

CHAPTER 7: SYNTHESISING A STRATEGIC TRANSCULTURAL LEADERSHIP MODEL

7.1 Introduction

To briefly recap, Chapter 1 introduced the thesis and the socio-economic problems Africa is facing which were more fully established in Chapter 2. Chapter 2 specifically examines the demographic challenges in the cities of Southern Africa and established the need for strategic transcultural leaders and their innate ability to cross societal barriers stemming from a belief system. Chapter 3 looked at Early Church (1st Century church) models of leadership in order to establish a biblical and historical basis for a connection between belief systems, leadership models and strategic transcultural leadership with special attention being paid to Paul and the Antioch model. Chapter 3 further posited Paul's role in Christ as being the only *Kyrios* impacting the belief systems of individuals and ultimately that of the Empire. Chapter 4 dealt with the three political leadership models employed by Moshoeshe, Smuts and Mandela inspired by their individual philosophies/beliefs. Chapter 4 also set the stage from a historical perspective, for Chapter 5 which assessed the three Christian leadership models of Mutendi, Cassidy and Tutu inspired by the theologies they employed. These models then provide an initial indication of a multicultural model relevant to the Southern African context. Chapter 6, analysed the socio-political forces at work in Southern Africa as well as postmodern, tribal, neo-African, and multicultural paradigms of leadership which helped to further refine the evolving multicultural model.

This chapter progresses along the following lines:

1. A literary research of any North American multicultural models posited (whether or not directly referring to leadership) and their relevance to the Southern African context.
2. A brief overview and tabulated format of the Antiochan and Pauline leadership models.
3. Pauline models of community and belief are tabled for future investigation.
4. A recap of the tabulated framework of comparison of the multicultural leadership model from Chapter 6 with inputs from the three Political and three Christian leadership models and the multiple paradigms of leadership.
5. The evolving model tabled in Chapter 6 is melded with the Pauline-Antiochan multicultural model and criteria gleaned from the literary search of multicultural models posited in the United States and is screened against three Christian organisations using current working multicultural models.
6. Final schematic adjustments to the evolving multicultural model and comments as to how the adjusted model corroborates or negates the proposition of this thesis are made.
7. The application of the adjusted model – now called the *transcultural model of leadership* in its refined stage – will be discussed for today's urban Southern African Christian organisational context.
8. Comments are made regarding the illusive nature of a macro-cultural identity and relevance of a transcultural model of leadership to the formation of a national identity.
9. The thesis discusses, the ongoing synthesis and vision for a transcultural community for the early 21st Century Christian organisation in Southern Africa, and also further areas of investigation and whether the original objectives/proposition were achieved/verified.

It would appear – if Mutendi's leadership model is taken seriously (see page 189) – that early Western mission attempts at translating the gospel into the indigenous cultures in this region often stopped short in consideration of the elements inherent in a model of leadership necessary for authentically translating the gospel into another culture. This lack

of a genuine incarnational model(s) into a specifically multi-cultural context in Southern Africa, has in the past, lead to syncretism on the one hand evident in some African Initiated Churches (AICs) and cultural dissonance on the other, evident in some mainline churches now indigenously governed – a warning to be heeded within the current city context.

7.2 Investigating any North American Multicultural Models Posited and Their Relevance in Developing a Model for the Southern African Context

Limited documentation exists with regard to examination of the concept of a multicultural model of leadership either locally or internationally that would give an indication of what this reconciling community might look like. The Southern Baptist Convention (SBC) of the United States of America (USA) printed a resource called, *A Guide for Planting Multicultural Churches*. Within the SBC (1999:4-5) guide it states that the prerequisites for suitable candidates to a multicultural church leadership are those having:

- A commitment to the authority of Scripture, especially principles of reconciliation and unity
- A commitment to missions
- A commitment to include people of all ethnic, cultural, and socioeconomic backgrounds
- A commitment to prayer
- A servant's heart
- A sense of humour
- An ability to enjoy and compromise with different cultural preferences ...
- A strong training in theology and in the social sciences (informally or formally)

As the stated launching point the resource alludes to the "... definition drawn by the Multicultural Church Network, SBC: 'The multicultural church is a biblical community of believers: (1) who have as a current reality or hold as a core value the inclusion of culturally diverse people, and (2) who come together and serve as a single body to live out God's call to be a New Testament church'" (SBC 1999:3). And yet not one of their proposed models for starting a multicultural church specifically mentions the birth of a multicultural church which incorporates various ethnicities in one congregation, nor does it mention the intentionality in placing a multicultural team of church planters (SBC 1999:5).

