church approaches to multiculturalism. Pillay (2017:16) suggests that wherever there is division, enmity or discrimination, reconciliation must be the mission of the church. He also adds that when the church is not about the task of reconciliation, it has lost its way, working at cross purposes to its own identity and misunderstanding its fundamental task. For Montuori and Fahim (Amer, 2017:np), cross-cultural encounters can provide an excellent opportunity for personal growth by placing us in situations where our understanding of self and the world, and of how we believe things "are" or "should be," is severely challenged.

In his article on "Cultural awareness and the multicultural church" Dan Sheffield (2012:np) explains that 'multicultural' is a language used by educators and social philosophers as a descriptor of a process for *including* the perspectives of differing cultures into a collective understanding of the world, and in particular its diverse communities. That is, the voices of people functioning with differing worldviews should be accepted (not just tolerated) as valid contributions to a community's identity. In this study, I refers to multiculturalism in view of people of diverse cultures coming together in a social setting such as church.

According to Dodd (Mulaudzi, 2004:7), city life is very complex. There is suburban culture, of which the communication thereof needs a number of prevalent things. Those prevalent things are as follows: identification and joining behaviour, community integration, and high idealism. Other city characteristics are the culture composition of isolated members with pockets or enclaves of group cohesion. Social participation outlets are limited, and isolation remains a significant theme. Housing problems, less affluence, and high crime rates affect social participation in city areas and foster less dependence on interpersonal communication networks.

Legions of scholars have examined the effects of cross-cultural interactions in modern times while exploring themes such as long-distance trade, exchanges of plants, animals, and diseases, transfers of technology, imperial and colonial ventures, missionary

campaigns, the transatlantic slave trade, and the development of global capitalism (Amer, 2017:np). Amer adds “Yet, even in pre-modern times, processes of cross-cultural interaction had implications that went far beyond the experiences of the individuals who took part in them”. Three kinds of processes, in particular, had significant repercussions across the boundary lines of societies and cultural regions: mass migrations, campaigns of imperial expansion, and long-distance trade. Mass migrations had the potential to bring about political, social, economic, and cultural transformations in the lands they touched (Amer, 2017:np).

3.6 Conclusion

After considering different social factors which influence multiculturalism in the South African city churches, I believe that there is a need to think new and dismantle the historic occurrences of apartheid that are still visible in today’s church setting across South Africa as well as address the challenge of multiculturalism by applying a contextual theology which heals the wound and cultural divisions, and promulgates tolerance and unity in diversity.

This study has extensively explored social factors such as globalisation, migration, race, urbanisation, and cultural encounters to understand the causes and effects of multiculturalism in city churches. It has been proven that globalisation impacts the church by means of the exposure of local believers to international cultures and peoples. The study has shown that globalisation has impacted the diversity of cultures in the city churches positively and negatively. Exposure to new cultures makes it difficult for pastors and believers to deal with when they are not equipped with cross-cultural competence. And so, beyond the existing cultural and racial divide in South Africa, there is as well an influx of multi-nationals (migrants) from across the globe with not only social and economic needs but also spiritual, which, need to be addressed. The church in the cities finds herself with people from different nations (migrants) and cultures (including the phenomenon of

urbanisation). The lack of proper integration and the migration policy has birthed other social problems such as xenophobia, poverty, and unemployment. Lastly, the race issue is not such an old problem caused by the apartheid system but still a current challenge today. It has birthed segregation and discrimination in the city and the church as well. I have endeavoured to always attach a biblical perspective on most of these factors.

CHAPTER 4.

MULTICULTURAL CHURCH AND MISSIONS

4.1 INTRODUCTION

In this chapter, the intention is to understand what the church in the context of this study is and what qualifies it to be multicultural and the how of missions in a multicultural church. While various models of multicultural churches are studied, efforts are also made to describe a typical church service of a multicultural church in South Africa based on the churches I visited. I should here underline as Naidoo (2017:3) that in South Africa, there is limited data on congregations and intra-congregational diversity, which makes the effort difficult and the research on multicultural churches by Venter (Naidoo, 2017:2) emphasised the limits of multi-racial congregations' linguistic integration.

Since the beginning of the post-apartheid era, many church denominations and non-denominational situated in city and suburban communities of South Africa have been seeking to grow as multicultural Christian communities. They all aim to be effective in reaching out to diverse populations. However, the approach used seems to be ineffective. Van Rooi (2010:183) posits that Christian worship services are the most divisive and segregated events due to the mostly unchanged racial demographics in South Africa. Even new churches such as the charismatic and mega-church formations remain segregated during weekdays while multicultural during Sunday worship services. Hugo van der Merwe (Naidoo, 2017:3) says that as there are 'racial composition, divisions, and mistrust that still exist in the churches with divisions between different congregations and branches... these internal divisions make the churches excellent laboratories for reconciliation'. Cristea et al. (2008:1) assert that churches are often experienced as places where little change occurs. It

appears that many of the Irish participants involved responded initially to the influx of newcomers in a somewhat naive way. Perhaps motivated by a sense of a gospel imperative to attend to those in need, the ensuing contact with newcomers from unfamiliar cultures propelled them into the unexpectedly demanding and unfamiliar challenges of interculturalism. However, Romero (1996:189) opines that the house of God should be a safe and secure place for all God's children not as an escape, but as a place where people are free to be who they are without pretence. At a very basic level, the local church as an agent of mission should extend hospitality to all who seek a place where God's love is present and unconditionally available. The church is called to be the community of believers, that communion of love and life that brings together peoples from many nations, languages and races to praise the Lamb (Rev 5, 9).

For a better understanding of how a multicultural church should approach missions, it is paramount to first understand what the church is then what qualifies it to be multicultural.

4.1.1 CHURCH

The word "church" is translated from the Greek *term* *ekklēsia* which is formed from two Greek words meaning "an assembly" and "to call out" or "the called out ones" (Fairchild, 2019; Harrison, 1996:95). Van Engen (2000:192) argues that one way to define the church has been to do a word study of *ekklēsia*, the word used at least seventy-three times in the New Testament to refer to the church. For Lewis and Demarest (1994:260), the Greek word usually translated "church"—*ekklēsia*—occurs 114 times in the New Testament. Sometimes it carries its classical Greek meaning of an assembly of citizens (Acts 19:32, 39, 41). Other times it refers to an assembly of Israelites. Hence, in the biblical text, it primarily refers to the group of followers of Jesus Christ, whether in a universal sense or, more frequently, in the sense of a local group of believers who assemble for worship. Erickson (1998:1041) suggests that the term church derives from *kuriakos*, which means "belonging to the Lord". However, Erickson does not exclude the term *ekklēsia* as he argues that *kuriakos* or any other

cognate terms used must be “understood in light of the New Testament Greek term (*ekklesia*)”. To put it into perspective, Emedi (2010:17) resumes that these two terms, *kuriakos* and *ekklēsia*, put together with help in the definition of the word church. Thus, the church is viewed as a people called out to belong to the Lord. In the Septuagint, the Greek word used to translate the Hebrew *qahal*, referring to the assembled congregation of Israel, is *ekklēsia*, the same word used in the New Testament for the church. Newbiggin (Goheen, 2001:166) treats the nature of the church from the standpoint of terminology that the early church chose to designate itself. The Greek phrase is the *ecclesia tou Theou*.’ While *ecclesia* is often translated ‘church’, it is best rendered ‘public assembly.’ Indeed, how ‘church’ is often understood is precisely what the word ‘*ecclesia*’ was designed to counter: a religious community organised for the personal salvation of its members.

According to Emedi (2010:17), this attempt at defining the word church stresses the fact that the people are called out, not to be isolated or for an undefined purpose, but to “belong”, for allegiance to the Lord, to be subjected to the Lord. The church is also seen as a matter of being ascribed an identity based on this allegiance. Colson (in Menn, 2017:3) posits that the church is not a building. The church is people. . . *Ekklēsia*, the Greek word translated ‘church’ in the New Testament, never refers to a building or structure. An *ekklēsia* was a gathering of people. . . But it is more than simply a collection of people; it is a new community. . . When we become followers of Christ, we become members of His church—and our commitment to the church is indistinguishable from our commitment to Him [see Matt 16:15-18; 22:36-40; 25:31-46; Acts 20:28; 1 Cor 12:12-27; Gal 6:10; 1 John 3:14; 4:19-20].” Berkhof (Van Engen, 2000) has to say:

The word is derived from *ek* and *kaleo* and (speaks of) the assembly of free citizens in the Greek city-states who through a herald were 'called out' of their homes to the marketplace. In an ordinary usage the word denoted 'the people as assembled,' 'the public meeting' (Berkhof, 1986, 343)

Van Engen (2000:192) submits that the term *ekklēsia* indicated the self-consciousness of the early Christians, who saw themselves as the continuation of what God had begun in the wilderness with the nation of Israel, called together by the proclamation of the gospel to belong to God through Christ by the power of the Holy Spirit (Example Acts 19:39). For Van Engen (2000:193), another way to define the church was used by Jesus and the New Testament writers: metaphors of the church. Paul Minear (Van Engen, 2000) demonstrated that there are at least ninety-six different images of the church in the New Testament. We are familiar with many of these, like the body, temple, building, household, family, saints, New Israel, new creation, and branches of the vine. These rich images express what the church is and serve also to show what the church should become. They call the members of the church to see themselves in a new light, challenging to become more as the pictures offered. Small (2008:1) questions:

What do we mean when we speak the word “church”? In everyday speech the word evokes a variety of conceptions and images that are maintained kaleidoscopically, with ever-shifting changes in pattern and hue: buildings, people, congregations, organizations, denominations, communions, and more. The situation is only marginally better when the word is used theologically, thus the necessity for qualifiers such as “local” and “universal” and alternates such as “ecclesial communities” to specify what we mean by our use of the word.

Small (2008:3) reference to concept is important because the definition of the concept of the word ‘church’ depends on the context of whether it is a local or universal church. It is important to note here that there is a difference between the universal and the local church, though the definition given above can apply for both. Theologically distinguishing the two helps to understand the real meaning better. The question remains: what is this “church”? Vatican II opened a rich conversation, within the Catholic Church and

beyond it, on the nature, purpose, and mission of the church. Tracing all lines of the ecclesiological dialogue occasioned by *Lumen Gentium* is too complex a task for this essay, but at the heart of the matter is the distinction between the local church and universal church and in the shape of the relationship between the two (Small, 2008:3).

Goheen (2001:115) posits that a systematic treatment of ecclesiology will attend to three relationships: the relation of the church to God, to its own mission, and to its religio-cultural context. Therefore, this chapter will analyse systematically the concept of the church in relation to God, to its purpose, mission and religio-cultural context.

4.1.1 The Local Church

A local church is normally defined as a local assembly of all who profess faith and allegiance to Christ. Most often, the Greek word *ekklēsia* is used about the local assembly (1 Thessalonians 1:1; 1 Corinthians 4:17; 2 Corinthians 11:8). In simple words, it refers to a group of professing believers in Jesus Christ who meet in some particular location regularly. According to Lawyer (2020), the term “church”, relates deeper to encompass all individuals who believe in the Jesus of the Bible. The church is not a building. Instead, it is the people who fill the building and who fill the earth. Many individuals will state that the church is all the individual people who believe in Christ. When these individuals gather together, the church is gathered. The church is constant. It does not end or fail to exist once the service is over and the doors are closed.

Small (2008:3) posits a new understanding of what is the church as he points to Cardinal Ratzinger before he became Benedict XVI, he repeatedly made the point that the Eucharist makes the church; the church is the Eucharist. He maintains that the church came into being when Jesus gave bread and wine, body and blood, and said, “Do this in remembrance of me.” The church is the response to this commission. Based on this analysis, Small (2008) concludes that the church’s origin and basis in Eucharist is the source of its

nature as communion – communion with the one Triune God through communion with Christ, and communion among those who share in the body of Christ, becoming the body of Christ. Small (2008:3) explains that the church as *communio*, points first to the local congregation, called by Christ and gathered in Eucharist, or more broadly, in Word and Sacrament.

In his book *Practical Christian Theology*, Barackman (1992:381) provides us with a helpful definition of a local church. The present research will espouse this definition because of its broad explication. He defines the local Christian church in its content, its organisation, its practice, its mission and its hope: Thus, in content the local church is a company of baptised people, belonging to a certain place, who profess to be saved by trusting in Jesus and His atoning work (Acts 2:41, 47; 11:20-26; 18:8-11); In Organisation, the church is a community of people who are in agreement in doctrine, policy, and practice (Acts 2:46; Eph. 4:1-6)(...). In practice, the church is a company of people who, recognising the Lord's presence (Mt. 18:20), assemble regularly to worship God (Acts 2:47; 13:2), to observe the Lord's Supper (Acts 2:42; 20:7; I Cor. 11:23-26), to fellowship together in the study of the Word and in prayer (Acts 2:42; 4:23-31) to exercise their spiritual gifts for the edification of one another (Acts 9:31; 13:1; I Cor. 12:1-31; 14:23-26), to do good works (Acts 11:27-30; Gal. 6:10; Rev. 2:5), and to exercise corrective discipline when it is needed (Mt. 18:15-20; I Cor. 5:4-5); and in mission, a community of those who bear witness to the gospel...(I Thess. 1:8) and finally, in hope, the church is a community of people who are looking for the return of Jesus (I Thess. 1:10; Phil. 3:20; Tit. 2:13).

Except for some minor details, most scholars will agree that this definition encapsulates most elements of what the local church is. This definition does not deal with the form of church government. This makes it fitting to all, whether Episcopalian, Presbyterian, Congregational, Non-Governmental and even from Apostolic Renewal movement. Small (2008:1) believes that the Word is important because the church is central

in the reception, preservation, and transmission of Christian truth. That is why ecclesiology was a point of friction between Reformed and Catholic at the beginning and remains a point of friction between Reformed and Episcopal ordered churches on the one hand, and between Reformed and “free churches” on the other. Underlying both are differences in understanding the essential meaning, nature, and purpose of the church.

4.1.2 Universal Church

The definition of the universal church can be considered in two contexts. In the first place, the conventional context which is often used to refer to a collection of church congregations across the globe which worship Jesus Christ as Lord and Saviour and recognise the Bible as God's final instruction to His Church (Hebrews 1:1-2). The second is the spiritual context, which is more finite and distinct in scope. Here, the universal church is a togetherness of all true believers whom the Lord Jesus has redeemed to Himself irrespective of colour, race, region or church denomination (Colossians 3:11). Some scholars believe that the church is incomplete without the future saints whom God has foreordained to be saved (Acts 2:39) so that every believer in God's contemplation is included. This context is scriptural because Jesus views His Church in this way. In John 17:15 Jesus petitions the Father to preserve His present and future church. He also prayed that they are sanctified (1 John 17:20). The Greek word used here for sanctify is "*agios*" which means to set apart or separate from profane things. Therefore, the universal church is made up of all believers in Jesus Christ worldwide.

The universal church is a fitting description because it includes not only all the saved on earth (see Ephesians 3:15), but also “the spirits of just men made perfect” (Hebrews 12:28)—those who reside in the heavenly realm of Paradise (Luke 23:43). A local church is limited to saints (i.e., Christians) on earth who live in a particular area (e.g., “to all the saints in Christ Jesus who are in Philippi”—Philippians 1:1). Small (2008:5) asserts that the

Reformed tradition, together with other Protestant traditions, contains a particular version of the universal church-local church issue in forms of a distinction between the invisible church and the visible church. The universal church, then, “assembles” only in a figurative sense (Hebrews 12:23); whereas a local church literally “comes together in one place” (1 Corinthians 14:23). Thus, the universality or locality of the church is biblical platforms by which believers experience communion in the Spirit into whom we are all baptised. (1 Corinthians 12:13). One of the images used by Campbell (Jackson, 2015:73) in his ecclesiology is that of the church as the body of Christ. For Campbell, this image is sometimes qualified by the word mystical, and less frequently by the words figurative or spiritual. Campbell generally used the idea of the mystical simply to distinguish the church as the body of Christ from the literal physical body of Christ.

Newbigin (1973c:110) frequently refers to the church as ‘the provisional incorporation of humankind into Christ.’ He observes that “every discussion of the structures of the church presupposes a doctrine of the church -- hidden or acknowledged”. He poses the question ‘what is the church?’ and proceeds to offer his answer:

The New Testament uses many metaphors -- body of Christ, Bride of Christ, Temple of the Holy Spirit, People of God, Followers of the Lamb and scores of others. But it is not proper to take simply one of these images and use it as the sole basis of defining the church. While there will always be relativity (1973c:110).

Newbigin (1973c:110) proceeds to offer his “working definition” of the church: ‘The church is the provisional incorporation of mankind into Jesus Christ.’ This definition is unfolded in four points. First, the essential words are “into Jesus Christ.” Since Jesus is the representative man who has revealed and accomplished the end-time kingdom, participation in that kingdom means one must be incorporated into Jesus Christ. The church exists so that men may be related to the historical Jesus’ life, cross, death and resurrection -- continuing

His life in the world and conforming itself to His death. In the second place, we are related to Jesus who is risen, alive, and present amid His Church. The church cannot simply be explained by sociological factors because it is defined by the presence of the living Lord at work in its midst. The life of Jesus is not simply a pattern to be reproduced but the continuing presence of that life active and working in the midst of the community. Finally, being incorporated into Jesus Christ means being related to Jesus the Coming One. The church does not develop as any other institution -- that is, responding to forces by reference to its past. Rather it is called forward to the future -- a future in which it already participates and which is the true future of the human race and cosmos (Goheen, 2001: 171).

Newbigin's second point of his definition, the church is concerned with humankind. It is not a private organisation for the benefit of those who adhere to that particular brand of religion. The church is not a *privatus cultus* but the first fruits of a harvest of the new humankind. She is *pars pro toto*, the part for the whole. Third, the church is provisional incorporation of humankind into Jesus Christ. It is provisional in two senses. First, the church's members-only make up a small part of humankind and exist, not for themselves, but the sake of all humankind. Second, the visible form of the church is provisional. It does not yet reflect the variety and richness of the life of all humankind. Last, it is provisional incorporation of humankind into Christ. In Jesus' life, death, and resurrection God has accomplished the end. The church is that community that has been incorporated into the life of the kingdom as deposit, first fruit, and sign. It enjoys communion with the Father through Jesus Christ in the Holy Spirit -- the blessing that will be fully known at the end. However, this enjoyment of the powers of the age to come must be understood in terms of the church's task to continue the sending of Jesus into the world. As he made known the kingdom in his life, deeds, and words under the sign of the cross, so the church must continue that mission. This can only happen as the church abides in Christ as branches abide on the vine. Only in communion with Christ can the life of Jesus become evident in the life of the church. Goheen

(2001:172) argues that this definition highlights the close tie between the eschatological and the missionary nature of the church. As the church is incorporated into the reign of God in Jesus, it is constituted as a community called to continue that same kingdom mission.

I believe that particular attention needs to be given to scholars who question the existing universality of the church in concept. Budiselic (2012:27) questions: “Is it strange that, although the catholicity of the church is declared, this “catholicity is, in reality, degraded to several individual local churches that more or less successfully live their own lives?” The answer is the correlation between the local and the universal church. The church is the universal community of believers. However, this universal community manifests itself in the local congregation (Vorster, 2015:3; Lindijer 1962:54; Küng 1992:224; Snyman 1977:25). The church is both universal and local. It is “the whole body of those who through Christ’s death have been saved and reconciled to God and have received new life. It includes all such persons, whether in heaven or on earth. While universal, it finds expression in local groupings of believers that display the same qualities as does the body of Christ as a whole” (Erickson, 1998: 1044).

For Campbell (Jackson, 2015:71), the church is an institution that both separates and joins together. It joins together “the people of God in a peculiar community” while at the same time separating them from the world around them. While Campbell understood the church to include all Christians, and his unity principles reflect this desire for the union of all Christians, his focus especially prior to 1830, is on the local community of believers as the expression of the church. Campbell (Jackson 2015:72) also saw the church as a perfect society. Since the church is both the building of God and inhabited by God, it is “of necessity a perfect institution”. This did not mean that the church could do no wrong, but rather that the church lacked nothing for its completeness or its mission in the world. Therefore, in the context of this study, the word church as in city church or city church is taken in the context of local church or congregation (assembly) as described by Barackman (1992:381).

4.1.3 Biblical Perspective of the Church

Various Scriptures in the Bible point out to the universal nature of the church. In Matt 16:18 the Lord Jesus Christ describes the church as “his” in the singular, not the plural. Scriptures such as Ephesians 1:22-23; Ephesians 3:10; Ephesians 3:21; Ephesians 4:4; Ephesians 5:25; Colossians 1:18, 24 and Hebrews 12:22-23 reinforce the universal nature of the church. In the meantime, the book of Acts (9:31) speaks of local churches throughout all Judea and Galilee and Samaria. Thus, in the writings of the Apostle John on the island of Patmos (Revelation, 1:4), there is a reference to the seven churches situated in Asia. These churches are all identified as local churches (see also 1 Cor 16:19). The book of Galatians 1:2 speaks of the churches of Galatia, while 1 Corinthians 1:2 speaks of the church of God which is in Corinth, 1 Thessalonians 1:1 speaks of the church of the Thessalonians and the Scriptures such as Romans 16:5, 1 Cor 16:19, Col 4:15 and Philemon 2, all speak of local churches that meet in homes.

In his article “Paul’s Understanding of the Church in the Epistle of Ephesians as a Model for Today’s church”, Budiselic (2012: 24) writes that it seems that to speak about “the church” is almost an impossible mission. However, since the Holy Scriptures, as the only infallible and inerrant guide of the Christian faith speak about that subject, we too can think, observe and argue about what the church is and how it should function. In support of his views, Budiselic (2012) says the following:

I suggest that possible reasons for the diversity of ideas about the Church can be found in two elements. The first element is the very nature of the Scriptures which does not systematically elaborate or expose theological topics that are in it. The topics encountered in the New Testament are limited in scope, whether because of the author or the recipients, or simply because of the purpose which a particular document has. Therefore, the New Testament authors speak about their topics partially and from a particular point of view, and they do not expose their overall theology or provide answers on every possible question that

can be asked based on the text. The other element is the fact that Christianity did not start with this generation. That means that previous generations of Christians have become members of various Christian traditions that had already developed particular understandings of Church life and ministry. In accordance with these traditions, there is a tendency or habit to observe certain biblical verses that speak about that Church without too much critical thinking, be it a particular Church practice or doctrine, and whether or not it truly reflects a proper and sound understanding of the Scriptures. (2012:24).

Budiselic (2012:24-5) is of the view that it is always useful and needful to return to the Scriptures and discover how the life and activities of church communities can genuinely and completely reflect God's plan and purpose for the church. Therefore, although I have dealt with the subject of the church from the point of view of scholars and others, it is pertinent to look at what the Bible says about the church without falling into the trap of interpretation. Eastham Jr (2010:31) writes that the New Testament church is a body of believers that has been called out from the world by God to live as his people under the authority of Jesus Christ. Paul's concept of the church is one body (Ephes 3, 5:20-22) with multiple parts. The first Corinthians informs the church of Corinth how they are to relate to one another in the church. Right in the middle of the book, as if it does not even belong, Paul uses the parts of the body to provide a lesson in racial reconciliation. This view is shared by Budiselic (:25) as he argues that in the epistle of Ephesians Paul is not talking so much about a local church, but the church in general, and he uses a metaphor of a body with Christ as the Head. In other words, Paul is not talking from the standpoint of any local or individual church community of his time, but he is speaking about the church as a body, that is, about the total number of church communities that make that body which is spread all over the world. In the same time, Dusing (1995:526) argues that in the New Testament, the word *ekklēsia* is never used of a building or meeting place, but always refers to the people who meet together for worship, instruction, and fellowship. In this context, the body is a unit,

though it is made up of many parts; and though all its parts are many (races, cultures, sex, age etc...), they form one body. The Scripture explains it better in the book of 1 Corinthians 12: 12-26:

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. 13 For in one Spirit we were all baptized into one body—Jews or Greeks, slaves[a] or free—and all were made to drink of one Spirit. 14 For the body does not consist of one member but of many. 15 If the foot should say, “Because I am not a hand, I do not belong to the body,” that would not make it any less a part of the body. 16 And if the ear should say, “Because I am not an eye, I do not belong to the body,” that would not make it any less a part of the body. 17 If the whole body were an eye, where would be the sense of hearing? If the whole body were an ear, where would be the sense of smell? 18 But as it is, God arranged the members in the body, each one of them, as he chose. 19 If all were a single member, where would the body be? 20 As it is, there are many parts, yet one body. 21 The eye cannot say to the hand, “I have no need of you,” nor again the head to the feet, “I have no need of you.” 22 On the contrary, the parts of the body that seem to be weaker are indispensable, 23 and on those parts of the body that we think less honorable we bestow the greater honor, and our unpresentable parts are treated with greater modesty, 24 which our more presentable parts do not require. But God has so composed the body, giving greater honor to the part that lacked it, 25 that there may be no division in the body, but that the members may have the same care for one another. 26 If one member suffers, all suffer together; if one member is honored, all rejoice together.

Considering the above Scripture, Paul very clearly communicates to us that we "all" are the body of Christ. Thus, the same idea is propelled in the book of Ephesians. Budiselic (2012: 29) explains that the universality of the church is seen in descriptions that Ephesians uses for the church. Biologically, the church is described as the body where different members are connected and grow (4:16). Christ is the head of the body (1:22; 5:23-24), he

is the saviour of it (5:23-24), and he loves and nurtures it (5:29). Budiselic adds that architecturally the church is presented as the holy Temple with apostles and prophets as the foundation and Jesus Christ as the cornerstone. This is the place where the Holy Spirit dwells (2:20-22). The epistle reveals a psychological description of the church as a new person (2:15; 4:13), and a sociological view in which the church is described as the family of the bride of Christ (5:23-32) (cf. Hoehner, 2002, 111). It is also important to note that the Bible uses the analogy of a married couple to illustrate the importance of the church and the union the church has with Christ. God calls us, the church, the bride of Christ.

4.1.4 The Purpose of the Church

To see the purpose which God has for the church is extremely important if one wants to see a change in the way believers in churches live and embody the idea of the church. Since the purpose of the church does not come from humans, but it is established by God, recognising this purpose should produce positive shifts in mutual relationships among the churches and relationships among believers inside particular communities (Budiselic, 2012: 30). Williams (2014:8) asserts that the church has the primary obligation to have the purpose statement based on biblical principles which include the New Commandment, The Great Commandment, and the Great Commission. The church will be lost if the congregation is not made aware of the purpose of the church and their obligation to God to make disciples once they have become Christians and have become members of the body of Christ. Yes, as the members grow they will move from the community to the core and then they are now equipped for ministry and mission. Mission is to begin within the local community and then it will proceed to the point and place where the church can now reach the nations of the world for Christ.

Describing the purpose of the church is so important in my study because as Budiselic mentioned, recognising the purpose of the church should produce a positive shift

in mutual relationships among believers. I believe that the purpose will convey the focus for the different groups in the church. No matter the cultural differences, when each group is motivated with the same purpose, it helps to achieve the group cohesion or unity. The unity of purpose yields unity of the team. Warren (in Williams, 2014:3) explains the purpose of the church in the following way:

The purpose of the church should be defined as clear as the purpose of the nose which is on your face. Studying and teaching the Scriptures and having knowledge regarding what is said regarding the church is the first start of this journey which is the duty, job, or responsibility of the pastors. The Great Commandment, The New Commandment, and The Great Commission are all very imperative and must be included or a part of the church purpose statement in every church. The church has a duty to teach everyone to have the mindset to love God genuinely and passionately for this is The Great Commandment. The New Commandment is to love other people and love your neighbor as themselves. The Great Commission makes one aware that the church must make disciples once they have stepped into the arena of Christianity and that means every individual (Warren, 2011).

For Warren (Williams, 2014:4), the church must be built around five New Testament purposes to become a Purpose Driven church which is: Worship, Evangelism, Fellowship, Discipleship, and ministry. Wallen argues that without a commitment from the people to first become a part of the process of membership the church will not grow. Everyone including the staff, lay leaders and teams must know exactly where they are going after they have committed their lives to Christ and the church. This is a growth process which must have a purpose that is clear and it must be known as the church implementing programmes and strategies. The community in which the church is established should be the priority. It should also be made as clear as possible because when evangelism starts within the local community the news will soon spread as they will in return reach out to others outside of their local community.

Fairchild (2019) writes that the purpose of the church is two-fold. The church comes together (or assembles) to bring each member to spiritual maturity (Ephesians 4:13). The church reaches out (scatters) to spread the love of God and the gospel message to unbelievers in the world (Matthew 28:18-20). This is the Great Commission. So, the purpose of the church is to minister to believers and unbelievers. Emetuche (2009:2) posits that the church of God must have a clear vision that the task to reach the lost world encompasses all peoples, regardless of where they are coming from: their economic, socio-political, or cultural backgrounds. Small (2008:2) asserts that any community claiming to be a Christian church must place proclamation of the gospel of Jesus Christ at the heart of its life, both through proclaiming and hearing the Word and through the faithful celebration of Baptism and the Lord's Supper. For Budiselic (2012:32), the purpose of the church in Ephesians is so much more than the collection of various activities because it is connected with the purpose that God has for the overall creation. God's purpose for creation is clearly stated in Ephesians 1:9-10: "making known unto us the mystery of his will, according to his good pleasure which he purposed in him unto a dispensation of the fullness of the times, to sum up, all things in Christ, the things in the heavens, and the things upon the earth; in him" (ASV).

However, for Emetuche (2009), obedience to the Great Commission in the context of multicultural church plant demands that the gospel be proclaimed to all peoples, nationals, internationals, immigrants, both legal and illegal; those living in freedom and incarceration; and those belonging to diverse groups, race, colour, or creed. All are loved by God, and it is not His will that any should perish, but that all will come to repentance (John 3:16; 1 Tim 2:4; 2 Pet 3:9). The purpose statement of the International Mission Board of the Southern Baptist Convention reads, "That all peoples may know Him," and its vision is, "We will lead Southern Baptists to be on mission with God to bring all the peoples of the world to saving faith in Jesus Christ".

There is another important aspect attached to the church purpose which propels the dynamics of what the church should be doing to promote peace and stability. It is the task of reconciliation, which I believe needs some particular attention in this study. In their paper on the nature and purpose of the church, World Council of Churches (WCC) Faith and Order (1998:8) states that in God's design the church exists, not for itself alone, but to serve in God's work of reconciliation and for the praise and glory of God. The more the church understands its nature, the more it gets vocation. The Christian faith is fundamentally relational. It affirms that God has acted once and for all—decisively—in the life, death, and resurrection of Jesus Christ to bring the created order back to its original purposes (Trulear, 2000:810).

4.1.4.1 Reconciliation

Trulear (2000:810) defines reconciliation as the process through which God works to restore relationships of man and woman, humanity and creation, humanity and environment and people among themselves who were broken because of sin. In the same line of thought, Wepener et al (2013:2) posit that reconciliation is defined as “the continuous process through truth and justice aimed at the restoration of broken relationships so that a new reality which is qualitatively different to any previous relationship comes into being”. For Nolte (2004), drawing from the church's biblical tradition, reconciliation among human beings is a manifestation of the new covenant offered by God, a pledge in which God reconciles Godself with the world, and wills the inner reconciliation of all of creation. Reconciliation Network (2005:20) defines reconciliation as God’s initiative, seeking “to reconcile to Himself all things” through Christ (Col 1:19). Reconciliation is grounded in God restoring the world to God’s intentions, the process of restoring the brokenness between people and God, within people, between people, and with God’s created earth. Reconciliation between people is a mutual journey, requiring reciprocal participation. It includes a willingness to acknowledge wrongs done, extend forgiveness, and make

restorative changes that help build trust so that truth and mercy, justice and peace dwell together.

In 2 Corinthians 5:17-19, the apostle Paul depicts his ministry as a ministry of reconciliation. He affirms that this life is "from God, who through Christ reconciled us to Himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to Himself, not counting their trespasses against them, and entrusting to us the message of reconciliation." Paul goes on to describe his ministry as that of an ambassador of God, representing him and pleading with persons on his behalf to be reconciled to God. In this sense, missionary task enterprise is one of representing Christ to a world in need of reconciliation to God, not merely the inculcation of doctrine or the spread of propositions. Rather it is the full-fledged acceptance of one's role as an ambassador for God's kingdom, preaching the gospel of reconciliation with God- the invitation to follow Christ as he brings all things into subjection to God.

In the context of this study, reconciliation serves as an instrument of peace between different cultures in a multicultural church. In the article on "the Church as Reconciling Community and Institution in South Africa", Nolte (2004) says that it is the church's duty and call to break the walls of division that exist among people of different backgrounds and cultural heritages (Eph. 2:14). She adds that the church is called to be the instrument of reconciliation in the world (2 Cor. 5:19). Nolte's position is an answer to the ongoing challenges of cultural diversity conflicts in a multicultural church which I will deal with later on in this study. Pillay (2017:16) writes that wherever there is division, enmity or discrimination, the reconciliation must be the mission of the church. He also adds that when the church is not about the task of reconciliation, it has lost its way, working at cross purposes to its own identity and misunderstanding its fundamental task. Every Christian church in the world should be intentionally and strategically equipping its members for the ministry of reconciliation. Moyo (Nolte, 2004) points to the message of reconciliation and forgiveness

through faith in Jesus Christ as at the core of the life and ministry of the church. The church is that instrument through which God chooses to be reconciled with creation as a whole, but more so with people, and to reconcile people with one another regardless of race, colour, or creed. The ministry of reconciliation as demonstrated in the local church by the gathering of people from diverse backgrounds, cultures and ethnicities is the natural outworking of a rich covenant theological commitment (Ortiz, 2018).

As seen above, in the context of multicultural church reconciliation plays a key role. Where there is a diversity of cultures conflicts are unavoidable. Therefore, the church is required to embrace this God-given purpose to secure unity and harmony. Most of the churches interviewed and visited during my research have indicated various conflicts among their members. 66,7% of the seven churches have admitted that their church members have no intercultural (cross-cultural) competence, and in one of the churches, the pastor told me that everyone is proud of his own culture and thinks that his culture is the best. The pastor adds that there are competition and rejection among His Church members. This experience is not unique but shared by many multicultural churches, the reason why there is a need for the church to master the ministry of reconciliation and work for social cohesion. The paper on “Reconciliation as a Mission”(2005:np) submits that a serious impediment to God’s mission of reconciliation in our time is not only the reality of destructive divisions and conflicts around the world, but also quite often the church being caught up in these conflicts—places where the blood of ethnicity, tribe, racialism, sexism, caste, social class, or nationalism seems to flow stronger than the waters of baptism and our confession of Christ.

Reconciliation is not considered only as a purpose of the church but as well as a God’s mission in the world. A paper on “RECONCILIATION as the Mission of God:

Christian Witness in a World of Destructive Conflicts”¹⁹ presents a theological vision for reconciliation as God’s mission in a broken world. While pointing to signs of hope, the paper analyses how the Christian community is being caught up in many destructive conflicts and divisions across the world today, including by promoting a defective gospel. The paper asserts that the mission of God in our fallen, broken world is reconciliation. Sacred Scripture witnesses that God’s mission of reconciliation is holistic, including relationships with God, self, others, and creation. This mission has never changed from the Fall to the new creation in Christ to its fulfilment in the coming of Jesus in the eschaton. God’s reconciling mission involves the very in-breaking of the Kingdom of God, as realised through Jesus’ incarnation, His life and ministry and preaching, and His death and resurrection. God’s initiative of reconciliation through Christ transforms believers into God’s new creation.

4.1.4.2 Unity

The second aspect to be considered in the purpose of the church is unity and cohesion. Unity of the church must be a goal to reach. The New Testament word translated "unity" comes from Greek word *henotēs* and is found in two verses in Ephesians: "Make every effort to keep the unity of the Spirit through the bond of peace (Eph 4:3) and "until we all reach unity in the faith and the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (Eph 4:13). Unity is an important goal for which all Christians must strive. Unity never is an afterthought or a low priority aim. Jackson (2015:1) states that the importance of the concept of the unity of Christian believers has been recognised since the very inception of the Christian church. Mulaudzi (2004) asserts that the unity of the church is not built on racial issues; it is built on Christ as the head of the church. God's purpose in Christ includes the oneness of the human race, and that oneness must become visible in the church. A cohesion of brothers and sisters makes the strength of the

¹⁹ A 2005 Paper from 47 Christian Leaders Across the World. www.reconciliationnetwork.com

church. Paul prescribes unity and diversity for the local church in his letter to the Ephesians, where his theme is "the unity of the church for the sake of the gospel."

The unity of the church is important to God, the last prayer of the Lord Jesus in John 17:20-23 makes the point. The apostle Paul, in Ephesians 4:3-6 exhorts to maintain the unity of the Spirit in the bond of peace. Paul emphasises on bearing one another in love and making every effort to keep peace and unity with the understanding that we have one body (the church), one Spirit, one Lord one baptism, and one God (Father of all), who is above all, and through all, and in all people. Jackson (2015:8) argues that a clear understanding of the nature of church unity and the role of authority in the maintenance of unity is imperative for the church in the face of its increasing growth and diversity (Jackson, 2015). Focusing on Paul's metaphor of the church being the body, Campbell (Jackson, 2015:73) argues that the fact that the body is a single organism emphasises the fundamental fact that the church is one and should act as one.

In 1 Corinthians 1:10-17, we see Paul admonishing the Corinthian church for its lack of unity. We read that sadly divisions had arisen in the church, and Paul was most concerned about this situation and pleaded with them to speak the same thing (unity) be perfectly joined together in the same mind and the same judgement. Even the imagery of the church often referred to as the body of Christ (Eph 2:19-22; 5:31; Col 1:13-23; 1 Cor 12:12-13; 1 Pet 2:5) suggests unity. Jackson (2015:5) writes that one of the prominent names associated with the vision of Christian unity in the nineteenth century is that of Restorationist Alexander Campbell (1788-1866). Profoundly influenced by the divided state of the Presbyterian church in which he had been raised, he had an intense desire to pursue the unity of the Christian church. To accomplish this goal, he urged a return to the New Testament faith and primitive church model. I should underline here that Campbell's return to the N.T faith and primitive church model suggestion was based on the model of leadership as he views leadership model as a primary challenge for the unity of the church.

Indeed, united we stand and divided we fall. A church that is united in worship, ministry, and vision will accomplish much for the Kingdom of God. That same church can also be destroyed by factions and judgement. When it comes to unity, every believer has a choice, every church a mandate, and every leader a challenge. Attaining and maintaining unity is never-ending. The goal of any leader is to see the congregations unified and strong. Christian unity goes beyond human relationships. Our unity with other believers is established by our spiritual connection to Jesus Christ. He brings us into fellowship through His sacrifice on the Cross, atoning blood, redemptive grace, and powerful resurrection.

It will not do justice if I end this notion of reconciliation without taking into consideration the exception raised by the Kairos Documents (1986) in the following argument:

'Church Theology' takes 'reconciliation' as the key to problem resolution. It talks about the need for reconciliation between white and black, or between all South Africans. 'Church Theology' often describes the Christian stance in the following way: "We must be fair. We must listen to both sides of the story. If the two sides can only meet to talk and negotiate, they sort out their differences and misunderstanding, and the conflicts will be resolved". On the face of it this may sound very Christian. But is it? (1986:15)

The documents believe that there are other cases which reconciliation will not be an appropriate method of solution:

'The fallacy here is that 'Reconciliation' has been made into an absolute principle that must be applied in all cases of conflict or dissension. But not all cases of conflict are the same. We can imagine a private quarrel between two people or two groups whose differences are based upon misunderstandings. In such cases, it would be appropriate to talk and

negotiate to sort out the misunderstanding and to reconcile the two sides. But there are other conflicts in which one side is right and the other side is wrong. There are other conflicts where one side is fully armed and violent oppressor while the other side is defenceless and oppressed. There are conflicts that are only described as the struggle between justice and injustice, good and evil, God and the devil. To speak of reconciling these two is not only a mistaken application of the Christian idea of reconciliation, it is a total betrayal of all that Christian faith has even meant (1986:16).

The Kairos documents end its argument with a challenge to reflect upon the Scripture and find that nowhere in the Bible or Christian tradition has it ever been suggested that we ought to try to reconcile good and evil, God and the devil. We are supposed to do away with the evil, injustice, oppression and sin-not come to terms with it. We are supposed to oppose, confront and reject the evil and not try to sup with evil (Kairos, 1986:16). Therefore, wisdom is required of the church leader to know when to apply the notion of reconciliation or not.

4.1.5 The Church and Social Cohesion

Durkheim (Schnabel and Groetsh, 2014:379) defines religion as: ‘[...] a unified system of beliefs and practices relative to sacred things, i.e. things set apart and forbidden; beliefs and practices which unite, in one single moral community called a church, all those who adhere to them’. For Durkheim, religion provides the norm system, opportunity structure and rites that are necessary to maintain a high level of solidarity and social cohesion and to help avoid societal anomie. Following Durkheim (Schnabel and Groetsh, 2014:379) views, religion must be understood as a fait social upon which solidarity and individual integration can be built and which in turn entails the necessary emotional and normative grounds to force people to overcome their interests. Andrews (2011:1) argues that religious communities are important sources of bridging and bonding social capital, which, in turn,

have varying implications for perceptions of social cohesion in rural areas. In particular, as well as cultivating cohesiveness more broadly, the bridging social capital associated with mainline religious communities may represent an especially important source of support for the social integration of new immigrant groups.

According to a new study by the Social Integration Commission (Moorhead, 2014), which examined the social interactions of 4,269 people aged between 13 and 80 years old, churches are the most successful places in Britain to meet a wide variety of people. It shows that attending a church gives the best chance of interacting with others across lines of age, income and ethnicity. The research found that while sporting events are the best places to bring people together across the age groups, churches were next best. Levels of interaction between people with different incomes are relatively constant across all social events, but in places of worship, they were found to be more diverse. However, Andrews (2011:1) posits that analysis suggests that mainline Protestant communities enhance social cohesion in rural England, while evangelical communities do not. The social integration of immigrants appears to be more likely where mainline Protestant and Catholic communities are strong but is unaffected by the strength of evangelical ones (Andrews, 2011:1). Andrews (2011:3) points out that subsequent developments in social science have led scholars to develop a more nuanced account of the contribution that different religious communities might make to social cohesion. Critically, Christian religious denominations often differ greatly in terms of doctrine, and so adherents of those denominations might well have divergent attitudes towards the community beyond the congregation. Greeley (Andrews, 2011:3) asserts that the Mainline Christian communities (Anglicans, Catholics, and Methodists in England) are associated with churches that have a long history and tradition. These churches tend to have a formal organisational structure and arguably promote a commitment to social responsibility or a strong “communitarian ethic”, which is elevated above the duties of church membership.

The South African News Agency (2016) published an article on “Church Commended for Fostering Social Cohesion”, reporting on the then minister Faith Muthambi’s visit in the Uniting Reformed Church. The article says:

Communications Minister Faith Muthambi has commended the Uniting Reformed Church (URC) for fostering social cohesion and its fearless contribution in the liberation struggle. “The church was not only interested in redeeming people’s souls but was heavily involved in the liberation struggle as the Church Council acted as a guide during the 1980’s, in social welfare programmes to help the oppressed,” she said. Minister Muthambi was addressing hundreds of congregants who were celebrating the church’s 60-year anniversary at Tshilidzini near Thohoyandou, in Limpopo, on Sunday. (SA News Agency, 2016).

The URC is one of the examples of how the church has contributed to fostering social cohesion in South Africa. Schnabel and Groetsch (2014:379) argue that the relationship between religion and social cohesion has been under research for a long time. The church can also play an important role in community cohesion. This is important because we live in an increasingly multicultural and multi-religious society. Christians believe that the church can be a stabilising force for good in a world that is increasingly unreligious. The church can support people who are going through difficulties, whatever background they may come from. Failure to achieve acceptance towards all forms of humankind and their diverse expressions leads over time to a fragmented and negative cohesion (Cheong et al.2007)

Social cohesion takes place where the values of trust and reciprocity are cultivated in multicultural ritual-liturgical celebrations. Social cohesion cannot take place without trust and reciprocity as enrichment of the cultures (Worthington, 2006:268). Njozela et al

(2017:29-30) believe that building social cohesion is perhaps one of the most difficult yet fundamental challenges facing South African society. Njozela et al (2017) argue:

Social cohesion speaks to the glue that binds us together, forging a common sense of identity and sense of belonging. It speaks to a willingness to extend trust to outsiders, to respect fellow citizens and uphold their dignity, and to be moved to action in the face of persistent inequality on behalf of those who are marginalised (2017:30).

Njozela et al (2017:31) posit that for some scholars, social cohesion inherently describes the bonds or relationships that exist between fellow citizens, especially in contexts characterised by ethnic heterogeneity. For others, it is the quality of these connections between individuals and the groups to which they belong that matters (Marc et al. 2012:3) since strong affective relationships allow (local) group boundaries to be transcended via consensus as opposed to coercion in the pursuit of social welfare (Burns et al., 2018:4)).

Pondering on the pertinence of social cohesion, Fonseca et al (2019:231) view social cohesion as an important construct that is at the heart of what humanity currently needs, for which there is no one universal definition or sets of tools and methods with which it can be measured. Social cohesion is a complex social construct since different societies have different geographies, political representations, economics, and problems (Bruhn 2009b). On the one hand, fostering social cohesion in cities means creating societies where people have the opportunity to live together with all their differences, and, on the other hand, the way to approach unity and diversity, and the thresholds involved, is unknown to specialists (Novy et al 2012).

4.2 THE MISSION OF THE CHURCH

Adrian (1987:3) writes that mission is the church carrying the gospel to the evangelised in the world, calling on them to believe in Christ and to follow Him in faithful

discipleship. Because the gospel is a matter of life and death, of hope or ultimate despair, it is intolerable that any human being should have to live his life without having the opportunity to hear and believe. Every Christian church should, therefore, have a mission in the world which reflects the love of God for all people and nations—a mission which makes Christ known where the gospel has not yet been preached, and which plants churches where none exist. Bruce F. Hunt (1957)²⁰ posits that the work of mission which has been committed to the church means carrying out Matthew 28:19 and 20: "Go ye therefore and make disciples of all the nations, baptising them into the name of the Father and of the Son and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you," or Acts 1:8: "Ye shall be my witnesses both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost parts of the earth." We have heard these words so often that it hardly seems worthwhile repeating them, especially before a group of men who have dedicated themselves to the task of preparing for preaching the gospel, the evangel.

In Newbigin's (Goheen, 2001:165) writing, the missionary nature of the church is defined by its participation in the mission of the Triune God. The church's source and identity are rooted in the missionary action of God on behalf of the world. The church participates in the mission of God, it continues the mission of Christ, and bears the witness of the Spirit. The mission of God, the ministry of Christ, and the witness of the Holy Spirit are all understood in an eschatological context. The end-time reign of God forms the context for Newbigin's understanding of the church. His most frequent terminology always refers to the eschatological context: the church is a sign, foretaste, and instrument of the Kingdom of God.

The Latin root of the word mission conveys the idea of sending. Thus, mission is not a static term but indicates intentionality, purpose, movement (Ott, 2016: ix). Shenk (in

²⁰ The Church and Missions. An address delivered at the opening exercises of Westminster Theological Seminary, Philadelphia, 1957

Williams, 2014:2) writes that the church is the primary instrument or means by which mission is brought to the world (John 17:18; 20:19-23). The living Word of God is utilised by the church to declare His glory to the nations. The church houses the people of God which have been “set apart” for His special service on the behalf of all others locally and unto the nations. A church may exist as a religious group, but a church without mission is no longer an authentic one. Williams adds that a church without mission is also not fulfilling the obligation that is required by God to restore mankind to His original purpose in creation. For Ott (2016:ix), when we speak of the mission of the church, we are speaking of the church’s relationship to the world and the purposes for which God sends the church, his people, into the world.

For Hoekstra (1979:27), "When we speak of "the mission of the church" we mean everything that the church is sent into the world to do—preaching the gospel, healing the sick, caring for the poor, teaching the children, improving international and interracial relations, attacking injustice—all of this and more can rightly be included in the phrase "the mission of the church." Bosch (1991:10-11) has to say: “Mission includes evangelism as one of its essential dimensions, Evangelism is the proclamation of salvation in Christ to those who do not believe in him, calling them to repentance and conversion, announcing the forgiveness of sins and inviting them to become living members of Christ’s earthly community and to begin a life of service to others in the power of the Holy Spirit.” Missions at its core involves the proclamation and demonstration of the Love of God for his creation, and the invitation to respond to his love through accepting His Son as Lord and Saviour.

Bosch (1991:390) explains: “Mission is thereby seen as a movement from God to the world. The church is viewed as an instrument for that mission”. Bosch (:391) adds that in this view, the whole purpose of the church is to support the *missio Dei*. Bevans and Schroeder (2004:299) conclude that church structures exist to serve the community in mission. God’s will is for different cultures to live together in harmony. In Isaiah 56:7 and

Matthew 21:13, we read: “My house will be called a house of prayer for all the peoples” (NASB). The emphasis on ‘all peoples’ excludes any sort of discrimination based on cultural background, races or nation. The mission of the church is to reach out to all the nations (Matthew 28:18-19). Therefore, theology should not only focus on knowing who God is, but also uniting his creation in one body called the church. Donohue (2010:7) argues that the Kingdom of God has a distinctively city and multi-ethnic focus, a focus that engages the brokenness of the city. The church’s role is to work toward the renewal of the city. In doing so, the church can return to the culture-shaping role it once held in the early church.

Romero (1996) writes that the local congregation, to fulfil its missionary mandate in today's world, will seek to be inclusive of age, gender, race, ethnicity, and sexual orientation without apology. The God of Jesus is one who reaches out to those in need of forgiveness, acceptance and redemption - creating communities bound by love and protected by God's presence. The house of God responds to a world that is unlikely to affirm humanity with the same depth and integrity. Dayton and Fraser write:

“if there was an era when a consensus existed as to the mission of the church, it has long since passed”. And, they argue that to develop a theology of evangelization or even theology of the mission of the church cannot be done simply by appealing to the consensus of the scholars or even the practitioners of evangelization. A very demonstrable diversity exists and must be acknowledged from the outset, even if it is not possible to give a fair or in-depth treatment of range of options. The precedent makes us to describe the mission of the church in the present study considering the views expressed by different scholars and practitioners, not intending to merge their sense of understanding on the subject but revoking the simple truth of Salvation and establishment of the Kingdom of God” (1980:56).

According to Dayton and Fraser (:58), the church's mission is its participation in and cooperation with what God is graciously doing redemptively here on the earth. It is to be a sign of the presence of the kingdom in word and deed". They propose that to express and define the essence of the mission of the church is to delineate the *missio Dei* (Vicedom,1965:np) which is also defined as the Kingdom of God and the integrating aim of mission (Dayton and Fraser, 1980:64). Thus, in his article on "Biblical reasons for Evangelical Missions", Schirrmacher (2006:3) proposes that the mission of Christ's church is rooted in God's original sending of Himself into the world as a missionary (*missio Dei*). He adds, the New Testament sees the sending of the disciples (the apostles) as the direct continuation of God's sending of Christ (Mt. 10:40, Mk. 9:37, Luk. 10:16, Acts 3:20, 26; Jn. 3:17) and of the Father and the Son sending the Holy Spirit (Jn. 14:26, 15:26, Luk. 24:49). In John 17:18, Jesus says, "As You sent Me into the world, I also have sent them into the world. Then, In John 20:21, he addresses the disciples personally, "As the Father has sent Me, I also send you". This notion of *missio Dei* needs personal attention in the following paragraph.

For Newbigin (Goheen, 2001:115), "the mission of the church is to be understood, can only be rightly understood, in terms of the Trinitarian model". These words of Newbigin provide an important point of entry into his missionary ecclesiology. Michael W. Goheen explains:

Previous to 1959 Newbigin's understanding of the mission of God was Christocentric in a way that neglected the work of the Father and the Spirit. However, the challenge of new winds in the ecumenical tradition caused him to rethink his understanding of God's work. While he developed a fuller Trinitarian understanding of God's redemptive mission in the world, he never abandoned his Christocentrism; he believed that a Trinitarian context for the church's mission will always be an expansion and elaboration of the work of God centred in Jesus Christ. The work of Jesus Christ remained the starting point and controlling criterion

for his thinking about God's redemptive work and the church's mission. The Triune work of God is the context for understanding Christ's mission. If the church is to continue the mission of Christ, the redemptive deeds of the Triune God will form the context for the church's identity and mission. While Newbigin developed his understanding of the Trinitarian work of God, his Christocentric focus never opened up fully into a Trinitarian framework. The work of the Father and the Spirit remained underdeveloped. Nonetheless, Newbigin's understanding of the mission of God is clearly Trinitarian (2001:115).

Goheen (:115) concludes that the good news announced by Jesus Christ concerned the reign of God. In Jesus Christ, the end-time purpose of God was revealed and accomplished. This sets the tone for Newbigin's formulation of the *missio Dei*.

4.2.1. *MISSIO DEI*

The *missio Dei* is elaborated in terms of the kingdom of the Father, the mission of the Son, and the witness of the Holy Spirit (Goheen, 2001:115). The term '*missio Dei*' was not used by Newbigin very often. He did speak of God's mission, Christ's mission, and the mission of the Triune God. But he preferred to use terms like the action or work of God and the witness of the Spirit. When he spoke of the Trinity, he would often speak of a Trinitarian framework or model or approach. Nevertheless, Newbigin's understanding of the church is firmly rooted in an understanding of the redemptive work of the Triune God that is commonly referred to as the *missio Dei* (Goheen, 2001:115). Schirmacher (2017:16-17) posits that the use of *missio Dei* as a slogan and the lack of detailed explanation of *missio Dei* in detail, even by its proponents, could be the main reason why the emphasis on *missio Dei* since Willingen has never really had much effect. I believe, for better understanding of this concept, an historic background and its definition are crucial.

4.2.1.1 Historical Background of the concept "*Missio Dei*"

The Latin term '*missio Dei*' (mission of God) was coined in the fourth century A. D. by Aurelius Augustinus to describe the sending acts within the Trinity, i. e. God the Father sending Jesus Christ, the Son of God. From then on '*missio Dei*' was a major term in Catholic and Orthodox Dogmatics (Muller, 1985). In 1889 the mission spokesman A. T. Pierson wrote of mission as a work of God as well as a work with God (Forman 1977:87-88). In the later part of nineteenth century, Gustav Warneck (1897:6) described the most "fundamental doctrine of mission" in these terms: "Not only subjective obedience to mission but also the entire objective existence of mission is rooted in the certainty that God is the origin of mission. The same divine authority that mothered the very thought of mission is also the only power that can drive the will for missionary service (John 10:16ff.; Rom 1:14; Gal 1:16) and offer the sure foundation and guarantee for the success of mission" (Ott and Strauss, 2010:62).

The meeting at Willingen in Germany took place at a difficult time in the life of the church. The Second World War had been replaced by the cold war and the church was coming to terms with the expulsion of missionaries from China (Bosch, 1991:370). Against this pessimistic background, Willingen fleshed out the theology of mission that Barth, Hartenstein and others had been moving towards. In his report of the conference, Hartenstein described mission as "participation in the sending of the Son, in the *missio Dei*, with an inclusive aim of establishing the Lordship of Christ over the whole redeemed creation (Engelsviken, 2003:482).

According to Goheen (2001:117), there are two new particular emphases on missiological thinking which emerged from Willingen. Mission is first and foremost God's mission. The church does not have a mission of its own. Rather the primary emphasis is on what God is doing for the redemption of the world. Thereafter, consideration is given to how the church participates in God's redeeming mission. Second, God's mission is defined in terms of the Triune character and work of God. The Trinitarian emphasis was particularly

important. “Mission was understood as being derived from the very nature of God. It was thus put in the context of the doctrine of the Trinity, not of ecclesiology or soteriology” (Bosch, 1991: 390). Engelsviken (2003:482) suggests that this emphasis on a Trinitarian basis for mission is a more important outcome from Willingen than “the somewhat ambiguous phrase *missio Dei*.” While there was substantial agreement on the use of terminology and the Trinitarian nature of mission, the Willingen participants were unable to agree on the extent of God’s mission and the church’s role within it (Arthur, 2013:np).

Scholars have indicated that it was Aquinas (Hoffmeyer, 2001:108, Bevans and Schroeder, 2004:290) who first used the term to describe the activity of the Triune God; the Father sending the Son and the Son sending the Spirit. However, in 1932 the influential Swiss theologian Karl Barth (Ott and Strauss, 2010:63) called for the grounding of mission, not in ecclesiology, soteriology, or comparative religion, but the activity of God Himself. He recalled that the term mission was first used in the ancient church to describe the sending activity of the Trinity. I believe that Karl Hartenstein was then influenced by Barth when he developed his concept of *missio Dei*. It is to be noted that it was at the International Missionary Conference at Willingen, Germany, in 1952 that the concept of *missio Dei* began to reshape missiological thinking, even though the term *missio Dei* itself was not used at the conference. Rather, it appeared in Hartenstein's conference report (Ott and Strauss, 2010:63). Engelsviken (Sonea, 2017:72) notes that the influence of Karl Barth on the missionary theology has been crucial and this was very obvious at the Willingen meeting of IMC 1952, where the content of the *missio Dei* doctrine was presented for the first time (even though the terminology used was somewhat different).

Gnanakan (Ott and Strauss, 2010:62) assert that in the mid-twentieth century a Copernican revolution took place in the understanding of mission. Mission came to be understood as God's mission (Latin: *missio Dei*), that is to say, mission is rooted in divine initiative and character. In the Bible "we confront a God who in his very essence is the basis

for mission today. Mission begins with God Himself, not merely because he is the God of mission but because his very character is mission".

4.2.1.2 Definition

The *missio Dei* is a Latin Christian theological term that can be translated as the "mission of God," or the "sending of God." Mission is understood as being derived from the very nature of God (Wikipedia, Luis, 2013:32). *Missio Dei* is God's mission for humanity and the entire creation. It is God's activity which embraces both the church and the world, in which the church may be privileged to participate (Lalrinawma, 2011:55-56). Mission refers to the work of God to the work of the church as being part of God's work. So, the church's mission is a subset of a larger whole mission that is it is both part of God's mission to the world and not entirely of God's work in the world (Luis, 2013:32). Bosch (1991:392) defines *missio Dei* as God's Self-revelation as the One who loves the world, God's involvement in and with the world, the nature and activity of God, which embraces both the church and the world, and in which the church is privileged to participate. Ecumenicalism defines *missio Dei* as, "everything God does for the communication of salvation and in a narrow sense, everything the church itself is sent to do." Most evangelicals focused on the more immediate purpose of the Triune God in the sending of the Son: the task of world evangelisation, planting of the church among non-Christians, and the nurture of such churches. The all-encompassing mission is the deliberate reconciliation of building the congregation and changing society (McIntoch, 2000:632).

Tom Steffen and Lois McKinney Douglas (Ducker 2008: 1) refer to *missio Dei* as "the idea of God's nature and expression extended to and stamped upon the world. God the Father sends God the Son who sends God the Holy Spirit; all three send the church." It is this Trinitarian basis of mission that should form the foundation of any understanding of *missio Dei* (Engelsviken 2003:483). Vicedom writes:

Missio Dei declares the sending to be God's concern, which He began in His Son and which He continues through the Holy Spirit in His Church till the end of time. (Schirmacher, 2008:21-22).

The genitive case in '*missio Dei*' (God's mission/mission of God) can grammatically mean both, that God is sent and that God is sending. Both aspects of '*missio Dei*' can be found in the biblical texts using terms for 'to send' and describing the relationship between the Persons of the Trinity and between Jesus and His Church (Schirmacher, 2008:24). To reconcile both views, Schirmacher (:24) explains that the genitive case in '*missio Dei*' (God's mission/mission of God) can grammatically mean both, that God is sent and that God is sending. Both aspects of '*missio Dei*' can be found in the biblical texts using terms for 'to send' and describing the relationship between the Persons of the Trinity and between Jesus and His Church (Schirmacher, 2008:24).

4.2.1.3 Church and *Missio Dei*

While the church is key to God's work in the world, *missio Dei* teaches us that we need to see God on a broader canvas than just through the work of the church (Arthur, 2013:3). Ion Bria (Sonea, 2017:83) uses *missio Dei* to rediscover the theological foundation of mission. According to him, *missio Dei* reveals how ecclesiology is related to missiology and vice versa. "*Missio Dei* is not a matter of rhetoric. It means that the confession of the truth revealed in Jesus Christ, the revelation of the risen Christ is fundamental for the church's identity. The Holy Spirit constitutes the historical church together with Jesus Christ, and the church has to live and witness its identity with Him 'until He comes' again, through the word and sacraments". According to Bevans and Schroeder (2004:288), *Ad Gentes* provided an important theological depth to the understanding of mission because the church received a missiological role since she was "graciously caught up in the *missio Dei*, the very mission of God in creation, redemption and continual sanctification".

Ott (2016:Vii) writes that the consensus among nearly all branches of Christianity has gradually emerged regarding the missionary nature of the church, which has its source in the very character and acts of the Triune God, in the *missio Dei* (mission of God). The concept of *missio Dei* was set forth as the source and foundation of Christian mission, moving the very concept of mission from a human prerogative and activity to a divine one. God Himself, not the church or human undertakings, is the center of mission (Ott, 2016: xiv). Ott (2016) adds that mission is not dependent upon the accidents of history or the frailty of human undertakings. Rather, it is rooted in the sending activity of the Triune God, indeed in God's very character and being. Ott explains that the Trinitarian nature of God manifests the missionary nature of God, a God who sends the Son and the Spirit into the world for his redemptive purposes. The human experience of God as three-in-one suggests that unity in diversity is fundamental to reality and that the mission of God as Creator, redeeming Son and Holy Spirit is multicultural: It is the loving dance of difference in unity, not a monoculture, that God seeks (Gen 1:26, Mt 28:19). In a sense, this is what is known as *missio Dei*.

To understand *missio Dei*, Stott (1975:66) explains that mission is an activity of God arising out of the very nature of God. The living God of the Bible is a sending God, which is what "mission" means. He sent the prophets to Israel. He sent His Son into the world. His Son sent out the apostles and the seventy, and the church. He also sent the Spirit to the church and sends Him into our hearts today. So, the mission of the church arises from the mission of God and is to be modelled on it. The Orthodox theologian Ion Bria (Schirrmacher, 2008:22-28) begins his book 'Orthodox Perspectives on mission' with a chapter "The Importance of Trinitarian Theology" and writes:

The mission of the church is based on Christ's mission. A proper understanding of this mission requires, in the first place, an application of Trinitarian theology. Christ's sending of the Apostles is rooted in the fact that Christ Himself is sent by the Father in the Holy Spirit

(John 20:21-23). The significance of this scriptural assertion for the concept of mission is commonly recognized, but the Trinitarian theology, which is implied in it, deserves more attention than it normally receives. Trinitarian theology points to the fact that God is, in God's own Self, a life of communion and that God's involvement in history aims at drawing humanity and Creation in general into this communion with God's very life. The implications of this assertion for understanding mission are very important: mission does not primarily aim at the propagation or transmission of intellectual convictions, doctrines, moral commands, etc., but at the transmission of the life of communion that exists in God. The 'sending' of missions is essentially the sending of the Spirit (John 14:26), who precisely manifests the life of God as communion (1 Cor. 13:13). (Schirrmacher, 2008:22-23).

Different views existed concerning the understanding of the concept "*missio Dei*", particularly the Catholic Church and the Protestant. Schirrmacher (2008:23) confronts Vicedom statement which says: "The Father sent the Son, Father and Son sent the Holy Spirit for the redemption of mankind". Schirrmacher argues the following:

Vicedom takes the Catholic and Protestant view for granted, that the Holy Spirit was sent by the Father and the Son, expressed by the famous "*filioque*" (Latin for "and the Son"), which played a major role in the split between the Eastern, Orthodox Churches and the Western, Catholic Churches. Orthodox theology denies that the Holy Spirit comes forth from the Son and believes that the Spirit was only sent by the Father. Thus, the Orthodox view of '*missio Dei*' is somewhat restricted compared to the Catholic and Protestant view. The Orthodox view denies that a Person of the Trinity (Jesus) can be sent fully by a Person of the Trinity (the Father) and at the same time fully send another Person of the Trinity (the Holy Spirit). Signs that the sender becomes one being sent, and the one being sent becomes a sender Himself (2008:23-24).

For Schirrmacher (:24), as the term '*missio Dei*' was coined by Augustinus, it goes back to a man who is not only important for Catholic theology but also heavily influenced

Luther and Calvin and their concept of '*missio Dei*', as well as their biblical concept of grace. But the main reason for the validity of '*missio Dei*' for Protestants is of course that it is firmly rooted in biblical revelation. *Missio Dei* became a mission accepted by the Protestant and Catholic Theologies as well as by the Orthodox Churches, for they all came to better understand it and consequently embrace it (Sonea, 2017:72).

After Willingen, the *missio Dei* concept has had a different application in the ecclesial and the theological fields of the ecclesial bodies that embraced it. For instance, in Lutheran missiology, the document of the Lutheran World Federation published in 1988 Together in God's mission, *missio Dei*, as "God's mission is larger than the mission of the church" (Sonea, 2017:73). In this case, the mission seems to be independent of the church and strictly understood as God's activity. The Christological dimension of the mission of God is insufficiently stressed, leaving the impression that even the Christian character of mission is unimportant. The same Lutheran World Federation published in 2004 a new document about mission in which the relation between church and mission is re-evaluated. According to it, "mission is of the very being of the church". To be in mission is not optional for the church. Mission is constitutive of its being as the "one, holy, catholic, and apostolic" church (Nicene Creed)" (:73). Goheen (Sonea, 2017:75) states that God's mission benefits the world, therefore the church should find its way to be a part of this redemption, for God's mission is defined "in terms of the Triune character and work of God". Sonea argues:

Understanding missionary work in different contexts as a work of the local churches brings, in our opinion, a more appropriate view of God's work in history. Since mission must be contextual for the faith to be rooted in people's real life experience, every church assumes primary responsibility for mission in its immediate locality and region. Even so, the LWF document distances itself from a narrow ecclesiastical view of mission testifying that "because of the apostolicity and catholicity of the church, proximity does not mean exclusive ownership of the practice of mission. Mission remains God's mission;"²². In the frame of

missio Dei LWF sees the missionary responsibility as an ecclesiastical partnership, the *missio Dei* paradigm receiving in this case an ecumenical dimension (2017:73-74).

4.2 The Bible and *Missio Dei*

Our mission theology must be shaped by God's central concerns as reflected in the Scriptures. But we must turn to the Bible for more than a few choice texts—whether the Great Commission, or the strategies of Paul's missionary journeys, or the Good Samaritan, or the prophetic texts calling for justice, or other texts which kindle our enthusiasm. Selective use of Scriptures has spawned a diversity of theologies of mission, some of which have fallen prey to contemporaneity (Adrian, 1987:4). Adrian adds that the whole of Scripture bears witness to the mission of the church. A whole chorus of voices from Moses, the prophets, the Psalms, and the New Testament speak eloquently to the mind and the will of God regarding His mission and the mission of His people. The whole Trinity in the full sweep of the Scriptures is engaged in world mission.

Mission is God's own undertaking, and the mission of the church is participation in God's mission. God is a missionary God, and mission is rooted in the sending activity of the Triune God - Father, Son, and Holy Spirit. Jesus's statement to his disciples, "As my Father has sent me, I am sending you" (John 20:21b), is the most explicit biblical basis for this understanding. As the sending will of God was realised in the sending of the Son, so Jesus now sends the church. Through God's sending of the Spirit, the church is empowered to become his agents of mission. Indeed, the whole story of the Bible can be understood in terms of God's sending activity.

In the New Testament, the sending of the disciples/apostles is understood as a direct continuation of the sending of Jesus by His Father (Mt 10,40; Mk 9,37; Lk 10,16; Acts 3,20, 26; approximately 50 times in John, for the first time in John 3,17; see already Is 48,16) and

the sending of the Holy Spirit by the Father and Jesus (Father and Son mentioned in John 14,26; 15,26; the Son only in Lk 24,49). Therefore, in all three cases, the same words for ‘to send’, ‘sending’ etc. (Latin: ‘missio’ etc.) are used (Schirmacher, 2008:24). This is especially true for John’s gospel. In John 17,18 Jesus says to His Father: “As You have sent me into the world, even so, I also sent them into the world”. In John 20,21 He changes the same statement into a personal word to the disciples: “As my Father hath sent me, even so, I send you”. God Father sent His Son and His Spirit as the first missionaries, and the church continues this task of world mission. This is what the church exists for.

4.3 THE BIBLE AND MISSION

Although the word “mission” is not found in the Bible, its Latin origin “*Missio*” meaning “sending (away)” has references in the Scriptures. In the book of Matthew 28:19-20, we read: “Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age.” Matthew presents a missional Christology in which Jesus’ recommendation to go and make the disciples (preaching the gospel) to all the nations is this basis. Matthew 24:14 affirms that the gospel has to be preached to the whole world (see also Mark, 13:10; 16:15, Rev. 14:6). However, the apostle Paul in his book to the Romans 10:14-15 declares:

How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? ¹⁵ And how can anyone preach unless they are sent? As it is written: “How beautiful are the feet of those who bring good news!” (NKJV)

Sending is the responsibility of the local church, it is the real sense of mission. We find the example of this in the book of Acts 13:2-3 which tells the story of Barnabas and Saul being sent out by the church at Antioch. The church was gathered for worship and

fasting. The Holy Spirit set apart Barnabas and Saul for a special work. The church fasted, prayed, and sent them off. This was the first mission team in church history. Barnabas and Saul were sent from Antioch to take the gospel to those who had never heard about Jesus. Likewise, modern local churches must send missionaries to take the good news to those who have never heard. The book of Acts 1:8 speaks of what the church ought to do with the Help of the Holy Spirit, which includes witnessing in Jerusalem, in all Judea and Samaria, and to the ends of the earth (see also Acts 13:47). Christian witness aims to see unsaved people coming to Christ and becoming part of His body called: “Church”, comprising of different languages, nations, races and cultures. Evans (2001:313) said: “Any evangelism that is not aimed at building up the church, whether in terms of planting new churches or sustaining the growth of existing ones, is defective evangelism. We must constantly examine our ministries to check if our work directly contributes to the building up of the Church of Jesus Christ”.

Most scholars when they address the issue of sending (mission), it is often in the context of cross-cultural ministry; however, I believe the perspective of sending can vary from one context to another. For instance, in the context of the local churches in metropolitan cities, the people who used to be reached in far countries (unreached people) are now close to us within the cities due to migration (perhaps immigration). In this case, the sending takes the sense of a simple outreach within the city. Bakke (1999:225) wrote that by the year 2000, over 50% of the earth’s population will live in world-class cities, whereas most Christian mission efforts still think of crossing oceans and jungles to spread the gospel to tribal people. The goal of Christian mission today is not so much people who are geographically distant as those who are culturally distant. By the way, the book of Acts inaugurates cross-cultural mission in the context that the Lord Jesus speaks of places which are culturally and a traditionally different one to another (e.g. Jerusalem and Samaria).

The mission to proclaim the good news of salvation to all the nations was not just a New Testament mandate. Hebrew’s, beginning with Abraham, were given a missionary task

to live in the light of what God had revealed to them. He placed them in a strategic locale and enabled them to build a house of prayer, the Temple, for all nations (see 1 Kin. 8:41–43). Grateful obedience and faithful witness were the proper responses to God’s call. God’s purpose was to bless all the families of the earth through Abraham (Gen 12:1-3; 18:18-19; 22:15-18) and his descendants (Isaac: 26:2-4; Jacob 28:14), but, sadly, Israel did not share the same heart for the world (Fanning, 2009:2). Beyond the often-spoken promise of God to Abraham about having the descendants the size of the stars from above, there are Scriptures such as 1 Chronicle 16:23-24 in the Old Testament refer proclaiming the good news of salvation. In 1 Chronicles 16:23-24, we read:

Sing to the Lord, all the earth; Proclaim the good news of His salvation from day today. Declare His glory among the nations, His wonders among all peoples (NKJV).

Mission is rooted like God, who sends and saves. When Adam and Eve acquiesced to Satan's temptations in the Garden of Eden, God came searching for them, calling, "Where are you?" (Gen 3:9). This question testifies to the nature of God throughout all generations. He continually seeks to initiate reconciliation between Himself and His fallen creation. “God demonstrated His nature by sending His one and only Son into the world”. The emphasis of John 3:16 is on God, who loved the world so much that He "gave." “This is the very nature of God. He is always giving, relating, reconciling, redeeming! He is the spring that gives forth living water -- the source of mission! From the very foundation of the world God has been the great initiator of mission, as vividly portrayed by the acts of God in both the Old and New Testaments” (Van Rheezen, 1996:14)

Dr Tim Davy²¹ says: “You can try and take the Bible out of mission, but you can't take mission out of the Bible...”. The church has been missionary from its very inception.

²¹ Dr Tim Davy is the leader of the Bible and Mission stream. He has a PhD in the missional interpretation of the Bible and is Director of Redcliffe’s Centre for the Study of Bible and Mission.

From the Apostolic to our contemporary times this comprehension has been preserved by the church. This shift from its parental religion Judaism is well noticed and becomes prominent in all the activities of evangelisation. Undoubtedly, there is some solid biblical basis for the missionary task undertaken from apostolic times (Fernandes, 2018:460). To explain the concept of mission in the Bible, Ian T. Douglas asks some questions and proceeds as follows:

What does Holy Scripture say about mission? To begin with, it must be pointed out that the word mission, per se, is not found in the Bible. Yes, the seventy are sent out and there are various Pauline references to sending, but mission as has been historically understood by the church, namely the sending of specific individuals to faraway places to convert others, is glaringly absent. The reason why we do not find the word mission, as such in the Bible is because, I want to argue, all of Holy Scripture is the story of mission, is the story of God's mission. I want to emphasize that the whole Bible, Hebrew Scripture and the New Testament, is a revelation of God's mission in the world. Notice how I say God's mission, not the church's mission, or your mission, or my mission but God's mission. For ultimately it is God's mission that our Lord Jesus came to bear witness to, it is God's mission that the church proclaims in the world today, and it is God's mission that we share in by virtue of our baptisms. (Douglas, 2002:1-2)

Douglas (2002:2), asks “what is this mission?” What is God's mission? Douglas believes that the best way to answer this question is to start from the book of Genesis. He argues that at the very start of the biblical story we learn that God is a God of the whole cosmos, a universal God, who watches over and cares for all of creation (2002:2). Douglas explains the origin of sin and how man disobeyed God and therefore became isolated and separated from God. Thus, Douglas (:2) argues that God did not want humans to be alienated from Him and each other. The loving Creator chose to rebuild the bonds of love which had been severed through human sin. God's mission was to reconnect with humanity and heal

the divisions that separate us. The central element of God's mission, the *missio Dei*, is God's desire to restore to unity that which had become broken; to reconcile a divided world... The whole of Hebrew Scripture is the telling and retelling of the quest for the relationship between God and God's chosen people.

The story of God's mission, however, does not end with Abraham's covenant. It goes on. As Christians, we affirm that because of God's love for the world and desire to be united with all of humanity, God took one final decisive step. In the incarnation of Jesus Christ, God enters the world anew and takes responsibility for God's mission directly upon Himself (Douglas, 2002:3). The Bible says:

“For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. God sent the Son into the world not to condemn the world, but that the world might be saved through him”.
(John 3:16-17).

Douglas (:3) explains that in Jesus, God creates a New Covenant, a new means by which all the world could be joined to the Creator. Jesus was sent into the world to be the way, the truth, and the life. (John 14:6) As the human form of the creator God, Jesus mission is coterminous, the same, with that of the Creator. His mission is God's mission. According to Fernandes (2018:463), Jesus not only engaged Himself in the mission of the Father but also invited his disciples to continue this mission. For this very purpose, he personally “delegated” them with his authority and sent them out “in pairs to every town and place where he intended to go” (Lk 10:1; Mk 6:7). The mission command at the end of the gospel of Matthew seems to be only an addendum to this “missionary journey” of the disciples during the earthly ministry of Jesus Himself. It does seem to stem from this intention of Jesus to have his disciples go everywhere to continue to proclaim the message.

Bosch (1991: 392) describes mission as, primarily and ultimately, the work of the Triune God, Creator, Redeemer, and Sanctifier, for the sake of the world, a ministry in which the church is privileged to participate. This is the deepest source of mission. . . there is mission because God loves people. In his book on “The Biblical Basis of Missions: Your mission as a Christian”, Willis Jr (1984) asserts that God’s mission includes recreating man spiritually. "We are his workmanship, created in Christ Jesus unto good works, which God bath before ordained that we should walk in them" (Eph. 2:10). God restores man’s identity and his purpose for being. At the same time, God creates a new society without barriers (Eph. 2:13-22). The mystery of God’s mission is clear: "That the Gentiles should be fellow-heirs, and of the same body and partakers of his promise" (Eph. 3:6). He has entrusted his people with the mission expressed by Paul: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ" (Eph. 3:8-9).

If we want to use the Bible in mission in the right way, we have to interpret the biblical message with the help of historical and textual methods, discovering the historical and the textual context of the biblical texts. Reading the Bible with these methods, mission does not fall into the temptation of emphasising biblical passages that may be more marginal or historically limited (Kisskalt, 2013:13). The Bible is not simply a book full of dogmatic assertions. We do find dogmatic statements in the Bible, but they are always born and expressed in their time and context, enveloped in stories which have their origin in a certain historical period and situation (Kisskalt, 109). Kisskalt (:112) explains that the Old Testament talks about Israel being a priest to the nations and about God's message going out to the distant coasts and people, but the movement is from the nations to Zion (Mic 4:1-5; Is 2:1-5) and less from Israel to the nations. The prophet Jonah had to be forced by God Himself to preach among the Gentiles. This prophetic book demonstrates the 'anti-

missionary' attitude of Israel over against the missionary intention of God. The book of Jonah already marks a turning point in the history of Israel which will be brought to completion in the sending of the disciples of Jesus to the nations. Kisskalt briefly describes the historical context of mission in the New Testament as following:

‘In the New Testament, the apostles and the emerging church receive this call of Jesus to become active in calling people to faith, people of all nations. This new drive is possible because the authors of the books of the New Testament testify to Jesus the crucified as resurrected into the new world of God. In Jesus, the saving presence of God and relationship to God are no longer limited to the Israelites, now people of all nations profit from God's love and the justice. Strongly driven by this experience and conviction, Christians open up and move towards other people to share their faith and life. The Story of Jesus completes the Story of Israel as the Old Testament testifies to it. The God of Israel is also the 'Father' of Jesus Christ. The New Testament with its testimony of the gospel of Jesus Christ throws new light on the Story of Israel (2013: 112).

Therefore, from the Old Testament to the New Testament God has shown that He is God of mission. I agree with Glover (1936:102) that “throughout the Bible God’s thought and plan for the world’s evangelisation are everywhere in evidence”. From cover to cover the Bible is a missionary book, so much so that, as someone has expressed it, one cannot cut out its missionary significance-without destroying the book. For, let it be understood, scriptural authority for worldwide missions rests not merely upon a group of proof texts, but upon the entire design and Spirit of the Bible as it reveals God in His relation to men and nations, and as it traces the unfolding of His purposes down through the ages.

4.3.1 Pauline Missionary Paradigm

For Kanagaraj (2008:16), Christian mission often faces stiff resistance in many parts of the world. Opposition comes both from inside and outside the church and often from fellow Christians who, like the Judaizers of Paul's time, give more importance to doctrines and rituals than to Christ and his life-giving word. Paul was diligent enough to convert such unfavourable situations into opportunities to clarify Christian truth and to consolidate and edify the churches. False teachings and any confusion created by them in churches should not be allowed to go unaddressed. On the one hand, the "trouble-makers" and "intruders" should be confronted firmly, and Christian truth should be taught in churches in its right perspective. Bosch (1991) writes that we cannot separate Paul's theology with Paul's mission. Paul's apostolic task was mission, and his thinking and theology were mission-focused. We need to make use of what Paul's letters meant in the first century and work out what that may mean today, to be faithful to the old text in a new situation. In the case of Jews, Gentiles place in salvation a lot of focus needs to be put on Romans 9-11.

For Jonkman (2001), Paul viewed Himself as a chosen herald to announce a message from God Himself that would affect the destiny of all mankind (2 Cor. 5:19). The message was not a matter of Paul's conviction or opinion (1 Thess. 2:13), nor just a piece of information. It was an authoritative, life-changing message (1 Cor. 15:14), which Paul Himself preached with boldness, assurance, and confidence (Acts 9:20,29). The proclamation of Jesus Christ is at the heart of the missionary task (Rom. 10:14 15) and Paul communicated Jesus Christ through his lifestyle, work and activity. Compare Paul's communication of the gospel to different groups. When preaching to the Jews, he reasoned from the Scriptures. He began with their historic beginnings and swiftly proceeds to the life of Christ, the promised Messiah (Acts 13:16 41; Acts 17:2,3). To the Gentiles, Paul reasoned from nature (Acts 14:14 18) and used circumstantial object lessons to bring about an understanding of the gospel (Acts 17:16 23). Notice also the testimony of Paul in his farewell speech to the Ephesian elders (Acts 20:17 38): how he was uncompromising in the

declaration of Christ as the only Saviour (vs. 20,21,26,27) and how he had "lived" the gospel (vs. 18,19, 24,31,33,34,35).

Among all the New Testament writers Paul is highly regarded as a Christian theologian (Kanagaraj, 2008:1). Bosch (2011:127) posits that to explore Pauline missiology, "we should begin where Paul himself began—with the Damascus event of his conversion and call". However, Barnett (2008:54) draws attention that we should be aware that scholars are divided on the Damascus event, asking the question: "was Paul called or converted?" Although the answer to this question has been the subject of many discussions amongst scholars, I prefer the answer of some scholars which argue that Paul was called and converted (Moe, 2017:99; Segal, 1990: 6; Hengel and Schwemer, 1997: 24-61). Jonkman (2001) affirms that Paul, called of God to be the apostle to the Gentiles, is what we would call our "missionary par excellence" of the missionary activity recorded for us in Scripture. The apostle Paul is front and centre. From all we know of him, he was an intense and supremely motivated man, both before and after his conversion on the way to Damascus (Acts 9). It was Paul's mission activities (Acts 13: 28) that contributed remarkably towards the Christian church's move from the limited sphere of Judaism to the broader frame of the Gentile world. It then becomes, for all religious history, a preeminent model for missionary outreach. Therefore, I do not intend extending on the argument of whether Paul was called or converted but study Paul's approach to missions. Moe (2017:102) suggests that Paul's missiological understanding should be looked at from two perspectives: universal and apocalyptic. Moe writes:

First, Paul's theology of God's mission or missiology is universal. In her article "The Mission of God in Paul's Letter to the Romans" (Gaventa, 2011: 65-75), Gaventa argues that Paul's missiology is grounded in God's redemption of the whole creation—the world and humanity. She states, "God's mission is the work of rescuing from the power of Sin and Death so that a newly created—Jew and Gentile—is released for the praise of God in

community” (Gaventa, 2011: 65-66). Although Gaventa’s summary of Paul’s missiology is based mainly on the Romans, it is right to affirm that the whole of Pauline concept of the mission of God is grounded in God’s sending of the Son into the world to adopt humanity as His children (Gal. 4:5-6) and to restore the world to a communion (Col. 1:20-22). Likewise, Michael Gorman argues that the God who created all things (entire cosmos and *anthropos*) is the “God who is on the mission to liberate” (Gorman, 2015: 24) and to restore the sinful world and humans to a divine communion of love in the death and resurrection of Jesus Christ (2017:102).