In fact, this is a common oversight. Chuck Van Engen goes to great lengths to state how he found in researching the issue of planting multicultural churches, that there are few recognised authors in the arenas of church growth and/or church planting that gives more than a cursory mention of multicultural churches. The focus is almost entirely monocultural and disturbingly "...Anglo, affluent, educated, suburban America", and of the few that do mention multiculturalism their treatment of the topic is "disturbingly brief", as is the case of Lyle Schaller's *21 Bridges to the 21st Century* which has nothing on the "development of multi-ethnic churches" (Van Engen 2004:25-26). The trend continues and though breaking with necessarily affluent and suburban barriers, Eddie Gibbs and Ryan Bolger in their book addressing the postmodern context – "Emerging Churches" (Gibbs & Bolger 2005) – offered up surprisingly no multicultural churches. Gibbs (2005:135-136), in his book "LeadershipNext" has little more to offer the multicultural context, but does at least argue for "contextually appropriate leadership" and sees leadership style varying from "consensus" to "authoritarian", though the latter should be rarely used according to Gibbs.

However in Schaller's book, *Center City Churches: The New Urban Frontier*, he sources the following based on the First Presbyterian Church of Jamaica in Queens, New York City, as Van Engen states:

The suggestions offered at the end of this chapter are helpful. "The leaders of the church write, 'Out of our experience in multi-cultural congregations we have learned these lessons.

1. Multi-cultural congregations grow best by word of mouth as enthusiastic members share their story and their pilgrimage in God's community.
2. Multi-cultural congregations grow when leadership is shared and is representative. ...
5. Multi-cultural congregations grow when they extend a warm and genuine welcome to visitors from another culture.

'We have also learnt that a single-culture congregation moves to a multi-cultural identity through a combination of hope, vision, planning, prayer – and surprises. Among the central principles we have identified and can affirm are these:

1. The inclusive congregation has its identity grounded in biblical doctrine, especially that of reconciliation.
2. A healthy pride in diversity is nurtured.
3. Leadership is carefully planned, both clergy and lay.
4. Sociological factors are honestly studied and realistically understood, and these include:
 - availability of diverse people
 - peer identity for all ...
 - membership of a sufficient size to support quality worship, Christian education, pastoral care, service/advocacy
1. [*sic*] Structuring and planning in terms of growth patterns, visible leadership, and a variety of styles of worship are essential"

(Van Engen 2004:27; cf Schaller 1993:99-108).

Leadership, indeed visible leadership is a critical component of a viable multicultural model as the above recommendations suggest. Ray Bakke, who authored the book which looks specifically at the inner city context of urban ministry in North America: *A Theology as Big as the City*, drawing on the example of Moses mentions that urban leaders often hail from the outside, and Moses was an outsider in his education and cultural upbringing. But it is important nonetheless to have "...indigenous folks on the leadership team. ...Moses was among the first, but not nearly the last, in redemptive history to demonstrate that God still calls people to crosscultural leadership with all the strengths and limitations implicit in this model" (Bakke 1997:52). Leadership needs to reflect the value of inclusivity in its composition and distribution of power which are factors alluded to by Kelly (1999:149):

How much of the cultural exclusivity of our faith is invested not in our belief structures but in seemingly innocent, ground-level practice –the music we listen to and use, the language we adopt, the clothes we wear, the images and illustrations with which we choose to explain our faith? These different factors add up to a corporate body language, sending out messages whether we know it or not. As does the visible mix and makeup of our leadership and staff –those

we allow to exercise public authority. It is also at this highly practical level, as well as in our theology, that we must change.