Moe (:102) adds that the idea that God’s mission act of redemption as universal in intent was advanced by a preeminent Pauline scholar Ernst Kasemann. For Kasemann (Moe, 2017:102) Paul’s view of the mission of God is a cosmic dimension. Based on Kasemann views, Gorman (Moe, 2017:102) proposes to read Paul’s theology of God’s mission of redemption not with a Western individualistic lens, but with a cosmic lens mainly because God’s redemption embraces the entire and holistic dimension of *anthropos* and cosmos (Rom. 8:18-25; Col. 1:19-20). On the second perspective of Paul’s understanding of the mission of the church, Moe (2017:102-103) writes:

Second, Paul’s theology of God’s mission is apocalyptic in nature. Many New Testament scholars read Paul as an “apocalyptic theologian” (Gaventa, 2013; 2007; Beker, 1982: 30-53). The meaning of apocalypticism is broad. The Greek word “apocalypses” (revelation) can be described as the conviction that God in the death and resurrection of Christ, has supremely revealed and restored the new age in the triumph of God’s over all. His enemies and death (1Cor. 15:24) (Gaventa, 2007: 80-81). The risen Christ is the beginning of new age or new creation (2Cor. 5:17). Borrowing Christiaan Beker’s word “God’s triumph” (Beker, 1982: 19), Gaventa reads Pauline apocalyptic view of God’s missional salvation as a “decisive triumph” (Gaventa, 2007: 307-327). As Beker puts it, for Paul the “new age is dawning by the resurrection of Christ” (Beker, 1982: 29). By the risen Christ, the day of

salvation has already dawned, and the life of future has become a present reality (2017:102-103).

According to N.T Wright (Moe, 103), Paul's apocalyptic view of God's new creation is grounded in the idea of the joining of heaven and earth, of present and future (Wright, 2013: 1493-1944). Because the new age has begun, we are already in Christ. Those who are "in Christ" still experience pain, yet they have hope in God's final redemption, which will transform our present pain (Rom. 8:17-39) (Gaventa, 2007:81-82; Beker, 1982: 34). Paul's understanding of mission as participation and anticipation can be combined in one phrase: "anticipatory participation" (Gorman, 2015:16). Moe (:103) asserts that according to Gorman, "anticipatory participation means that the new creation of reconciliation with God and one another will come to expression in the present age among those who live in the crucified and risen Christ by the power of the Spirit" (Gorman, 2015: 16). As Beker also notes, Pauline apocalyptic view of "God's imminent triumph in Christ is to be translated into the church's responsibility for the well-being of created order" (Beker, 1982: 101). David Bosch, in his book "Transforming Mission: Paradigm Shifts in Theology of Mission", explains:

In endeavoring to portray the distinctive features of Paul's missionary theology we have to go beyond what I have termed his missionary strategy and motivation. This is a hazardous enterprise, since Paul's world of thought is exceedingly complex. It is therefore impossible to select one single element as the fundamental motif of Paul's theology. There are, rather, several important motifs, all of which are interrelated. To mention only some of those which are associated with his understanding of his mission: his interpretation of the Law; of justification by faith; of the interdependence of a mission to Jews and Gentiles; of the absolute priority of the Gentile mission for the present moment; of the universal, indeed cosmic, significance of the gospel; of the incontestable centrality of Christ and the meaning

of Christ's death and resurrection; and of the relevance of his mission for paving the way for God's coming triumph (Bosch, 1991:131).

The question then needs to be asked, "Did Paul have a strategy when accomplishing his missions?" Our problem in answering this today is that we live in an anthropocentric age. We think nothing can be accomplished, even in the Lord's work, without having committees, workshops, retreats and conferences. So much depends on our definition of strategy in trying to answer this question. If by looking at Paul's mission activities we mean a deliberate, well-formulated, duly executed, plan of action based on human observation and experience, then it would be hard to determine a strategy. But if we take strategy to mean a flexible method of procedure, developed under the guidance of the Holy Spirit and subject to His direction and control, then Paul can be seen to have forethought to his work (Kane 1976:73). The missionary strategy of Paul was to start churches in the larger cities of regions and among peoples which did not have any church and to pass on the task of reaching everybody within the region to the new churches, while he moved on to new regions. So, the Christians in the city of Thessaloniki reached two whole provinces, Achaja and Macedonia (1Thess 1,7- 9). Nobody less than Rufus Anderson (1796-1880) – probably the greatest of all Reformed missiologists – saw it as a part of Paul's missions strategy to make the local church self-governing and self-propagating as soon as possible and – what is often forgotten – to free the missionary for work on new frontiers (Schirrmacher, 2008:19). Paul's ultimate goal was to establish strong, indigenous churches; congregations that would be equipped to carry on the task (1 Cor. 1:2,7; 1 Thess. 1:1,8). He stayed as long as he could, setting up the church despite the difficulties. When mature local leaders had been trained, he would move on, leaving the leaders in charge. These church plants were self-governing (Acts 14:23; 20:17), self-supporting, and self-propagating (1 Thess. 1:8). Allen (1962:3) writes:

The little more than ten years St. Paul established the church in four provinces of the Empire, Galatia, Macedonia, Achia and Asia. Before AD 47 there were no churches in these

provinces; in AD 57 St Paul could speak as if his work there was done, and could plan extensive tours into the far west with perishes in his absence for want of his guidance and support (1962:3).

Proclaiming the gospel (2Cor. 9:16-17) and becoming the gospel (2Cor. 5:21) lie at the heart of Paul's participatory concept of mission (Moe, 2017: 104). Moe adds that if proclaiming the gospel has more to do with Paul's verbal vocation, becoming the gospel has more to do with his missional identity. These two are inseparable in Paul's apostolic ministry. In 2Cor. 9:16-17, written twenty years after his call and conversion, Paul stressed, "If I proclaim the gospel, this gives me no ground for boasting, for an obligation is laid on me, woe to me if I do not proclaim the gospel". Paul considered that any form of Christian work, particularly the missionary undertaking, is entirely teamwork – a team of women and men who would work in partnership with one another (Kanagaraj, 2008:16).

4.4. MISSIONAL CHURCH

The idea that the church completely engages with society and transforms it reflects that which the term missional is supposed to underscore. McNeal (2009: xiv) wrote that the rise of the missional church is the single biggest step development in Christianity since the Reformation. However, Schirrmacher (2017:79) contends that the statement is likewise nonsense historically, considering that, for instance, Calvin defined the church as the community of believers, thus describing it as not a what in terms of structures but a who in terms of people. For Schirrmacher (:81), Even if nowadays the "emerging church" movement uses the term 'missional' as a trademark and emphasises the incarnational character of all mission and community, it should be noted that perhaps the earliest exponent of the term was Tim Keller, a Reformed pastor of an innovative church in New York, Redeemer Presbyterian Church. Schirrmacher adds that The Lutheran World Federation likewise used the term "missional" in its 2004 declaration on mission and declared: "Mission is the essence of the church, not only an activity of the church in addition to others. That is

the basic message of the Lutheran World Federation's declaration entitled Mission in Context.”.

The writings of Lesslie Newbigin provided the principal inspiration for much of the missional church discussions, especially in England and North America (Snyder, 2010:12). Even though missional language has been in use for quite long, it is being applied today in such a wide variety of ways that it many times confuses. Schirrmacher (2017: 81-82) explains ‘*missional*’ continues to mean a lot of things and even to have contrasting meanings. Some understand the word to denote a church that completely adapts incarnation to its environment, whereas others understand just the opposite, a church offering an alternative community as an alternative draft of what society can be. Some understand missional to express postmodern flexibility in questions of doctrine for the benefit of real relationships between people. Others presuppose an Orthodox understanding of the mission of God in Christ leading to everything being placed in the light of this mission and to everything being subordinated to it. For McIlvaine III (2010:92), missional churches see themselves as agents of God's pre-existing mission within their indigenous communities, and they engage those communities on common ground without compromise.

In his perspective, Schirrmacher (2017:82) states:

I am very reluctant to think that a new term alone can do something new, and I seldom find anything in the literature advocating missional churches that has not already been said correctly and well for centuries. However, I am sympathetic to the content of what has been understood by the term, and the content is completely consonant with the reflections expressed in this book: mission is not an activity among others but constitutes the very essence of God and the church. It is what characterizes us individually and in community, and it extends from the incarnation of the Son of God through

inner transformation of the individual to increasingly greater and more visible circles up to the transformation of the entire creation (2017:82).

Long before the term ‘missional’ became known and famous and missional principles were formulated, Brunner (1931:108) described the missional life of the church well as following:

“Mission work does not arise from any arrogance in the Christian Church; mission is its cause and its life. The Church exists by mission, just as a fire exists by burning. Where there is no mission, there is no Church; and where there is neither Church nor mission, there is no faith”.

Brunner (:108) argues that mission, in the context of Gospel preaching, is the spreading out of the fire which Christ has thrown upon the earth. He who does not propagate this fire shows that he is not burning. He who burns propagates the fire... He adds that whether Christ’s command was uttered just in these words, we do not know exactly. But there can be no doubt that He had sent out His disciples with the strict order to preach the gospel of the Kingdom to all the world... They brought not only good tidings, but new tidings as well (1931:108, *Italic added*).

Those in the missional movement recognise both God and the church are intrinsically and principally “missionary” in nature. God is a missionary God who sends a missionary church. A survey of the term “sending” in its various forms in Scripture reveals the missionary nature of the Triune God, as well as the very essence of the church. The redemptive activity of God, his relationship to the world, and his dealing with mankind is described in Scripture by the word “sending.” The word “sending” is the “sum and substance of God’s creativity and activity” (Vicedom, 1965:9).

Many times, we wrongly assume that the primary activity of God is in the church, rather than recognising that God’s primary activity is in the world, and the church is God’s

instrument sent into the world to participate in His redemptive mission. This key distinction clarifies the difference between *a church with a missions programme and a missional church*. A church with a missions programme usually sees missions as one activity alongside many other equally important programmes of the church. A missional church, on the other hand, focuses all of its activities around its participation in God's agenda for the world. God's mission must form and inform everything we do. All activities of the church must be catalysed by and organised around the *missio Dei*.

The missional church understands its fundamental purpose as being rooted in God's mission to restore and heal creation and to call people into a reconciled relationship with Himself. It is God's mission that calls the church into existence. In other words, we can no longer see the church as the starting point when thinking about mission. Instead, the church must be seen as the result of God's mission. In the words of South African missiologist David Bosch: "It is not the church which undertakes mission; it is the *missio Dei* which constitutes the church." Or stated in a slightly different manner; "it is not so much that God has a mission for His Church in the world, but that God has a church for His mission in the world" (Wright 2006:62).

In summary, a missional church is about the missionary nature of God and His Church, incarnational ministry in a post-Christendom context and actively participating in the *missio Dei*, or mission of God. The missional church is one where people are exploring and rediscovering what it means to be Jesus' sent people as their identity and vocation.

4.5 THE CHURCH AS AGENT OF CHANGE

Today much emphasis is placed on the role of the church as a transformation and change agent and rightly so (Pillay, 2017:1). Pillay (2017) asserts that the Church of Jesus Christ has normally understood the transformation of society to be an essential part of its mission task. While the focal point of missions has been to communicate the Good News of

Christ, to call men and women to repentance and faith, and to baptise them into the church, it has also involved a process of teaching them to ‘observe all things’ that Jesus commanded. Christians have assumed that this obedience would lead to the transformation of their physical, social and spiritual lives. Oladipo (2001:220) maintains that the church can play a pivotal role as a moral regenerator, builder and a value-based organisation for the poorest of the poor, advancing cultural diversity and building relationships amongst communities and across racial barriers to transform the current society. To adopt this paradigmatic approach, the church must review its current role but must not forsake the mandate to preach the good news, make disciples and teach and act in relevance in a secular world (Van Wyk, 2017:10-11).

In the context of the South African churches, Pillay (2017:9) argues that the early missionaries, especially in the 19th century, are to be commended for sowing the seed from which the black churches of the 20th century grew. They did extensive evangelistic work and built churches, schools and hospitals. Not only were these important aspects of their ministries at that time but were also foundations for subsequent developments. They have also contributed toward the development of the current South African society, as they played a critical role in fighting the apartheid system. They considered the liberation of the oppressed as part of the mission of the church and the gospel. For Allan Boesak (Pillay, 2017:9), who comes from the Reformed tradition, the issue of justice is crucial; it is part and parcel to the Christian gospel. It is the declaration of the Lordship of Jesus Christ. Whenever Christians speak out and act against injustice, inequality and the dehumanisation of the human being, they serve as the ambassadors and servants of Christ.

Stetzer (2014) writes that Christians must build bridges and love others if we want to live on mission. He adds that churches cannot be simply concerned with effectively connecting within their community (or their walls, if they have them). They must go beyond their walls. For Stetzer (2014), the obvious question is, "How?" It is hard because many

churches become obsessed with their established way of doing things, unconcerned with whether it connects with those living in the neighbourhood. At that point, we become more about church preservation than community transformation. Solely pursuing cultural relevance is not the answer either. Relevance is a tool; gospel proclamation is the goal. When we pursue relevance as the goal, it leads to an unhelpful pendulum swing—making relevance the focus. Generations shift wildly back-and-forth between "pop psychology" preaching that is devoid of the gospel and "pure preaching" that rejects cultural relevance entirely. Stetzer (2014) contends that there is a better course of action rather than going with the winds of evangelical church culture. Not surprisingly, it is found right in the Bible.

4.5.1 Church and Civil Society

The idea of civil society as part of an overall concept of society is one which is still debated, probably more so in Europe than elsewhere (Strachwitz, 2007:28). It has frequently been a topic of discussion whether a religious community is part of civil society or not. The connection between the churches and the concept of civil society is often questioned, both by members of the church hierarchy and by social scientists. (Strachwitz, 2007:30). To the question as to whether the church – or rather: the different Christian churches – are themselves part of civil society and whether they comprehend themselves to be, Staudacher (2007:12) responds “No”. For Staudacher (:13-14), the forms of action typically associated with civil society also take place within the churches and among Christian groups. Thus, one could say, churches “belong” to civil society. But at the same time, churches practice types of social action which do not belong to this category, belonging either to the category of profit power-orientation. They belong to a type of “religious action” which has to be distinguished from the other ones, but which cannot be described here sufficiently. Strachwitz (2007:30) illustrates the churches of the United States of America including all religious communities as part of civil society. However, in the United Kingdom and many Islamic countries, the religious and political establishments are closely intertwined, and the

church leaders see themselves as part of a universal authority commonly associated with the state. Germany is in the process of adopting a position somewhere between these two extremes. While the established churches enjoy preferential public status under the Constitution, they would not want to be associated with the state in a strict sense. In conclusion, Strachwitz reports:

In a conference we organized on precisely this subject some years ago, they both embraced the concept that the churches were part of civil society (2007:31).

In "The Role of Christian Churches in Democratic South Africa", Mkhathshwa (2007:127) takes Pope John XXIII's views. For Pope John XXIII, there are few areas in which, either as a society itself, or through individual members, the church cannot act as a "leaven" – like yeast, salt, and light. But he also made it clear that the solution to social problems must be the concern of all people, not just the church, not just the state, not just charitable organisations. His encyclical *Pacem in Terris* was, indeed, addressed officially to "all people of goodwill". And so, for Mkhathshwa (2007) the "role of Christian churches" cannot be external to civil society. It must be internal to that, of which it is part. Mkhathshwa (2007) states:

Still fresh in my memory is the recent Nelson Mandela Lecture delivered by the South African president, Thabo Mbeki. In many ways, this speech is an indictment of the Christian churches in South Africa. How is it that the country's president is drawing on biblical texts and Christian symbols, and filling the gaps religious leaders should be addressing in his call for what Mandela called the "RDP (reconstruction and development) of the soul" of the country? What Mbeki is doing is, in effect, searching for the salt and the leaven the country needs for moral regeneration (2007:129).

Mbeki (Mkhatshwa, 2007:131) argues that all South Africans “share a fundamental objective to defeat the tendency in our society towards the deification of personal wealth as the distinguishing feature of the new citizen of the new South Africa”.

The African Medical and Research Foundation and Dalberg Global Development Advisers (in Vorster, 2015:5) define a Civil Society Organisation (CSO) as an association of people that exists to promote economic and social development. Normally speaking, a CSO would be non-profit, non-governmental and non-partisan (i.e. non-party political). Such a definition would include faith-based groups, trade unions, non-governmental organisations, village associations, producer groups, professional associations, universities and the like, big and small.

The churches do not only abstractly promote Christian values; they also fight against corruption, against poverty, against social injustice and political implausibility (Staudacher, 2007:10). For Staudacher, churches should not only be regarded as part of the value system, but also as part of the democratic formations of society. The moral and religious insights, powers and traditions which the churches convey must be harnessed for the common good of democracy... only structures which are anchored in democracy and civil society can enable societies and countries to keep pace with change (:10). Christian groups and movements, in particular, began to take part in civil society, willing to be “the voice of the voiceless” (Staudacher, 2007:12).

Vorster (2015:1) asserts that the church is a power station which carries forth the light of the gospel employing social involvement of believers in civil society. Pillay (2017) posits that the Church of Jesus Christ has normally understood the transformation of society to be an essential part of its mission task. While the focal point of missions has been to communicate the Good News of Christ, to call men and women to repentance and faith, and to baptise them into the church, it has also involved a process of teaching them to ‘observe

all things' that Jesus commanded. Christians have assumed that this obedience would lead to the transformation of their physical, social and spiritual lives. Thus, Vorster (2015:2) argues that the quietism of South African churches regarding the social and political discourse can, to my mind, be ascribed to the lack of a well-defined theological paradigm for cooperation with civil society and inclusive social action.

For Vorster (2015), the new development of the Kingdom of God in theology is crucial to revisit the old theological stand of the church to not get involved in politics or civil society activities. Vorster (:3) argues that a further characteristic of the Kingdom of God is the community that results from the work of Christ, namely the church. The time between the promise and initial irruption of the kingdom and the final fulfilment of the promise is a *Zwischenraum* where the church is sent into the world to proclaim the message of hope. In his efforts to reconcile the relationship between the church and the Kingdom of God, Vorster (:3) says the relation of kingdom and church is essential to an understanding of both concepts. The kingdom is all about the establishment, recognition and eventual vindication of the reign of God. The church is a visible sign of this reign, but also its herald. The word *servanthood* thus captures the essential role of the church. The church as a congregation of believers, as well as individual Christians, are servants in service of the Kingdom of God.

4.6 MODELS OF CHURCHES

The context of the church depends on its geographical location and/or its membership composition. An city church would present different realities compared to the one in the rural area, the same as a mono-cultural church will differ with a multicultural or multi-ethnic. Reasons why differentiating churches from their different models are important for a better understanding of the context of this study.

4.6.1 City Church

In his article on "The Church, the City, and the Global: Mission in an Age of Global Cities", Irvin (2009:177) writes that Christianity has had a long and complex relationship with the city. During its first centuries, Christianity was primarily an city phenomenon. It spread from Palestine along city commercial trade routes to other regions of the world, going East into Asia and South into Africa, as well as north and west into what later became Europe. Irvin (2009) explains that in each place Christianity went, it rapidly adapted to new city contexts, attracting members of the artisan and educated (literate) classes who quickly assumed leadership of the movement. Cities even then, though not of the size that we know them today, were defining centres of religious, social, political, and economic power cities were also, then as now, passageways, nodes along commercial and political nexuses of cultures and civilisations. The city was never just a particular physical or geographic configuration; it was and still is a way of being.

Irvin (:177) writes that the city was birthed as the semiotic world of royalty, the ceremonial religious centre where Temple and palace were located, the place where the divine and the human came together to shape the world...Cities have always been places of differentiation, places where strangers became neighbours, and neighbours became strangers. Irvin (:178) adds that cities have always been places of differentiation, places where strangers became neighbours, and neighbours became strangers... Cities also fostered the differentiation that we call culture. They have always attracted immigrants from their surrounding countryside, but also, they drew merchants who came from other cities and regions. The merchants from afar contributed much to making the city a multicultural reality. For Sandoval (2004:np), the city is a unique and challenging environment in which to share the gospel in today's twenty-first century. Around the world, city dwellers live in complex, city societies and cultures. The ever-increasing population of cities presents a staggering multiplicity of social needs along with opportunities for the church to reach people with the message of salvation.

Some studies have been done about city churches of various cities of South Africa. I do not intend to explore all these studies as I will discuss my research in the three major cities in my research findings. However, to have an idea of the impact of migrants in the city churches, Ribbens and De Beer (2017) study on “churches claiming a right to the city? Lived urbanisms in the City of Tshwane” serves as a case study for us. Referring to Wazimap (2017) 2011 Census, Ribbens and De Beer (2017:3) report that 29.35% of the population in Pretoria Central is cross border migrants while 70.65% of the population is South African born. However, Ribbens and De Beer (2017:3) research of churches in the city of Pretoria, identified substantial Zimbabwean, Nigerian, Ethiopian, Somali and Congolese populations in Pretoria Central, making a dynamic religious landscape. Concerning churches in Pretoria Central, Ribbens and De Beer (2017:6) report that nearly 30% of the population in this region of the city are migrants and many of the local churches are predominantly migrant churches. In Pretoria Central, a run-of-the-mill commercial building hosted up to six different churches on Visagie Street and rented-out storefronts stacked churches side by side in several different areas of the region of study (EpiCollect 2017, Ribbens and De Beer, 2017:7).

Hartley (1994: 436) posits that individual city churches have always held widely divergent understandings of their identities and missions, even within denominations and even within the membership of a single church. Sheffield (2008:3) argues that many congregations in city areas can “look” very diverse but not address the issues that develop multicultural communities.

4.6.2 Biblical Models of Churches

In his article on “City church: Is God introducing a new chapter in church history?” Simson (2001:np) defines the city church in two dimensions: a small level and a large level. He explains that on the small level is a togetherness of organic communities and extended

family-type communities in houses, and on the large citywide level, the city church is a regular or irregular huge meeting of Christians, who overcame all small-minded barriers and understood that they are one in Christ and also one before the eyes of the world. Simson (2001:np) points out to four levels on which Christianity expresses itself today: the house (cell), the one-pastor-church (the traditional congregation), the citywide or regional dimension of the church (city church, celebration) and transregional networks of churches, the denominations. For Simson (2001:np) these types of churches are defined as the following:

1. The cell (house church, "small group") is typically the church in the house, usually between 3 and 15 adults in size. Here people can live in real close relationships and therefore disciple each other. Most house churches function organically - their members are in direct contact and share lives.

2. The congregation is of "medium" size and typically has between 16 and 300 members. The congregation functions more formal and planned than an organic house church, is more organised and usually has a Pastor, staff, common worship services and different programmes. This type of church often works parochially and serves members of a specific geographic area, and nearly always uses special church facilities, a sanctuary or church building serving special religious purposes. The members usually do not have direct and natural contact with all other members anymore; they are simply too big for that, and the structures of a Sunday-morning-worship-service-oriented church does not allow much organic fellowship of all its members.

3. The celebration is the real big gathering of Christians, 300+, who gather within their city or region to document their unity in Christ, celebrate what God has done for them, expecting the return of Christ together. These celebrations are often facilitated by Christians with apostolic and prophetic ministries. Such celebrations can happen outdoors, or in

stadiums, conference centres or other larger halls. For those attending these meetings, it is impossible to be in touch with all others, and most just happily down in the crowd.

4. The denomination is usually a national (or international) group of churches with a common bond, the network of all Baptist, Methodist, Presbyterian, Mennonite or Pentecostal churches etc.

Simson (2001:np) asserts that in the New Testament we expressively find only two of these four levels of the church: the house church or cell and the celebration; the church "from house to house" and the citywide corporate community called the church in Antioch (Acts 14:27), the church in Jerusalem (Acts 15:4), which met for a while in the colonnades of Solomon in the Temple. The "Church of Antioch" was nothing else than the total of all house churches throughout Antioch - not the total of all denominational congregations, since there simply were no denominations nor congregations at that time.

For Snyder (2010:10), four points should be noted concerning the house church (cell group): First, house churches are generally "primitivist" in the sense that they see the first century church as normative for today. Second, house churches have always existed in church history and in many contexts have been the church's primary form (as in the New Testament church and in much of China today). Third, often renewal movements have initially been embodied in house churches or gatherings. Fourth, functional house churches often experience a deep level of mutual support and shared community (*koinonia*) that is often missing in traditional churches, despite the prominence of *koinonia* in the New Testament.

The literature generated about and by city churches suggests at least four types of identities for city congregations—citizen, survivor, missionary, and pilgrim (Hartley, 1994:436). Hartley (1994:436) briefly explained these four types of city churches as follows:

A church which thinks of itself as citizen or public church is a cultural insider, prominent in the affairs of the city, often electing political leaders from its membership, regularly speaking out on matters of public interest and seeking to influence the cultural and social life of the city on which it depends for its own well-being. A church thinking of itself as a survivor also is a cultural insider and similarly depends on the city for its well-being, although it has little political power and rarely tries to influence city affairs. Missionary churches have their base of power outside the city—denominations or groups of wealthy churches which support their programs—and much of the literature generated for these congregations is aimed at cementing ties with funding sources. Churches with missionary identities sometimes seek to influence city affairs, but often lack a political base in the city. Churches with a pilgrim identity are in the city, but not of it. They remain largely outsiders, holding to heritages brought with their members to the city, although at the same time they may be helping their members to adjust to city life and to fulfill their hopes for a better life. As a church of migrants, immigrants, and other outsiders seeking a better way or a new start in the city, the pilgrim church often appears to lack political involvement, but its activities may portend future political importance (Hartley, 1994:436).

4.7. CHURCH AND CULTURE

The subject of church and culture has always been of great interest. Many scholars have produced some significant theological and missiological works offering a memorable categorisation of the ways Christians have and ought to relate to culture throughout history.

4.7.1 Defining Culture

Given that the term church has been defined extensively in this study, I prefer to describe the term ‘culture’ to give light of its context in this part of the study. In his article “The church and Culture”, Tindal-Atkinson (1939:429) defines culture as a Spirit far deeper than that of individual good taste. It is the Spirit bred of a fruitful civilisation, a Spirit which

leads man to exert and exercise his latent power to create, and to impress with his creative energy the material world in which he lives. Culture springs from man's indomitable search for beauty, as manifest both in the world of nature and in the work of man. Culture is the free expression and exercise of man's creative power in the world we live in. Hiebert (1976:373) defines culture as “more or less integrated system of beliefs, feelings and values, and their associated symbols, partners of behaviour and products shared by a group of people”. For Kraft (1996:31), the term culture is the label anthropologists give to structured customs and underlying worldview assumptions which people govern their lives. Hesselgrave (1991:100) speaks of culture as a design for a living. It is a plan according to which society adapts itself to its physical, social, and ideational environment. Geertz (1973:89) defines culture as a historically transmitted pattern of meaning, embodied in symbolic forms, utilising how people communicate, perpetuate and develop their knowledge about and attitude toward life. Chia (2000:92) writes that culture is not an aspect of what it means to be human; it is not an attribute or a manifestation of humanity. Culture is the embodiment of humanity, the historical concretisation of man. This means that a theology of culture is necessarily theological anthropology, and any description of culture is the description of man in his finitude and creatureliness, and in the fact that He is God's creature, made in the image of his Creator. For Niebuhr (1951: 32), the culture is the social life of humanity, the environment created by human beings in the areas of “language, habits, ideas, beliefs, customs, social organisation, inherited artefacts, technical processes, and values”.

Worship of the church has been framed in conformity with man's nature and culture. The church's attitude towards the culture within which she developed her service is important to be studied. Chia (2000:92) says: “Culture alone does not define what it means to be human”. Lewis (1996:11) asserts that the message of the gospel can only be heard and respected if it is presented in a manner that is acceptable within the context of the host

culture. One needs to devote great effort and sensitivity to learning the culture. Showing deep respect for the people and hunger to learn about their culture is a good place to start.

4.7.2 The Role of the Church in Relation to Culture

Tindal-Atkinson (1939:431) took an historic analysis of pre-Christian times and finds that successive human civilisations and cultures such as Assyrian, Babylonian, Egyptian, Jewish, Greco and Greek have left us the memorials of a very high degree of human culture, which people still learn today. However, to the question to know the attitude which Christianity should take towards pagan culture, Tindal-Atkinson (:432) says that Christianity, once it was firmly established, destroyed what was evil and directly pagan. What could be adopted to Christian use, the church incorporated. The pagan model of buildings (Arts and crafts) such as Greeks and Romans were amongst the things copied by the church (e.i: Basilica). Tindal-Atkinson (:523) proceeds that the medieval man used his eyes to see things, and for him the things he saw were sacramental; in them, his mind perceived a deep meaning and purpose, for they were the symbols of Christian truth. The church was a picture-book of Christian truths and mysteries presented in a fashion full of humour and vitality. Tindal-Atkinson (1939:524) believes that in the Middle Ages a purely Christian culture reached its full flower. The church was its inspiration, and the fresh blood that the barbarian introduced provided the physical and moral energy that made this achievement possible. Furthermore, this Christian culture was not the exclusive property of an aristocracy or an élite: it was the property of all men: it was communal in the sense that it was the creation and possession of the people, of the poor almost more than the rich. These people sought first the Kingdom of God and all these things were added unto them.

To the question: “What then is the role of the Church in relation to culture today?” Tindal-Atkinson (:526-527) answers that the church is still the guardian of practically everything that is of permanent value in human achievement. For Tindal-Atkinson

(1939:527), outside the church men's eyes are blinded and their ears are deafened by the glare of neon lighting and the voice of loudspeakers, which cover the darkness and silence of spiritual desolation. In a sense, Tindal-Atkinson means that culture is part of the church. This makes sense when one reads Chia in the following lines:

Christians are not distinguished from the rest of humanity by country, language, or custom. For nowhere do they live in cities of their own, nor do they speak some unusual dialect, nor do they practice an eccentric lifestyle . . . But while they live in both Greek and barbarian cities, as each one's lot was cast, and follow the local customs in dress and food and other aspects of life, at the same time they demonstrate the remarkable and admittedly unusual character of their own citizenship (2000:92).

Chia (:95) posits that as the redeemed people of God, the church's responsibility towards the world is to proclaim the gospel to it, to remind it of the original creative intent, and to invite it to enter into the covenant by embracing the God of the covenant, its Creator. In doing so, the posture of the church to the gospel and culture must be different. Chia adds that the church is to obey the gospel, not culture... The truth of the gospel is not confined to only certain aspects of society. The proclamation of the church must reach every aspect of social life as well as people from every stratum of society. For Chia (2000:96), the church must realise that it is good and bad in every culture, and although the gospel does endorse a wide range of human culture, it does not allow for cultural relativism. Similarly, the church is multicultural, but the cultural pluralism that exists in the church is shaped by the one-story which identifies her as the people of God.

Niebuhr's classic book, "Christ and Culture" (1951), has influenced or at least informed the discussion, notably among Western evangelicals, since it was published in 1951. Niebuhr proposed five models, which he labelled as 1) Christ against culture; 2) Christ of culture; 3) Christ above culture; 4) Christ and culture in paradox; and 5) Christ the

transformer of culture (Szterszky, 2016 page number?). In summary, Szterszky (2016) explains that Christ against culture is the view of opposition to culture, Christ of culture is an agreement between Christ and culture, and Christ above culture is a combination that incorporates insights from both of these two views. Christ and culture in paradox sees human culture as a good creation that has been tainted by sin. As a result, there's a tension in the Christian's relationship to culture, simultaneously embracing and rejecting certain aspects of it. Thus, Christ the transformer of culture is another medial alternative. It also recognises human culture as initially good and subsequently corrupted by the fall. But since Christ is redeeming all of creation, the Christian can and should work to transform culture to the glory of God. The paradigm of a synthetic type sees Christ as the fulfilment of culture, while a dualistic type sees an ongoing tension between Christ and culture, and a conversion type portrays Jesus as the converter of culture and society.

4.7.3 Church Cultural Models

Goheen (2001:331) writes that along with the relation to God and to its mission, the third relationship of the missionary church is to its religio-cultural context. In this context, churches differ from one another. Various scholars (Yan, 2012, Duncum et al. 2014) have categorised churches based on their cultural, denominational or country's backgrounds. However, I prefer to select those models which are relevant to the South African city context.

The following church models are identified based on their cultural values:

- 1) Mono-cultural church model,
- 2) Friendship model,
- 3) Partnership model,
- 4) Multi-ethnic church model.
- 6) Multicultural church model.

4.7.3.1 MONO-CULTURAL CHURCH MODEL

Mono-culturalism is the policy or process of supporting, advocating or allowing the expression of the culture of a single social or ethnic group. It generally stems from beliefs within the dominant group that their cultural practices are superior to those of minority groups and is similar to the concept of ethnocentrism which involves judging another culture, based on the values and standards of one's own culture. It may also involve the process of assimilation whereby other ethnic groups are expected to adopt the culture and practices of the dominant ethnic group. In the context of cultural diversity, it is the opposite of multiculturalism (Wikipedia).

In his article on “Monocultural churches in an age of migration”, Kwiyani (2008:16) explains that the term ‘mono-cultural churches’ is generally used to describe mono-racial churches. ‘Multicultural churches’ also tends to mean multi-racial churches. Thus ‘mono-cultural’ and ‘multicultural’ are used interchangeably with ‘mono-racial’ and ‘multi-racial’ respectively. However, it is best to understand ‘culture’ here in a more holistic manner. Culture is a composition of many things and even though race may be one of them, race is not equal to culture. When we talk about mono-cultural and multicultural churches, we need to think beyond race. A middle class suburban church can be mono-cultural even though it is racially mixed while a church on an estate with a mixture of classes can be multicultural, even though it is made of one race. For Duncum et al. (2014:2), a mono-cultural congregation is homogeneous in language, ethnicity and culture. Thus, identified as ‘mono-ethnic’ or ‘ethnic’ by other scholars (see Blackburn, 1991; Mok, 2004), Yan (2012: 23-24) posits that mono-cultural church provides migrants with a connecting point with those from their source country and worship according to their customs and (usually) in their language.

4.7.3.1.1 Views about Monocultural Church Model

Churches remain mono-cultural to a large extent; a significant challenge is a fact that churches still largely reflect the social divisions of society. Although not common in South Africa, there are, at the same time, congregations that are successful at reaching across racial and cultural divides to attract new members and build social capital (Naidoo, 2017:1). Kwiyani (:16) identifies some reasons of existence of mono-cultural church model, including 1) challenge of learning a new language, mainly in the case of first-generation migrants (given that they are elderly), 2) lack or non-existence of racial diversity in some rural towns and villages, 3) Homogenous unit principle, which is a theory among church planting and church growth enthusiasts that suggests that churches grow faster if they are mono-cultural. The belief is that for a fast church plant growth, it must be done in the context of people of similar cultural characteristics to the church planters. The assumption is that people like to attend churches where they do not need to cross-cultural barriers, and 4). Choice of specific people group on the assumption of God's direction (revelation).

Church Growth scholars argue that on the average, homogeneous churches grow more rapidly than the multi-ethnic ones (Emetuche, 2009:4). McGavran (in Emetuche, 2009) argues that "people like to become Christians without crossing racial, linguistic, or class barriers." Furthermore, that "human beings do build barriers around their own societies." However, while this may be a socio-cultural fact, and could serve well in the initial evangelical encounter, it will negate the essence of the church as a new community, a counterculture, a new humanity in Christ. Emphasis on homogeneity reinforces racial segregations, and preservation of cultural differences often could foster attitudes of cultural superiority and exclusiveness. McGavran (Emetuche, 2009:3) defines 'homogeneous unit' as "a section of society in which all the members have some characteristic in common. The homogeneous unit is frequently a segment of society whose common characteristic is a culture or a language".

However, Kwiyani (:17) analyses a mono-cultural church model which stands against the background of cultural diversity and mission. He believes that the mono-cultural church model goes against everything that we see in the New Testament. The argument is that Christianity emerged in a multicultural context. Acts 2 is a multinational adventure that engages the entire Jewish diaspora of the day. The disciples spoke great things of God in tongues that were translated into the ears of the hearers into many languages from around the world. Later, in Acts 11, the word ‘Christian’ was coined to describe the multicultural fellowship of followers of the way as Jews and Gentiles joined together in worship. Kwiyani (:17) supports his views with the example of the Antioch Christians whose leadership team was multicultural, and the saints in Ephesus whom Paul advised that there is only one body and one Spirit (of Christ in the world) and the Galatian Christians whom he reminded that ‘you are all one in Christ’ (Ephesians 4.4, my paraphrase and emphasis; Galatians 3.28).

Kwiyani, (2008:17) argues that mono-cultural churches in multicultural contexts paint an image of a God who pays attention to the needs of one racial or cultural group and not the others. His view is that mono-cultural church practices are a racist form of Christianity (ecclesial segregation) and racism cannot be considered as good missionary practice. For Kwahani, (:17), those migrants who say that worship feels better and more authentic in their mother tongue need to be reminded that mission only works in the language of the strangers that you are trying to evangelise. A commitment to stick to ‘home languages’ automatically excludes all who cannot speak the language and because of this, Kwahani is convinced that mono-cultural churches have a short shelf-life, and will only last for maybe a generation or two.

4.7.3.2 FRIENDSHIP MODEL

The friendship model refers to a congregation that has some kind of cross-cultural relationship with another congregation. The host congregation provides migrant cultural

groups with facilities, primarily for Sunday worship, either free or for rent. Each church retains its autonomy and its leadership, and the relationship between congregations tends towards being more formal and transactional than interactive. Potentially, the relationship can develop toward a greater sense of mutual partnership and shared ministry (Duncum et al. 2014:2).

In my view, this model's perspective depends on which side of the coin one is. The hosting church's perspective can be of friendship model, but it does not mean that it is the same perspective with the hosted church, which might be a mono-cultural, multi-ethnic or multicultural. The perspective of friendship model can be relevant in a case where the two churches agree to work in some sort of friendship with or without some sort of commitment from both sides. This model is often experienced in South African cities and often between migrant churches and Dutch Reformed or Presbyterian churches who happen to experience a decrease in their membership or growing ages of the members. I have been a Pastor of the multicultural church (Global Family Focus Church, "GFFC") for many years and while I was busy with my research, I requested my church comity to relocate and share a church venue with an existing Dutch Reformed Church. At the same time, I visited Rev. Beya Muntu's church (Ambassadors for Christ) in Johannesburg which was sharing the venue as well with a Dutch Reformed Church, and Rev. Vei in Johannesburg as well. Our church relocated to the Nederduitse Gereformeerde Gemeente in Wonderboom South at 12th Avenue, No 920. For this study, I requested an interview with Rev. Cas Weber to understand the reasons why their church accepted our request easily and why mostly Dutch reformed churches are open to sharing their venue with migrant churches. I should mention here that the church I led (GFFC) is multicultural. It gathers different nations including South Africa, Zimbabwe, DR Congo, Angola, Mozambique, Kenya, Malawi, Zambia, Portugal, Pakistan, Gabon, Congo-Brazza and Nigeria. Amongst the South Africans, the church had whites,

Indians, coloured and black people, with languages including Afrikaans, Sotho, Zulu, English and Setswana.

Rev. Cas Weber explained that their church has decreased dramatically in membership and the remaining members are mostly elderly people who do not manage to come regularly to church. Monthly elders go to people's home to collect tithing and offering. The church is having challenges to sustain itself, it had to survive the parking rental and venue rented to a school and our church sharing. This is a situation which many old churches experience and causes some to even sell their church property.

4.7.3.3 PARTNERSHIP MODEL

Duncum et al. (2014:2) write that the partnership model reflects a mutuality between various cultural groups and a sharing of ministry and mission. This value of diversity within unity is expressed structurally, but not necessarily in the same way in each context. So, because this model often entails multiple congregations, often with different language in each, Blackburn (1991) labels this type the bilingual church and Mok (2004) multi-congregational. The partnership model can be a context for the second generation of a non-English speaking church to attend English speaking youth groups and services, which may not be available to them otherwise (Duncum et al. 2014:2).

For Wan and Bagget (2010), a primary issue about partnerships in ministry and missions is the element of purpose. Why does a partnership exist? What is the partnership's fundamental purpose? By addressing the issue of purpose, Warren (1956:12) provided a foundational ministry focused definition of partnership, which he describes as, "sharing with another or with others in action". The genuine partnership involves:

- Genuine involvement – demonstrated by a commitment of trust.
- The acceptance of responsibility – demonstrated by a readiness to serve the purpose of the focus of the partnership.

- The acceptance of all liabilities – demonstrated by a readiness to pay the price of partnership.

4.7.3.4 MULTI-ETHNIC CHURCH MODEL.

Ethnicity refers to group identity arising from a common history, kinship and language. Multi-ethnic, therefore, refers to members of a variety of ethnic groups interacting within a particular forum, in this case, the church (multi-ethnic church). Such forums require a common structure or format with which all members agree to conform for this multi-ethnic interaction to function successfully. Snyder (2010:10) argues that in contrast to a decade or two ago when church growth theory emphasised “homogeneous unit” churches, today a mushrooming literature advocates multi-ethnic and third-culture churches. “Third-culture” here means affirming and celebrating cultural differences, integrating these into the very DNA of the church. Numerous viable examples of such churches can now be found (Ortiz, 1996; Rhodes, 1998; Gibbons, 2009; Nelson, 2008; and DeYmaz, 2007).

Hiebert (Ortiz, 1996:149) defines a multi-ethnic church as “a church in which there is 1) an attitude and practice of accepting people of all ethnic, class and national origins as equal and fully participating members and ministers in the fellowship of the church; and 2) the manifestation of this attitude and practice by the involvement of people from different ethnic, social and national communities as members in the church.”