Manuel Ortiz (1993; 1996), according to Van Engen (2004:36), possibly gives the most complete picture of models of ethnic church planting, and yet even he struggles with the issue of offering a church planting model beyond those that are essentially monocultural tandem or parallel arrangements that is not just simply an *assimilation model*. Van Engen rightly discerns the problem of planting relevant structures within the North American context, which this thesis within a Southern African context, seeks to address:

In today's multi-ethnic North America, we need to find ways of planting "multi-ethnic" churches where cultural and ethnic differences are affirmed, appreciated and celebrated. Yet at the same time we are beginning to understand that ethnicity (particularity) as such must not be the basis of unity for these congregations. They are brought together and held together as disciples of Jesus Christ, as the Church. Their basis for unity needs to relate to the universality of the Gospel – but that universality must complement rather than eclipse the marvellous richness of ethnic diversity which can be fostered in multi-ethnic congregations (Van Engen 2004:36-37).

And [*sic*] understanding of the complementarity of universality and particularity of God's mission as describes in Scripture is of utmost importance. ...Too strong an emphasis on universality will drive us toward uniformity and blind us to cultural distinctives. Too strong an emphasis on particularity will push us toward either exclusivist homogeneity or fragmented ethnocentrism, and create serious questions about our oneness in Jesus Christ (Van Engen 2004:4).

Leith Anderson in his book, *A Church for the 21st Century* poses the dilemma for the 21st Century North American church as follows:

The challenge to the twenty-first-century church will be to behave Christlike and justly as persons of color grow in power and number in society. It will be a challenge facing every variety of church and Christian organization. New means must develop to express solidarity and unity in Jesus Christ without requiring dilution of racial identity and ethnic heritage (Anderson 1992:26).

Chang and Diaz-Veizades, address this issue from the perspective of building community based on cross-cultural coalitions. They mention the diversity of opinion between authors who argue either that "maintaining cultural uniqueness is divisive and eventually balkanizes societies" and others who "envision societies in which cultural diverse groups retain their unique heritage while simultaneously cooperating" in civic activities. In their book *Ethnic Peace in the American City* they do not address the concept of multicultural models beyond their concept of civic-based cross-cultural coalitions which target a socio-political agenda (Chang & Diaz-Veizades 1999:105).

However Eldin Villafane in his book *Seek the Peace of the City* gives four models – citing David Sanchez's paper *Viable Models for Churches in Communities Experiencing Ethnic Transition*, as the source. The four models given are the "multi-congregational model", the "temporary sponsorship model", the "bi-lingual, bi-cultural model" and the "total

transmission model” – an assimilation model (Villafane 1995:55). Even within his bi-cultural model, two homogeneously independent cultures are the basis to Villafane’s bi-lingual, bi-cultural model. This is an unfortunate transmission of McGavran’s thinking that churches grow best in homogenous environments, but as David Britt points out, “[t]he original version of *Understanding Church Growth* contains a brief concession to the possibility that the homogeneous unit become problematic in the city. ...In the 1980 edition of the book, however he ... spoke of the ‘mosaic’ of homogeneous groupings persisting in the city” (Britt 1997:136).

Persisting on this train of thought however, Britt substitutes homogeneity for congruence within the congregation (holding to similar values) and congruence with the community (compatibility with the external lifestyle) at large (Britt 1997:142-143). Apart from the idea of congruence, Britt’s concept is one of a bi-lingual model. Villafane mentions the same concept above, which is also largely the experience of Van Engen, neither of whom expresses a real insight it appears into a truly multicultural gathering using a transcultural worship and communal experience (Van Engen 2004:37; Villafane 1995:55). By this is meant a Christian community that interrelates within the worship experience and beyond it, whether by careful planning and/or inspiration of the Spirit, in which the worship dynamic and community structures are infused with an ethos that truly transcends the ethnic barriers.

This omission of a transcultural model – that reaches beyond assimilation and bi-cultural models – is somewhat surprising from a Southern African perspective because for some time now theorists have been rejecting the melting pot theory as a valid model. In other words, the assimilation model of yesteryear – which appeared to hold true in the past for Eurocentric immigrant races – just does not work in the USA anymore. For a society in which, as Orlando Costas, even in 1982, mentions that “[b]esides the traditional European groups, which have ‘melted’ into the main ‘pot’ of North American society, there are said to be over 120 ethnic groups communicating in more than 100 languages and dialects. They represent one-third of the total population” (Costas 1982:72-73). In the context of the United States this is precisely why, even with the enormous diversity, North Americans think of a *bi-lingual, bi-cultural model* at best – as somehow by the use of two languages – being multicultural, because the *melting pot* theory in the context of the immigrant Hispanic or Asian, even the African or Native American, simply does not seem to apply.