Multi-ethnic congregations are not unique to the twenty-first century, but in American history, they have been rare, short-lived, and have almost always perpetuated racial inequality and white hegemony (Foley, 2010:62). Research indicates that 7.5% of churches are classified as multi-ethnic, defined as comprising at least 20% of a secondary ethnic group (DeYoung et al., 2003: 2). The emphasis on multi-ethnic church development, the cultural pressures towards diversity and the increase multi-ethnic nature of society increase the strong probability that this figure will rise over the next two decades (Garces-Foley, 2007: 11). While each multi-ethnic church is unique based on its make-up, there are

two general types, each revolving around the dynamics between the majority race and those in the minority (Gushiken, 2015:17).

4.7.3.4.1 Views on the Multi-Ethnic Church Model

Multi-ethnic reflects most accurately the biblical concept of “the peoples” and it is the most helpful term when speaking about churches that are comprised of different families, clans, or cultural groups (McIntosh, 2012:np). For McIntosh, When Ralph Winter catalysed the concept of “unreached peoples” beginning in 1974, he simply reiterated the Great Commission of Christ to reach every family, tribe, and ethnic group (*ta ethne*) in the world. The category of people in Genesis 11 lists about seventy groups. Today, missiologists calculate the world's population to be roughly composed of 17,500 distinct ethnic groups. These groups are defined by having a distinct language and culture into which the gospel needs to become good news. Ethnicity is often a bigger determiner of a people's identity and worldview than race or nationality. Consider the fact that there may be many ethnicities that compose a single nationality, each with its unique point of view. McIntosh (2012:np) argues that for practical reasons, we often group people together in cultural families rather than separate them, identifying them as “Latinos” or “Asians” or “Anglos,” or “Afro-Americans.” Yet, in doing so, we run the risk of ignoring the differences and glossing over the complexities between them.

Gushiken (2015:17) asserts that effective multi-ethnic church formation involves assessing discipleship aims and structures with sensitivity and consideration to the various ethnic elements within each congregation. This fosters ethnic accommodation rather than cultural assimilation. To assist these dynamics, multi-ethnic church education requires cultivating a participatory community that includes each ethnic voice represented in the church, egalitarian relationships rather than hierarchical ones, affirmation of ethnic cultures,

and perspective-taking to each of them. When nurtured this produces fluid ethnic identities that cultivate richer and transcultural biblical perspectives.

4.8 MULTICULTURAL CHURCH

A multicultural church is, in fact, a church model which experiences multiculturalism. Here, I take multiculturalism in the context of diverse cultures coexisting creatively in one community which Yan (2012:3) refers as the communities which are intentionally and genuinely engaging together in a cooperative manner, such that one does not dominate over the other. Churches in this model not only have people of various cultural backgrounds but also seek to ensure that such cultures have equal voices and can influence the life, leadership and ministry of the church (Dumcum et al. 2014:2). For Brazal and De Guzman (2016:79), this model assumes that cultures are autonomous spheres, with their histories, identities, traditions, and languages, which they can preserve in receiving society. Today's multicultural church promotes cultural variety by giving each migrant group freedom to develop and grow in their communal life of faith according to their cultural wisdom and resources, and under the headship of their leaders.

In his research conducted in 2011 on “multicultural worship in Pretoria. A ritual-liturgical case study”, Wepener et al (2013:1) report that South African society is diverse in many ways, but that is not always the case if we are looking at worship services. Research findings suggest that people need to feel part of the diverse South African society when attending worship services, therefore the need for multicultural worship services. Tahaafe-Williams (2012:3) believes that a Christian ecclesial formation is uniquely oriented to being multi-culturally inclusive, and to offering spaces of inclusion, as inherent to its nature and purpose as willed by God in Christ who called it into being. Practically, this requires an intentional and conscious effort by a whole church at all levels of its life and witness to be flexible and open to diverse ways of doing and being church.

Anderson (2000: 197) posits that cross-cultural church development means that the church that tries to multiply itself in a pluralistic world will inevitably confront the cross-cultural challenge. A sector of the field of the church will be the home of a different socio-economic, or ethno-linguistic people group. The church will penetrate that group and try to start a church within it. The pluralistic nature of most communities today guarantees this encounter. The church will seek the means to evangelise within the other culture.

The Ecumenical Network for Multicultural Ministries (ENFORMM) which is an international affiliated body of the Commission for World Mission and Evangelism (CWME) of the World Council of Churches (WCC) defines multicultural ministry in its mission statement as “ministry with all peoples across the boundaries of various cultures” (Tahaafe-Williams, 2012:12). Speaking of a multicultural church in Australia Yan (2012:13) writes that being a multicultural church is one way which creates a new community where unity and diversity are equally possible, whether this is the first generation of migrants engaging with the second generation, or Anglo-Australian churches welcoming others and their differences being appreciated. Willis (2019) posits that multiculturalism is the only option for Christian leaders to handle segregation and separatism by applying love as indicated in John 13:35. A multicultural church is the model of the primitive church in the book of acts. Padilla (Emechute, 2009:4-5) notes that in the New Testament: (1) the early church proclaimed the gospel to all people, whether Jew or Gentile, slave, or rich, without partiality. (2) Breaking down of barriers that separate people in the world was regarded as an essential aspect of the gospel, not merely as a result of it. (3) The church grew across social and cultural barriers and there is no example of a homogenous church in the New Testament. (4) The apostles while rejecting assimilationist racism never contemplated the possibility of forming homogenous unit churches that would then express their unity in terms of inter-congregational relationship or fellowship. Sheffield (2008) asserts that a multicultural church is a biblical community of believers:

- 1) has an intentional desire to draw together people of diverse cultural backgrounds as a sacramental, missional community in the city.
- 2) has reconciliatory, relational processes which accept and embrace a diversity of peoples.
- 3) has empowering leadership processes which draw diverse cultural voices into the decision-making structures of the congregation.

For C.R.E.U (2011)²², becoming multicultural will include forming intercultural, interfaith, and other partnerships marked by shared leadership, and informed and enriched by differences, partnerships in which we work together to build a more loving, just, compassionate society. This is about more than checking off a list of multicultural things; it is about being multicultural. For Yan (2012:14), the authentic multicultural church is centred on the ministry of hospitality as a way of breaking the boundaries of our cultural and racial differences. Yan (:15) adds that the genuine multicultural church does not automatically happen if we do not change if we do not transform power, structure and practices.

4.8.1 Historic Background of Multicultural Church

Multiculturalism as a social phenomenon in the first stages of its development is evident in several examples in the history of the Roman Empire (*Imperium Romanum*). During the heyday of Rome, which dominated in large geographic territories, it was ruled by many different nations and tribes with different customs and religious beliefs (Grazulis and Mockiene, 2017:35). Grazulis and Mockiene (:37) add that a retrospective of the early period of multiculturalism shows that since the period of ancient civilisations, this process continuously goes hand in hand with progress; therefore, it is not a phenomenon characteristic of only the modern period whose main feature is blending of different cultures with their values, customs, and religious beliefs.

²² Committee for Racial and Ethnic Unity (CREU) at First Unitarian Universalist Church of Richmond, Feb 2011

4.8.2 Importance of Multicultural Church

Underlining the importance of becoming a multicultural church, Rasor (2011) explains that becoming a more diverse, multicultural, multi-racial community can enrich each and all of us. This type of transformation thrives in an environment of radical openness, challenging us to expand our religious pluralism from a pluralism of beliefs to a pluralism of being. For Naidoo (2017:3), multicultural churches successfully reach across cultural and racial divides to attract members in an otherwise racialised church culture. For Potgieter (2016:1), a multicultural congregation ‘recognises, embraces, utilises and celebrates the racial, cultural, generational, gender, and other diversity represented in the community and the church’. Naidoo (2017:7) believes that multicultural congregations can contribute to social transformation through developing an inclusive identity; by intentional practices, internal structuring, theological discourses and constructive dialogue which could help in dismantling racially aligned power structures in a community.

Due to the existing misconception on what is a multicultural church, Olofinjana (2012: nd) opines:

“The issue of the common narrow consideration of multicultural Churches simply in terms of the binary black and white. This can lead to a Black Majority Church (BMC) being dismissed as a mono-ethnic Church. A Church can be a BMC and still be multicultural; this is made possible where there are people from different countries. This implies that an African Church in Britain with people from Sierra Leone, Nigeria, Ghana, South Africa, Kenya, Republic of Congo, Angola and Zimbabwe is a multicultural Church”

In Olofinjana (2012) opinion, the fact that the African believers meet in their church meetings in England, does not mean that they are the same. He used a case of the Caribbean Churches to bring his point. He explains the connotation “Caribbean” includes countries

such as Barbados, Bahamas, Trinidad, Tobago, St Lucia, St Kitts, Dominica, Guyana and so on. His illustrations all different grouping of people proves that being of the same racial group, or region does not mean being the same or having the same culture.

Olofinjana (2012) suggests that other features of culture or factors that should be considered in the meaning of a culturally diverse church are: class (middle class, working class), gender (women in leadership), intergenerational (elderly people, young adults, children) and disability issues. Whatever definitions we arrived at, let us remember that building a multicultural church, if our context and demography demands, is biblical (Galatians 3:28, Colossians 3:11, 1 Corinthians 12:13) and prophetic (Revelations 7:9-12).

If God has designed his body to be multicultural, then the blueprint for deeper familial integration of cultures can be found within His Word. How has the God of the Bible, who created a diversity of cultures, envisioned real amalgamation? One of the avenues this can be probed is in Paul's epistles because he was known for planting churches comprised of Jewish and non-Jewish Christians worshipping together.

4.8.3 Views on Multicultural Church

Afa'ese (2013) writes that the development of a multicultural church is a challenge because it requires a fusion of diverse cultural entities into a single church. This makes sense in the context such as of South Africa. Given the South African historic background of apartheid, multi-racial, multi-ethnic or multicultural encounters (church services) still a challenge because most of the South Africans still do not believe in multiculturalism. Churches in the country continue to be segregated and where there is a racial mix in local congregations, research has indicated that external factors such as demographic changes were the majority reasons for this (Venter, 2002). Venter adds that internal considerations such as deliberate efforts to invite other races were quite small or unknown. Research has shown that people continue to use the old racial categories to evaluate the other (Naidoo,

2017:6). Sociologist Korie Edwards (2008:49) agrees ‘that most multicultural churches, in spite of the best intentions, still centre white experiences and require people of colour to make bigger sacrifices in adjusting themselves to white norms’.

Abraham (2018) posits that for a multicultural church to develop into an intimate spiritual family, there is a need: 1) Biblical Teaching, 2) Atmosphere of love and unity, 3) Conducive programmes, 4) Exemplary Leadership structure, and, 4) Intentional effort. Meanwhile, Harris (2012) submits the importance of the multicultural church. It includes: 1) Celebrate diversity, 2) Create inclusive, 3) Learn other people’s cultures and 4) participate in other people’s culture.

4.8.3.1 Migrants and Multicultural Church

Immigration poses a challenge for social cohesion in multicultural churches principally because of its impact on the perceptions of existing church members. Immigration poses a challenge for social cohesion in rural areas principally because of its impact on the perceptions of existing community members immigrant groups is much greater (Coenders and Scheepers, 1998; Quillian, 1995). According to Andrews (2011:10), social contact theory suggests larger population movements might actually prompt greater interaction between newcomers and existing residents, and thereby reduce residents’ out-group hostility (Allport, 1954; Pettigrew and Tropp, 2006). Yet, collective action problems associated with influencing local affairs, such as the need for effective communication and coalition building, are also thought to be exacerbated by the introduction of diverse and potentially conflicting viewpoints on important community matters (see Walsh, 2006). Andrews (2011:10).

Tahaafe-Williams (2012:11) asserts that one can hardly deny that contemporary mainline Christian churches are multicultural in composition. But whether that diverse membership is reflected in church practices, activities, processes, and procedures is the core

concern. An observation in South Africa is that migrants seem not to have had a great deal of experience in attending multicultural churches. As a result they feel they are not accommodated. They are often confronted with issues such as language, type of music, dress code and the way things are being done. Migrants often struggle to find identity and unity in Christ in a multicultural and complex city setting.

4.8.4 Biblical and Theological Foundations of Multicultural Ministry

From the very beginning of creation to the last pages of recorded prophetic history, the Scriptures present a God who is actively involved in everything that has to do not only with human beings but also with all constitutive elements of our universe. Starting in Genesis 1 and 2 with the majestic description of origins before human time and immediately after its establishment, where the creator God speaks things into existence and concluding with the grandiose scenes of the earth made new in Revelation 21 and 22, where the same Almighty God dramatically restores peace and equilibrium to the universe, thus ending the traumatic history of sin, the Bible recounts the unending love story of God and His people (Ciobanu, 2017:10). Ciobanu (2017) adds that God's greatest desideratum is to be with His people and that is unchangeable, as is His character (Mal 3:6; Jas 1:17). God's people are a picture of absolute diversity. They are young and old, male and female, black and white, and so many beautiful colours in between, rich and poor, religious and non-religious, of different ethnicities and cultures, with a plethora of dreams and aspirations; living their lives according to their principles and values, God-given or not.

There is wide recognition that the Scriptures (Bible) are fundamental for defining essential beliefs and values, which do not need to be restricted to a particular time and culture. These values and beliefs can be identified and help with the foundation of multicultural ministry. Pearce (2000:46) argues that the biblical vision of a multicultural society given in Rev.21: 22-27, where all the nations live in harmony with an appreciation

of diversity, provides a picture of the hope of these beliefs being fulfilled. In his article on 'It's a Multi-Cultural ministry for a Multi-Cultural World', (Pearce, 1994) submits a summation of the core beliefs and values of the Scriptures which underline principles of multiculturalism. They include:

1) *The Doctrine of Creation* - The unity of the human race is affirmed by Paul as he addressed the audience in multiracial, multicultural and multireligious Athens (Acts 17:26). His approach is an indication of a fundamental belief that we have been created in the image of God (*imago Dei*) and must begin our dialogue at this place of common origin. 2) *Creation is Designed with Diversity* - From the beginning, God has so designed the created order that there is a continual diversification of a species. Diversity is found in every realm of the natural world. The biblical expectation is that people will simultaneously assert both the unity of the human race and the diversity of expression racially, and culturally (Rev.7:9). 3) *The Incarnation: A Divine Model* - God chose to be revealed in human history through a specific culture at a specific time (i.e. Jesus of Nazareth, a first century Jew). The Christ comes to all cultures as Savior, Judge and Lord. 4) *Pentecost: The Spirit and Multiculturalism* - On the day of Pentecost (Acts 2) the Spirit of God came with power upon those present. As a result, all heard the Gospel in their own language and representatives of every nation under heaven were among the first followers of Christ to establish his new community. This public acknowledgement of a common Lord and Savior by a gathering representing the diversity of cultural and linguistic backgrounds of the day was the first expression of the church. 5) *Redemption Provides the Basis for unity* - In the biblical material Babel stands at one point in history symbolic of the confusion, which results when humanity pursues goals inconsistent with God's agenda (Gen. 11:1-9) and the cross stands at another point in history symbolic of the reconciliation, which results when humanity accepts God's design for society. Unity is not found in the merit of a particular culture or history, but in a common experience of redemption in Jesus Christ. The Old Testament is the story of human

scattering, of nations spreading abroad, falling apart and fighting. The New Testament is the story of the divine ingathering of nations into a single international society. In Galatians 3:28 Paul states that while racial, national, social and gender distinctions remain, they no longer divide because all are one in Christ Jesus. 6) *The Church Gives Expression to the New Humanity* - Ephesians 2:15b -16 provides the foundational statement for the formation of Christian community and the rest of the letter is the blueprint for the church. To not work toward the model of unity and community outlined throughout the rest of the New Testament would be a denial of the reason for Christ's sacrificial work on the cross (Pearce, 1994).

Naidoo (2017:2) writes that the unity of the local church is grounded on the gospel message of Christ (Eph 4:11–13). Naidoo believes that multicultural congregations want to be a ‘united Body of Christ amongst diverse cultures’ and highlight that without spiritual intervention to transform people personally and as a group, behaviours are limited by cultural and human habits. If we have to preach the gospel of the Lord Jesus Christ as required (the Great Commission) to all the nations (*ethnos*), I believe that becoming a multicultural church is not a choice one makes but the consequence of being obedient to The Great Commandment. When Jesus returns to this earth, he will receive a church that is “without spot, wrinkle, or blemish (Eph. 5:27), and that church is dynamically multicultural, multi-racial, and subsequently, multidimensional. It will take a church that looks this way to accomplish the will of God on the earth”. Therefore, for the Christian church to accomplish the Great Commission, it must be multicultural and multi-ethnic, particularly at the local church level (Lewis-Giggets, 2011:13).

Abraham (2018) asserts that the God of the Bible, who created a diversity of cultures, has also envisioned unity of cultures in one body- the church he instituted. Because in heaven it is every tribe, every ethnicity and every culture together for eternity, God does envision multicultural assemblies and not just churches based only on cultural, regional, racial lines. Therefore, cultures do have a purpose and role in God’s design for the body of Christ, the

church. So, If God has designed his body to be multicultural, then the blueprint for deeper familial integration of cultures can be found within His Word. How has the God of the Bible, who created a diversity of cultures, envisioned real amalgamation? One of the avenues this can be probed is in Paul's epistles because he was known for planting churches comprised of Jewish and non-Jewish Christians worshipping together.

In the Gospel of Mark, Jesus is portrayed as a preach of multicultural worship, in a contract to the Jewish leaders who were presiding over the temple in Jerusalem. Jesus envisioned a future that was radically different from the one espoused by the Temple Leadership of Jerusalem during his lifetime. The Temple leaders presided over a world where non-Jewish ethnicities were condemned by the theological motifs of holiness and purity and demonised by a myopic fever of messianic nationalism. Mark's Jesus offered a counter-kingdom proposal: he foresaw a time when every people of every nation would call God, Temple their house of prayer. (Blount and Tisdale, 2000, p.16). Therefore, we must heed God's call to the ministry of reconciliation. We, as individuals, are alone in this calling. God has a corporate calling for the church to be a leader in this ministry. Every Christian church in the world should be intentionally and strategically equipping its members for the ministry of reconciliation.

4.9 CONCLUSION

This chapter is a systematic treatment of the concept of ecclesiology which attended various dimensions including the relation of the church to God, its purpose, its mission, and its religio-cultural context. The notion of multicultural church could not give more sense unless understood in the context of a local church, its function in the society and biblical foundation. The local church is then holistically perceived in this study: its content, its organisation, its practice, its mission and its hope: Thus, in content the local church is a

company of baptised people, belonging to a certain place, who profess to be saved by trusting in Jesus and His atoning work; In organisation, the church is a community of people who are in agreement in doctrine, policy, and practice; In Practice, the church is a company of people who, recognising the Lord's presence, assemble regularly to worship God, to observe the Lord's Supper, to fellowship together in the study of the Word and prayer to exercise their spiritual gifts for the edification of one another, to do good works and to exercise corrective discipline when it is needed; and in mission, a community of those who bear witness to the gospel...and finally, in hope, the church is a community of people who are looking for the return of Jesus.

The church exists to fulfil God's mission and that God's mission was established since the foundation of the world. The Old and New Testament is full of biblical illustrations of the multicultural approach of God. Although other church models were studied, a multicultural church is the object of this study. In the South African context, a multicultural concept of churches has had most of the time challenges because of the historic background of apartheid. Though many migrant churches are located in the cities of South Africa, they remain the church of Jesus Christ which not only has people of various cultural backgrounds but also seeks to ensure that such cultures have equal voices and can influence the life, leadership and ministry of the church.

A multicultural church which is involved in missions can see itself as a missional church; and as such, its primary function is one of actively moving into a community (as an agent of change) to embody and flesh out the word, deed, and life of Jesus into every nook and cranny of society. The word "missional" expresses the sending nature of the church, while "incarnational" represents the "embedding" of the gospel into a local context. In other words, "missional" speaks to our direction – we are sent; while being "incarnational" is more about how we go, and what we do as we go.

CHAPTER 5

THEORETICAL FRAMEWORK OF INTERCULTURAL TRAINING AND MISSION

Introduction

Since the beginning of the post-apartheid era, many church denominations and non-denominational situated in city and suburban communities of South Africa have been seeking to grow as multicultural Christian communities. They all aim to be effective in reaching out to diverse populations. Bakke (1999:231) posits that in the city parish, it is not enough to have a busy programme at the church. We need to equip people to move into the subsectors of the city: the court system, the advocacy roles. We need to send people into politics because the laws are unfair and unjust. We need Christians who will articulate the gospel in the business world. We need people to serve in convention businesses, in theatre, in the arts, in all of the subcultures of the city. The time of theological training is crucial for ministers to encourage a mature development of occupational and personal identity and foster a coherent understanding of their role and function in ministry (Naidoo, 2015:164). So, pastors have to be the equippers of the laity and commission them to move into the marketplace. Therefore, there is a need for a contextual theoretical framework of training of church leaders, relevant in content, contextual in nature and outcome-based in orientation to yield cultural competences for multicultural praxis.

This chapter explores the framework of pastors theological training in South Africa, theories related to intercultural or cross-cultural training and development of “Intercultural training and Mission” as a theoretical framework for cultural competence.

5.1 THEOLOGICAL FRAMEWORK OF PASTORS TRAINING (FORMATION) IN SOUTH AFRICA.

In her article on "An Empirical Study on Spiritual Formation at Protestant Theological Training Institutions in South Africa", Naidoo (2011: 118-146) elaborates on the understanding of what is spiritual formation in theological education in its different contexts and views of other scholars. She has as well written many other studies related to Christian education which will form parts of views and arguments in the following paragraphs.

5.1a Defining the context of Formation:

The term "formation" has a range of meanings in different contexts. The Roman Catholic tradition has a sacramental conception of ministry as priesthood. Formation takes place through the provision of programmes and resources organised around clear institutional goals (Naidoo, 2011:120). In this context, the formation is done in a seminary and its mission embraces four key dimensions: human, intellectual, spiritual and pastoral. The fourth edition of the Programme of Priestly Formation (NCCB, 1993) highlighted the need for a new emphasis on priestly identity with the insistence that the priesthood is unique in the church and therefore ought to have specialised programmes of learning and formation.

Amirtham and Pryor (1989:17) submit that many definitions of spiritual formation abound from a review of the literature, but one that is helpful to this discussion comes from a World Council of Churches publication where spiritual formation is defined as "the intentional processes by which the marks of an authentic Christian spirituality are formed and integrated." Warford (2007:36) argues that in this definition certain processes are discussed that allude to the processes of spiritual development, and for Christian spirituality to be authentic, it must be integrated into the lives of the students and so be observable, whether that be in the classroom, church or society. Spiritual formation is not simply developing the "spiritual" aspect of a theological student but has to do with the integration

of the intellectual, psychological, social, cultural and spiritual dimensions of life in the educational process.

Within Protestant theological education, a major consideration in determining the goal and content of formation is to honour the expectations that the church has of its leaders. At the end of the formation period, educators should be confident that they are recommending worthy candidates for ordination or church ministry (Naidoo, 2011:120). In his article on *“De-Schooling the Theological Seminary: An Appropriate Paradigm for Effective Ministerial Formation,”* Harkness (2001) writes that the expression of the three major dimensions of the formation may be summarised as a cognitive or intellectual apprenticeship, a practical apprenticeship of skill and an apprenticeship of character or spiritual formation. For Lamoureux (1999), Spiritual formation encompasses a wide range of competencies and traits. It includes “conversion of mind and heart, fostering integrative thinking, character formation, promoting authentic discipleship, personal appropriation of faith and knowledge, and cultivating a spirituality of the intellectual life.” Naidoo (2011:121) concludes that it must be noted that people are constantly in a process of formation, in families, in congregations, in faith traditions and through society at large, but the focus here is limited to a theological formation, the “spiritual shaping” of students over a period of time spent at a theological institution.

Effective integration of the above three aspects of ministerial formation has seldom been achieved in the Protestant theological institution (Farley, 1983; Kelsey, 1993). Instead what one finds in theological institutions is that the educational programme favours academic instruction with some practical exposures and compartmentalises the spiritual, with spiritual formation happening implicitly, informally and on a personal basis. Wood (1985:23) believes that the common academic pattern, drawn from the university model, continues to be departmentalised with further specialisation within those departments. The reason for the fragmentation and isolation of disciplines has been a subject of concern in the

literature for several years. Bosch (1991) states that theology in the university tends towards the analytical, rational study of religions or theology with little attention paid to spirituality and practice. “Generally, university theology is done outside the control of the church.” Seminaries and theological colleges on the other hand are usually geared towards training ministers, are often denominationally organised, and have as one of their goals the formation of the potential minister for service in the particular denomination.

5.1.1 THEORETICAL FRAMEWORK

For Naidoo (2011:123), “Methods” for spiritual formation are not methodological in the sense that they “produce” the type of spirituality one desires or effectively guarantee certain “results” which afterwards can be measured like intellectual abilities. Rather, taking into account the fact that each person already has a certain kind of spirituality, different methods of spiritual formation are conceived as helping each person to discover and be transformed to manifest the marks of true Christian spirituality. If a variety of means are not found through which spiritual formation of students can deliberately be pursued, it may not take place at all. Naidoo (2015:178) posits that the goal of ministerial formation is to integrate the cognitive, affective and behavioural components of the practice of ministry and unless the primary aim is recognised as valid theological institutions will continue to perpetuate the theory-practice dichotomy.

Theological training of pastors throughout the world and in particular in South Africa has always been a product of predefined theological norms, spaces (e.g Universities, Bible seminaries, colleges etc...) and a particular line of theological philosophy (E.g. Practical theology). Naidoo (2015:169) explains that pastors (church leaders) in South Africa are generally a product of training from a wide spectrum of institutions including university faculties of theology serving particular denominations (or that are ecumenical), university departments of religious studies, accredited denominational/ interdenominational Bible schools and seminaries, unaccredited Bible schools, apprenticeships, short-term courses

offered by well-meaning organisations and para-church institutions, and a host of other strategies. Naidoo adds that the nature of theological curricula and the quality of theological education varied greatly among different private theological institutions and universities. Therefore, recognition and accreditation were important considerations especially in the case of students who move between institutions, usually to further their studies.

Many schools of theology are envisioning theological education as a formational activity; an activity based on the assumption that the student's appropriation of theology is the most central aspect of theological education. Ministerial formation is viewed as a multi-faceted activity involving critical thinking, the acquisition of knowledge, skills development, religious identity formation and the development of ministerial and spiritual maturity expected of church ministers (Overend, 2007). This formational notion of theological education is what Farley (1983:156-158) labels as 'theologia', rather than theology, to underline that it is a kind of personal wisdom, a way of being human. However, theologia requires disciplined reflection to achieve this purpose and this comes through the modes of theological reflection, theological understanding and theological knowledge (Naidoo, 2015:175).

Spiritual formation is a significant component of the educational work of a theological institution that prepares students for church leadership. Theological institutions have a responsibility to engage students in reflecting on their spiritual life, to provide opportunities for students to deepen their spiritual journeys and to develop in students a spiritual maturity that is required of future Christian leaders (Naidoo, 2011:118). Percy (2010:131) argues that many theology institutions are again envisioning theological education as a formational activity; an activity based on the assumption that the student's appropriation of theology is the most central aspect of theological education. For Naidoo (2011:118-119), the most obvious reason for this is the preparation and shaping of future church leaders: theological students need to become aware that ministry in the form of

ministerial leadership is a public and not a private role. Students must therefore be attuned to the issues of behaviour and accountability required of those who enjoy the community's trust. Van der Ven (1998:171) submits that if they are to provide leadership to congregations and individuals under all sorts of conditions, they must understand human behaviour in health and adversity. This requires some degree of psychological, anthropological and sociological understanding, as well as a theological grasp of the human condition before God. Naidoo (:119) believes that it requires insight and penetration and a multitude of other personal qualities which rest upon one's self-knowledge and on the character of one's spiritual life.

For Naidoo (2015:164-165), theological education and ministerial formation have been in a state of flux and uncertainty globally for a number of years. This has been precipitated by the impact of globalisation on theological education, the process of rationalisation within educational and ecclesiastical institutions, the competing and sometimes adversarial interests of liberal, radical and conservative theological establishments and the crisis in the vocation with regard to the ordained and lay ministry within the Church. It is essential to note the formation of ministerial identity in the conceptualisation of spiritual formation (Jones and Armstrong, 2006). Because a certain type of person is needed to be trained for church leadership with a particular spiritual aptitude or maturity, theological institutions need to take responsibility and become more deliberate in this mandate. However, over the last few decades, there has been much debate on the nature and place of spiritual formation in theological institutions (Lindbeck et al. 1980). The largest body of literature available comes from the growing dissatisfaction with theological education from the 1970s onwards expressed by churches and increasingly the educators themselves (Naidoo, 2011:119). In the South African context, scholars' voices have come across different academic fields of theology underlining the weaknesses of the current theological training model:

- (1) Lack of multicultural praxis (adaptation to multicultural era),
- (2) Lack of emphasis on practical ministry formation (overly academic approach),
- (3) Lack of community engagement (social cohesion and transformation) and
- (4) Lack of contextual approach (too Western-oriented).

5.1.1.1 Critiques of the current framework of pastoral theological training.

Jaison (2010:1) posits that struggles of life analysed in theological and ethical deliberations often call for a review of our perception and practice of theology. Thus, the centrality of context and hermeneutic in the practice of theology inspire educators and ministers to critically analyse the traditional ministerial practices. For Jaison (2010:1-2), generally, churches express their dissonance with the current theological training; theological colleges fail to show intense commitment to meet the felt needs of the churches or mission fields; missions, in response to this crisis, resort to their own contextual training and plans. Following are the most critics of the current theological training framework:

5.1.1.1.1 Lack of multicultural praxis (adaptation to multicultural era)

South Africa is one of the most diverse nations in the world by its cultural, racial, ethnical and social composition. This status makes it natural for the churches within the cities to become multicultural, however they struggle with social and cultural cohesion. Despite the growing cultural, racial, and ethnic diversity in city churches, Bible schools continue "training church leaders using a theological framework of decades past and pretend that their graduates will have an effective and successful ministry in the present multicultural era". Koopman and Vosloo (2002:37-40) argue that South African society faces a renewed challenge to reconnect its diverse cultures so that it can enable and secure social cohesion. This is an emerging crisis of not being able to communicate and live meaningfully in a multicultural world. These pluralistic realities in life require an effective methodology that can respond to such a challenge. In the same line, Chan (2005) posits that a church that does

not know how to speak intelligently about, say, the existence of multiple perspectives, or the struggles of a minority culture within a dominant culture, or the polarisation of competing people-groups within a society, will be ill-equipped to take leadership in the twenty-first century. It is necessary, then, for theologians in this generation to outline a theology of cultural diversity, which would help address questions like, “How do we interpret the cultural diversity in the world and in Christ’s church”? Venter (2008:542) points out to this struggle as the disappointing failure of the church and theology to respond appropriately to the complexity and diversity of cultures. Church leaders are not appropriately equipped to deal with multiculturalism and consequently, they are not able to equip their church members with intercultural skills to yield cultural cohesion in the church. Cochrane et al (1991) assert that Churches, seminaries and faculties of theology in South Africa need to create and enhance *aesthetic space* in building a new culture out of diversity.

The need to think differently is crucial as long as the desire to equip church leaders arises and cultural diversity is still part of our daily life. Andrews (2002:100) asserts that a vacuum exists in the construction and application of a practical theological framework in South Africa – particularly in building a multicultural praxis. Thus, the absence of a practical theological framework to deal with multiculturalism in the local city churches has given birth to segregation and separatism of different cultures and formation of many foreign national churches such as Nigerian, Congolese, Ghanaian, Portuguese, Angolan, Ethiopian churches throughout major cities of South Africa. In a sense, the vulnerable culture (migrants), when not accommodated for in in the local churches, they resolute moving out and form their mono-cultural meetings.

Though diversity is to be celebrated, history has proven (through the apartheid system and other separatist ideologies) that the church has failed to address it. In this context, Chan (2005) asks:

It is necessary, then, for theologians in this generation to outline a theology of cultural diversity, which would help address questions like, “How do we interpret the cultural diversity in the world and in Christ’s church? Are the many colors harmonious like a rainbow or fragmented like a shattered stained-glass window? Is heterogeneity a blessing or a curse? Ought cultural differences be celebrated or downplayed? How ought diversity be best managed? (Chan, 2005).

Globally, practices related to theological education or Christian education to train Christian ministers or practitioners have had limited engagements with the realities of city challenges (Headley, 2018:2). Reflecting on theological education at the University of Pretoria, De Beer (2012) supports the comprehensive incorporation of city challenges within the curricula:

‘The theological faculty has to consider preparing students more deliberately for the range of city contexts in which they will find themselves ministering, ranging from sprawling townships and informal settlements to wealthy security estates; from decaying inner cities to well-established city suburbs; from the streets to the board-rooms; each offering unique contexts of city change and challenge’. (2012:273)

In “Persistent issues impacting on the training of ministers in the South African context”, Naidoo (2013:3) argues that in South Africa, which is undergoing rapid economic and social change, theological education has already had to face significant developments. Ours is a context of different realities, one which is full of contradictions at the level of race, class and gender. The rich history of denominational theological education needs to be understood concerning a matrix of factors that together contribute to the problems that challenge contemporary ministerial formation in South Africa.

As in Lewin’s theory ‘Adapt or Die’, I believe that the South African churches and theological training face a real challenge to adapt with the new and globalised society. In

“Ministerial Formation and Practical Theology in South Africa”, Naidoo (2015:165) says that the Church in South Africa faces the task of reconstructing its congregational life, its educational institutions and its witness in the world in the midst of an increasingly globalised society, where people’s desires are often more shaped by consumer culture than by the grace of God, where convictions are more often shaped by state power than by the cross, and where activities are often more shaped by habits of division and violence rather than reconciliation. Naidoo (2015:165) adds that even though an impressive infrastructure for theological education exists, compared to the rest of Africa – with about nine public universities and 20 denominational seminaries offering accredited theological education, 15 professional theological societies and 20 accredited theological journals – it is still a context full of contradictions especially at the level of race, class and gender.

In the book: *Shaping beloved community; Multicultural theological education*, Esterline and Kalu (2006) offer a frame of reference in moving away from mono-cultural towards intercultural faculties of theology. Esterline and Kalu (2006) assert that practical theology in the 21st Century must reconstruct itself in terms of intercultural agendas that can foster multicultural engagement and ultimately, functional praxes. The amount of cross-cultural interaction, loaded as it is with potential difficulties rooted in cultural differences, grows steadily in frequency and intensity, bringing about the necessity of the paradigm shift in the way pastors are trained. For, the church leader has to be equipped with practical theology which responds to a multicultural praxis and so can function effectively. Esterline and Kalu (2006:1) suggest transforming formation systems and practices beyond diversity to shape communities and new ways of teaching and learning. Likewise, this study intends looking at formation systems (seminaries, theological institutions, churches) used in South Africa to train pastors and question their relevancy in terms of preparing pastors with multicultural praxis to deal with cultural diversity.

5.1.1.1.1 Centre for Contextual Ministry (CCM) curriculum

Existing efforts cannot be ignored as they present the idea of what needs to be done, though being at a small scale. Headley (2018) points to the Centre for Contextual Ministry (CCM) as an example of theological institutions which trains church leaders in South Africa intending to develop a multicultural praxis. CCM is connected to the University of Pretoria and offers fresh possibilities to root theological education in city realities through engagement in a praxis-based pedagogical approach (Headley, 2018:3). Headley points out to the Leadership in Urban Transformation (LUT) as another example of ministry training school associated with CCM. Based in Cape Town, this school offers the LUT course. This course is designed to equip city practitioners from multiple environments to interface deeply with city challenges. The course involves intensive exposure to knowledge, values, skills and practical engagement with local city contexts. The unique methodology of this course is rooted in a contextual approach framed through the ‘pastoral–praxis’ circle or ‘praxis cycle’.

South African social and economic standard has, in one way or another, placed the country at a different level of education compared to other African nations. This is true as well in the context of theological training for pastors. Wahl (2013:270) asserts that theological education institutions in Africa often lack the necessary resources needed to provide good training.

5.1.1.1.2 Lack of emphasis on practical ministry formation (overly academic approach).

How can seminaries produce leaders and ministers “beyond the clerical paradigm” who will lead post-Christendom congregations and denominations to be communities of faithful disciples and citizens? (Cahalan, 2005:63), is one of the questions that requires the attention of the current theological framework of training. An important methodological issue that presents a challenge to ministerial training is the overly academic approach applied at South African universities. Since the time of Friedrich Schleiermacher, many have

espoused the notion that theological scholarship can be completely or largely detached from concerns related to the faith commitment of the theological student, which has forced the question, What is ‘theological’ about theological education? (Kelsey 1992). For Graham (2002:230), the goals of the traditional intellectual approach to the academic study of theology found in universities often omit personal formational elements, despite evidence that students in these courses often enrol for formational reasons. Naidoo (2013:9) then asks: “How is the inner coherence and church-related responsibility of theological education exercised if the structural framework does not allow staff to emphasise ministerial formation?”

Naidoo (:10) argues that university education supports the development of a critical perspective in students, creating a commitment to the necessity of interrogating all religious knowledge to avoid distortion and to seek after the essence of faith. From such a study, students develop knowledge, understanding, vision and normative patterns which will guide them as church leaders. However, students experience fragmentation and wrestle by combining academic and vocational perspectives.

5.1.1.1.3 Lack of community engagement (social cohesion and transformation).

The rapid rate of African urbanisation has also created new demands for Christian workers to exercise transformative thinking and action. ‘Africa has the highest urbanisation rate in the world’ (SACN 2016:12). Perhaps the enterprise of theological education must take into account what we want students to become in light of demanding contexts, in order to reconsider our educational practices (Headley, 2018:3). For Headley (2018:2), twenty-four years after democratic rule was inaugurated, educational models remain largely unchanged, failing to establish liberative practices to stimulate community transformation. Academic programmes are needed that will shape people’s minds, hearts and actions in ways that create a more humane society while endorsing marginalised perspectives and voices.

For Naidoo (2015:166), in a country where the church has a substantive role, theological students, as pastors and lay leaders turn to practical theology for insight into the task of being contextually relevant. Ministerial formation in this context is challenged by the assumption that theological institutions in South Africa ought to be shaping and forming church leaders who can serve the almost insurmountable social needs of our country, be visionary with moral integrity and be able to attend with competence to the many pastoral tasks at a local church level.

In “Social Analysis: Linking Faith and Justice”, Joe Holland and Peter Henriot (1983) present a model of the ‘pastoral circle’ or ‘circle of praxis’ for faith communities to engage deeply in discerning the social reality of their context to develop just action plans. The strength of the model is the way it helps participants unpack the ‘social, moral, and ethical implications’ of particular social issues to affect social change grounded in Christian faith and values (Trokan 1997:148). Holland and Henriot (1983:7–8) describe the circle of praxis as a sequence of four related movements of action and reflection: ‘(1) insertion, (2) social analysis, (3) theological reflection, and (4) pastoral planning’, placing experience in the middle. Holland and Henriot (1983:8) credit the term ‘praxis’, seen as ‘reflection and action directed at the structures to be transformed’.

5.1.1.1.4 Lack of contextual approach (too western-oriented).

The relevance of theological curricula is further problematised by Werner (2009:np) who argues that the emergence and ongoing growth of Charismatic/Pentecostal churches in Africa give rise to a different student population with different needs. Werner (2009) makes the challenge of relevant theological education even more nuanced by asking what effect the African diaspora has on the theological curricula being taught. Arnold (1999) reports that right now there is an estimated need to train two million pastors to meet the needs of an exploding church, and by the year 2015 that number will escalate to five million. How can

we accomplish this monumental task? Certainly not by the traditional method of training men for the gospel of Christ through Bible schools and seminaries. By the old methods, most men and women who could be trained in fifteen years would be about five hundred thousand. While there will always be a need for formal theological and biblical training, it is time to rethink missions strategy so that a maximum amount of people can be trained for gospel ministry.

While the church in Europe and North America is adjusting itself to the liberal orthodoxies of Western secularism, mainstream Christianity in the South remains traditionalist, orthodox, and supernatural (Jenkins 2002:8-9). However, these thought processes and religious practices of the church in the South have not yet matched proportionately the geographical shift that has taken place (Walls 2002:220). For this cultural shift to happen, proper interaction between Christianity and the cultures of Africa, Asia, and Latin America is needed (:220). If the quality of this interaction is good, it will produce within these continents' creative theological development, mature ethical thinking and a deep authentic response to the gospel on a personal and a cultural level (Walls, :221). However, if this interaction is poor, Christianity will produce deformation, bewilderment, doubt, and insincerity on a worldwide scale (Walls 2002:220-221). It is therefore crucial that the church in the South has leaders that are competent to lead the church to this required level of maturity (Wahl, 2013:267).

Most African scholars (e.g Bediako, 1984; Tienou, 1984, Maluleke, 1996 and Kiogora, 1998) have raised the need for a change of theological framework of training African Pastors, arguing for the need to take African culture seriously to produce a relevant theology for the African people. Naidoo (2013:6) shows that in recent years theological educators have realised the need to take African culture seriously to produce a relevant theology for the African people (Bediako 1984; Tienou 1984) and refers to John Pobee (1996:49) who notes that "the task is to develop an authentically African expression of the

one gospel... expressing the one gospel in such a way that not only will Africans see and understand it but also non-Africans will see themselves as sharing a common heritage with Africans". The idea is that the church needs to become African in belief, theology and practice for it to be truly African (Maluleke 1996:69). For Graham (Naidoo, 2015:177), the goals of the traditional intellectual approach, shaped by its Western views of rationality found in universities, often omit personal formational elements, despite evidence that students in these courses often enrol for formational reasons. University faculties have become so diversified that theological disciplines are no longer able to converse meaningfully with one another. Each discipline has its methodology and, hence, its language and because of this, it loses its capacity to reflect on a common goal for ministerial formation. Academics in universities in South Africa use for the most part the critical correlation, and few use contextual approaches and typically share some common methodological assumptions. Even though the field is still focused on the clerical paradigm, there are no common theoretical or pedagogical strategies for the training of ministers (Naidoo, 2015:177).

Wahl (2013:267) refers to Chitando (2009), Gatwa (2009), Mwesigwa (2009), Naidoo (2008:128), Walls (2002:220-221), and Werner (2008:86-87) as scholars with most focus on training competent leaders in Africa and a new and alternative framework for theological education in Africa which will produce church leaders that are competent to meet the contextual challenges of this continent (Chitando 2009; Houston 2009; Gatwa 2009; Mwesigwa 2009; Swanepoel 2009; Werner 2009). In the same vein, Gerloff (2009:17) also identifies that "fresh educational tools" are needed to equip church leadership in Africa. However, for Wahl (2013:272), the lack of resources, socio-political and socio-economic illness, an Africanised scholarship and curricula, and economic injustice and ecological destruction present themselves as the challenges to relevant theological education in an African context.

Naidoo (2015:164) believes that ministerial formation must involve training and equipping of pastoral leaders to do theology by involvement on a grassroots level and developing responsiveness to historical, biblical and pastoral dimensions within its context to have relevance. Practical theology has emerged as the right discipline amongst theological fields to train church leaders. Jaison (2010:1-2) portrays practical theology as an academic discipline that encompasses the philosophical and practical underpinnings of problem-based and context-oriented learning. Against the background of the need for a paradigm shift in Christian theological training, the essence would be to answer Dames' (2012:2) questions: (1) how the gospel and culture, particularly in multicultural contexts, interacts within the framework of practical theology and (2) how practical theology could help the church to create a new culture to serve as a bridge between multicultural praxes, (3) is it necessary to revisit practical theology framework scope? (3rd question is my own).

5.1.2 PRACTICAL THEOLOGY

Among various disciplines in theology, practical theology is the most responsible for the theological training of pastors. Naidoo (2015:172) asserts that it is one of the fastest growing disciplines in all South African universities that offer theological training. Within universities the goal of theological education is about the creation of theological knowledge through engaging in research – “Wissenschaft” – whereas denominational seminaries are primarily about preparing professional clergy for the church – vocation – with a focus on character education – “paideia”. Jaison (2010:1) writes that practical theology, as central to church leadership, pastoral practices and missionary contexts, is emerging as a distinct discipline in ‘theological education’. Naidoo (2015:166) explains that theology in any ‘classical’ period in its history has been the product of the church’s construction and innovation in Christian presence in church and society. Naidoo adds that in recent years practical theology has re-emerged as a unifying focus in theological discussion and theological education. Practical theology has served for many years as a unifying framework

of training for pastors across the nation and the globe. Klaasen (2014:1) opines that since the mid-eighties practical theology has attracted renewed interest from both theology and other sciences. Not only did practical theology become important for the church to interpret the increasing gap between modernity and post-modernity or between universalism and particularity, the gap between the autonomous individual and the communitarian persons, but also how rationality is used in practical theology.

Practical theology in South Africa is very much concerned with pastoral action, church life and training for ministry (Dreyer, 2012:511) focused on contextual theology and working towards growing involvement in public issues. Naidoo (2015:172) asserts that as a field of scholarship, practical theology is committed to ministerial formation and as a discipline, it focuses strongly on the “clerical paradigm” reflecting the important need of ministerial training. It is found in eight universities and many, if not all denominational seminaries and Bible colleges with their strong focus of skills training. It is also one of the fastest-growing disciplines in all South African universities that offer theological training. It is important to note the Naidoo’s identification of eight universities is taken in the context of South Africa.

For Farley (1983), practical theology must find its coherence in ecclesial presence – the historical reality of the church and its mission and presence in the world with attention to the normative and eschatological calling of the church. It is a model of learning in which faith, study and tradition inform one another (Ballard and Prithard, 1996:69) and thereby foster the development of the person. This is a process viewed not simply as something that is done to students, but rather as a cooperative and intentional journey which engages the interests, time, skill and creative energies of the student and congregation and further enlists the enabling resources of theological educators who carry a mandate to provide the link between education and ministry foundation (Naidoo, 2015:3). However, this habitus can occur outside the structure of a theological curriculum and is the province of all people

(Farley, 1983:159). Ministry is no longer solely equated with the activities of ordained ministry, but rather something exercised by the whole people of God, in church and world.

It is important to note that historically practical theology was typically aligned to pastoral functions as pastoral theology (Heitink, 1999:310) in such way that the former became the field's entire focus. To avoid confusion, the term pastoral theology is not used as it relates too closely to "pastoral care"; as Miller-McLemore (2012:17) suggests, practical theology is "integrative, concerned about issues of ministry, discipleship; pastoral theology is person- and pathos-centred". Naidoo (2015:166) argues that in a country where the church has a substantive role, theological students, as pastors and lay leaders turn to practical theology for insight into the task of being contextually relevant. Ministerial formation in this context is challenged by the assumption that theological institutions in South Africa ought to be shaping and forming church leaders who can serve the almost insurmountable social needs of our country, be visionary with moral integrity and be able to attend with competence to the many pastoral tasks at a local church level. On the other hand, theological institutions must determine how to take on the difficult task of forming leaders with fewer resources within the changing landscape of higher education in South Africa (Naidoo, 2015:166).

5.1.2.1 The identity of practical theological

Jaison (2010:4) writes that practical theology provides a theological foundation for ministry stimulates theological reflection on contextual as well as conventional situations and simultaneously reflects on theology from a ministerial perspective. Pattison and Woodward (2007:7) view practical theology as 'a place where religious beliefs and practice meets contemporary experiences, questions, and actions and conducts dialogue that is mutually enriching, intellectually critical and practically transforming'. The answer to the question of the identity of practical theology depends on the answer to the question of the nature of theology. As practical theologians, we are regularly challenged to clarify the theological nature of our discipline. If we rely upon systematic theology, we are questioned

about our particular contribution beyond application. If we do not use a systematic theological framework, we are asked in what sense what we do might be called theology (Ganzevoort, 2004:54).

Practical theology has emerged in the last three decades as an important theology to address the continuous changing social environment. Practical theology attempts to answer the question: How do Christians make sense in an ever-increasing secular society? One way of answering the question is to say that practical theology draws on practical reason to answer the more fundamental question: What is going on? (Klaasen, 2014:5). Fowler (1985:54) argues that the work in practical theology seeks to return to the dialectic between the church's normative memory and vision and its struggle toward the action of Christian discipleship in the world. Mwangi and De Klerk (2011:1) assert that the task of theological training is to nurture gifted leaders who are in turn to nurture other believers so that the church can effectively fulfil her missional mandate. Because of the relationship between theological training and the practice of ministry, enriching theological training will enhance the ministry in the churches, thus translating theological training into practical ministry. The effectiveness of theological training must therefore be measured by how it enhances the practice of ministry in the work of its graduates. For Naidoo (2015:165), in a country where people are deeply religious with a significant percentage of Christians, the focus of religious or ministerial formation is strategically important as religion plays a critical role in supporting human rights, democracy and development (Kuperus, 2011). Practical theology's task includes ministry to the church and the world (Klaasen, 2014:2).

Naidoo (2015: 165-66) believes that given the new role of the church in terms of culture, political profile and social influence, the church needs to make changes including leadership patterns which departs from the original mission churches. Therefore, a new paradigm is needed for doing theology, and a new kind of Christian leadership is needed that can lead churches towards meaningful engagement in society. For Farley (Ballard and

Prithard, 1996:69) practical theology must find its coherence in ecclesial presence – the historical reality of the church and its mission and presence in the world with attention to the normative and eschatological calling of the church. It is a model of learning in which faith, study and tradition inform one another. The World Council of Churches (1982) opines that future church leaders need the integration of practices, beliefs and desires through communal settings that emphasise catechesis, critical reflection and faithful living in this world. Naidoo (2015) states:

“Ministers arrive at an understanding of their role through the complex interrelationship of responses from peer group influence, congregational, community and institutional role expectancy and professional training. The influence of the training experience is a key factor in determining role understanding and ministerial practice, effectiveness and “success.” Thus, the character, activities and teaching of ministerial candidates are important to reflect on, so as to re-consider how to better ‘form’ pastoral leaders who can create, renovate, sustain and extend religious institutions” (2015:166).

Practical theology calls the theological education enterprise to face up to the real situation and the challenges it raises and then to translate knowledge into practice, by reflecting critically on theology, culture, sociology, organisation, psychology and any other discipline related. It explains the theological foundation for ministry, stimulates theological reflection on contextual problems and simultaneously reflects on theology from a ministerial perspective (Jaison, 2010:6). In the same thought, Duce and strange (2001:76-77) posit that practical theology has the task of interpreting scriptures for the life of the church today, in its structure, in its practice, its ethics and pastoral care. This discipline is often omitted from a modern university or treated as a Cinderella while in fact, it represents the crown of all the rest and the goal of scripture itself, for the aim of God’s self-disclosure is the creation of a

regenerate community in response to His word.... practical theology is the application of God's revelation to the individual and the church. It represents the climax and the final point of the theological endeavour.

5.1.2.1.1 Other perspectives about Practical Theology

Certain scholars argue that practical theology is not theology as such but a way to apply theology. Jaison (2010:12) argues that practical theology is a theological approach but more than that it is a distinct discipline that covers the philosophical and practical underpinnings of theological disciplines. It recognizes the unreserved commitment and intentional work plans to help students to get immersed in local and to confidently address the global situations in which they are to minister, persisting to overcome ideological captivity and irrelevant abstractions. Schuringa (2019:4) speaks of the “applied theology” approach as the one which understands the “practical” in practical theology (PT) as the practical side of the theological curriculum which has for its task to apply the theology done in other departments, e.g. systematic theology. Practical theology is itself, then, not (real) theology, but simply the application of theology. Schuringa (2019) writes that if PT is merely the practical side of the theological curriculum, i.e. applied theology or applied science, it is difficult to justify a place for it in a theological curriculum. At best PT becomes an auxiliary to the dogmatician or biblical theologian. If this is the case, it would be better for a theological student to take the information learned in the “real” theological disciplines and acquire transmission techniques, for example, from the communications department of the university. This would presuppose that the “means” of grace for today are a matter of neutrality, adiaphora, or unworthy of serious theological reflection.

5.1.2.2 Critiques of Practical Theology

Not only is practical theology in South Africa “too dependent on practical theology in the northern hemisphere” (Dreyer, 2012:512), it also very much represents the Reformed

tradition, with four Reformed universities and many academics employed from this tradition in universities. The discipline, including even agendas for ministry training, is influenced by a “white-Reformed approach not representative of the religious demographics of South Africa” (Schoeman et al, 2012:136). Dames (2013:6) argues that South Africa’s history concerning the role of ‘the gospel and Western culture’ led to enculturation, dominance and the rejection of a Western cultural gospel. The existential realities of the past, present and future necessitate an interdisciplinary or rather a transversal rationality approach in practical theology (Osmer 2008:327ff; Van den Berg 2010). Naidoo (2013:6) points to a recurring theme in theological education as the need for curricular and methodology changes within the curriculum. The history of theological education in this region has been characterised basically by foreignness, that is, foreign theological content, methodology and languages.

The complexity of the South African theological praxis will call for an approach that takes on a diversity of perspectives of cultural, public and Christian life. The concept of pastoral ministry should be broadened to include service to those at all levels of the social ladder (Dames, 2013: np). Naidoo (2015:183) writes that contemporary voices call on practical theology to become more contextual, practical or relevant rather than being a highly theoretical discipline, with a growing distance between the academy and the local church. Future leaders will need to be interpreters and mediators between the local and the global, what sociologist Roland Robertson (2003) describes as “glocal”, which will require a multi-perspectival approach with appropriate curricular modifications in ministerial and missional modes catalysed the colonisation of African ways of knowing. Naidoo (2015:184) submits that theological education, must move away from private faith to have a critical-prophetic role; to articulate the public role and responsibility of Christian witness in relation to current trends, challenges and shortcomings in society. For Haleblan (1983:97), it is impossible to talk about renewal in theological education, particularly in our part of the world, without addressing the issue of contextualisation. The curriculum should adopt a more deliberate and

conscious account of the socio-economic, cultural, political and spiritual contexts of the majority with the aim of transforming these contexts into worthy habitable spaces (Naidoo, 2013:9).

For Osmer (2011:5), ‘practical theology faces the challenge of grounding its identity and purpose in the mission of the church without sacrificing a commitment to scholarship and research that contributes, not only to the church but also, to the common good.’ This challenge to practical theology takes different forms in different parts of the world. In the USA, South Africa and other places where congregations retain vitality, there is a great deal of pressure on practical theologians to focus on teaching future ministers the skills they will need to lead the church.

Therefore, as seen in arguments above and many other not recurred here, scholars have advocated a change of curricula of ministerial and missional training in theological education. The points raised include and not limited to adding the notion of 1) diversity of perspectives on cultural, public and Christian life (pluralism), 2) broadening of the concept of pastoral ministry, 3) contextualisation, 4) interpretation between the local and the global and 5) grounding identity in the mission of the church. I think that the need for a multicultural perspective approach is the main point that unites the critiques of the scholars. A pluralistic perspective on cultural diversity which addresses issues including culture, diversity, social justice and cultural cohesion, contextualisation, and church mission is the ideal. Though many theological models (classical, vocational, dialectical, neo-traditional, missional and ecumenical diversified models) are often used to train pastors. There is a need to look at the current theological framework of training such as practical theology, contextualise it and add the notion of multicultural praxis which includes intercultural/cross-cultural training to approach the diversity in the church and society.

I view the notion of intercultural training as developing cultural competence and a theoretical framework which enables church leaders with awareness of diversity among

human beings, and ability to care for individuals, cultural sensitivity within a multicultural community, and define the church approach to missions, contextualisation and communication. The review which I refer as contextualise and adding the notion of multicultural praxis is almost what Jaison (2010:6) refers to as problem-based, action-oriented approach which presupposes openness to the fundamental shifts in society. In ways people see religion, sexuality, life and relationships in the multicultural, multi-religious and globalised contexts, the theological method also required ongoing reviewing.

5.1.3 THE NEED FOR INTERCULTURAL TRAINING THEORETICAL FRAMEWORK

The rapid development of communication and transportation technologies has gradually transformed human society into a global community in the 21st century, in which Intercultural Communication Competence becomes a necessary ability for citizens to interact appropriately and effectively in order to develop a harmonious and productive life and further build a multicultural civil society across nations and regions (Dai and Chen, 2014:x). Van den Toren (2015:5) argues that in a globalising world and in the context of global Christianity, academic and ecclesiastical theology cannot allow itself to invest its energy only in the study of local history and traditions.

South African society faces a renewed challenge to reconnect its diverse cultures so that it can enable and secure social cohesion. This is an emerging crisis where people are not able to communicate and live meaningfully in a multicultural world (Koopman and Vosloo 2002:37–40). Dames (2013:1) believes that the pluralistic realities in life require an effective methodology that can respond to such a challenge. For Dames (:5), the complexity of South Africa's historical, contemporary and future context and a reflexive theological praxis calls for an approach to tackle both the convergence and divergence in diverse perspectives of cultural, public and Christian life.

Globalisation and increasing cultural diversity have resulted in the growing necessity of being able to communicate effectively across cultural and linguistic contexts—that is, of Intercultural Communication Competence (Gjoci and Gjoci, 2020:32). Antonsich (2015:7) points out that we fail to provide an intercultural education, in which people have the opportunity to come to terms with the way in which the world is changing and insist on an identity classification system based on exclusivity. For Alred et al (2003:3), human beings are cultural beings, and “people born and socialized into specific groups tend to assume that the conventions and values by which they live within their groups are inevitable and natural”. Alred et al. (2003:3-4) adds that when people have some kind of experience which leads them to question these given conventions and values - but not necessarily to reject them - that they begin to become “intercultural”. Being intercultural sometimes means “the capacity to reflect on the relationships among groups and the experience of those relationships”. Thus, as indicated by Eagle (2005), South Africa is a greatly diverse nation, and these cultural differences can often lead to cultural dissonance and misunderstandings. Nordby (2008) argues that problems of communication and poor dialogue typically arise when persons from different social and cultural contexts fail to understand each other properly. Even if a speaker is genuinely interested in communicating with another person, it is difficult to secure successful communication if the other person’s beliefs about the world are very different from the speaker’s beliefs and if the speaker knows little about the other’s beliefs.

In every interview of a pastor or leader during the field research, in all the churches visited and those who participated in the workshops and training I presented at MET, AGF and Mission Fest Pretoria²³ , the need for intercultural training in the church as well as making it as a framework of the theological training of church leaders and members, was

²³ Mission Fest Pretoria is an annual gathering of city churches to celebrate missions and motivate each other for mission. It is about the reunion of people of all age around the world, coming together to participate in a variety of missions related experience.

<http://www.findglocal.com/ZA/Pretoria/209977189060266/Missionsfest-Pretoria>

predominant. South Africa is a good example of a pluralistic nation as indicated by Berg (2012:1) in the argument that South Africa is culturally, linguistically and ethnically diverse, embracing many cultures, customs and 11 official languages. Pillay (2017:16) says that the majority of churches in South Africa consist of a mixture of people from different cultural, ethnic and racial groups. This mixture of people from different cultures, though attributed to the causes such as globalisation, migration and urbanisation, challenge the philosophy of ministry in the church including missions, worship, preaching and interpersonal relationship of the members. Dames (2012:12) posits that these pluralistic realities in life require an effective methodology that can respond to such a challenge. Bean (2008:8) writes that in multicultural societies, social capital is underpinned by cultural competence, broadly defined as the ability to work effectively in situations characterized by cultural diversity. Social cohesion cannot take place without trust and reciprocity as enrichment of the cultures (Worthington, 2006:268). Therefore, South African society faces a renewed challenge to reconnect its diverse cultures so that it can enable and secure social cohesion. This is an emerging crisis of not being able to communicate and live meaningfully in a multicultural world (Koopman and Vosloo 2002:37-40).

As demonstrated here, the need exists and obvious for theological formation which is inclusive of intercultural praxis. However, to speak about theoretical approach design, we need an in-depth understanding of what is intercultural training, culture, diversity and exploration of some of the existing theories used in different sectors of intercultural training.

5.1.3.1 DEFINING INTERCULTURAL TRAINING CONCEPT

The notion of intercultural training is wildly explored in disciplines such as Psychology, Anthropology, Sociology, Business, Tourism, Education, Nursing, Medical studies etc. Gjoci and Gjoci (2020: 33) affirm that various disciplines have conducted theoretical and practical research on intercultural communication. My intention is not to

extend to all these contexts. I prefer addressing it specifically in the context of missions and communication in multicultural churches. It is a process of preparing church leaders and believers with strategic and effective cross-cultural ministry or relationships. The idea is to design a missiological approach to multiculturalism in city churches in South Africa.

Intercultural describes communities in which there is a deep understanding and respect for all cultures. Intercultural communication focuses on the mutual exchange of ideas and cultural norms and the development of deep relationships. In an intercultural society, no one is left unchanged because everyone learns from one another and grows together. For Kymlicka (2003), practitioners in the field of intercultural communications use 'intercultural' as a descriptor of a process of *dialogue between* people of differing cultures. Kymlicka adds that it is possible to acquire skills in passing ideas and information between persons of different worldviews for the sake of finding common meaning. This reflects the importance of inquiring knowledge of intercultural competency as it enables one to effectively master principles of communication in a specific cultural environment, even if not their own. Thus, studies on intercultural training are often referred to as the purpose of expatriate's assignments, effective communication in cross-cultural companies and improving the productivity of employees or managers in foreign countries. In fact, cross-cultural training has been identified as a major technique for improving the cross-cultural effectiveness of managers (Bhagat and Prien, 1996; Bhawuk and Brislin, 2000; Deshpande and Viswesvaran, 1992). Intercultural training has served in policy formulation of various nations including Australia, USA, Germany and many others.

The papers presented at the 11th NIC - Conference (Eilef Gard and Birte Simonsen, 2006) demonstrated that intercultural communication is both a scientific field in its own right and that it is being applied in a multitude of settings where people with different cultural backgrounds meet and exchange ideas and information, work and do business together, study or in any other way are engaged in intercultural encounters. For Esterline and Kalu

(2006:30), an intercultural approach is a shift toward a multicultural engagement that facilitates the possibility of various cultures sharing the same social configuration and therefore the possibility of negotiating values, practices, and even identities to live a more sustainable shared [teaching and learning] life. The intercultural experience is transformative in that power is first disclosed, analysed, shared, and constantly renegotiated among the diverse cultural groups in [faculties of theology]. Intercultural communication means communication across different cultural boundaries. This means that, when two or more people with different cultural backgrounds interact and communicate with each other or one another, intercultural communication is said to have taken place (Issa and Yumusa, 2016:4).

A better understanding of intercultural training involves the understanding of the concept “Culture”. Although discussed briefly in the previous chapter, I believe that here is the appropriate space to study in detail the notion of culture as the rest depends on it.

5.1.3.1.1 THE CONCEPT AND MEANING OF CULTURE

The meaning of culture is labelled according to the context of one’s study (e.g Psychology, Anthropology, Political, Religion, Sociology etc...). For Williams (Schmidt et al, 2007:20), culture “is one of the two or three most complicated words in the English language”. Following are some of the outstanding definitions of culture by scholars from different fields:

- The term culture is the label anthropologists give to the structured customs and underlying worldview assumptions which people govern their lives. Culture (including worldview) is a peoples’ way of life, their design for living, their way of coping with their biological, physical and social environment. It consists of learned, patterned assumptions (worldview), concepts and behaviour, plus the resulting artifacts (material culture) (Kraft, 1998:384).
- The concept of culture refers in general to the “ways of life” followed by a particular body of people. This includes their values, norms, belief systems, ways of thinking and acting,

language and other characteristics that are passed down from one generation to the next (Hess and Billingsley, 2007:55-56).

- Taylor writes that culture is a complex whole which includes knowledge, belief, art, morals, law, customs or any other capabilities and habits acquired by man as a member of society (Idang, 2015:98).
- Culture consists of an integrated system of beliefs, values, and behaviours held by a people (Mulaudzi, 2004:1).
- Culture is a symbiotic relationship between human beings and the natural environment rather than as the sum total of human creations. From this perspective, culture is an interactive process involving human beings and nature (Rana and Piracha, 2007:26).
- Culture is the learned, shared and transmitted values, beliefs, norms and life practices of a particular group of people (Leininger and McFarland, 2002).
- Culture frames our human existence. Thus, by the culture we mean all that shapes the whole of our life. Our understanding and experiences of God and our faith are shaped by the interweaving and dynamic nature of culture(s). We respond to the invitation of God in Christ as people situated in context(s) (URC Mission Council, 2012).

According to UNESCO (Nadarajah, 2007:136), culture is defined as the whole complex of distinctive spiritual, material, intellectual, and emotional features that characterise a society or social group. It includes not only the arts and letters but also modes of social life, value systems, traditions, and beliefs. It can be iterated into two dimensions in operational terms: culture as artistic expression, and culture as a way of life. Arts and letters can manifest its most uplifting and ennobling sense in artistic expression, nurtured and directed by art, whether painted, carved, sung, danced, or written. A way of life or mode of life is strongly embedded in the behavioural and value systems of society and socially accepted norms or the “cake of customs”. Tiwari (2007:65) summarises culture meaning as “a way of life and of living together in dialogical coexistence”.

5.1.3.1.2 OTHER RECURRING TERMS ASSOCIATED WITH THE CONCEPT OF CULTURE.

The concept of culture is often associated with many other terms that I believe need to be defined to avoid misunderstanding when one tries to understand culture. The most known of these terms include communication, city culture, the gospel and cultural identity.

1) Culture and Communication

Culture and communication have been defined and re-defined repeatedly, as they are concepts that are intimately linked with what is intrinsically human (Garcia-Carbonell and Rising, 2006:1). Hall (1959:218) asserts that culture is communication and communication is culture. Ting-Toomey (1999:14) says that communication plays a central role in perpetuating culture. It is through language and communication that culture is transmitted from one generation to another and thus preserved. Mulaudzi (2004:VI) notes that culture and communication are inseparable. Culture is a very important part of communication. Culture is one of the integral parts of the way of life of a people. It includes among other habits, customs, social organisations, techniques, language, values, norms, ideas, and beliefs. According to this definition, the culture and lifestyle of people are inseparable: where there is life there is culture. In the case of communicating the gospel to people of another cultural setting, it is very important to apply principles of intercultural communication of the gospel and try to speak their language. It is very important to try to avoid a cultural barrier to the communication of the gospel. For Hall (1959:218), culture is concerned more with messages than it is with networks and control systems. The message has three components: sets, isolates, and patterns. Sets are perceived and constitute the point of entry into any cultural study. They are limited in number only by the patterned combination of isolates that go to make them up. Isolates are abstracted from sets by a process of comparing sets on the level of differential meaning.

Lonergan (1972:136) identifies three kinds of communication. The first kind concerns the task of relating to other religions, art, language, literature, nature and human sciences, philosophy and history. The second concerns the task of transposing theological thoughts so that it can be received by men and women of all cultures, educational background and socio-economic status. The third concerns making the necessary adaptations to make full and proper use of the diverse communication media available. For Lonergan (1972:132), the task of communicating the Christian message is to lead another to share in one's cognitive, constructive, effective meaning.

For Garcia-Carbonell and Rising (2006:1), language has always been considered, from the time of the Tower of Babel, as one of the obstacles to intercultural communication, but in our world of globalisation and telecommunications, this idea may be challenged by the spread of “supra-English”. Garcia-Carbonell and Rising (:2) adds that as the world becomes more integrated, bridging the gap in cultural conflicts through real communication is increasingly important to people in all realms of society. Garcia-Carbonell and Rising (2006:7) writes:

Anthropologists argue that culture and established areas of communication refer to the process of exchanging information, usually via a common system of symbols. Human beings have evolved a universal capacity to conceive of the world symbolically, to teach and learn such symbols socially, and to transform the world (and ourselves) based on such symbols. The activity of understanding and adapting symbols can be defined as “intercultural practice,” since cultural practices comprise the way people do different things in a given culture. This “cultural practice” is directly linked with knowledge and “knowledge of the world,” and from this tandem an unending list of variables and contexts intervene and determine the level of understanding and, consequently, the communication between cultures (2006:7).

Looking at Hall (1959:218) and Mulaudzi (2004:VI) there is no way one ignores communication while trying to learn about culture because communication is part of the culture. In a very important way, communication is what people in different places have made of it. Some practical examples of culture and communication can be for instance in northern Europe, central Finland in particular, where there are places where verbal exchanges are occasionally punctuated by periods of silence, a kind of socially shared quietude, with these silences being affirmations of the importance of the social relationships among those who are co-present. According to Miyahara (Dai and Che, 2014:4), when talking to young and new employees, a Japanese manager tends to be precise and direct in giving information, but the manager is relatively ambiguous and indirect to middle-ranked subordinates to show her/his trust in them. When criticising a mistake made by young and new employees, the manager tends to be ambiguous and indirect to demonstrate her/his sensitivity to them but tends to be straightforward to middle or upper subordinates in the same situation. In terms of openness, the manager often makes an effort to create an open atmosphere on an informal occasion to maintain a two-way channel of communication with his subordinates, but only shares the most important information with her/his assistant manager.

2) Culture and city context

Every city has its cultural context; therefore, one cannot understand city dwellers without understanding their cultural context. Nadarajah (2007:133) posits that the theme of cities and culture has long been a cherished research topic, whether it is the cultural economy of cities or the culture of cities. The former usually views culture as a means of city development, while the latter is more or less focused on city culture per se, including cultural identity, creativity, and excellence of the culture of cities.

While there are studies on culture in a city context, including those representing postmodern concerns, it is important to note here that serious, sustained consideration of culture in the sustainability of cities is almost entirely absent (Nadarajah and Yamamoto, 2007:8). Culture is also viewed as a symbiotic relationship between human beings and the natural environment rather than as the sum total of human creation. From this perspective, culture is an interactive process involving human beings and nature. This concept is an outgrowth of the environmental movement. Nadarajah and Yamamoto add that it is also viewed as a process of community identification, a particular way of living and producing, of being and willing to be; it is a comprehensive interpretation of nature, a whole system of understanding and changing the world. Culture comprises all the productive expressions of man – technological, economic, artistic, and domestic. It implies a systematic relationship between every aspect of life as it is lived. Science and technology may provide material well-being, but culture enables society to maintain its cohesion through a feeling of identity and belonging and enables mankind to preserve its mental balance. It provides a particular framework, specific structures, and symbolic values which make social and economic transactions and human relations feasible and meaningful.

3) Culture and the Gospel dynamics

The concept culture is repeatedly involved in the discussion of scholars (Neihuhr, 1951; Hesselgrave, 1991; Kraft, 1996; Geertz, 1973) concerning its involvement with the gospel, the church and Christianity. Tutu (1990c:7) writes:

Now that South Africa has opened to the rest of the world, we are more and more being exposed to and living with a vast array of foreign cultures, and to a large extent, also religions. “We are being taught how to live with a bewildering but glorious plurality of peoples, cultures, faiths, and ideologies in a world that is shrinking rapidly into a global village where we are all neighbours (Tutu 1990c:7).

Desmond Tutu's remarks reflect the conflict that comes with the diversity of culture and the gospel. Marbaniang (2014:1) submits that distinguishing the religious from culture is important for understanding both how the gospel communicates in culture and the elements that it comes into contact with when entering that particular culture. Though Marbaniang's (2014) assumption and arguments are to oppose the view that religion is part of the culture, I contend that religion does not exist outside a cultural context. Christianity exists within the context of Jewish culture, Islam within the Middle East cultural context, Hinduism and Buddhism also have their particular cultural contextual backgrounds. My view is that one cannot understand the gospel outside the cultural context. Van der Meer (2001:16) states that when Christ came into the world, he did not come into a vacuum, but he became part of a particular cultural, religious, socio-economic and political context. He had a culture of heaven from where he had come from, but he did not bring that with him to the Jewish culture into which he was born. He, by being born in a specific culture and incarnating into it, demonstrated that mission had to be contextualised. If the Son of God contextualised his life and mission, it shows that "The church, God's missionary community, does not operate in a contextual vacuum".

In every communication of the gospel, there are three cultures which get involved: 1) the messenger's culture, the Bible culture (written in Jewish cultural context) and the correspondent culture. Lewis (1996:11) argues that the message of the gospel can only be heard and respected if it is presented in a manner that is acceptable within the context of the host culture. One needs to devote great effort and sensitivity to learning the culture. Showing deep respect for the people and hunger to learn about their culture is a good place to start. Tindal-Atkinson (139:526-527) asserts that the church is still the guardian of practically everything that is of permanent value in human achievement. For Tindal-Atkinson (1939:527), outside the church men's eyes are blinded and their ears are deafened by the glare of neon lighting and the voice of loudspeakers, which cover the darkness and silence

of spiritual desolation. Chia (2000:92) as well argues that Christians are not distinguished from the rest of humanity by country, language, or custom. For nowhere do they live in cities of their own, nor do they speak some unusual dialect, nor do they practice an eccentric lifestyle . . . But while they live in both Greek and barbarian cities, as each one's lot was cast, and follow the local customs in dress and food and other aspects of life, at the same time they demonstrate the remarkable and admittedly unusual character of their citizenship.

Chia (2000:95) posits that as the redeemed people of God, the church's responsibility towards the world is to proclaim the gospel to it, to remind it of the original creative intent, and to invite it to enter into the covenant by embracing the God of the covenant, its creator. In doing so, the posture of the church to the gospel and culture must be different. For Chia (2000:96), the church must realise that it is good and bad in every culture, and although the gospel does endorse a wide range of human culture, it does not allow for cultural relativism. Similarly, the church is multicultural, but the cultural pluralism that exists in the church is shaped by the one-story which identifies her as the people of God. However, Whiteman (:2) discovered that much of our understanding and practice of faith has been shaped by our own culture and context, and yet we often assumed that our culturally conditioned interpretation of the gospel, makes more sense.

4) Cultural identity

Cultural identity is a ubiquitous concept in intercultural communication and across social science disciplines. A substantial amount of work has addressed issues of cultural identity directly or indirectly, offering a wide array of views on cultural identity in intercultural contexts, and how it should be best investigated (Kim, 2007:237). A strong and realistic cultural identity is critical if theology relates authentically “to a context in its particularity” (Bevans 2005:26). Christian faith as a prophetic religion should reconstruct

the fragmentation, destruction and brokenness in our individual lives and diverse cultures (Volf, 2011:190).

Cultural identity is an individual's sense of self-derived from formal or informal membership in groups that transmit and inculcate knowledge, beliefs, values, attitudes, traditions, and ways of life. A broad conception of cultural identity should not privilege nationality but instead should balance components related to vocation, class, geography, philosophy, language, and the social aspects of biology. Cultural identity changes over time and evokes emotions. It is intertwined with power and privilege, affected by close relationships, and negotiated through communication (Jameson, 2007:199).

5) Other terms requiring understanding about culture:

1. **Intercultural Competence (ICC):** "The capability to shift cultural perspective and adapt behavior to cultural commonality and difference" (Hammer, 2012a, 2012b:116).
2. **Intercultural Sensitivity (ICS):** "The ability to discriminate and experience relevant cultural differences" (Hammer et al., 2003:2). Intercultural sensitivity is the complexity of one's perception of cultural difference. Higher sensitivity "refers to more complex perceptual discriminations of such differences" (Bennett, 2009:8). In this work orientation to cultural difference will be used as a synonym to ICS.

As indicated in the introduction of this chapter, the following are the theories related to intercultural or cross-cultural training.

5.1.4 INTERCULTURAL TRAINING THEORIES

The effort here is to identify and explore the existing intercultural training theories through literature review. Dai and Chen (2014:1) argue that the study of Intercultural Communication Competence (ICC) has drawn much attention of scholars from different disciplines in the past decades (e.g., Chen, 2010; Chen and Starosta, 1996; Collier, 1989; Deardorff, 2006; Spitzberg and Changnon, 2009). Scholars have conceptualised and tested

ICC from diverse perspectives that have resulted in abundant literature in the field of intercultural communication study. However, the inherent complexity of the concept makes the study of ICC continue to suffer from various problems of conceptualisation and measurement (Holmes and Neill, 2012; Rathje, 2007).

Dai and Chen (2014:2-3) enlist various models and theories which were developed by different scholars in dealing with Intercultural Communication Competence:

Intercultural communication scholars have long investigated ICC from diverse perspectives and produced numerous models and theories. For instance, Byram (1997) approached ICC from the aspect of foreign language teaching. He maintained that a competent intercultural speaker possesses linguistic and sociolinguistic or socio-cultural knowledge and the ability to manage the relationship between their own and other systems. Kim (2001) took a systems-theory view to the study of ICC. She posited that adaptability as the internal capacity of reorganizing oneself to accommodate the demands of the environment is an essential component of ICC. Ting-Toomey (2005) addressed ICC from the perspective of identity negotiation. She claimed that competent intercultural communicators are mindful, resourceful, and creative in maintaining an optimal sense of balance as they mutually negotiate desired identities. Some of the approaches to the study of ICC, such as Kim's systems theory, Gudykunst's anxiety/uncertainty (AUM) theory, and Ting-Toomey's Identity Negotiation Theory, have endured the test of time, others need to be further explored or re-conceptualized (Arasaratnam, 2007).

Following is an exploration of some of these theories which Dai and Chen (2014) have mentioned in a quick review:

5.1.4.1 Developmental Model of Intercultural Sensitivity

The Developmental Model of Intercultural Sensitivity (DMIS) created by Milton J. Bennett is a grounded theory based on constructivist perception and communication theory.

It assumes that the experience of reality is constructed through perception and that more complex perceptual categories yield more complex (sophisticated) experience (Bennett, 2017: np). By trying to answer the question “what to do next in an intercultural training?”, Bennett (2017, np) proceeded with a developmental process based on two goals: 1) to enable competent communication in alternative cultural contexts, 2) Application of the acquired Intercultural Communication Competence to activities such as intercultural mediation and conflict resolution, inter-ethnic (gender, sexual orientation) equity, multicultural team or global organisation leadership, multicultural classroom teaching, health care delivery, etc.

Bennett (2017) believes that the DMIS is a culture-general model and that when more complex perceptual structures are established for any culture, they apply to all cultures. DMIS describes the perspectives and behaviours in the face of cultural difference and outlines a "continuum" of increasing cultural awareness, understanding, and adjustment. These perspectives and behaviour are what is often referred to as cultural shocks, a feeling of disorientation which one experiences while facing other people's cultural reality which confront one's culture. We all tend to believe that our culture is the best (central to reality), this attitude often referred to as ethnocentrism is a measure by which we measure other people's culture. Ethnocentrism assumes that "the worldview of one's own culture is central to all reality". For Bennett (2017, np), the DMIS assumes that we are constructing boundaries of “self” and “other” in ways that guide our experience of intercultural events. He presents a chart of personal growth which includes ethnocentric stages and ethno-relative stages. The ethnocentric stage involves 1) Denial of cultural difference, 2) defence against cultural difference, and 3) Minimisation of cultural difference. However, the ethno-relative stage supposes that "cultures can only be understood relative to one another, and that particular behaviour can only be understood within a cultural context". This stage has two actions: 1) acceptance of cultural difference, 2) Adaptation of cultural difference and 2) Integration to cultural difference.

DMIS was designed to assess intercultural sensitivity as a developmental construct and, as such, has been used by researchers interested in understanding the various developmental stages of intercultural sensitivity. Human experience suggests that individuals enter the social world with a habitual system of meanings which constitute implicit cultural values, norms, beliefs and hidden assumptions. This system of meanings is activated when individuals encounter inexplicable phenomena which they seek to interpret on the basis of pre-existing knowledge (Barron and Dasli, 2010:80). For Hammer et al. (2003:421), the DMIS constitutes a progression of worldview “orientations toward cultural difference” that comprise the potential for increasingly more sophisticated intercultural experiences. Three ethnocentric orientations, where one’s culture is experienced as central to reality (Denial, Defence, Minimisation), and three ethno-relative orientations, where one’s culture is experienced in the context of other cultures (Acceptance, Adaptation, Integration), are identified in the DMIS.

5.1.4.2 Cross-cultural adaptation: Integration system’s theory

This theory is developed based on commonly shared adaptation experiences of migrants (immigrants and refugees) in foreign countries where their uncommon circumstances and environment (cross-cultural experiences) compel them to adjust their worldviews to adapt and establish in the host culture. For Lee (2017:2), Kim’s (2001) theory of cross-cultural adaptation is based on the general systems perspective (Kim, 1991, 2015; Kim and Ruben, 1988; Ruben, 1983). General systems theory assumes that individuals adapt to challenges from a given environment and try to maintain equilibrium within the system by using various forms of communication. Kim (2001:31) defines cross-cultural adaptation as “the entirety of the dynamic process by which individuals who, through direct and indirect contact and communication with a new, changing, or changed environment, strive to establish (or re-establish) and maintain a relatively stable, reciprocal, and functional relationship with the environment”.

According to Kim's model, a sojourner or an immigrant goes through a cycle of stress-adaptation growth dynamics when trying to adjust to a new cultural environment. In the meantime, how each individual interacts with co-ethnic and host members and consumes ethnic and host mass media significantly mediates the process of adaptation (Lee, 2017:2). Commonly known as system's theory, this approach looks at individual point of view and a general system's idea of adaptability which is "the capacity of an individual's internal psychic system to alter its existing attributes and structures to accommodate the demands of the environment" (Kim, 1991:168).

In her system's theory approach, adaptability is recognised as an important or key component of ICC. An individual is expected to suspend or modify some of his / her old cultural ways, to learn and accommodate some of the new cultural ways (Ngwira et al. 2015:64). Ngwira et al. (2015) explain that according to this model, there are three dimensions of ICC that relate to the concept of adaptability. First, the cognitive dimension (CD) which refers to an individual's ability to discern the meaning of verbal and nonverbal messages. Second, the affective dimension (AD), which concerns motivation and attitudes relevant to intercultural communication. Aspects of this dimension include emotional states involved with the willingness to accommodate others from a different cultural background. Third, the behavioural dimension (BD) which concerns how individuals interact in intercultural contexts. It deals with behavioural abilities to be flexible and resourceful in intercultural interaction.

The theory further argues that, as we keep our sight on the goal of successful adaptation in the host society, we experience a gradual personal identity transformation—a subtle and largely unconscious change that leads to an increasingly intercultural personhood (Kim, 2008:362). Of significance in this process is the development of a perceptual and emotional maturity and a deepened understanding of human conditions. Despite, and because of, the many unpredictable vicissitudes of the new life, we are challenged to step

into a domain that reaches beyond the original cultural perimeters. Although our old identity can never be completely replaced by a new one, it can be transformed into something that will always contain some of the old and the new side by side, to form a new perspective that allows more openness and acceptance of differences in people, a capacity to participate in the depth of intellectual, aesthetic, and emotional experience of others (Kim, 2008: np).

According to this theory, a person begins to adapt only as they communicate with others in their new environment. Integration relies on that interaction with the host society and the degree to which an individual adapts depends on the amount and nature of communication with members of the host society. For Liu (Nguyen, 2019:13), individual-level factors that have been found to influence cross-culture adaptation include motivational orientations, individual expectation, the knowledge about the host culture and personality attributes. Interpersonal-level factors include relational face-to-face network factors (social networks), mediated contact factors (the use of mass media) and interpersonal skill factors. The simultaneous interaction of all these factors in different levels makes the cross-cultural adaptation a distinction for international students when they adapt to a new culture.