Integration still lingers as an unresolved issue in American society. Certainly there is more of a mix in churches than there was before the civil rights movement of the 1960s. But, churches remain highly segregated institutions. One study indicates that upwardly mobile African-Americans often choose black churches rather than primarily white churches. Integration and equality is desired for employment, housing, and civil rights, but the historic character and quality of the black church is desirable and maintained. The same often applies to Asian churches, at least among first-generation immigrants. Minority churches are viewed as vehicles for maintaining identity and continuity of heritage (Anderson 1992:26).

Yet perhaps not enough time has passed, even by 2006, some 14 years on from Anderson’s comment regarding segregation in churches, for the assimilation theory to at least a significant extent come into play. It is not clear what will happen when for instance the second or even third generation Korean or Hispanic American with little comprehension of

their parents or grandparents home country arrive in numbers. Nor has enough time passed in the United States to see what will happen when the dominant population group of the future (the Hispanic Americans) begin to exert influence due to the future reality dawning on the present majority population group (white Americans). Though there are some initial signs as to what this might look like and multicultural churches are functioning in areas where the cultures do mix or are undergoing demographic transition as both Yancey (2003:69) and Emerson (2006:54) point out.

Mark Gornik and his family founded an interracial Presbyterian Church called New Song Community Church in the heart of downtown Baltimore. This is one of the better examples in the literature available to the author of a multicultural ministry in the United States and for which Gornik used as his basic starting premise – the multicultural incarnational model:

As white Christians, we believed that it was vital that we turn from our complicity in a culture that is anti-black, anti-poor, anti-urban, and turn to the biblical obligations of justice and reconciliation. For the first two years, we focused entirely on building relationships with our new neighbors. Our ministry style was incarnational and low-profile, not obtrusive. ...But our move to Sandtown was only a small part of New Song's story; central to that story are the people who loved us, embraced us as friends, and helped to form our church community. ...God knit together a body of faith out of persons from a variety of backgrounds who share a passion to love God and their community.

Ethnic, racial and other conflicts are tearing cities and nations apart.... Where will the world look for examples of inter-racial relationships? We believe that a significant part of the church's public ministry must be to model healthy cross-cultural relationships, to look more like the kingdom and less like our hyper-segregated culture (1 Cor. 5:17). Humanity, the crowning jewel of God's creation, is like the scattered shards of glass from a broken bottle, its original intended integrity shattered. We are hurting and hurtful. Reconciliation is not cheap; nor is it the absence of conflict. Rather, it is the presence of right relationships – God putting things back together (Gornik 1997:238).

Yet Mark Gornik himself would probably prefer to call the multicultural model his church uses as more an attitude of heart, as “the presence of right relationships”, the intentional ministry style as “incarnational and low-profile”, and says “reconciliation is more of a spirituality than a strategy” (Gornik 1997:238-239). In South Africa the context is somewhat different with the dominant macro population group (black South Africans) being all too aware that the interests of one of the lesser macro population groups (white South Africans) line up with the all encompassing global reality of Westernisation, yet with one overriding understanding: For while the black cultures suffer the possible fate of partial or complete assimilation, so do the larger Afrikaner subgroup among the whites.

From this literary review of the North American context it appears that the North American's are no further ahead of Southern Africans in developing a model and/or planting viable working multicultural churches, at least until recently. In Michael Emerson's book: “People of the Dream: Multicultural Congregations in the United States”, Emerson draws attention to seven congregational types, but these are in essence “seven models that describe the origination of multicultural congregations” (Emerson 2006:56- 61)

and not models of leadership targeted specifically at sustaining them. George Yancey, in his book “One Body One Spirit” mentions four types of multicultural churches: *Leadership Multicultural Churches* (built on the cross-cultural leadership skills or vision of the clergy or laity or both), *Evangelism Multicultural Churches* (built on an evangelism strategy that seeks out people from other races), *Demographic Multicultural Churches* (built on the demographic changes occurring in the neighbourhood), and *Network Multicultural Churches* (built on the social networking capacity of the congregation).

Yet these again are essentially start-up models, though the last one is recommended as a preferential “path” to follow to sustain a church, even if in conjunction with one or more of the others (Yancey 2003:63). Yancey (2003:67-70) does also offer “seven general principles for building multicultural churches” which are:

Inclusive Worship – “a worship style that includes the cultural elements of more than one racial group.”

Diverse Leadership – “racially diverse leadership” that tends “to reflect the racial diversity of the church members.”

An Overarching Goal – Yancey speculates that “a goal separate from racial issues is important” but that was “aided by the fact that the church was multicultural.”

Intentionality – “...is the attitude that one is ...going to take deliberate steps to produce that [multicultural] atmosphere”

Personal Skills – including a “sensitivity to different needs” and “the ability to relate to those of different races.”

Location – “These churches tend to be located in areas ... [with] access to members of different races rather than ... in segregated minority neighbourhoods or in the suburbs mostly populated by whites.”

Adaptability – “Learning how to blend cultures together is an important part of adapting to the new social reality created by the ... multicultural church”

Taking into account the more recent publications, it would appear that the North American context has a greater offering to be made in the future, not only from literature just beginning to find its way into the marketplace, but indeed churches that represent worthy models that have not yet made their way into print. In terms of the literature available to the author this North American literary review offers a limited but worthwhile instruction beyond the immediate principles listed above. Thus this review confirms the need to balance the universal with the particular as expressed earlier by Van Engen (2004:4) – a point which has also been made on the Southern African stage by Villa-Vicencio (1994:115 cf Taylor 1992:62), from the basis of *political universalism* though – and provides pointers for a multicultural leadership model from churches such as New Song in Baltimore and First Presbyterian Church of Jamaica in Queens, NY.

Within Southern Africa, it is hard to perceive of viable actions that could be taken on a national level to both safeguard the individual cultures while striving for a macro-cultural identity; balancing the particular with the universal. Yet on a localised scale within a Christian organisational context it is conceivable to safeguard individual cultural interests represented, while valuing the staff and members for their uniqueness and gifts and demonstrating inclusivity in employment and leadership within Christian structures. Once these goals are achieved in Christian institutions, the impact of a consistent witness and

thus an authentic platform from which to speak may well be more far reaching than one at first perceives. Surely Bishop Tutu's predecessor in the South African Council of Churches (SACC), John Rees, made a significant contribution to the anti-apartheid cause by calling his own house to order, saying, as Shirley Du Boulay (1988:129) reported:

“We must increasingly make plans, not only in the Church structures, but also within the structures of the Council itself for the voice of our black brethren to be heard...” He was as good as his word, paying black and white staff equal salaries for equal work ... moving blacks into senior positions and giving every white administrator a black secretary and every black administrator a white secretary.

While this section does serve to illustrate that North Americans are battling with similar issues, just how the issue of a multicultural leadership model should be worked out in a Southern African context, with the seismic cultural changes currently being experienced, remains illusive. Looking back to Chapter 6, all the thinking systems mentioned amass to a multi-layered co-existing network of paradigms, any of which can be seen to dominate a particular sector of Southern African society. Here new players with a postmodern-transcultural mindset compete for space with the old guard's neo-colonial, or in other cases, socialist mindset. Perhaps the conflict in African Enterprise helps to sensitise and begin to show a way forward in the multifaceted nature of this context:

[T]he black-white issues are deeply seated and there is a great amount of anger and discontent and people do not see AE as a new South African organisation – certainly not historically in terms of what my experience of it was. It was obviously part of my desire to make it a new South African organisation – it does not necessarily mean a black organisation but it means a new South African non-racial organisation, but at the same time not making excuses for its empowerment of previously disadvantaged people. Because we would not have to make excuses because we were excellent and so empowerment and excellence operating simultaneously – that was my ideal. Sort of a la Albert Luthuli: ‘Somewhere in there beckons a civilization, it will be African but it might not be all black’ (Manley 2005:34).