Kim (2005:375-400) addressed the essential nature of the adaptation process that applies to all strangers who share the common challenge of bridging the gap between their internalised cultural habits and those of the new environment which include: enculturation (entering a new culture is like starting an enculturation process), acculturation (the learning and acquisition of the new cultural patterns and practices), deculturation (an internal transformation, from visible changes in superficial areas) and assimilation (the maximum possible convergence of internal and external conditions to those of the natives).

5.1.4.3 Anxiety/uncertainty management (AUM) theory

Developed mainly by William Gudykunst (1995), the theory aims at enhancing one's effective communication by reducing the amount of uncertainty and anxiety to moderate levels mediated by mindfulness. Integrating Simmel's concept of "stranger," the AUM

theory explains communication at both interpersonal and intergroup levels with psychological focus. Illustrated below are the essential constructs of the AUM theory: effective communication, uncertainty, anxiety, and mindfulness (Yoshitake, 2002:178).

Gudykunst (1995:15) regards communication as a “process” of exchanging messages and creating meaning, rather than “outcome.” Meaning cannot be transferred, only message can be. Taking these assumptions into account, communication is effective “to the extent that the person interpreting the message attaches a meaning to the message that is relatively similar to what was intended by the person transmitting it”. Ni and Wang (2011:270) write that the Anxiety and Uncertainty Management (AUM) theory in intercultural communication (Gudykunst, 1985, 1993, 1995, 2005) links cultural-, organisational-, situational-, and individual-level variables to communication effectiveness and intercultural adjustment mediated through uncertainty and anxiety management. The axioms in AUM regarding organisational-level variables to communication outcomes provide an especially useful theoretical framework in understanding relationship cultivation strategies and their effects on organisation public relationship (OPR) outcomes.

AUM theory explains both the central processes and indirect factors related to communication effectiveness and social adjustment in intercultural encounters. The theory suggests that although various causes such as cultural similarity and second-language competence affect intercultural communication, positive communication outcomes may result from successful management of two factors: the reduction of uncertainty and the reduction of anxiety. In other words, uncertainty and anxiety are mediators between causal variables and communication outcomes (Gudykunst, 1995). Ni and Wang (2011:273) explain Gudykunst's views (2005) that effective communication occurs when a receiver interprets a message in a way that is similar to the message transmitted by the sender. Intercultural adjustment occurs when a person in a different cultural setting feels emotionally stable, psychologically satisfied, socially appropriate, and communicatively effective. For

Gudykunst (2005, np), both communication effectiveness and adjustment represent positive communication outcomes, and these positive outcomes result from successful management of uncertainty and anxiety.

Ni and Wang (2011:273) refer to Gudykunst (2005) as describing seven factors that predict an individual's uncertainty and anxiety levels when communicating with strangers: self-concept (perceptions of personal and social identities), motivation to interact with strangers (needs for predictability, group inclusion, and identity sustainability), reactions to strangers (empathy, uncertainty tolerance, and intergroup attitude rigidity), social categorisation of strangers (expectations, perceived similarities, and intergroup knowledge), situational processes (perceived in-group power and cooperative=competitive nature of task), connections with strangers (attraction, interdependence, and quantity and quality of contacts), and ethical interactions (respect and moral inclusiveness). Mindful positive behaviour in these aspects help reduce the other's uncertainty and anxiety (Gudykunst, 2005), which in turn brings out positive communication outcomes such as communication effectiveness and intercultural adjustment.

5.1.4.4 Identity Negotiation Theory

Published for the first time in 1986 by Stella Ting-Toomey, the Identity Negotiation Theory (INT) was developed in a few versions progressively during the years 1986, 1993, 1999, 2005 and 2010. In this theory, Ting-Toomey (2015:2) argues that by understanding the role of identity negotiation more in-depth in the context of Intercultural Communication Competence, individuals can learn to monitor the communication process and outcome more mindfully and, hopefully, with identity attunement. By attunement, Ting-Toomey (2015:8) means the conjoint attention to thoughts, feelings, behaviours, and cultural/moral dilemma situations between individuals and groups. I should note here that Ting-Toomey's (:2) use of term identity in the Identity Negotiation Theory (INT) refers to an individual's multi-faceted identities of cultural, ethnic, religious, social class, gender, sexual orientation,

professional, family/relational role, and personal image(s) based on self-reflection and other-categorisation social construction processes. It is the reflexive self—conception or self-image that we each derive from our family, gender, cultural, ethnic, and individual socialisation process. Identity is also a togetherness of unique attributes that we associate with our individuated self in comparison to those of others.

This theory emphasises cultural and ethnic identity conceptualisations, underlining ways to obtain an accurate knowledge of the identity domains of the self and others in the intercultural encounter. In her INT 2005 version, Ting-Toomey (2015:3) highlighted the five boundary-crossing identity dialectical themes (i.e., identity security-vulnerability, inclusion-differentiation, predictability-unpredictability, connection-autonomy, and identity consistency-change across time) and the three identity negotiation competence outcomes (i.e., feeling of being understood, the feeling of being respected, and feeling of being affirmatively valued).

The INT posits that, human beings in all cultures desire positive identity affirmation in a variety of communication situations. However, what constitutes the proper way to show identity affirmation and consideration varies from one cultural context to the next. The INT emphasises particular identity domains in influencing individuals' everyday interactions. It is a meso or middle-range theory because how immigrants or refugees evolve their cultural-ethnic and personal identities in an unfamiliar environment are based on the degree of macro-host national reception and structural-institutional support factors, and also immediate situational and individual factors of identity adaptation-change processes (Ting-Toomey, 2015:4).

5.1.4.5 Intercultural Theology

The term 'Intercultural theology' is one that is associated with mission studies and inter-religious dialogue. It was coined in the 1970s and was usually associated with a liberal and pluralistic approach to theology. It is normally taken to mean that theology should pay

attention to the cultural embeddedness of all language, thought and practice and by doing so achieve greater openness and dialogue because of the relativity that such recognition obtains (Cartledge, 2008:93). Price (2002:64) writes that intercultural theology does not jumble together languages and cultures but rather chooses a cultural framework and sticks to it without assuming that the theologian's cultural background is universal. It searches for 'a body of Christ', contributing to the body without assuming that it is the most important or the most academic. It is a way of doing theology that escapes the Western religious and academic ghetto and places it in the world in which we live. Van der Teron (2015:4) argues that 'intercultural theology' contributes to the self-understanding of believers, of Christian communities and pastors in relation to the global Christian community – and in this light also contributes to a renewed understanding of God. Van der Toren (:6) adds that intercultural theology shows that religious beliefs are relevant in a way that secular people can understand because these beliefs play a major role in providing meaning and supporting community cohesion and social engagement. It is not only a discipline that fits a globalising world and a global church, but also a discipline that reflects a number of typical late-modern or post-modern Western values.

Intercultural theology is articulated in seven presuppositions: (1) all theologies are contextually conditioned; (2) there is nothing wrong with theology being contextually conditioned; (3) it may take others to show us how conditioned, parochial, or ideologically captive our own theology is; (4) even if once we could ignore such voices, now we can no longer do so; (5) the point of contact between our traditions and the new theologies of the Third World is Scripture; (6) only in creative tension with the widest possible perspective can we develop theologies appropriate to our own particular situations; and (7) since within the church the ultimate loyalty is not simply to nation, class, culture, the universal church is uniquely suited to provide the context in which the task of creative theologizing can take place (Cartledge, 2008:97).

For Van der Toren (2015:4), intercultural theology is appropriate for a context of globalisation in which different regions of the world are becoming increasingly intertwined. It fits a context in which economic developments in China impacts the stock market in Amsterdam. In the global church, we also find a great complexity of flows of information, money and migrants. Particularly in the global church the hubs of these flows are no longer all located in the North-Atlantic cultural sphere.

A close look at all the theories shows that almost each of the existing theories of ICC has its strength and weakness, scholars have analysed each of them and established critiques which in the context of this study is not the focus. The intention was just to explore the existing theories. I admit that there are more theories which I have not mentioned here. However, I notice that the existing theories of ICC at the exception of intercultural theology which is a theological reflection upon the process of the interconnectedness of cultures (Western, Eastern or Southern cultures) or dealing with the factual overlaps between people, are mostly developed in the context of education and language learning, media, business, global engineering, foreign students, tourism, employee expatriation, etc. but no church context or mission in particular. Theories such as cross-cultural adaptation can indeed be applied in all cases, but there are certain things which are proper for the church and mission. Following is a theory based on the participative empirical experience of the course I present at the MET institution and elsewhere.

5.2 INTERCULTURAL TRAINING AND MISSION (ITM) APPROACH

An intercultural approach is a shift toward a multicultural engagement that facilitates the possibility of various cultures sharing the same social configuration and therefore the possibility of negotiating values, practices, and even identities to live a more sustainable shared [teaching and learning] life. The intercultural experience is transformative in that

power is first disclosed, analysed, shared, and constantly renegotiated among the diverse cultural groups in [faculties of theology] (Esterline and Kalu 2006:30).

5.2.1 Conceptualisation

ITM approach as a concept was born out of the need to address the challenges which church leaders face every day in dealing with cultural diversity in the church. The increasing cultural diversity in the South African city churches means that the ability of the church leader and members to interact and work across cultures is becoming a necessity. This interaction can only be possible when church leaders and members build cultural competences. As demonstrated in this study, theological education in its current form does not help church leaders to deal with multiculturalism in the church. One could argue that the Bible is sufficient for the church leader to know how to relate to people of different backgrounds and cultures. However, the research done shows that this is not the case. Pastors of all the eight multicultural churches visited during field research have shown interest for training in Intercultural Communication Competence.

The reference to mission in the ITM approach makes a great difference. Mission distinguishes this approach with many others as they relate to other disciplines, and it shows that the current theory is contextually built for to church leaders and members. Chan (2005:1) writes that the world is a different place than it was a generation ago. The forces of postmodernism, postcolonialism, pluralism, multiculturalism and globalisation have created in our collective mindset a greater awareness of the disharmony within the human race. The church is also affected by these changes, especially as the face of Christianity gradually becomes less white and more non-white worldwide. Theologians from a previous era who assumed a more homogeneous world felt no need to address the fact of diversity, but times have changed. Chan (2005:1) argues that a church that does not know how to speak intelligently about, say, the existence of multiple perspectives, or the struggles of a minority

culture within a dominant culture, or the polarization of competing people-groups within a society, will be ill-equipped to take leadership in the twenty-first century.

The ITM approach is based on four pillars: 1) understanding the diversity of culture (knowledge), 2) attitudes adjustment toward other people cultures, 3) developing skills for communication (dialogue) in a multicultural setting and reach out (mission) to those in need of the gospel through being culturally different and 4) facilitate integration (Reconciliation) and social cohesion.

The reliability of this theory is measured by its capacity to yield cultural competence (intercultural competence) and being contextual. Over 2000 church leaders across Africa, America, Europe and Asia underwent training using ITM in various ways (formal training, workshops and conferences).

5.2.2 Cultural Competence

It is assumed that only through Intercultural Communication Competence can people of different cultures achieve their goals effectively and appropriately in the process of intercultural interaction (Chen and Starosta, 1996). A relevant approach to multiculturalism is the one which yields cultural competence, because, as indicated by Haney (2010:5), cultural competence is a knowledge base where awareness, attitudes, behaviours and skills pertaining to the following seven indicators are considered in the contexts of human diversity:

- cultural and ethnic literacy
- personal formation and development
- attitude and values clarification
- multicultural social competence
- basic ministry skills proficiency
- educational equity and excellence, and
- empowerment for ministerial reform (on several levels, congregational,

denominational, (societal, and global).

Ferraro (Leavitt, 2005:1) writes: “In practice, cultural competence acknowledges and incorporates—at all levels—the importance of culture, the assessment of cross-cultural relations, the need to be aware of the dynamics resulting from cultural differences, the expansion of cultural knowledge, and the adaptation of services to meet culturally unique needs.” Cross et al., (1989, np) point out that cultural competence is a set of behaviours, attitudes, and policies that come together in a continuum to enable a health care system, agency, or individual practitioner to function effectively in transcultural interactions. In practice, cultural competence acknowledges and incorporates—at all levels—the importance of culture, the assessment of cross-cultural relations, the need to be aware of the dynamics resulting from cultural differences, the expansion of cultural knowledge, and the adaptation of services to meet culturally unique needs.

Globalisation has placed us in a situation where working effectively with all new migrants from culturally and linguistically diverse backgrounds, requires sensitivity, openness to learning, and a commitment to the practice of cross-culturally responsive skills and competencies. Therefore, to develop cultural competences, Hess and Billingsley (2007:62) suggest considering the following:

- developing cultural knowledge and awareness of the experiences of self and others.
- recognising, identifying, and valuing diversity within the community.
- giving ongoing attention to the organisation’s cultural self-assessment and self-awareness of administrators, staff, board members, and other constituencies.
- understanding the dynamics of differences when cultures intersect.
- changing policies, practices, and organisational resources that reflect false beliefs, assumptions, and stereotypes; and
- flexibly adapting to diversity.

Therefore, I believe that all the above points indicated by various scholars (Cross et al, 1989; Isaacs and Benjamin, 1998) can be achieved through intercultural training and mission (ITM). Hess and Billingsley (2007:64) assert that preparation for multi- or cross-cultural practice has often focused on learning about those different from self. Increasingly, however, learning about self has been recognized as a critical first step to developing cultural competence.

5.2.3 PILLARS OF INTERCULTURAL TRAINING AND MISSION (ITM)

The ITM approach is based on four pillars: 1) understanding the diversity of culture (knowledge), 2) attitudes adjustment toward other people cultures, 3) developing skills for communication (dialogue) in a multicultural setting and reach out (mission) to those in need of the gospel through being culturally different and 4) facilitate integration (reconciliation) and social cohesion.

5.2.3.1 KNOWLEDGE OF OTHER CULTURES

The first leg of the pillars of ITM is “Knowledge of Other Cultures”. The church leaders who undergo training of ITM are taught to understand and learn other cultures by focusing on studying the shared beliefs, feelings and values of the community of that particular people. All of this is expressed in the patterns of their behaviour. Their particular way of defining life or perceiving reality and responding to it is called “Worldview”. The view is that culture is a cohesive whole and that if one is to effectively communicate cross-culturally, one has to realise that any given culture encompasses:

- Ways of looking at life (e.g. where we put and how we classify people, things, spirit, etc.)
- Ways of thinking (the cognitive process)
- Ways of expressing ideas (linguistic forms)
- Ways of behaviour (behavioural patterns)

- Ways of channelling messages (e.g. using intermediates, etc.)
- Ways of interaction (social structures)
- Ways deciding (process of decision-making, motivational dimensions, etc)

5.2.3.1.1 Some perspectives on South African cultural diversity in the context of learning other cultures.

In the context of knowing other people's cultures, I took liberty to analyse the different aspects of the South African cultural diversity based of the existing literatures. Razia Bey Stoffberg²⁴ writes that apartheid created a strong sense of marginalisation of culture while reinforcing cultural and racial identities. These identities were often used as tools either of oppression or for the liberation struggle, where being 'black' became something which needed to be politicised to foster group solidarity and enable widespread resistance to apartheid, and where being 'white' became a symbol of power or, conversely, a symbol of guilt for many. I believe that to understand diversity in South Africa, one has to look at how culture is perceived in the South African context. In the article "Cultural discourses in apartheid-era psychology, 1980-1994, Sher and Long (2015:1) explore the conceptualisation of "culture" in the various discourses of the South African political arena and academia. Sher and Long (2015:2) argue that in South African politics, "culture" is a controversial topic that has been appropriated discursively to perform ideological functions. The former president Thabo Mbeki's notion of a collective "African culture" calls for nation-building based on African identity; however, culture was used as a political resource. Sher and Long (:2) point out that during the colonial era, "culture" represented a quality possessed by the "civilised" that was lacking on the part of the "uncivilised." Dubow (Sher and Long, 2015:2) asserts that "culture" served to reinforce differences between European colonials

²⁴ Stoffberg, R.B. (N.D), How Culture is Conceptualised in Post-Apartheid Psychology. Department of Psychology, University of Cape Town.

and “indigenous” South Africans, with the latter being interpellated as the supposedly inferior subjects of the former. Dubow (Sher and Long, 2015:2-3) states:

“During the early 20th century, “culture” became intertwined with anthropological notions of tribalism as well as hereditary customs, beliefs, and behaviors. Such conceptualizations were harnessed in order to justify the project of segregation in which South Africa’s black population was fragmented politically and relegated to separate residential areas in specially designated reserves (Sher and Long, 2015:2-3).

Using many other sources Sher and Long (2015:3) reveal that culture was used to fragment black South Africans socially and politically during the apartheid era. Eagle (2005) argues that the concept ‘culture’ has carried multiple meanings in the South African context, having been associated with race, ethnic identity, Afrocentrism, historical tradition, material deprivation, poverty, and often that, which is not Western or Eurocentric. For Ross (2004), culture is expressed through the concepts of race, ethnicity, political attitudes, socio-economic class, identity and religion.

Throughout this study, efforts were made repeatedly to demonstrate that South Africa is a country with great diversity in many aspects. Diversity in South Africa is a product of various phenomena including the historical background of apartheid laws which divided the country politically, socially and culturally. I would agree with the views that cultural diversity in South Africa existed before apartheid. I believe that before the arrival of western peoples there existed a rich ethnic diversity of indigenous communities in South Africa. The writer of the online book ‘Facing Apartheid’²⁵ explains that before the arrival of European colonists, a variety of ethnic and linguistic groups lived in the southernmost region of the

²⁵ Confronting Apartheid (n.d), Before Apartheid. <https://www.facinghistory.org/confronting-apartheid/chapter-1/introduction>. Viewed on the 11th of August 2020.

African continent. The Khoisan peoples, being the early occupants of South Africa, were gradually displaced by the Bantu who were the migrants who settled in various parts of the territory and developed distinct languages and cultures, creating new ethnic groups. For example, the modern Zulu, Xhosa, Ndebele, and Swazi ethnic groups all trace their origins to an earlier group, known as the Nguni, and their languages today remain mutually understandable. Over time, many smaller groups gradually merged into larger political communities, sometimes voluntarily, sometimes by force. Today, South Africa includes ten large African ethnic groups and some smaller groups. Together these African ethnic groups constitute over 80% of South Africa's population. Apartheid laws separated the officially defined races in all sectors of society – marriages, religious, media and educative institutions, labour unions, job reservation, public amenities, and residential segregation, leading to an impoverishment of identity choices among the citizenry.

To recognise the cultural diversity of South Africa, the government gave official recognition to 11 languages: Zulu, Xhosa, Afrikaans, English, Sotho, Venda, Tswana, Tsonga, Pedi, Shangaan, and Ndebele. The most spoken language in South Africa is Zulu with roughly 24% of the population speaking it, followed by Xhosa speaking people with 18% of the population, then Afrikaans with about 13% South Africans and also English with 8% of people speaking it in South Africa. Mphaphuli (2006:2) points out that before the 1994 era most churches denominations were divided along the colour line. In the same denomination, one would find the separation between the black, coloured, Indian and the white sections with the latter regarded as the main church which was registered with a government department. This division in the church was influenced by the Group Areas Act of the apartheid government. Historically, the identities of South Africans have generally been described in terms of race and ethnicity.

In “Culture and Diversity Handbook” (2013), South African culture is divided along religious and social lines. Considered famously as the rainbow nation, South Africa is made

up of so many diverse cultures and religions. It can be resumed in five groups, which include 1) African culture, 2) Western culture, 3) Asian culture, 4) Muslim culture and 5) Hindu culture. Therefore, to understand diversity in South Africa, one needs to grasp the knowledge of each of these respective cultures. Their cultural distinctiveness includes everything that sets them apart from other groups of people: their greeting practices, clothing, social norms and taboos, food, songs, dance patterns, rites of passage from birth to death, traditional occupations and religious beliefs etc. Soontiens and De Jager (2018, n.p) state that the established society and culture determine patterns of conduct and norms to which people are subjected. In the following lines, I will present some common traits of the South African cultural group.

1) African Culture

The connotation of ‘African culture’ within the South African cultures is often referred to the African (black) communities’ ways of life. It speaks of black South Africans’ languages, food, drink, dress, religion, music, etc. This group includes the Zulu, Nguni, Swazi, Xhosa, Pondo, Northern, South and Western Sotho, Tsonga and Shangaan. Hess and Billingsley (2007:56) write that national origin, language, race, religion, ethnicity, social class, and gender are among the most common bases for the ascription of cultural groups. This group can be divided into two, namely: 1) The traditional culture, which is the dominant culture found in the rural areas, where people live and survive from what the land offers and 2) Township culture which is the more westernised of the two cultures with the differences being: Education, Urbanisation, Interaction with other racial groups, Opportunity and Change of perceptions (Culture and diversity handbook, 2013:9).

Although African people strongly believe in the powers of their ancestors, they do follow various religions namely: 1) Christianity, 2) African Independent Churches (AIC) and Islam. The relationship with ancestors is vital for the well-being of the person and his/her

community. It is believed that prosperity and happiness dependent on keeping the ancestors happy. This is done by offerings and upholding tribal laws, ceremonies and customs (Culture and diversity handbook, 2013:9). Asamoah-Gyadu (2000:1) writes that there are four foundational religious beliefs in the traditional religions: (1) the belief in impersonal (mystical) power(s); (2) the belief in spirit beings; (3) the belief in divinities/gods and (4) the belief in the Supreme Being. These foundational religious beliefs are essential to our theological interpretation and analysis of the traditional religions. Any meaningful and effective Christian approach to the traditional religions must begin from here.

The African concept of aesthetics is predicated on the fundamental traditional belief system which gave vent to the production of art (Idang, 2015:105). The South African black cultural art and clothing style is often traditionally inspired, and the fashion is of a diverse topic that can portray the different African cultures. In culture and diversity handbook (2013: 9-10) we have a description of marital customs and traditions which are still practised:

- For one to get married the man has to offer cattle to the family, referred to as lobola, in exchange for a woman's hand in marriage. This might be thought of as a dowry.
- Marriages are allowed to be polygamous and it is not uncommon for men to have as many as four or more wives. Women are perceived to be minors in the community.
- The marriage is traditionally celebrated in a few days where animal sacrifices are offered to the ancestors before marriage celebrations. During this celebration, traditional clothes are worn and symbolise status within the group. The marriage ceremony and celebration start at the bride's home and end at the groom's home. It usually involves the slaughter of an animal, preferably a cow.
- Men and women cannot enter into a marriage contract alone as marriage involves the whole family. Aunts and uncles also play very important roles.
- They usually have many children, which is an indication of wealth amongst their people.

- The bride must live with the groom at the grooms' home to serve the groom's family and keep their traditions.

The other aspect of great importance in African culture is the burial of their deaths. A church leader (Pastor) who does not take part of burials in the African society/community is often seen out of place (strange and unsocial) because not attending a funeral ceremony is considered disrespectful of the dead and the community. The periods of mourning are generally long. The funeral ceremony is very expensive, and all the family members are expected to attend including the extended family (Culture and diversity handbook, 2015:10).

2) Western Culture

This is a South African cultural group represented by various groups including Afrikaans-speaking people, English-speaking people, Portuguese and Greek people and for this study the coloured community can be classified under this group, though they portray some other behaviours different from the rest of the group. Hess and Billingsley (2007:57) argue that within a cultural group some cultural factors and norms must be taken into account when developing an accurate understanding of the group. People in the Western culture category generally speak English besides the Afrikaans language. Western culture connotes the knowledge, belief, morals and way of life of the Western world (Sibani, 2018:59). Hindmarsh (1964:14) argues that Western culture is not valueless for Africa, nor is African culture without its lessons for the West. The relationship between cultures should rest on a basis of information and understanding, and their engagement in each other should be forthright enough to make motives clear, and humble enough to accept criticism.

Andile Smith (2020) wrote an online article listing some facts about the Afrikaans cultural group which I believe can help in understanding the Afrikaans culture. Some of the facts include the language Afrikaans which developed as a result of settlement by Dutch colonialists' natives of the Netherlands during the apartheid regime. Later they merged with

Britons, French and Germans to form an ethnic community commonly known as Boers. This group practice a distinct culture different from other cultures in South Africa. According to the 2011 census study, there are 6.85 million first-language Afrikaans speakers in South Africa versus 5.98 million a decade earlier. Afrikaans speakers have a higher employment rate than non-Afrikaans speakers (Swider, 2015, np). Smith (2020, np) writes that most Afrikaners are Protestants (Religion), mainly the Reformed church of Holland. Usually, their first-born son is named after the paternal father while the first-born daughter is named after the maternal mother. Birthdays are characterised by ceremonies where gifts are presented. Upon childbirth, children are brought up in a religious abiding manner whereby they are required to attend church school for religious modelling.

The members of the Afrikaners community are required to show honour and respect to each other by shaking hands upon meeting. Kissing between friends and relatives of both genders is also another way of greeting. However, greeting by kissing is not common in the case of men. Greeting process is repeated when parties are parting ways. In the past years, Afrikaners engaged in casual gender separation where after meals, men would walk with other men discussing matters related to men like government affairs while women, on the other hand, discussed home issues. However, this culture has dwindled in the recent past (Smith, 2020, np). It is reported that the eve of every New Year is taken to mark the day of commemorating those who died within the year whereby the list of their names is read.

Early Afrikaner families were characterised by large families since they regarded children as wealth, however lately the most modern Afrikaner families have an average 2-3 kids. The earlier Afrikaners practised a culture of the division of labour. Women love engaging in knitting as well as crocheting. They are known to design circles of bread around every milk jar. Men, on the other hand, do best in woodwork and leatherwork where they make seats and other crafts. Their clothing style involves dressing in modern Western clothing daily, however during holidays and special occasions, they also use traditional

clothing. Boys and men wear shorts with knee socks. Women wear long dresses and bonnets for formal folk dancing called 'volkspele'. Male folk dancing partners wear shirts with vests and long pants.

Two kinds of food from pioneer days are still popular among Afrikaners: 'beskuit' and biltong. Beskuit (rusks) are biscuits that have been oven-dried, served with coffee. Biltong is strips of dried meat (traditionally, beef or venison). Marriage in Western culture is also different from African culture. In the Western culture customs are as follows:

- Young people are allowed to start courting at the age of 16 years and are presented as adults at the age of 21. Marriage can take place independently of their parents as long as they are over 21 and marriage is not permitted between close relatives: e.g. between an uncle and his niece. It is customary for the man to ask the woman's father for her hand in marriage. This is done out of respect for the parents. The man will give an engagement ring (usually a diamond) to the woman, which symbolises his love for her and his promise to marry her. Couples are considered engaged for a period before the wedding ceremony takes place. A wedding ceremony usually takes place in a church, but couples can also get married in a Magistrate's Court.
- A man can only have one wife but may remarry after divorce or death of a spouse. The same applies for a woman as well. The wife relinquishes her surname and takes that of her husband.
- Usually, married couples opt to build or rent their own home or flat rather than stay as married couples with either parent.
- Nowadays it is more acceptable for the husband to be present and witness their child's birth. The child takes on the surname of the father (Culture and diversity handbook, 2013:10-11).

3) Asian culture

This cultural group is made of Indian communities. They are divided into two subgroups, “Muslim and Hindu”. Although some of them have converted to Christianity, their background is often from the two subgroups. Both these groups are subdivided into different categories, each with its cultural dialect and value system. Culture and diversity handbook (2013:11) describes that traditionally women play a subordinate role in the family because she is dependent on the husband. With the new trend of society, this is changing because women now have careers and claim equal rights with men on this basis.

One of the differences in daily styles of the two cultural subgroups is in their food habits, clothing, and religious practices. The Muslim only eat Halaal foods (and do not eat pork at all). Their foods are generally curry-based, and their religion dictates no alcoholic beverages allowed at all. However, the Hindu subgroup eats almost everything except beef or pork. They enjoy curry-based and very spicy foods and partake of alcoholic beverages. Muslims are quite business oriented, the families run the businesses, and the need to keep it this way is so great that cousins sometimes intermarry to ensure that the business stays in the family (Culture and diversity handbook, 2013:11-12).

4) Particularity of Muslim culture

Some particularity of the Muslim culture group is that their children usually attend private Muslim schools and if they attend public schools, they will receive religious training in the afternoons on their holy book, the Qur’an. The clothing of the women is very conservative. They usually wear long dresses or pants and cover their hair and part of their face. A woman’s hair is regarded as her greatest beauty asset and should only be seen by her husband. Women are not allowed to wear bathing suits and would visit the beach wearing their traditional clothing and men usually wear small hats (Culture and diversity handbook, 2013:12). When a person dies, they are not buried in a coffin or cremated but wooden poles are packed at an angle over the person in the grave to leave an opening in case the person is

not dead and has to rise from the grave. For this community, suicide is a taboo. They worship Allah as their God and Mohammed is the holy prophet with the Qur'an as their Holy Scriptures. They pray five times a day in a mosque and men and women never pray together. The reason for this is that the presence of the opposite sex is perceived to distract men from the purpose of prayer i.e. praying to Allah. They also fast for one month from dusk to dawn, and this practice is known as Ramadan.

5) Particularity of Hindu culture

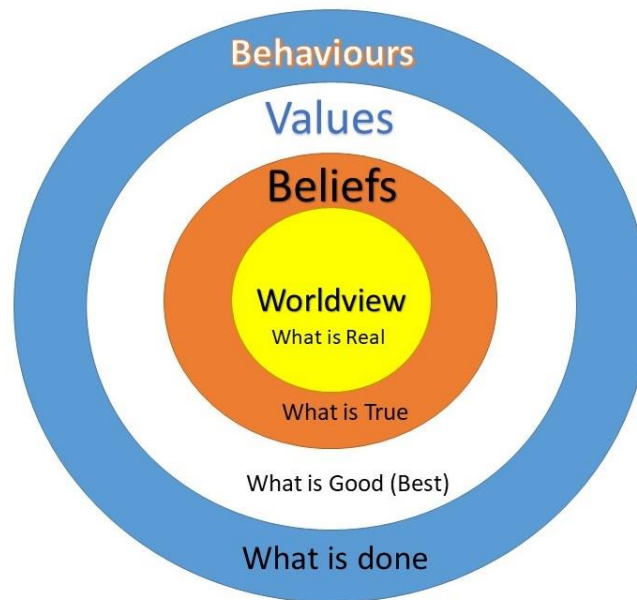
According to Culture and diversity handbook (2013:12) explains that the Hindu cultural group represents the majority of the Indian population and they are considered to be more liberal than Muslims. A Hindu woman can be recognised by the sari she wears. Even though Hindu women have traditional clothes, they do wear Western clothing as well as bathing costumes. The red dot on a woman's forehead indicates that she is married and also signifies the third eye of spiritual awareness. Some of the things they do are for instance yoga (Bhakti, Yriyana, Roja and Karma). Hindus do not believe in Heaven or Hell. They do not worship in a mosque but a temple. Fridays and Sundays are regarded as a holy day and men and women pray together in the temple. They eat almost everything except beef or pork, and they enjoy curry-based and very spicy foods and partake of alcoholic beverages.

The Hindu culture distinguishes itself in their procedures, customs and practice of marriage. A wedding date is chosen through a religious calendar compiled in India by people studying astrology. The ceremony is then performed in the presence of the bride and groom as well as the family and other guests (men and women are not separated). The garlands are exchanged during the ceremony between the bride and groom and the bride receives a pendant, not a ring, but Hindu men are not allowed to have more than one wife. They mourn their dead and bury their dead in coffins. Close relatives and friends are expected to attend and pay their respects (culture and diversity handbook, 2013:12-13).

5.2.3.1.2 The heart of culture

In the definitions of culture, there are some recurring themes such as behaviour, values, beliefs and worldview. These themes constitute what I call “the heart of the culture”. Culture includes a wide range of activities including the day to day things like food, religion, language, music, region or geography, ethnicity, clothes etc. Different people always have different views about things, though both can be correct at the same time but due to both using their different frame of reference (related to their respective culture). Based on an analysis of various definitions of culture, key factors become identified: beliefs, feelings, values and worldview. A study of any given culture requires an understanding of these key themes which I identified as a “heart of culture”. To be able to understand and learn a given culture one needs to focus on studying the shared beliefs, feelings and values of the community of those particular people and their worldview. The anthropologist Edward Hall (1959), a pioneer in the study of culture and intercultural communication, observes that much of the difficulty is that “culture controls behaviour in deep and persisting ways, many of which are outside of awareness and therefore beyond the conscious control of the individual”.

Fig. 1



Referring to Fig.1, our judgement of others is often based on what we see them doing, wearing, watching, saying etc. The behaviour is dictated by choices (values) and the values are underlined by the system of beliefs which the worldview of society determines. The external part of a culture is the behaviour (external line of the surface of the cycle). However, what we do not often understand is that what appears on the surface is just the tip of an iceberg. The iceberg is a commonly used metaphor to describe culture. During my field research, I accompanied a Pretoria church (Portuguese Assemblies of God) to Zita Park²⁶ in Pretoria East. This church, being multicultural, schedules every year (in January) a get together (Excursion) for fellowship, relationship building, team building and intercultural interaction of all the members (Portuguese, Angolan, Mozambican and South African). Two Congolese pastors (Alphonse Kalundu and Vermox) accompanied me during this gathering. During the excursion, activities started with a short church service and a short sermon, then some sports activities (tennis, football, basketball etc...) and braai while children swam under the supervision of the parents.

²⁶ Zita Park is a public park in Pretoria East with a public pool. Situated in the Corner of Zita and Len Brown Streets, Garsfontein.

It happened that during the service, while the focus of everyone was at worshipping and praising God, a certain Afrikaans couple arrived in the park with their small boy. The wife went to change and came back dressed in swim wear and sat by the side where we were having the church service. My visitor's friend, the Congolese Pastor was so shocked to see a woman in swim wear relaxing by the side of people praying. For him, it was a sign of disrespect and lack of manners. Due to the conflict of his worldview, he became so upset that he concluded that South Africans have no respect for the things of God. This observation is what I have often heard in my workshops and training with African church churches at MET. I had to talk to him and reason with him about what he saw and explain the notion of culture and worldview. His judgement was based on what he saw, but what he saw being done, was just a result of what are the values in this woman's society, meaning what is accepted in that society, it is what is considered true and real in her society. Every culture does things differently and is often expressed through the way people eat, dress, live, play, work etc. The behaviour includes customs, products or goods, language. Leavitt (2005:2) argues that with cross-cultural interaction comes the possibility that the other person's intentions and actions may be misjudged.

The values in people's culture are understood by answering the question, "What is good or best?" Is the person the most valuable or is the community? We must understand the values of a culture if we are going to make an impact for the sake of the gospel. Values here are to be understood as beliefs that are held about what is right and wrong and what is important in life (Idang, 2015:98). The beliefs in a culture answer the question of "What things are true"? What beliefs do the people hold as true? The worldview is a level of culture which answers the question: "What is real?" Dr David Naugle²⁷ asserts that a worldview is like lenses or a pair of eyeglasses through which we look at the world. They affect everything

²⁷ Dr David Naugle, Professor of Philosophy. Dallas Baptist University, Dallas, Texas, USA. "Worldview: Definitions, History, and importance of a concept". https://www3.dbu.edu/naugle/pdf/Worldview_defhistconceptlect.pdf. Viewed on the 08th of August 2020.

you see, but you do not notice them. No one thinks that they have a worldview, but it is like eyeglasses – we see through them, but we do not actually “see” the lenses themselves. Koltko-Rivera (2004:3) writes that a worldview (or “world view”) is a set of assumptions about physical and social reality that may have powerful effects on cognition and behaviour. A given worldview encompasses assumptions about a heterogeneous variety of topics, including human nature, the meaning and nature of life, and the composition of the universe itself, to name but a few issues.

To understand and learn a given culture one needs to focus on studying the shared beliefs, feelings and values of the community of that particular people. All of this is expressed in the patterns of their behaviour. Their particular way of defining life or perceiving reality and responding to it is called “Worldview”. Nordby (2008) argues that disagreement and problems in intercultural interaction can often be explained by showing that people have different concepts of value that they believe are fundamental to society. Schmidt et al (2007:22) posit that culture is often compared to an iceberg—much of it lies beneath the surface, out of our immediate awareness. We generally respond to the surface values that we can sense; however, to truly understand a culture, we must also explore the behaviour below the waterline. Since cultural background greatly affects several aspects of people's lives, i.e. their beliefs, language, religion, family structure and body image, this must be considered when caring for people from other cultures (Gerrish and Papadopoulos, 1999; Meleis. 1999).

Hall (1959:54) points out that culture hides much more than it reveals, and strangely enough what it hides, it hides most effectively from its participants. Years of study have convinced me that the real job is not to understand foreign culture but to understand our own. Hall (:54) adds that one of the most effective ways to learn about oneself is by taking seriously the cultures of others. It forces you to pay attention to those details of life which differentiate them from you. This background perceived by Schmidt et al (2007:22-23) as

an iceberg is important to be understood. Hall (Schmidt et al, 2007:22) uses the iceberg metaphor to analyse the technical, formal, and informal levels of culture. Edward Hall's description of culture is complex and embraces its various dimensions. Hall's 1976 iceberg analogy of culture explains that there are some aspects visible, above the water (technical level), but there is a larger portion hidden beneath the surface (the formal and the informal levels of culture). For Hall (1976), the external, or conscious, part of a culture is what we can see and is the tip of the iceberg and includes behaviour and some beliefs (it includes the artistic, technological, and materialistic components of culture as well as its institutional systems). Intercultural misunderstandings or problems in churches and multicultural society is often at this level. The formal level of our cultural iceberg rests at sea level, partially above and slightly below the surface. This is where the norms, rules, roles, traditions, rituals, customs, and communication patterns of a group lay. The internal, or subconscious, part of culture is below the surface of a society and includes some beliefs and the values and thought patterns that underlie behaviour.

Edward Hall speaks of the last part of the iceberg as an informal level. He writes:

The informal level of our cultural iceberg extends far below sea level and includes the cultural history and core values and beliefs that shape a culture's worldview and influence cultural identity. Cultural history, or the origin and background of a culture, can generate insight into the norms of a group and assist us in understanding a culture's identity. Cultural identity is our sense of who we think we are, and because we participate in many cultural systems and belong to various groups, we develop multiple identities that come into play at different times depending on the circumstances and context (e.g., gender identity, age identity, racial identity, ethnic identity, religious identity, class identity, national identity, regional identity, personal identity). (Schmidt et al., 2007:22).

Kraft (1998:385) likens culture to a river and as such it has a surface level and a deep level. The surface is visible. Most of the river, however, lies beneath the surface and is largely invisible. But anything that happens on the surface of the river is affected by such a deep level phenomenon as the current, the cleanness or dirtiness of the river, other objects in the river and so on. What happens on the surface of a river is both a response to external phenomena and a manifestation of the deep level characteristics of the river. Kraft (1998:384) posits that there are several levels of culture (including, of course, worldview). The “higher” the level, the more diversity is included in it. For example, we may speak of culture at a multinational level as “Western culture” (or worldview), or “Asian culture,” or “African culture.” Such cultural entities include a large number of quite distinct national cultures. For example, within Western culture, there are varieties called German, French, Italian, British and American. Within Asian culture are varieties called Chinese, Japanese and Korean. These national cultures, then, can include many subcultures. In America, for example, we have Hispanic Americans, American Indians, Korean Americans and so on. And within these subcultures, we can speak of community cultures, family cultures and even individual cultures.

In his distinction of the various parts of the culture, Kraft (:386) points to what we do, think, say or feel either consciously or unconsciously, mostly habitually but also creatively as a surface level behaviour, and the cultural patterns in terms of which we habitually do, think, say or feel as surface level structure. However, he refers to deep level behaviour, every action which consists of assuming, evaluating and committing mostly, habitually but also creatively: 1) choosing, feeling, reasoning, interpreting and valuing. 2) assigning of meaning. 3) explaining, relating to others, committing ourselves, and adapting to or deciding to try to change things that go on around us.

5.2.3.1.3 Worldview

For Kraft (1998:384), worldview as the deep level of culture is the culturally structured set of assumptions (including values and commitments/allegiances) underlying how people perceive and respond to reality. Worldview is not separate from culture. It is included in culture as the deepest level presuppositions upon which people base their lives. Kraft (:386) adds that worldview is the patterns in terms of which we carry out the assumptions, evaluations and commitments of deep level behaviour. Patterns of choosing, feeling, reasoning, interpreting, valuing, explaining, relating to others, committing ourselves and adapting to or deciding to try to change things that go on around us. Culture is a cohesive whole. If we are to effectively communicate cross-culturally, we must realise that any given worldviews are sets of beliefs and assumptions that describe reality. A given worldview encompasses assumptions about a heterogeneous variety of topics, including human nature, the meaning and nature of life, and the composition of the universe itself, to name but a few issues. (Koltko-Rivera, 2004:3).

The term worldview comes from the German *Weltanschauung*, meaning a view or perspective on the world or the universe “used to describe one’s total outlook on life, society and its institutions” (Wolman, 1973:406). “A set of interrelated assumptions about the nature of the world is called a worldview” (Overton, 1991:269). In the largest sense, a worldview is the interpretive lens one uses to understand reality and one’s existence within it (M. E. Miller and West, 1993). In his doctorate dissertation on “the Worldview Assessment Instrument (WAI): The development and preliminary validation of an instrument to assess world view components relevant to counselling and psychotherapy”, Koltko-Rivera (2000:2) defines worldview as following:

A worldview is a way of describing the universe and life within it, both in terms of what is and what ought to be. A given worldview is a set of beliefs that includes limiting statements and assumptions regarding what exists and what does not (either in actuality, or in principle), what objects or experiences are good or bad, and what objectives, behaviors, and

relationships are desirable or undesirable. A worldview defines what can be known or done in the world, and how it can be known or done. In addition to defining what goals can be sought in life, a worldview defines what goals should be pursued. Worldviews include assumptions that may be unproven, and even unprovable, but these assumptions are superordinate, in that they provide the epistemic and ontological foundations for other beliefs within a belief system (Koltko-Rivera, 2000:2).