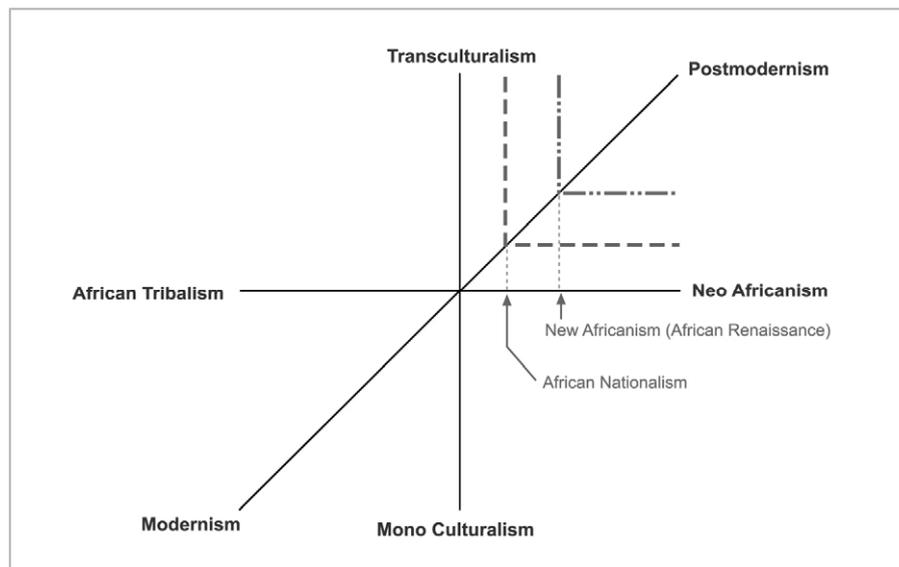
From a North American perspective, Gerard Kelly (1999:47) describes this complexity within postmodernity, along a single cultural continuum with a dual retrospective-futuristic polarity:

Many in the Boomer culture are surprised that young people, with such a new and different future opening up before them, are drawn to explore the past. In particular, the deep history and traditions of premodern and aboriginal peoples are newly and unexpectedly popular. These generations sense two things above all others: that the current culture is coming to an end, and that its replacement has not yet fully emerged. ...In the meantime, with the future unknown and the present unreliable, the past is a storehouse of ideas to explore. In the turmoil of today, the young rummage through yesterday in search of keys for tomorrow.

Yet if the afore-mentioned paradigms within a Southern African context are seen as dynamic and changing, then in some senses (though in reality a blending bowl may be a more accurate model on a certain level) they represent multiple continuums from one

scenario or paradigm to the newly evolving one. Thus the tribal is changing to the neo-tribal, the modern to the postmodern, and the mono-cultural to the multicultural, or that which is even transcultural (i.e. culturally transcendent). More accurately, the intersection of all these continuums happens not just as a one time transition point but is happening continuously as the dashed lines and partially dotted lines would suggest in figure 7.2.1.

Figure 7.2.1: *The Multi-dimensional Matrix of Coexisting Paradigm Continuums*

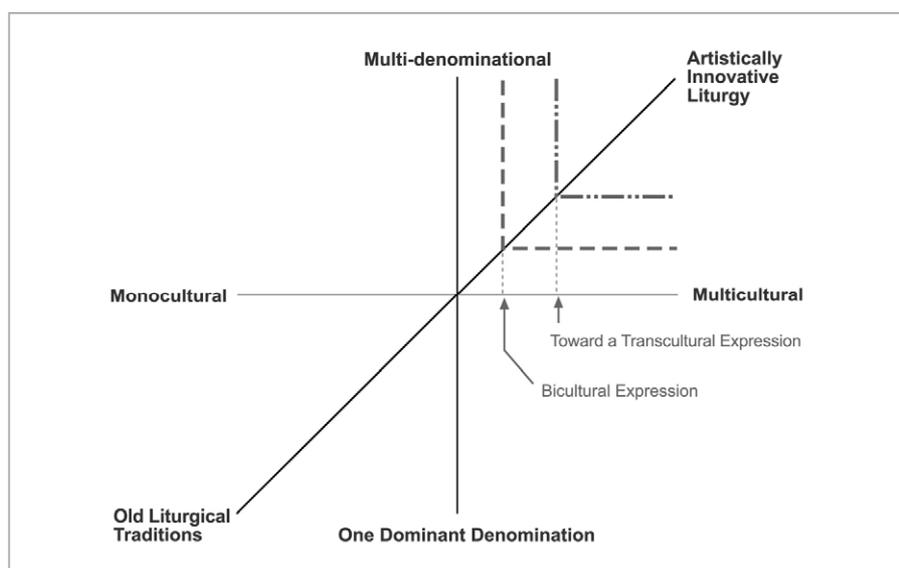


The presence of multiple paradigms in any one urban locality is further accentuated for the church, where a further two paradigm axes or continuums need to be considered. Firstly there is the axis of the individual micro-cultural roots, ranging from tribal through to neo-African and from modern-western to postmodern-global which are beginning to combine and infuse one another synergistically, changing from the old mono-cultural paradigm into a new multicultural sense of identity (drawn as three axes or continuums in figure 7.2.1). Secondly, there is the axis within any one dominant denomination ranging from the liturgical traditions of the past to the innovation of the present and future (particularly pertinent to worship styles and governing structures). Then thirdly there is the denominational axis which in many Southern African situations represents in its colonial-mission roots, a central almost exclusivist denominational ethos (i.e. Anglican, Methodist, Dutch Reformed, etc.) which is fast becoming non-exclusivist and multi-denominational.

In the present postmodern reality, this latter axis or continuum represents multiple denominations where some of the new members have chosen to move between denominations, are estranged from their root denomination, or even do not know what denomination their ancestors may have been if at all. For example, some could have been adherents of an African Traditional Religion, while others could simply be atheistic or agnostic. If these three axes are addressed, a monocultural, exclusively retrospective liturgical and singular denominational practise will not suffice any longer and new innovative and tradition enhancing strategies and modes of worship will need to be sought out in addressing this multi-paradigm meshing paradox. Modes of worship and structures for a church will need to be synthesized which stimulate movement towards an authentic

transcultural expression (as again shown by the dashed and partially dotted lines) beyond simply the old bicultural or monocultural models of church used in the past. Gerard Kelly envisages movement along one axis only, but the situation in Southern Africa, and quite possibly in most large urban environments is significantly more complex. Indeed it will take a transfusion of ideas if the worship needs of the future are to be addressed where the mono-cultural demands of, for example the dominant western oriented culture, are to be balanced with a desire to retain what is of value in the rich traditions of the past in all three continuums. Or alternatively, that the future transcultural richness is not lost to the mono-cultural, singular-denominational, liturgical (i.e. prayer-book led or alternatively hymns and bible reading) practise of the past!

Figure 7.2.2: The Multi-dimensional Matrix of Cultural, Liturgical and Denominational Transfusion



Beyond this conceptual framework for understanding the complexity of a environment in which a transcultural leadership model is needed, a synthesis of such a model to the Southern African context will be covered later on in a tabulated format. But before a more comprehensive picture of this model can emerge, some salient points from the Pauline-Antiochan model need to be re-emphasised, and then placed within a tabulated framework.

7.3 A Brief Overview of the Pauline-Antiochan Model of Leadership

As stated in Chapter 3, Paul used Antioch as his prototype of a working multicultural model and proceeded to exercise this model in planting house churches in the cities of the Roman Empire. Antioch perhaps more than any other city expressed the ideals of the empire most profoundly in its acceptance of the Jews and its cosmopolitan outlook and composition, while the Roman Empire was receptive to the gospel also in its inclusive philosophy. Beyond this openness the Empire provided both the peace and stability of a superpower that puts an end to petty disputes and uprisings while honouring Greek as the language of choice of its inhabitants and citizens alike. These were the salient factors which allowed for the rapid success of the church in the Graeco-Roman world, and together with Paul's bi-cultural heritage and proficient use of both Grecian and Jewish teaching

styles (i.e. his use of Hellenistic and Hebraic diatribe), were to change the Jerusalem concept of messianic believer and church structure such that the Jewish sect of believers were renamed *Christians* (Ac 2:26). So radical was their *Koinonia* that Jew and Gentile ate at the same table and worshipped in one accord in the same home.