Pondering on various definitions of worldview in its diversity, the following is what I believe about the worldview:

1. Determines the basic or core understanding of social, material, physical, and supernatural (spiritual) factors (worlds) in life for a given culture.
2. Establishes what is possible, impossible, probable, actual, desirable and acceptable in each of the spheres of the material, social, physical and supernatural (spiritual).
3. The interpretations of the social, physical, material, physical and supernatural (spiritual) spheres in turn provide the values, believes, priorities, general ethos of the culture, etc.
4. Is the grid through which humankind responds to all events in life, regardless of their origin, and through which humans channel their responses to life's events.

1) IDENTIFICATION

One of the ITM methodologies for learning a new culture is "Identification". Identification is a process of gaining acceptance and understanding of people by entering into their lives and identify with them. In 1 Corinthians chap.9, verse 20 to 22, Paul laid the foundation of missionary work but also a proper procedure of learning a new culture: "*to the Jews, I became as a Jew*"; "*I have become all things to all men so that by all possible means I might save some*". Bonding with the people you are reaching out is the best guarantee one

could have for a successful learning process. Learning to speak the local language, wearing their clothes and living the culture is the basis of identification and bonding with the people.

A. Basic Factors of identification

1. Identification is particular- interaction is with a specific person, not a type of generalisation of peoples. Everyone is unique (as is every society) even though there may be many similarities that may be identified as a “type”.
2. Identification involves the totality of interpersonal relationships. It is not “imitation”, or “acting like” the recipients to be “like them”, but is rather being more than oneself.
3. False identification is going “native”-trying to be exactly like the people, which creates contempt and becomes a barrier to effective communication.
4. Identification is achieving by realistic participation, not by “working for” but rather “working with” the people.
5. Identification with people is not coming as a benefactor but rather as a co-equal person-person meeting person.
6. Identification appreciates people for who and what they are within themselves, enjoys their presence, develops mutuality, and genuinely loves them. In good sense, “we become like those we love” in thinking not necessarily in culture.
7. Physical association is no guarantee for psychological identification - “thinking as they think and knowing the reasons therefore”.

5.2.3.2 ATTITUDE ADJUSTMENT

The second leg of the ITM approach is an attitude adjustment. It is what is considered by other scholars as intercultural sensitivity. Intercultural sensitivity is defined as “an individual’s ability to develop a positive emotion towards understanding and appreciating cultural differences that promote appropriate and effective behaviour in intercultural

communication” (Chen and Starosta, 1997:5). Bhagat and Prien (1996) discussed the main differences between traditional training and cross-cultural training. As they described, traditional training is characterised by a focus on the “acquisition of information, rather than on change in attitudes” (Bhagat and Prien, 1996:223). By way of comparison, Bhagat and Prien observed that cross-cultural training addresses the acceptance of differences between cultures. To adapt to a people requires unusual flexibility and humility. One needs special ability to operate in multicultural ministry. So long as we live in our own culture, we are largely unaware of it. However, when we face new cultures, we become keenly aware of the fact that other people live differently. At first, we see superficial differences (dress, food, language and behaviour), then we learn that there are profound differences in beliefs, feelings and values. Finally, we begin to realise fundamental differences in worldviews.

How a person approaches a culture will determine the “communication” impact. Careful attention should be given to attitudes, recognition of cultural differences, emotional responses, actions, and outcomes. The leader attitude plays a major role in the impact of the message he communicates to the people. History has shown that Africa is the victim of certain attitudes demonstrated by those that brought the gospel to the people. Some of the attitudes demonstrated included paternalism, judgemental and super knowledge. Therefore, openness, acceptance, trust and adaptability are the attitudes that can determine the action of listening, enquiring and observing one’s respondent’s culture.

5.2.3.3 COMMUNICATION

Communication is the third leg of ITM pillars. The church leader is enabled with the notion to acquire new skills in communication which involve learning a new language and effective communication principles. In most cases, multicultural churches are compelled to have bilingual services to accommodate other languages. When a church leader can speak to people in their language, he or she connects with them emotionally as well.

5.2.3.3.1 Language learning

Communication is the third leg of ITM methodologies. Meyers (2005:227) said, “Our message is important. To make sure we convey it, we also need to connect in social and personal ways. If I want you to understand me, I must also speak your language and understand your culture. I must speak to you on subjects you are interested in...the more we are able to get in others’ worlds and address issues they are interested in, the more likely we are to effectively communicate.” Learning or speaking in one’s language is the best way to connect with people of other cultures. It is an entry port of acceptance into a specific culture.

A humble teachable spirit wins the hearts of people and like Christ enters the core of the society. ITM teaches to start by learning some sentences in the language of the people you are visiting or reaching out to and learning some of their Christian songs. People like to be asked questions about their language and culture. The best means is by spending time with the people asking questions and speaking- not through a grammar book!

In communication, it is not the absence or presence of things, but the value attached to them- the time spent, the care taken, the use limited to, etc., that either allows or limits genuine person-to-person interaction.

5.2.3.3.2 Principles of Communication

Communication is a key element of cross-cultural orientation. An effective cross-cultural ministry is determined by a good understanding of the target culture and effective communication. One’s success will also depend on the way you communicate the gospel to the people and your interpersonal relationship communication level.

5.2.3.3.2.1 ITM BASIC COMMUNICATION PRINCIPLES

Effective communication takes when the “decoder” fully understands the communicator’s message in terms of his frame of reference. Therefore, the following:

5.2.3.3.2 Factors essential to good communication leading to understanding

1. The “decoded” message must be equal to the “encoded” message.
2. What is “perceived” to be the message, plus the “decoded” message, equals “understanding”.
3. The “cultural context” plus the message, equals “meaning”. The whole cultural milieu determines what meaning will be given to the message.
4. Effective communication equals “Receptor orientation”. In other words, the message is communicated within the frame of reference of the receptor of the message before it may be understood.
5. For communication to make an impact it must address “felt needs”. The degree to which communication addresses felt needs will determine the impact of the message.
6. Effective communication is focused on “person-to-person” interaction. In other words, the communicator seeks to identify with the receptor.
7. The more a communicator enters the frame of reference – that is, the sub-culture, the culture, the linguistic and experience spheres – of the receiver of the message, the greater the possibility of effective communication taking place.
8. The greater the “credibility” (earning the right to be heard) of the communicator, the greater the possibility of being given a hearing.
9. Most specific messages – “scratching where it itches” – are most effective.
10. Every attempt must be made to have the receiver of the message – the receptor – identify with the communicator and the message.

5.2.3.3.3. THE ITM INCARNATION MODEL OF COMMUNICATION

Jesus Christ was a “participant-observer” and wanted others to be the same in their ministry to people. The participant-observer observes the following principles:

1. Always operate within the same frame of reference:
 - a) Use the same linguistic context: learn and use the same language

b) Bilingualism is not sufficient: know the culture and see matters from the people's perspective.

c) Understand and use the total cultural context: use their forms and expressions and understand the functions and meanings.

2. The Lower the predictability the greater the impact of the message:

a) Predictability in "role": He came as a servant and not as Master.

b) In associations: He kept company with those who did not share His values and worldview.

c) In language: He used the ordinary common speech of the day (known language forms).

3. The greater the specificity the greater the impact:

a) He used detailed descriptions of real life.

b) He referred to real life action/events.

c) He told stories/parables, not simply propositional truths-laws.

4. Discovery of truth has a greater impact than ready-made packaged "truth"

a) Allowed people to deduce truth from the facts presented.

b) He dialogued with people to put them within reach of the "truth".

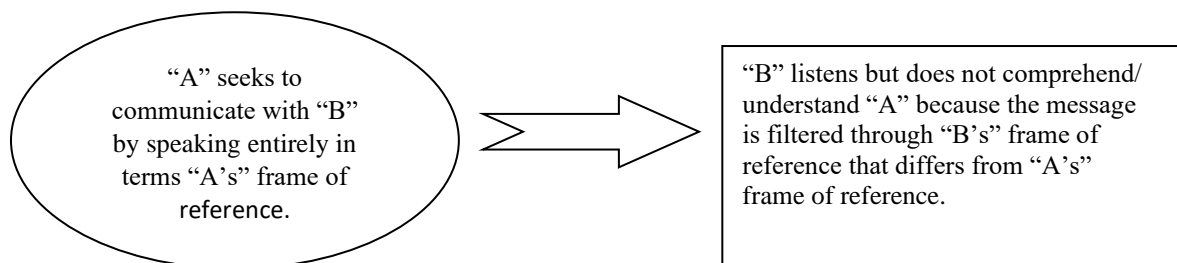
c) He started with people's felt needs.

5.2.3.3.4 APPROACHES TO COMMUNICATION

5.2.3.3.4.1 TOURIST APPROACH

The "communicator" and "receptor" exist in different "frames of reference" and unless this different is bridged there will be no communication.

FRAME OF REFERENCE "A" FRAME OF REFERENCE "B"



The frame of reference possibly differs in the following areas:

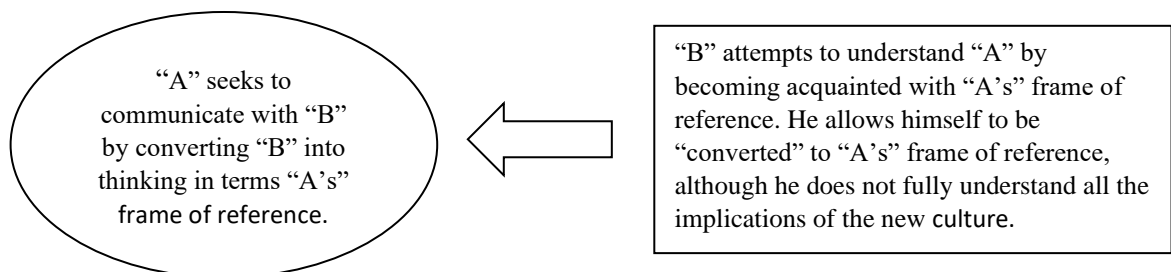
1. Culture.
2. Language.
3. Gestures (body language).
4. Ways of thinking (e.g. what is logical, etc.,).
5. Concepts of the supernatural world.
6. Concepts of the social, physical and material spheres.

5.2.3.3.4.2 THE “MIGRANT’S” APPROACH

The “communicator” tries to extract the “Receptor” out of his frame of reference and bring him into the “Communicator’s” frame of reference. The result is limited communication with a strong possibility of encouraging syncretism the “new forms” replace the “old forms” but retain the meaning of the “old forms.”

FRAME OF REFERENCE “A”

FRAME OF REFERENCE “B”



The assumption is that an apparent “cultural conversion” eliminates cultural differences. The “receptor” has supposedly “learned” the communicator’s frame of reference.

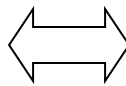
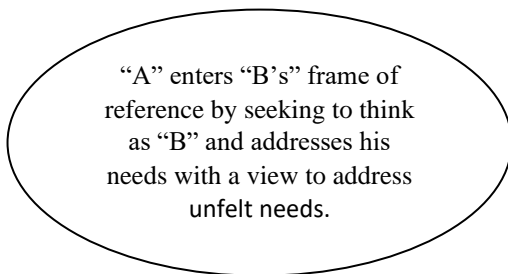
1. Culture.
2. Language.
3. Gestures (body language).
4. Ways of thinking (e.g. what is logical, etc.,).
5. Concepts of the Supernatural world.

6. Concepts of the social, physical and material spheres.

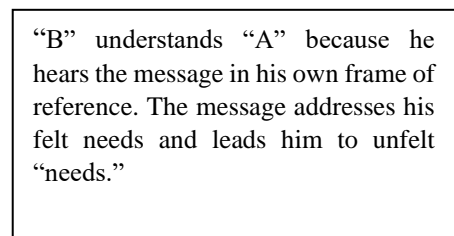
5.2.3.3.4.3 THE “SETTLER’S” APPROACH

The communicator enters the ‘receptor’s frame of reference in as many spheres as possible. The result is that communication takes place and it is far more likely that the ‘receptor’ understands the message and may thus make a more informed response to the message. The responsibility is the communicator’s to enter and learn the receptor’s frame of reference.

FRAME OF REFERENCE “A”



FRAME OF REFERENCE “B”

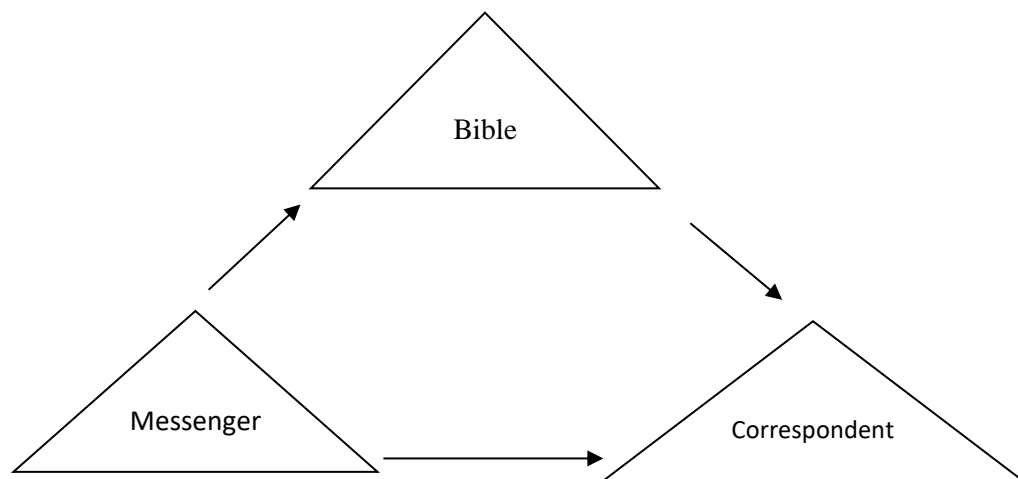


Differences in frames of reference are overcome through conceptualisation. The message is presented, translated into verbal and cultural forms and functions in the receptor’s frame. The communicator has learned and entered the receptor’s frame of reference in terms of:

1. Culture by becoming more nearly bi-cultural.
2. Language by becoming bilingual.
3. Gestures (body language) by avoiding actions that may reflect negatively on the message.
4. By seeking to “thing” in terms and use “logic” known to the receptor’s frame of reference.
5. By seeking to understand and address the receptor’s concept of the supernatural world.

6 A THREE-CULTURE MODEL OF COMMUNICATION

The Gospel needs to be presented to the receiver in the concept of their frame of reference. As the Bible was written in the Jewish culture to convey God's message to them.



One factor which most time is not considered in the communication of the gospel is that every time one preaches or communicates a biblical message, there are three cultures involved: 1) The messenger's culture, 2) the Bible culture and 3) the correspondent culture. Therefore, the communication is not all about knowing homiletic and other technics of preaching, it requires one to master the biblical culture (meaning perceive the biblical message in the same context as the original audients) and master the correspondent culture to use the right frame of reference in communicating biblical truths. It is important to notice that often a rejection of Christianity is based on the rejection of foreign cultural load that is placed on the message, rather than the message itself. A clear distinction between the gospel and culture must be made. If this distinction is not made, one runs the risk of making one's culture the message. Democracy, capitalism, pews and pulpits, organisational systems and rules, and formal dress on Sundays are some of the cultural "baggage" which has often been attached to the gospel message. Forms and symbols must be adapted to the audience's (correspondent) culture.

There are some biblical recommendations such as greeting one another with a holy kiss (1 Thess. 5:26), which seem to be directed at specific cultural situations and may not

apply to cultures universally. The church leader always cares about cultural baggage, which is often attached to the transmission of the gospel message. While trying to transmit the message in a culturally relevant manner one should be careful not to add our cultural expressions to the biblical message (e.g.: Greeting with Kiss). This raises the need for contextualisation.

5.2.3.3.4.4. Contextualisation

A contextualised approach is one of the key elements to consider in forming a proper approach to multiculturalism in the church. ITM is considered contextual because it is tailored for church leaders to do missions and minister in a multicultural environment. Stopler (2007:310) argues that one of the recurrent shortcomings of the multicultural discourse is its lack of contextualisation. The context is important, the notion of intercultural training is widely explored in the field of medical studies, business, tourism, education and political policies etc. however, ours is the intention to frame it in the context of the multicultural churches in South Africa. Contextualisation here implies the need to understand the cultural plurality of the city churches and relevant principles of communication which yield proper social cohesion and unity in diversity. It means approaching the issue of plurality in the setting of a local church. A contextual approach is here referred to the principle that behaviour occurs within specific contexts. Dai and Chen (2014:3) argue that because humans have the cultural capacity to observe and explain from the vantage of our existential location (Asante, 1998), it is important for scholars to take the culture-specific approach by conceptualising ICC from the local perspective to avoid cultural biases.

The gospel must be presented in such a way that its conditions are fully understood in a cultural context. To explain the principle of contextualisation, Kraft (1998:389) uses a tree analogy where he explains that Christianity is not supposed to be like a tree that was

nourished and grew in one society and then was transplanted to a new cultural environment, with leaves, branches and fruit that mark it indelibly as a product of the sending society.

Charles Kraft writes:

The gospel is to be planted as a seed that will sprout within and be nourished by the rain and nutrients in the cultural soil of the receiving peoples. What sprouts from true gospel seed may look quite different above ground from the way it looked in the sending society, but beneath the ground, at the worldview level, the roots are to be the same and the life comes from the same source. In a truly contextualized church, even though the surface level “tree” may look different, the essential message will be the same and the central doctrines of our faith will be in clear focus, since they are based on the same Bible. But the formulation of that message and the relative prominence of many of the issues addressed will differ from society to society (1998:389).

Whiteman (1997:2) asserts that the issues of contextualisation have been a part of the Christian church from its inception, even though the vocabulary of contextualisation dates only to the early 1970s. Contextualisation is concerned with how the gospel and culture relate to another across geographic space and down through time. It captures in method and perspective the challenge of relating the gospel to culture (Whiteman, 1997:2). Whiteman (:2) discovered that much of our understanding and practice of faith has been shaped by our own culture and context, and yet we often assumed that our culturally conditioned interpretation of the gospel was the gospel is very crucial. Stopler (2007:311) asserts that many times claims of discrimination by cultural, ethnic, and religious minorities, and their claims for special accommodation are perceived solely as claims for recognition or as claims invoking the right to culture, and are debated without properly examining the social context within which they are made or the political and economic circumstances that surround them.

Conn and Ortiz (2001:379) advise that leadership is one of the most crucial elements in planting churches in city contexts. Planting churches must evaluate well both the leadership and the context. “The issue of knowing the context in which we serve must be taken seriously, especially as we see the continued urbanisation and globalisation of the world”. Dai and Chen (2014:1) write:

When people engage in an intercultural dialogue or international trade, they are inevitably facing the challenge from communication barriers such as cultural stereotype and prejudice, identity conflict, language deficiency, and the lack of interaction skills. Only through the acquisition of Intercultural Communication Competence (ICC) can these problems be solved in the process of global interaction. ICC constitutes an indispensable capacity for people to survive and establish productive relationships in the globally interconnected world (2014:1).

5.2.3.4 INTEGRATION

The fourth leg of the ITM pillars is “Integration”. Once a church leader masters one’s culture, adjust his attitude and learn to communicate effectively with other cultures, he or she is now ready to facilitate the integration of the cultural bearer (correspondent) in the church family. This is where the notion of the mission is taught to the church leader. Through mission, the church leader engages with the people in the church and the community. Through mission, the church leader facilitates reconciliation and reaches out to people of other cultures and facilitates social cohesion in the church.

ITM approaches mission holistically. A holistic approach of mission involves body, soul and spirit. Padilla (2005: np) writes:

There is a general consensus among evangelical Christians all over the world that the church is by nature missionary. But what does that mean? How is the mission of the church defined? What is included in mission? Can mission be circumscribed to transcultural missionary efforts for the sake of the planting of churches in “the regions beyond?” Should mission be

identified with evangelism being understood as “the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God?” Or should mission be equated with social transformation resulting from God’s action in history through human agency, which may or may not include the church, as has often been advocated in ecumenical circles? (2005: np).

Stott (1975:24) posits that although reconciliation with humanity is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both parts of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbour and our obedience to Jesus Christ. The message of salvation implies also a message of judgement upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread his righteousness amid the unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead. Padilla (2005:np) refers to Douglas’s (1974:66-67) claim in his opening address on “The Biblical Basis of Evangelism” at the memorable 1974 Congress, that mission of the church arises from the mission of God” and should, therefore, follow the incarnational model of Jesus Christ. On that basis Douglas (1974:66-67) argued that “mission...describes everything the church is sent into the world to do,” as those who are sent by Jesus Christ even as the Son was sent by the Father, that is, “to identify with others as he identified with us” and to serve as “He gave himself in selfless service for others.

Padilla (2005:np) submits that holistic mission is mission-oriented towards the satisfaction of basic human needs, including the need of God, but also the need of food, love, housing, clothes, physical and mental health and a sense of human dignity. This approach takes into account that people are spiritual, social and bodily beings, made to live in

relationship with God, with their neighbours and with God's creation. Consequently, it presupposes that it is not enough to take care of the spiritual well-being of an individual without any regard for his or her relationships and position in society and the world. As Jesus saw it, love for God is inseparable from love for neighbour (Matthew 22:40).

For many years the cross-cultural mission was referred to as mission work outside one's national boundaries, crossing some kind of linguistic, cultural, or geographic barrier. Today is a reality that because of globalisation, some of these people who used to be far, are brought closer within the city, even within the local church. Therefore, the cross-cultural mission is no longer just fieldwork but a local church effort to reach those within the church and the community, though culturally different. Cook (2019, np) argues that reaching unreached peoples is not just about going overseas anymore, and reaching your local context is no longer about reaching people just like you. We have to change our understanding of both to understand today's mission equation. In the past, local churches drew neat lines between missions (a thing we sent people "over there" to do) and evangelism (local mission to people like you). Today, these categories break down in both directions. Churches need to realise that the cross-cultural mission is as much across the street as it is across the ocean. And when local churches begin to see our new reality, an interesting thing happens. Doing local missions well amplifies our ability to do international missions well, and vice versa.

There exists views that the word 'mission' needs to be differentiated with 'missions'. Hoekstra (1979:27) says: "When we speak of "the mission of the church" we mean everything that the church is sent into the world to do—preaching the gospel, healing the sick, caring for the poor, teaching the children, improving international and interracial relations, attacking injustice—all of this and more can rightly be included in the phrase "the Mission of the Church." But within this totality, there is a narrower concern which we usually speak of as "missions." Let us, without being too refined, describe the narrower concern by saying: it is the concern that in the places where there are no Christians there should be

Christians. **Bosch** (1991:10-11) asserts that *“Mission” includes evangelism as one of its essential dimensions. Evangelism is the proclamation of salvation in Christ to those who do not believe in him, calling them to repentance and conversion, announcing forgiveness of sins and inviting them to become living members of Christ’s earthly community and to begin a life of service to others in the power of the Holy Spirit.*”

The term “Missions” is often seen as the worldwide enterprise of making disciples of the nations that fall outside the normal outreach responsibilities of the local church. It may be defined as the sending out of specially equipped disciple-makers who cross barriers of distance, culture, or language to establish and strengthen the church in places beyond the normal sphere of influence of our members. It is, especially cross-cultural outreach, whereas evangelism includes sharing the gospel in one’s own culture. Missions are defined primarily by culture, rather than by geography (Luis, 2013:18-19).

In the context of ITM, the word "Mission" is the comprehensive description of witness to Jesus Christ in all its forms. Ross (2009:25) explains that whereas in 1910 “missions” were often considered in the plural as outposts of Christian witness in the “non-Christian world”, in the century “mission” in the singular became the fundamental category as a comprehensive description of witness to Jesus Christ in all its forms. Oslon (2003:13-4) argues that the word mission (singular) is the entire biblical assignment of the church of Jesus Christ. Jesus commanded His disciples to go into all of the world and make disciples (Christ-followers) of all nations, baptising them in the name of the Father and of the Son and the Holy Spirit, and teaching them to obey everything I have commanded you (Matthews 28:18-19). The mission is to proclaim the gospel and make disciples as we are going. This mission is clear and is carried out through, and by, the body of Christ as they proclaim God’s Word, encourage fellow believers, seek the lost, care for the orphans and the widows, and shine as a bright light in the dark world.

5.2.4 PERSPECTIVE OF CHANGE

The communicator of the gospel is an advocate of change. Every communication set presenting the gospel ought to have in view change – change personally and culturally. Culture change takes a person beyond the appearances of a new idea to a consideration of its acceptance or rejection. Every culture of men is in constant change. As times and generation change, the culture as well is very much affected.

5.2.4.1 SOCIO-CULTURAL FACTORS THAT ENCOURAGE CHANGE

Change does not take place in a quixotic and unpredictable manner. The following must be carefully considered and evaluated.

1. Cities are focal points of change: there is normally an outward and downward diffusion of ideas. Change is not without hesitation, misgiving and initial resistance.
2. Shifts in the economic basis of livelihood in the family organisation produce a climate of change.
3. Factionalism (breaking up or forming new social groupings) tends to both increase and decrease the acceptance of innovation/change.
4. “Nationalism” (strong ethnic identity) is usually followed by a period of rapid acculturation (adopting new ways) and then by disillusionment, which leads to a return to the “old ways” of the earlier days (but never totally), and thus the cycle simply repeats itself, leading again to “nationalism”, etc.
5. Dissatisfaction (with political, social, physical, material, economic and religious systems) and “personal discomfort” in present circumstances, may lead to the initiation of innovations.
6. “Feelings of Deprivation” stimulate the desire for change.
7. The felt need for “relaxation” of a given mental, physical or emotional situation may lead to a desire for change.

5.2.4.2 PRINCIPLES IN TRANSFORMING THE CULTURE

1. Seek to understand cultural elements (practices, customs, etc.,) to be changed from the receptor people: Accept-respect does not accept approve.
2. Encourage a minimum number of critical changes in worldview at one given time.
3. The gospel must come as “good news”: God seeks to help “us” in our problems.
4. The culture of the people must be approached with a positive attitude reflecting that:
 - a) God supports “our” way of life.
 - b) God’s power is available to help us live life.
 - c) God favours family and other types of social stability.
 - d) God’s power enables “us” to live up to “our” own ideals first and transcend them if they are contrary to Biblical teaching.
5. Focus on groups not simply individuals: therefore, search out the opinion-makers in terms of friendship - the “Autonomous”, not the “Anomalous” people.
6. The opinion-makers may not be in places of leadership: these key people will provide the re-interpretation process for the conceptual change to impact the society.
7. Transformational change is accomplished more efficiently if advocated by groups.
 - a) God desires communities of “kingdom people” to come into being.
 - b) Groups provide mutual stimulation to change with greater cross-fertilisation of ideas.
 - c) Group provide mutual support in changing-moral support.
 - d) Group decisions introduce more profound and radical change.
 - e) Groups provide mutual stimulation in continued growth.
 - f) Groups develop more positive models for each other.
8. The people must be brought to the place where they will believe that if they commit themselves to God, He wants them to re-evaluate and re-interpret every aspect of their culture and behaviour that contradicts the Bible.

9. The communicator must understand that “new conceptualisations” (ways of thinking) ordinarily take, period or reorientation, point of encounter, incorporation into a worldview.
10. Using the vernacular language (spoken language of the people) and presenting the truth in categories that they are acquainted with, will make it more likely that the new information will be understood, adopted and incorporated into their way of thinking-their worldview.
 - a) The greater the range of novelty (newness) ties felt needs, the greater the likelihood that the information will be accepted.
 - b) How people perceive and interpret the novelty (their cultural conditioning) will determine acceptance or rejection.
 - c) The probability of acceptance of the new information is increased to the extent that innovations are more readily reinterpreted in the conceptual framework of the people.

In initiating transformation change the following should be observed:

- a. Use what is acceptable with the culture and DO NOT CRITICISE what is contrary to the message.
- b. Work with culture (see Acts17) to ultimately work against the factors in a culture that are negative.
- c. Attach needed change to felt needs by starting with felt to lead to the unfelt needs.

5.3 CONCLUSION

This chapter explored the various methods used in South Africa for pastor theological training. Among these various disciplines of theology (e.g., systematic theology, Biblical theology etc.), practical theology is the most responsible for the theological training of pastors. It emerged in the last three decades as an important discipline of theology to address the continuously changing social environment and is very much concerned with pastoral action, church life and ministry training. However, critiques amongst scholars reveal that the

existing theological training framework lacks emphasis on 1) practical ministry formation, 2) multicultural praxis, 3) community engagement and 4) contextual approach. Concerning practical theology, scholars have advocated a change of curricular of ministerial and missional training in theological education. The points raised include and not limited to adding the notion of 1) diversity of perspectives on cultural, public and Christian life (pluralism), 2) broadening of the concept of pastoral ministry, 3) contextualisation, 4) interpretation between the local and the global and 5) grounding identity in the mission of the church. The need for a multicultural perspective approach is the main point that unites the critiques of the scholars. The apparent need is for an approach on cultural diversity which addresses issues including culture, diversity, social justice and cultural cohesion, contextualisation, and church mission is the ideal.

Some of the existing intercultural communication theories including DMIS, AIM, Integration system, Identity Negotiation Theory and Intercultural theology were explored. Though the focus was not to analyse these theories, their limitation is mostly that they were developed in the context of education and language learning, media, business, global engineering, foreign students, tourism, employee expatriation, etc. Intercultural theology covers the process of the interconnectedness of cultures (Western, Eastern or Southern cultures) or deals with the factual overlaps between people. Although theories such as cross-cultural adaptation can be applied in different settings including mission, no church context or mission, in particular, is dealt with.

The chapter finishes with an introduction of a new theory called “Intercultural Training and Mission” (ITM), which in a sense is a response to the concern of scholars as indicated in this study. My submission is that ITM approach is the missing ingredient which needs to be integrated into theology for pastors training framework. It is based on four pillars: 1) understanding the diversity of culture (knowledge), 2) attitudes adjustment toward other people cultures, 3) developing skills for communication (dialogue) in a multicultural setting

and reach out (mission) to those in need of the gospel through being culturally different and
4) facilitate integration (Reconciliation) and social cohesion.

CHAPTER 6

REPORT AND GENERAL CONCLUSION

6.1 INTRODUCTION

This study was initiated with the purpose to respond to the question of what approach should the church and theology undertake to address multiculturalism in the church, and how taken in the missiological context intercultural training promotes cultural competence in a multicultural church. The five chapters of this study have tested and proven I's assumptions which include: 1) the city churches in South Africa naturally become multicultural due to the cultural diversity of city dwellers, 2) no matter how one looks at multiculturalism in the church, intercultural competence is needed to manage cultural conflicts and prevent social ills such as racism, xenophobia, discrimination and division, 3) that healthy multiculturalism is part of the mission of the church, 4) studying multiculturalism in the church is a recommendable scientific endeavour as the church forms a great part of our society today.

In the first chapter of this study, I introduced the study by explaining the problem to be addressed, the purpose and questions to answer, the assumptions and the methodology to be used. The second chapter answered the question of the causes of multiculturalism by exploring literature review of different resources on multiculturalism. It provides an understanding of what multiculturalism is in many contexts and the different views held by scholars on it. The diversity of cultures in city churches is caused by post-apartheid factors, economic globalisation, and the presence of distinct ethnic and cultural groups in the church. In chapter three, the study explored the challenges confronted by city churches due to multiculturalism. Beyond the fact that this chapter has proven that South African city churches are generally multicultural due to the diversity of the city dwellers, it also shows that multiculturalism in this context is mostly influenced by factors such as globalisation,

migration, race and urbanisation. The fourth chapter dealt with the in-depth notion of a multicultural church by explaining what the church is and its mission and purpose, and its different models. It also addresses a missiological perspective of the mission of the church and the role of the church concerning culture. The fifth chapter explores the theological framework of training for pastors in South Africa, its shortfalls and speaks of different theories of intercultural training and how the notion of intercultural training relate to mission. The last part of the chapter includes the development of an intercultural training approach to multiculturalism. This approach known as “ITM” is integral and contextual as it deals with the relationship between intercultural training, mission and multiculturalism.

The current chapter is purposed at a general conclusion which involves field reports, a summary of the findings, recommendations for this study and recommendation.

6.2 REPORTS

Throughout this research work, I visited eight multicultural churches, four churches from Johannesburg (Germiston, Houghton, Berea and Randburg suburbs), one church in Cape Town and three churches in Pretoria as part of the participative observation. The church participations took place from March 2018 to end 2019. The church visited were of different races and sizes. I could not make it to Durban as scheduled because the church there was dropped from the schedule at the last minute. The level of studies of the pastors interviewed includes one PhD (University of Pretoria), two master’s degrees, two bachelor’s degrees and three diplomas in theology. Other details about their respective churches are annexed in an addendum. Beside the church visit, I conducted a survey and evaluation of the ITM programme. The evaluation was based on the SWOT method, which looks at the strength of the programme (training), weakness, opportunity and threat. Some of the church leaders who underwent the training only speak French, therefore their response was done in French. I have annexed the survey forms and translation.

Following are some of the questions asked to the pastors of the multicultural churches visited in South African cities and their response:

- 1) Do you think that your theological training prepared you for multiculturalism in the church?
If yes why do you think so and if no, please tell me why?
 - All the eight pastors responded no to this question, confirming I's assumption and views of most scholars as demonstrated in this study. As one will observe, all of these pastors are theologically qualified and underwent training in theological schools and universities to become who they are.
- 2) What is the challenge of multiculturalism in your church?
 - Most of the pastors agree on the language being a great challenge in a multicultural church. Some of the challenges mentioned include dress code, worship style, communication and service to individual culture, cultural incompatibility, competition, and rejection.
- 3) How do you approach culture diversity in your church?
 - The approach to cultural diversity differed from one church to another, however one thing that most churches did was to promote an English service to accommodate everyone. Other churches provide translation for those who could not understand the language of the majority. Other churches use language acquisition, sharing of people's experience about the church and food, multicultural worship songs, a celebration of diversity, teamwork and teaching biblical worldview and kingdom culture.
- 4) Has anyone or group of people left the church on the pretext of cultural incompatibility?
 - Five of the eight churches have indicated that some members of their churches have left because of cultural incompatibility.
- 5) Does globalisation, migration or urbanisation impact your church in any means? (If yes, how?)
 - Seven out of eight churches answered yes. Amongst various reasons given is the presence of many refugees in the church, mobility of members who leave the church and relocate to

other cities in search of jobs. Many said that a constant move (people come and go) of church members make it even difficult to sustain a discipleship programme.

6) Would you say that the believers in your church are culturally competent to deal with the diversity of culture in your church?

- Six of the seven churches who answered this question said “NO”. This confirms once again I’s assumption.

7) Would you recommend intercultural training to your church members?

- All the churches said yes to this question.

8) Would you recommend Intercultural training as part of pastoral training or theological training to prepare church leaders to face multiculturalism in the church?

- All the churches said yes to this question. This confirms I’s assumption and what many scholars have spoken of throughout this study.

6.3. SUMMARY OF FINDINGS

6.3.1. Causes of Multiculturalism in city churches of South Africa

The first finding of this study is that South African city churches are generally multicultural, and that multiculturalism is caused by internal and external social factors. These social factors involve internally, by urbanisation and social division outcomes of the apartheid system, and externally, by globalisation and migration. South Africa, a hub in the Southern African region, has attracted many migrants from the rest of African nations other regions in the world because of its economic development which differentiates it from the rest of its peers in the continent. Martin (2013:14) reports that South Africa is the major destination of sub-Saharan migrants, attracting over 2 million migrants from neighbouring countries that are members of the South African Development Community, an organisation of 15 countries. However, it is important to notice that a multicultural church is God’s design. Since in heaven it is every tribe, every ethnicity and every culture together for eternity, God

does envision multicultural assemblies and not just churches based only on cultural, regional, racial lines. Therefore, cultures do have a purpose and role in God's design for the body of Christ, the church (Abraham, 2018:5).

6.3.2 Integrated approach to theological education (IATE)

The second finding of this study is that the missing ingredient in the approach to training church leaders for the multicultural context which, most scholars have spoken about, is an integration of theological training with intercultural training and mission. This is what I call "an Integrated Approach to Theological Education (IATE)". It is an approach tailored to the context of multiculturalism (pluralism). The question should be asked, "why mission?" It is because the church leader in the multicultural church is confronted with not only diversity of cultures but also issues of socio-economic illnesses, HIV-AIDS, social cohesion and other city dynamics. This study approached mission holistically. Through mission, the church leader engages with the people in the church and the community. Through mission, the church leader facilitates reconciliation and reach out to people of other cultures and facilitates social cohesion in the church because a holistic approach of mission involves body, soul and spirit.

Through mission, the church assumes its responsibility for reconciliation in the world. Many scholars have insisted on the church taking responsibility for reconciliation. In the context of this study, reconciliation serves as an instrument of peace between different cultures in a multicultural church. In the article on "The church as reconciling community and institution in South Africa", Nolte (2004:np) says that it is the church's duty and call to break the walls of division that exist among people of different backgrounds and cultural heritages (Eph. 2:14). She adds that the church is called to be the instrument of reconciliation in the world (2 Cor. 5:19). Nolte's position is an answer to the ongoing challenges of cultural diversity conflicts in a multicultural church which is addressed in this study.

While intercultural training empowers the church leader to relate to church members and community of other cultures, mission allows him or her to reach out to them with the gospel, while the theological education helps with another aspect of ministry like the interpretation of the scriptures, preaching etc.

6.3.3 Cultural competence in the church

The third finding in this research work is that intercultural competence is achieved by submitting church leaders and church members through to intercultural training and mission. The importance of cultural competence is emphasised in Hess and Billingsley (2007:62) as they suggest considering 1) developing cultural knowledge and awareness of the experiences of self and others, 2) recognising, identifying, and valuing diversity within the community, 3) giving ongoing attention to the organisation's cultural self-assessment and self-awareness of administrators, staff, board members, and other constituencies, 4) understanding the dynamics of differences when cultures intersect, 5) changing policies, practices, and organisational resources that reflect false beliefs, assumptions, and stereotypes; and 6) flexibly adapting to diversity.

When church members are empowered with cultural competence, the issues of segregation, racial separation, discrimination based on language, colour and cultural background is dealt with, people stop looking at others with wrong perception and judgement, and people become tolerant with other cultures which are different from them. This conclusion is based on the testimonies of change of perspective in those who underwent training at Mission Fest workshops and AGF gathering in Pretoria.

6.3.4 Approach to multiculturalism in the South African city churches

The fourth finding of this study is that intercultural training and mission (ITM) is an appropriate approach for multiculturalism in the South African city churches. The ITM approach is based on four pillars: 1) understanding the diversity of culture (knowledge), 2)

attitudes adjustment toward other people cultures, 3) developing skills for communication (dialogue) in a multicultural setting and reach out (mission) to those in need of the gospel through being culturally different and 4) facilitate integration (Reconciliation) and social cohesion.

The reliability of this theory is measured by its capacity to yield cultural competencies (intercultural competence) and addressing the challenges which church leaders face every day in dealing with cultural diversity in the church. In the Appendix A, I enclosed the feedbacks of the experimental training of church leaders conducted using the ITM approach.

These feedbacks from pastors who underwent the ITM programme confirm its capacity to yield intercultural competence as I indicated. Referring to some scholars' arguments of interpersonal factors such as coordination, communication, and social-emotional adjustment between people from different cultures as being the causes of problems in cross-cultural business collaborations, Sanchez-Burks et al (2004:3) argue that recent theoretical and empirical advances in cross-cultural research can be leveraged to develop cross-cultural training (CCT) programmes that address these interpersonal problems. Since cross-cultural research brings greater precision to our understanding of cultural differences and similarities, CCT programmes that incorporate these theoretical frameworks and findings should better facilitate how people understand and anticipate cultural differences in work settings.

6.4 RECOMMENDATIONS

Two recommendations are advised based on the findings of this study:

1) Integration of intercultural training and mission in any theological formation. Wherever church leaders are trained, Universities, Seminaries, Colleges and Bible school, care need to be taken to integrate intercultural training and mission into their curriculum.

This recommendation is to respond to the prevailing need for an approach which takes on a diversity of perspectives of cultural, contextual, public and Christian life. Naidoo (2015:183) writes that contemporary voices call on practical theology to become more contextual, practical or relevant rather than being a highly theoretical discipline, with a growing distance between the academy and the local church.

2) Intercultural Training and Mission (ITM) is recommended as a contextual approach to multiculturalism in South African city churches. It has proven to be contextual, relevant and practical for the local church. It enables church leaders and members with knowledge of cultures of other people and processes of adaptations and intercultural relationships. The ITM approach is based on four pillars: 1) understanding the diversity of culture (knowledge), 2) attitudes adjustment toward other people cultures, 3) developing skills for communication (dialogue) in a multicultural setting and reach out (mission) to those in need of the gospel through being culturally different and 4) facilitate integration (Reconciliation) and social cohesion. These four pillars are the essentials steps needed for acquiring an intercultural competence.

3) Unity in diversity needs to be pursued for a healthy multicultural church. To do so, church members need to be empowered with intercultural competence skills which will enable them to relate to people of other cultures. In this study, a healthy multicultural church is understood to be what Abraham (2018:126) describes as an intimate spiritual family, which has: 1) Biblical teaching, 2) Atmosphere of love and unity, 3) Conducive programmes, 4) Exemplary leadership structure, and, 4) Intentional effort; and what Harris (2012:np) points out as 1) Celebrate diversity, 2) Create inclusive, 3) Learn other people's cultures and 4) participate in other people's culture. Abraham (2018:4-5) argues that the God of the Bible, who created diversity of cultures, has also envisioned unity of cultures in one body- the church he instituted. It is important to note that intercultural competence skills do not

substitute the work of the Holy Spirit in the church. We do the natural and leave to God the supernatural.

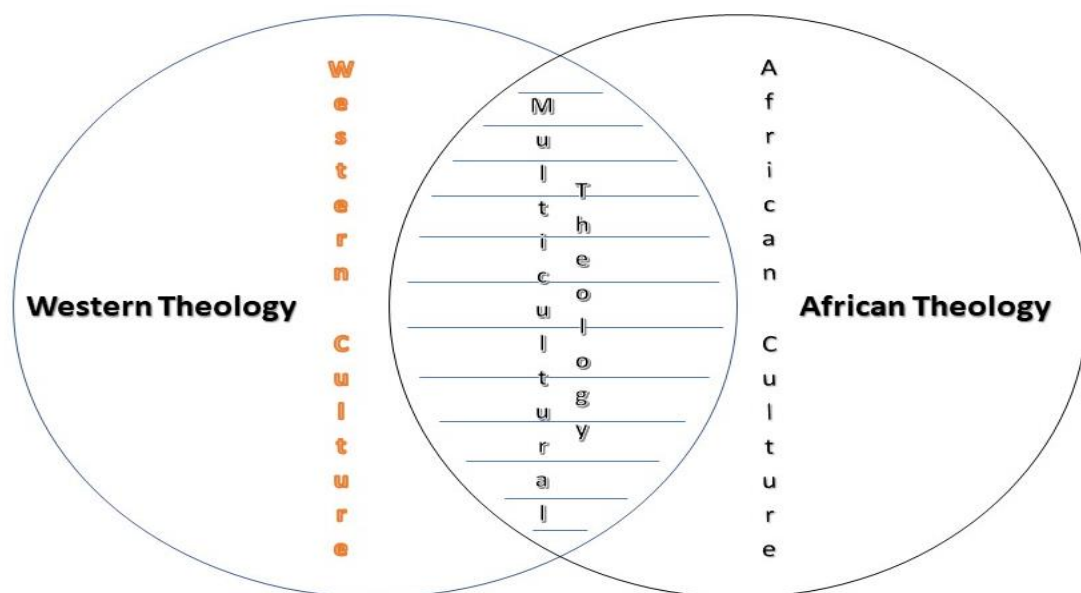
6.5 SUGGESTIONS FOR FUTURE STUDIES

Though this study has demonstrated that the needed theology has to be an integration of theology education with intercultural training and mission, there is still a need to define the type of theological education to use. Most African scholars (e.g Bediako, 1984; Tienou, 1984, Maluleke, 1996 and Kiogora, 1998) have raised the need for a change of theological framework of training African Pastors, arguing for the need to take African culture seriously to produce a relevant theology for the African people. However, I contend this view in a sense that whatever they refute as Western-oriented Christianity and raise the need for an African identity theology grounded in African cultures is wanting the opposite side of Western-oriented Christianity. Let's say that everyone agrees in principle to go the African identity road, meaning we develop contextual approaches and hermeneutical methods like hermeneutics of inculturation or liberation (Kiogora 1998) based on the way African people conceive and interpret reality; Christianity based on spiritual worldviews, supernatural powers, etc. My question is then, what do we do in the space of inclusiveness (Plurality), a space where the two societies meet (Western and African), a space I should here identify as multicultural space. The world has become a global village, we need a new theology which is not Western and not African. We need a theology of inclusiveness which takes into consideration the cultural diversity context where no one is dominant, everyone's culture is taken into consideration. In this theology, everyone is equal before God (Acts 10:34, Romans 2:11, Galatians 3:28, Ephesians 5:21 and Leviticus 19:33-34). It is an approach which requires Western peoples to learn African culture and Africans to learn Western culture to become relevant and effective in their intercultural space of communication. It is a theology which accommodates each other's difference and accepts each other as we are. This theology is not Western, not African but has God as the centre. It is centred on values and not means.

I believe that this theology is what Dames (2012) referred to as ‘multicultural theology of difference’. Gordon E. Dames writes:

Churches, seminaries and faculties of theology in South Africa need to create and enhance *aesthetic space* in building a new culture out of diversity. What is needed is to enter into a shared learning space as pilgrims, as people constituting a new community – postulating an open transformative agenda in relation to power and culture. Transformation of the power dynamics in faith-based communities and the academy is a precondition. Multicultural space engenders transformative space for identity formation. Multicultural faith-based institutions in South Africa are required with “a theology of difference”– in living and learning to do difference differently (2012:1).

The following figure portrays the idea of the new theology to be developed:



My suggestion makes more sense in Cha’s (2007:95) description of the current reality of the world. Peter T. Cha says: “In today’s world of globalization, a Christian community, as a witnessing community, is increasingly being confronted with the multicultural reality of its ministry context. As an objective reality, many regions in our global world, including the United States and South Korea, are becoming more diverse as

demographic shifts accentuate the presence of those who come from different cultural and ethnic backgrounds in our communities, cities and nations. As a subjective reality, many societies are gradually becoming more multicultural as cultural pluralism and diversity inform their consciousness, both individually and collectively” (2007:95).

In defending the emergence of the movement of “critical multiculturalism,” Goldberg states, “Multiculturalism, then, delineates the prevailing concerns and considerations, principles and practices, concepts and categories that now fall under the rubric of ‘multiculturalism’” (1994:2). As an emerging discipline then, multiculturalism is tied to the ideology of critical multiculturalism and is primarily concerned with the transformative nature of the relationship between dominant and minority cultural entities (Koniczny and Wan, 2004, np).

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ADDENDUM

Appendix A

6.3.4.1 Church leaders' feedback after undergoing the experimental training using ITM Training model.

The institution of MET sent a letter via email to the church leaders who underwent the experimental training of the ITM model. The letter was formulated as following:

Dear Leader,

Dr Joao Luis has requested an evaluation of the subject he presents here at MET (Missions Exposure and Training), which you underwent during your studies with us. The subject known as Cross-Cultural orientation (or known by you as Bonding) was designed to enable the students/pastors to work in a cross-cultural environment. This evaluation will be used in a PhD research program at the University of South Africa.

Therefore, after having gone through this course, the Prof. Joao Luis asks your assistance to respond to the following questions designed to evaluate the effectiveness of this course based on your experience in the day to day ministry or work in a cross-cultural environment such as Multicultural church, Mission work, Mission training, Outreach, Training of church members etc.

I. Your Details:

- 1) Your Complete Name, function, Address and contact details.
- 2) Which session of training at MET did you attend? (dates if you can)
- 3) Would you qualify your church to be multicultural, monocultural or multi-ethnic? If yes, describe? (Please describe the races, cultures or Ethnic groups represented in the church).
- 4) If you are a missionary, please describe the people you are reaching out to.

II. Evaluation

- 5) What did you like about this subject (course)?
- 6) To what extent this subject has helped you in your work, ministry, church?
- 7) Would say that this course has provided answers to the real problem in the church? If yes, which one?
- 8) How effective are you in your cross-cultural work? Would say that this course equipped you effectively for the job?
- 9) What do you suggest to be improved?
- 10) What opportunity opened up to you after you underwent training with this subject (Course)?
- 11) What challenge you encountered to apply what you learned in this course?
- 12) Would you recommend this course to be part of regular theological training of pastors? If yes, why? If no, why?
- 13) Would you recommend this course to be used in training church members in multicultural churches?

With great thanks, we request that you please assist in answering these questions as it pleases to you (because there is no right and wrong answers) and send the response to us in Two weeks if you can.

Sincerely,

Glete Tshionza (on behalf of MET).

P/S. You can send your response directly to Dr Joao Luis at his email: revjluis@gmail.com.

6.3.4.2 Pastors (Students) feedback.

1. **Pastor MAYALA KILUNGILA Jean-Paul (Kinshasa, DRC),**
 - Asked to describe the impression and impact of ITM to him, he responded that he was impressed by the methodology used, simple, clear, easy to understand and very deep. “The course has great impact in my ministry and some of my behaviours”. He adds that the course

helped him to solve cultural conflicts in the church and the people who wanted to leave did not leave anymore.

- Pastors can cope with cross-cultural influences, as well as anything related to cultural shocks in missionary work and multicultural and multi-ethnic churches.
- On the question if this course has provided answers to the real problem in the church, he responded affirmatively, the course has had an impact on the growth of the churches and that all people from different cultures come together and are not marginalised.
- Pastor Mayala says: “Thanks to this course, wherever I exercise my ministry, even in the missionary field, outside my city and in our church, I integrate so easily in other cultures because of the techniques learned with Dr Joao Luis”.

2. Pastor DIBALA BOMBE SAMUEL (Kinshasa, DR Congo)

- “This course helped me to identify with others in relation to their cultures to win them over to Christ”.
- I think this course is one of the answers to the real problems in the church. It addressed the issue of communication, which is a barrier between different cultures and blocks the progress of the church”.
- The course in general had caught my attention, especially in its cultural dimension such as cultural shock, become bi-cultural and cross-cultural miss-understandings.

3. Pastor EYOBI MOTAMBA VICTOIRE (Kalamu, DR Congo)

- What I like about this course is the ability to build relationships and work with a multicultural audience and get the gospel message across.
- It helped me break down psychological, linguistic, and religious barriers and attached myself to the families that I connected with for ministry without fear of being pushed back because of my religious beliefs.
- This course enabled me to connect with people of other linguistic and tribal communities without great difficulties. It is an important course for pastors because we need this

knowledge to go to the nations, even in our community where we live with believers coming from all cultural background. We cannot better identify with them without true bonding.

4. Pastor Michel Kazadi (Vanderbijlpark, South Africa)

- The mission (intercultural) training course was very interesting most of the time. I understand the way to do the mission in the church and outside of the church. It helped me to organise the church and to better communicate the vision of the mission of having the compassion of Souls.
- Yes, I can recommend it to be part of the regular theological training of pastors, because it is helping a lot, for me, it is more than theology, pastors need this training.

5. Ven. Solomon F. Tayo (Nigeria)

A. YOUR DETAILS

- 1) **Name:** Ven. Solomon F. Tayo; Director of Mission and Evangelism; Diocese of Ijesa North Anglican Communion.
 - a. Contact: Cathedral Church of St. Matthew, Ijebu-Jesa, Oriade local Government, Osun State of Nigeria. P.O. Box 3 Ijebu-Jesa, Oriade L.G. Osun State, Nigeria.
 - b. Email: sftayo42@gmail.com
- 2) August –September 2018 set.
- 3) Yes, our Church – Church of Nigeria Anglican Communion of which Diocese of Ijesa North is part has her branch all over Nigeria where we have over fifty tribes and over two hundred and fifty languages with different ethics and culture.
- 4) Am not a missionary

a. EVALUATION

- 5) The idea of bonding. When you study the culture and ethics of another people and you are able to cope live successfully with them in order to preach the Gospel

- 6) This subject has helped our Church to reach so many people, despite the different of their culture and ethnic background.
- 7) Yes. The problems of culture and languages.
- 8) The course has equipped me and also makes me to be more effective in the work especially in the area of one on one Evangelism.
- 9) The course is okay for now.
- 10) The opportunity to reach out to more people.
- 11) In Nigeria the challenges is means of transport.
- 12) Yes. I recommend that this course to be part of regular theological training of Pastors, it will help them to fit-in anywhere they found themselves.
- 13) Yes.

6. Rev. Philip Kobla Ocloo (GHANA)

Philip Ocloo <p.ocloo@yahoo.com>

4 September 2020 at 10:39

Reply-To: "p.ocloo@yahoo.com" <p.ocloo@yahoo.com>

To: "revjluis@gmail.com" <revjluis@gmail.com>

DETAILS

Name: REV. PHILIP KOBLA OCLOO

function: HEAD PASTOR

TABERNACLE OF FAITH MINISTRIES, P. O. BOX AF 300, AFLAO - V/R, GHANA

Contact: +233-244-664-483

session: Summer (August /September, 2017)

Church: MULTICULTURAL (Ewes, Akans, Dagonbas, Yuruba's)

EVALUATION

subject: it is insightful on how we can still preach the gospel to people of different cultures by tolerance.

Help: I really got to understand that all people, no matter their ethnicity and culture can be reached out with the gospel without fear or favour

Answers: Acceptance and tolerance of culture diversity and the beauty of Christ in it

Effectiveness: Am equipped by the knowledge I have acquired to blend my leadership with multicultural representation, which is working wonderfully for church growth.

Improvement: More books be written not only for missions studies but for church growth and be accessible to those in pastorate

Opportunity: My world view on people have changed so I am trying to open more branches in areas with different cultures like parts of Europe and United States.

I am grateful to be part of this novel research, thank you sir

Research Questions about Cross-cultural Training

To be used in a research program with the University of South Africa.

Dear Leader,

Dr Joao Luis has requested an evaluation of the subject he presents here at MET (Missions Exposure and Training), which you underwent during your studies with us. The subject known as Cross-Cultural orientation (or known by you as Bonding) was designed to enable the students/pastors to work in a cross-cultural environment. This evaluation will be used in a research program at the University of South Africa.

Therefore, after having gone through this course, the Prof. Joao Luis asks your assistance to respond to the following questions designed to evaluate the effectiveness of this course based on your experience in the day to day ministry or work in a cross-cultural environment such as Multicultural church, Mission work, Mission training, Outreach, Training of church members etc.

III. Your Details:

- 14) Your Complete Name, function, Address and contact details.
- 15) Which session of training at MET did you attend? (dates if you can)
- 16) Would you qualify your church to be multicultural, monocultural or multi-ethnic? If yes, describe? (Please describe the races, cultures or Ethnic groups represented in the church).
- 17) If you are a missionary, please describe the people you are reaching out to.

IV. Evaluation

- 18) What did you like about this subject (course)?
- 19) To what extend this subject has helped you in your work, ministry, church?
- 20) Would say that this course has provided answers to the real problem in the church? If yes, which one?
- 21) How effective are you in your cross-cultural work? Would say that this course equipped you effectively for the job?
- 22) What do you suggest to be improved?
- 23) What opportunity opened up to you after you underwent training with this subject (Course)?
- 24) What challenge you encountered to apply what you learned in this course?
- 25) Would you recommend this course to be part of regular theological training of pastors? If yes, why? If no, why?
- 26) Would you recommend this course to be used in training church members in multicultural churches?

With great thanks, we request that you please assist in answering these questions as it pleases to you (because there is no right and wrong answers) and send the response to us in Two weeks if you can.

Sincerely,

P/S. You can send your response directly to Dr Joao Luis at his email: revjluis@gmail.com.

EMAIL1

PASTEUR DIBALA BOMBE SAMUEL.

Mail: samuelleonarddibala@Gmail.com

dibala2490@yahoo.fr

Phones: 00243: 818147953; 898936803. Hatikvah.2 Missionary Church.2) from 14/10/2015 to 12/11/2015.

3) Our church is multi-ethnic, made up of people from the tribes and ethnic groups found in the DRC BRAZZAVILLE and ANGOLA triangle. We have a mixture of luba, bakongo, bangala and men and women from eastern DR Congo. In most cases the customs and customs of each other meet except the luba which culturally are different from the others.

4) Yes, I am a missionary but for the moment our missionary field is the city of Kinshasa and its periphery. The observation is that evangelism is often confused with mission. We had trained men and women who could teach pagans how to have eternal life but unable to convey the notions of the HOLISTIC mission. Hence the poverty that characterizes the vast majority of God's sons and daughters. In addition, the outskirts of Kinshasa is the stronghold of the animists. Missionaries often work in large city areas.

5) The course in general had caught my attention but especially in its cultural dimension.

- CULTURAL SHOCK

- Become Bicultural

- Cross-cultural Miss-understanding.

6) This course helped me to identify with others in relation to their cultures in order to win them over to Christ.

7) Yes I think this course is one of the answers to the real problem in the church. This problem is communication, which is a barrier between different cultures and blocks the progress of the church.

8) Congolese on two banks and Angolans share the same cultural space, except the Luba. It is difficult for me to gauge this dimension today although mentally equipped and prepared to face this challenge.

9) I propose that the author carefully study the diet which is also an integral part of the culture of each people. During a trip to Kasai in 1994 a Presbyterian pastor had told me of

the attitude of several white missionaries who did not eat with the negroes and also did not enter the houses of the blacks etc. Personally I was warned never to refuse an invitation to share a meal with the Senegalese (I have to go in the coming days) because for me their way of sitting on the floor around a pond to eat and above all they usually put the rest back in the basin ... it makes you nauseous... Any refusal also closes the door to the gospel.

10) more mental barriers and my vision has expanded from North to South and from East to West of the world.

11) Give up my culture of self-exclusion (luba) to adapt and win others for Christ.

12) I think that this course should be part of the theological training for the simple reason that it is fundamental in the exercise of the HOLISTIC mission.

13) If a disciple of Christ whatever his level of responsibility in the church wants to be fulfilled he must follow this formation.

Frank collaboration.

Honestly yours:

SAMUEL DIBALA BOMBE.

God bless you.

EMAIL2

V. Your Details:

- Your Complete Name, function, Address and contact details. : Michel Kazadi, 66 president Krugger, Vanderbijlpark Tel: +27 78 165 5222
- Which session of training at MET did you attend? (dates if you can) : Missionary candidate Certificate; Mission for Church leaders
- Would you qualify your church to be multicultural, monocultural or multi-ethnic? If yes, describe? (Please describe the races, cultures or Ethnical groups represented in the church).
Yes my church is multicultural, we have members from more that two countrues: South Africa, DRC, Mozambique, Gabon, ...
- If you are a missionary, please describe the people you are reaching out to.
- o In our community we have mission in the DRC in one of the village called Lubembe, and the Bas-Congo there is another mission; in South Africa we are going around township for Outreach and supporting people who are in need.

- Evaluation

- What did you like about this subject (course)? The mission training course was very interesting most of the time I understand the way to do the mission in the church and outside of the church
- To what extend this subject has helped you in your work, ministry, church?
- o It help me to organize the church and to better communicate the vision of the mission of having compassion of Souls
- Would say that this course has provided answers to the real problem in the church? If yes, which one?
- o Yes many problems was resolved ,first of all the better understanding of the vision and also how to manage the members and make then disciples of Christ, second the process of Bonding...
- How effective are you in your cross-cultural work? Would say that this course equipped you effectively for the job?
- o Yeah but not like 100% we still have small problem and things are not always perfect, we still need to improve more and we need possibilities...
- What do you suggest to be improved?

- I'm going to suggest more supervision and support of Missionary Pastors in the financial field, we have a lot of need to be met even to go in the rural Areas for Evangelization.
- What opportunity opened up to you after you underwent training with this subject (Course)?
- Practically the opportunity that I got is the participation of the that training, meeting new people friends and elders and most of the lectures was very good and interesting and receiving the capacity of being able to organize the mission in the community
- What challenge you encountered to apply what you learned in this course?
- The challenge was that ,we need to change many thing in the local church and some members did not understand after a while, needed to teach and preach about the mission for the to be convince it took a little while for the members in the church to pick up and to be update.
- Would you recommend this course to be part of regular theological training of pastors? If yes, why? If no, why?
- Yes I can recommend it to be part of regular theological training of pastors, because it helping a lot, for me it more that theology, pastors need this training
- Would you recommend this course to be used in training church members in multicultural churches? YEs

With great thanks, we request that you please assist in answering these questions as it pleases to you (because there is no right and wrong answers) and send the response to us in Two weeks if you can.

Sincerely,

EMAIL3

CONTACT DETAILS:

1) Your full name, function, address and contact information:

KANIKI MUKUNAYI CHRISTOPHE KASS, PASTOR

MISSIONARY CENTER PHILADELPHIA KINSHASA/GOMBE.

35 INGA 2, Q/ADOULA, C/BANDAL-KINSHASA. 243 81 444 34 59

kasskaniki@gmail.com

2) What training session did you attend at the MET? (dates if you do so can:

NOVEMBER 2019

3) Would you describe your church as multicultural, mono-cultural or Multiethnic? If so, describe (Please describe which breeds, breeds cultures or ethnic groups represented in the church):

OUR CHURCH IS SEASONALLY MULTICULTURAL GIVEN THAT FROM TIME TO TIME WE RECEIVE BROTHERS AND SISTERS VISITING THE COUNTRY AND COMING FROM ABROAD, PEOPLE OF DIFFERNT RACES, WHO COME TO GATHER WITH US. BUT IN GENERAL, WE ARE A MULTIETHNIC CHURCH GROUPING THE MAJORITY OF THE ETHNIC GROUPS OF THE DRC (LUBA, SWAHILI, KONGO, NGALA...)

4) If you are a missionary, please describe the location of missions:

I AM AN ASSOCIATE PASTOR IN MY CHURCH OF KINSHASA-GOMBE, BUT FOR CURRENTLY I ASSUME THE INTERIM OF THE SENIOR PASTOR OF OUR EXTENSION IN KINSHASA-MONT NGAFULA.

II .

Assessment

5) What did you like about this course? :

THE BIGGEST LESSON I'VE LEARNED THROUGH THIS COURSE IS THAT NO ONE EXISTS WITHOUT CULTURE. I'VE LEARNED TO KNOW AND UNDERSTAND THE PEOPLE WHERE I WORK.

6) How much has this course helped you in your work, ministry, church?

INDEED WITH MY CURRENT EXPERIENCE AS AN INTERIM SENIOR PASTOR, THE PRINCIPLES OF THIS COURSE HELP ME GREATLY TO KNOW HOW TO INTEGRATE THIS NEW ENVIRONMENT AND ALSO TO UNDERSTAND THE CULTURAL VALUES OF WHERE I AM IN THIS TIME.

7) Would you say that this course provided answers to the real problem in the church? If so, which one?

IN MY CASE I WOULD RATHER SAY THAT THIS COURSE HAS ENRICHED ME AND MY MINISTRY OF WINNING SOULS. NOT TO ONLY HAVE A GOAL TO ACHIEVE, BUT NAMELY HOW TO GET TO IT.

8) How effective are you in your cross-cultural work? Would you say you that this course has equipped you effectively for the job?

INDEED, IT IS THANKS TO THE INFORMATION RECEIVED IN THIS COURSE, THAT I CAN AT ANY TIME MANAGE TO LEAD GOD'S PEOPLE TO THIS DAY.

9) What do you propose to improve on this course?

I HAVE TO ADMIT THAT THIS COURSE HAS BEEN VERY GOOD AND THE ADDED VALUE IS THAT THE LESSON IS COMMUNICATED BY A TEACHER WHO LIVES WHAT HE TEACHES.

ON THIS SUBJECT, THERE IS NOTHING WRONG AT THE MOMENT. THE TIME ALLOTTED TO THE COURSE NEED TO BE IMPROVED.

10) What opportunity has opened up for you after training on this Course?

WITHOUT WANTING TO REPAINT MYSELF, I TOOK THIS COURSE IN NOVEMBER 2019 AND SINCE AUGUST 2020, I HAVE ASSUMED THE DUTIES OF INTERIM SENIOR PASTOR IN A CORNER OF THE CITY THAT REQUIRES NECESSARY TO PUT WHAT I HAVE LEARNED INTO PRACTICE.

11) What challenge have you faced in applying what you have learned in this

Course?

IN FACT, ONE OF THE BIGGEST CHALLENGES FOR ME IS THAT OF INTEGRATION: UNDERSTANDING AND GETTING TO UNDERSTAND WHAT AND WHERE AM WORKING ON.

12) Would you recommend that this course be part of the theological formation regular pastors? If so, why? If not, why?

Yes! Of course. I THINK THIS COURSE SHOULD DO PART OF THE FORMATION OF EVERY SERVANT OF GOD, FOR THE SIMPLER AND GREATER REASON THAT JESUS CHRIST OUR LORD, SENT US TO THE NATIONS WITH THE GREAT COMMISSION 'GO'.

13) Would you recommend that this course be used to train church in multicultural churches?

Yes! THIS COURSE CONTAINS THE KEYS TO A SUCCESSFUL MISSION AT ALL TIMES AND WHEREVER ONE IS, AND WHATEVER YOUR FIELD OF SERVICE IN THE WORK OF GOD.

EMAIL4

I. Your contact information:

1) Your full name, function, address and contact information.

A1) Name: Eric Kasembele Ngongo

Position: Pastor at Ministeres Generation Joel

Address: 1B AV. Schools; Kalubwe District

Lubumbashi / DRC

e-mail: kaseeric@gmail.com

Tel: '243995346903' and '243812403077'

2) What training session did you attend at the MET? (Dates if you can)

R2) Francophone session from September 17 to October 11, 2012

3) Would you describe your church as multicultural, monocultural or multi-ethnic? If so, describe (Please describe which races, cultures or ethnic groups are represented in the church).

A3) I will call it multi-ethnic; so there are the Luba, the Tshokwe, the Rund, the Sanga; the Ndembo and so many others

4) If you are a missionary, please describe the location of missions.

A4) As an explorer geologist, my job allows me to go to remote lands and we take the opportunity to preach the Gospel in areas of artisanal mining or to make our contribution to the churches surrounding our area of exploration or mining research.

II. Evaluation

5) What did you like about this course?

R5) In the Transcultural **Consideration** course I liked the Chapter that speaks about the missionary and his new society in which we talk about attitude, the life of Prayer and social life

6) How much has this course helped you in your work, ministry, church?

A6) **The Cross-Cultural Consideration course** really helped us in the exercise of our rural ministry.

7) Would you say that this course provided answers to the real problem in the church? If so, which one?

A7) **The Cross-Cultural Considerations** course provides much more support for the establishment of the church or the start-up of a work in rural and multicultural areas, but it should be noted that the church is not only tidy by the problem of culture shock. This course alone does not provide an answer to the church's problems.

8) How effective are you in your cross-cultural work? Would you say that this course has equipped you effectively for the job?

A8) Yes, being effective in teachings, the **Transcultural Considerations**, has equipped me much more in the communication elements.

9) What do you propose to improve on this course?

R9) To improve the **Cross-Cultural Consideration course**, we propose the following:

Please do the correct translation of the medium (from English to French) because the support in French is very faulty and seems not to conform to the origin.

Make a periodic (annual or semi-annual) assessment of the activities of previously identified missionaries for a refresher of the course in relation to the difficulties encountered on the ground and the multiple changes that human society is undergoing, especially in rural areas in the face of globalization.

10) What opportunity has opened up for you after training on this course?

R10) As announced above, the exercises of my profession have offered me and still offers me several opportunities, putting me in contact sometimes with artisanal mining operators and also with Christians living in rural areas as illustrated by the pictures above.

11) What challenge did you encounter in applying what you learned in this course?

A11) The biggest challenge I have faced is Language

The lack of sufficient support such as the Bible and other important documents within the community or among artisanal mining operators.

A strong emphasis on fetishes, in fact in some environment it is quite normal for a Christian to be treated by traditional healers or to consult them for any subject, questioning the power of the work of Jesus Christ at the cross

12) Would you recommend that this course be part of the regular theological training of pastors? If so, why? If not, why?

A12)Yes, the **Cross-Cultural Considerations** course gives missionaries a lot of baggage to face the challenge on the ground.

13) Would you recommend that this course be used to train

R) Yes

APPENDIX B: South African city churches Survey Forms

Joao Luis Survey questions

This form is used for a PhD of Theology Degree (Missiology) with the University of South Africa. The Topic of the research is "Intercultural training and missions: a contextual approach to multiculturalism in South African urban churches".

Title:

Dr

Name and Full Name:

Elijah Mahlangu

Contact details:

0825634934

Position held in the church

Senior Pastor

How long have been holding this position?

5 years

Qualifications (studies done)

PhD

Do you think that your Theological training prepared you for Multiculturalism in the church?

If yes why do you think so and if now, please tell me why?

No

Church/Denomination Name

Assemblies of God

Your Church Address

651 Park Street Sunnyside

How many nations/ races/ ethnic groups are in your church?

26

Please name the different nations you have in the church:

South Africans, Congolese, Lesotho (Basotho), Zimbabweans, etc

What is the challenge of Multiculturalism in your church?

2/32

Dress code, worship style

How do you approach culture diversity in your church?

Mutual

Have anyone or group of people left the church on pretext of cultural incompatibility?

Not aware of that

Does your church do missions (if yes, where and how)?

Yes, short term missions

Does globalisation, migration or urbanisation impact your church in any means? (If yes, how?)

Yes, our church is mobile

Would you say that the believers in your church are culturally competent to deal with diversity of culture in your church?

- Yes
- No
- Other: To a greater extent
-

Would you recommend intercultural training to your church members?

- Yes
- No
- Maybe

Would you recommend Intercultural training as part of pastoral training or theological training in order to prepare church leaders to face multiculturalism in the church?

- Yes
- No
- Maybe

Signature

DD M YYYY
 / M /
10 02 2020

Joao Luis Survey questions

This form is used for a PhD of Theology Degree (Missiology) with the University of South Africa. The Topic of the research is "Intercultural training and missions: a contextual approach to multiculturalism in South African urban churches".

Title:

Bishop

Name and Full Name:

Mutombo Muteba

Contact details:

+27820463215

Position held in the church

Pastor

How long have been holding this position?

38 years

Qualifications (studies done)

B.Theology

Do you think that your Theological training prepared you for Multiculturalism in the church?

If yes why do you think so and if now, please tell me why?

No

Church/Denomination Name

Missionary Centre Church

Your Church Address

20,Barnato Str,Berea,Johannesburg.Rsa4

How many nations/ races/ ethnic groups are in your church?

4/2/5

Please name the different nations you have in the church:

Congolese,Sout Africans,Zim,Malawi

What is the challenge of Multiculturalism in your church?

Language barriers,Differet cultures.

How do you approach culture diversity in your church?

Interpretation of the messages in other languages.Combining songs.

Have anyone or group of people left the church on pretext of cultural incompatibility?

Yes

Does your church do missions (if yes, where and how)?

No

Does globalisation, migration or urbanisation impact your church in any means? (If yes, how?)

Yes. At the beginning the services were all in French.

When South Africans and English speaking peoples joined we started interpretations. Trying to accommodate all.

Would you say that the believers in your church are culturally competent to deal with diversity of culture in your church?

Yes

No

Other: _____

Would you recommend intercultural training to your church members?

Yes

No

Maybe

Would you recommend Intercultural training as part of pastoral training or theological training in order to prepare church leaders to face multiculturalism in the church?

- Yes
- No
- Maybe

Signature

DD MM YYYY

13 / 02 / 2020

Joao Luis Survey questions

This form is used for a PhD of Theology Degree (Missiology) with the University of South Africa. The Topic of the research is "Intercultural training and missions: a contextual approach to multiculturalism in South African urban churches".

Title:

Pastor

Name and Full Name:

David John McPhail

Contact details:

Dj@mylibertychurchb.org

Position held in the church

Senior Lead Pastor

How long have been holding this position?

26 years

Qualifications (studies done)

MTh. University of Wales Bangor BTh. UNiSA

Do you think that your Theological training prepared you for Multiculturalism in the church?
If yes why do you think so and if now, please tell me why?

No

Church/Denomination Name

Assembly of God

Your Church Address

401 West Ave Ferndale Randburg South Africa

How many nations/ races/ ethnic groups are in your church?

25+

Please name the different nations you have in the church:

South African English, Afrikaans, Zulu , Tswana, Venda, Sotho, Pedi , Coloured, Zimbabwean,
Mozambique, Botswana , Zambian, Cameroon, Ghanaian, Nigerian , Kenyan Tanzanian, British, Philipino's
Romanian, Bulgarian, Brazilian, Scottish, Welsh, Irish, DRC, Rwanda,

What is the challenge of Multiculturalism in your church?

Serving each cultures understanding of inclusion and invitation into leadership

How do you approach culture diversity in your church?

Celebrate cultural diversity and teach on the priority of Kingdom culture as understood through a
Biblical world view

Have anyone or group of people left the church on pretext of cultural incompatibility?

Not that i know of .

Does your church do missions (if yes, where and how)?

Any nation God calls us to serve in Justice and in planting churches .. orphan homes and education in South Africa , Combatting human trafficking in Bulgaria and Europe

Does globalisation, migration or urbanisation impact your church in any means? (If yes, how?)

Yes man people leave our church to work and live in better economies

Would you say that the believers in your church are culturally competent to deal with diversity of culture in your church?

Yes

No

Other: _____

Would you recommend intercultural training to your church members?

Yes

No

Maybe

Would you recommend Intercultural training as part of pastoral training or theological training in order to prepare church leaders to face multiculturalism in the church?

- Yes
- No
- Maybe

Signature

DD M YYYY
/ M /
10 02 2020

Joao Luis Survey questions

This form is used for a PhD of Theology Degree (Missiology) with the University of South Africa. The Topic of the research is "Intercultural training and missions: a contextual approach to multiculturalism in South African urban churches".

Title:

Mr

Name and Full Name:

Nestor Tshimuanga Kaluba

Contact details:

+27 766523676

Position held in the church

Senior pastor

How long have been holding this position?

More than 10 years

Qualifications (studies done)

Premary school, secondary school, academic (bible school and mission school) now I am doing biblical or Christian counseling

Do you think that your Theological training prepared you for Multiculturalism in the church?

If yes why do you think so and if now, please tell me why?

Theological training is necessary but less help for a multicultural church members. Mission school training or cross-cultural training is important and helpful for a multicultural church in the mega cities

Church/Denomination Name

Assembly of God Victorious church

Your Church Address

336 Struben street, Pretoria central, RSA

How many nations/ races/ ethnic groups are in your church?

6 nations or ethnic groups

Please name the different nations you have in the church:

South Africans, congolese, Zimbabweans, Nigerians, Malawians and Ugandans

What is the challenge of Multiculturalism in your church?

Everyone is proud of his own culture and thinks that his is the best. Competition and rejection so, cross-cultural teaching is necessary

How do you approach culture diversity in your church?

With love and patience. Teachings and team work practice and holding hands prayer for one another blessing

Have anyone or group of people left the church on pretext of cultural incompatibility?

Yes. Some they left being uncomfortable and they adapt

Does your church do missions (if yes, where and how)?

Yes. In neighborhood

Does globalisation, migration or urbanisation impact your church in any means? (If yes, how?)

Yes. Positively and negatively: In and out and sometimes does not allow us to complete our discipleship program with some members due to job and study issues

Would you say that the believers in your church are culturally competent to deal with diversity of culture in your church?

Yes

No

Other: Some and not all

Would you recommend intercultural training to your church members?

Yes

No

Maybe

Would you recommend Intercultural training as part of pastoral training or theological training in order to prepare church leaders to face multiculturalism in the church?

- Yes
- No
- Maybe

Signature

DD M YYYY
/ M /
13 02 2020

Joao Luis Survey questions

This form is used for a PhD of Theology Degree (Missiology) with the University of South Africa. The Topic of the research is "Intercultural training and missions: a contextual approach to multiculturalism in South African urban churches".

Title:

Reverend

Name and Full Name:

Mukeba William

Contact details:

0825037937

Position held in the church

Senior Pastor

How long have been holding this position?

15 years

Qualifications (studies done)

Diploma in bible study

Do you think that your Theological training prepared you for Multiculturalism in the church?

If yes why do you think so and if now, please tell me why?

No

Church/Denomination Name

Fountain of Faith Family church

Your Church Address

62 president str. Germiston

How many nations/ races/ ethnic groups are in your church?

6 nations

Please name the different nations you have in the church:

Congo, Ghana, South Africa, Zimbabwe, Malawi, Zambia

What is the challenge of Multiculturalism in your church?

Communication

How do you approach culture diversity in your church?

By the grace

Have anyone or group of people left the church on pretext of cultural incompatibility?

yes

Does your church do missions (if yes, where and how)?

Yes, Congo

Does globalisation, migration or urbanisation impact your church in any means? (If yes, how?)

No

Would you say that the believers in your church are culturally competent to deal with diversity of culture in your church?

Yes

No

Other: _____

Would you recommend intercultural training to your church members?

Yes

No

Maybe

Would you recommend Intercultural training as part of pastoral training or theological training in order to prepare church leaders to face multiculturalism in the church?

- Yes
- No
- Maybe

Signature

DD MM YYYY

14 / 02 / 2020

Joao Luis Survey questions

This form is used for a PhD of Theology Degree (Missiology) with the University of South Africa. The Topic of the research is "Intercultural training and missions: a contextual approach to multiculturalism in South African urban churches".

Title:

MR

Name and Full Name:

JEAN MEDARD M BEYA

Contact details:

0027828162099

Position held in the church

Senior Pastor

How long have been holding this position?

16years

Qualifications (studies done)

Master in Christian leadership

Do you think that your Theological training prepared you for Multiculturalism in the church?

If yes why do you think so and if now, please tell me why?

No because of insufficiency of teaching on multiculturalism and cross culture

Church/Denomination Name

Center for Christ Ambassadors

Your Church Address

4 Moon Raker 62 Viscount Ave Windsor East. Johannesburg

How many nations/ races/ ethnic groups are in your church?

5 Nations and many ethic groups

Please name the different nations you have in the church:

DR CONGO, SOUTH AFRICA, ZIMBABWE, CAMEROON, GABON

What is the challenge of Multiculturalism in your church?

LANGUAGE, CULTURAL, BONDING AND COMPATIBILITU

How do you approach culture diversity in your church?

LANGUAGE ACQUISITION, MULTICULTURAL WORSHIP SONG, CULTURAL ACTIVITIES TO FACILITATE BONDING,

Have anyone or group of people left the church on pretext of cultural incompatibility?

Some people have left because of that.

Does your church do missions (if yes, where and how)?

Short term missions in others province of SA, Zambia, Niger, Nigeria

Does globalisation, migration or urbanisation impact your church in any means? (If yes, how?)

Yes because we have people different culture with different way of living and with different expectation trying to bond around the gospel.

Would you say that the believers in your church are culturally competent to deal with diversity of culture in your church?

Yes

No

Other: _____

Would you recommend intercultural training to your church members?

Yes

No

Maybe

Would you recommend Intercultural training as part of pastoral training or theological training in order to prepare church leaders to face multiculturalism in the church?

- Yes
- No
- Maybe

Signature

DD M YYYY
 / M /
15 02 2020

Joao Luis Survey questions

This form is used for a PhD of Theology Degree (Missiology) with the University of South Africa. The Topic of the research is "Intercultural training and missions: a contextual approach to multiculturalism in South African urban churches".

Title:

Pastor

Name and Full Name:

Jean Paul Bukasa NGALAMULUME

Contact details:

+27 824374483

Position held in the church

Senior Pastor

How long have been holding this position?

15 Years

Qualifications (studies done)

BA theology

Do you think that your Theological training prepared you for Multiculturalism in the church?

If yes why do you think so and if now, please tell me why?

In my case yes as I am involved in some missions organisations in multicultural setting.

Church/Denomination Name

HOPE OF NATIONS CHURCH

Your Church Address

387 MAIN ROAD / WYNBERG CAPE TOWN

How many nations/ races/ ethnic groups are in your church?

Six

Please name the different nations you have in the church:

GHANA, CONGO, ZIMBABWE, SOUTH AFRICA, MALAWI, ZAMBIA.

What is the challenge of Multiculturalism in your church?

LANGUAGE

How do you approach culture diversity in your church?

1. We agree to use English in all our meetings without any interpretation in another language.
 2. In some of our meetings we allow people to share their experiences from the own countries.(Food, church experience etc...)
-

Have anyone or group of people left the church on pretext of cultural incompatibility?

Yes. Some people decided to leave because they can not understand English. They were not willing to adapt ...

Does your church do missions (if yes, where and how)?

Not really but we organise some outings to reach the homeless people. We bring them good and clothes and we take opportunity to preach the gospel.

Does globalisation, migration or urbanisation impact your church in any means? (If yes, how?)

Yes.

Many people come and go as result of migration and globalisation. This sometimes brings an element of instability in the church.

Would you say that the believers in your church are culturally competent to deal with diversity of culture in your church?

- Yes
- No
- Other: Many folks are resistant to changes.
-

Would you recommend intercultural training to your church members?

- Yes
- No
- Maybe

Would you recommend Intercultural training as part of pastoral training or theological training in order to prepare church leaders to face multiculturalism in the church?

- Yes
- No
- Maybe

Signature

DD M YYYY
/ M /
17 02 2020

Joao Luis Survey questions

This form is used for a PhD of Theology Degree (Missiology) with the University of South Africa. The Topic of the research is "Intercultural training and missions: a contextual approach to multiculturalism in South African urban churches".

Title:

Mr

Name and Full Name:

Ezekiel Kalonji Kalala

Contact details:

0846001012

Position held in the church

Pastor

How long have been holding this position?

9 years

Qualifications (studies done)

Diploma in Mission studies

Do you think that your Theological training prepared you for Multiculturalism in the church?

If yes why do you think so and if now, please tell me why?

No

Church/Denomination Name

Global Family Focus Church

Your Church Address

325 Charlotte Maxwell street, Pretoria West

How many nations/ races/ ethnic groups are in your church?

9 nations

Please name the different nations you have in the church:

South Africa, Angola, DR Congo, Congo Brazza, Gabon, Nigeria, Zambia, Mozambique and Kenya.

What is the challenge of Multiculturalism in your church?

Members keep moving to other cities were job opportunities open up.

How do you approach culture diversity in your church?

1. We sing in various languages represented in the church. 2. Once a year we celebrate the nations and people portray their different cultures. 3. We use English to accommodate everyone.

Have anyone or group of people left the church on pretext of cultural incompatibility?

Not aware

Does your church do missions (if yes, where and how)?

We used to do but at the moment No.

Does globalisation, migration or urbanisation impact your church in any means? (If yes, how?)

Yes, diversity of cultures and we have many refugees in the church.

Would you say that the believers in your church are culturally competent to deal with diversity of culture in your church?

Yes

No

Other: _____

Would you recommend intercultural training to your church members?

Yes

No

Maybe

Would you recommend Intercultural training as part of pastoral training or theological training in order to prepare church leaders to face multiculturalism in the church?

- Yes
- No
- Maybe

Signature

DD MM YYYY

11 / 02 / 2020