Table 7.3.1: Tabulated synopsis of the Pauline-Antiochan multicultural model of leadership

	Factors Gleaned from Antioch (The Pauline Prototype Model).	The Pauline Multicultural Model of Leadership
Structures	Started by laity. Diverse leadership culturally and socio-economically. Social mixing of Jew and Gentile believers. Top tier of leadership comprised prophets and teachers. Team leadership and team teaching	Eldership & second deaconate tier drawn from Jerusalem model. In each place Paul set up at least one <i>house church</i> . Eventually once a number of house churches existed city elders chosen. Congregations self-governing. Complementary role of evangelists, prophets, teachers & apostles on outside of structures, & direct role of evangelists, prophets and teachers on inside. Structures chosen for efficient governance, cultural relevance & strategic advance of gospel. Diversity including women in leadership & in roles increasingly played by slaves/freedmen. Apprenticeship model (trained / equipped / released) for strategic evangelism
Style(s) (Youth)		In Paul's youth, submissive apprenticeship to Gamaliel, but as a young man he was compulsive and forceful.
Dominant		Bold/aggressive/confident/autocratic & predominantly controlled leader. Teaching style –dogmatic/bold/persuasive.
Secondary		Humble/compassionate/self-effacing 2 nd style. Teaching -reasoning/discussing, more compassionate with disciples.
Situational Leadership Styles S1-S4		S1 – Commanding young believers. S2 – Persuasive in synagogue and in school of Tyrannus. S3 – Collegiate with Silas and Timothy & Barnabas. S4 – Silas & Timothy often stayed behind consolidating the work.
Situational Apprenticeship Styles AS1-AS4		AS1 – Apprenticeship with Gamaliel (listening); later AS1 & AS2 – learning in apprenticeship with Barnabas; Accommodates AS3 – Barnabas in Antioch & early stages 1 st mission journey. AS4 – Owning role spokesperson / top leadership position midway through 1 st mission journey.
Values	<i>Koinonia</i>	Faith; spiritual discernment. Hope; unity; peace. Love; forgiveness; reconciliation.
Transcultural Ability	The receptivity of the host culture in Antioch (cosmopolitan) & Roman Empire (<i>Pax Romana</i>) & Hebrews more accommodating spoke Greek and taught in Septuagint. <i>Koinonia</i> - mixing of cultures in the church in meals, worship & teaching. Empire had a philosophy of inclusion and Greek was the <i>lingua-franca</i> .	Paul's Damascus road experience impetus for him to reach out. Paul bi-cultural heritage both citizen of Rome & Pharisee who hails from Jerusalem. Spoke Aramaic and Greek fluently. Born in Tarsus (3 rd city in Empire), schooled in Jerusalem (centre Jewish faith). Conversant in Hebraic & Hellenistic use of diatribe. Paul is Empire-conscious. Working model of Antioch. He founded multicultural house churches. Worship forms mixed Paul's complementary apostolic bi-cultural team & in leadership used Grecian Jews, "God-fearing" Greeks & prominent women.
Philosophical /Christian Convictions		One God and Father and Jesus only true <i>Kyrios</i> ; angels & law mediators of Old Covenant; demons, powers & philosophies of the age vanquished. Basis of Paul's reconciliation was the Abrahamic covenant to imply blessing of the nations now fulfilled in Christ – Jews and Gentiles all fellow citizens by faith and the basis of his Theology of Election is the election of a few Jews to effect God's Cosmic predestination of the nations.

7.5 The Evolving Model Screened Against Three Working Multicultural Scenarios

Table 7.5.1: *The evolving multicultural leadership model melded with the Pauline-Antiochan Model and the contemporary North American inputs*

	The Evolving Multicultural Model derived from Chs 4,5,6	Additional Inputs from the Pauline-Antiochan Model –Ch 3	Additional Inputs from Analysis of Multicultural Models in USA
Structures	Working in teams and/or networking structures. Cell/small groups preferably used early in formation of organisation. Use concepts of tribe for congregation & concepts of Kingdom/ Nation employed as the organisation grows into Macro-Structure or connects to wider community. Upper Leader Team diverse culturally & in skills. Use of consensus/ collegiate structure(s) balances final authority figure. Networking and onion-skin structures.	Eldership and 2 nd leadership (deaconate) tier. Once a number of house churches city elders chosen. City churches self-governing. Complementary role beyond apostles of roving evangelists, teachers & prophets on outside & direct role of these three ministries inside the city church leadership. Initiative taken by laity, resulting in a diverse leadership (including women/slave/free /Greeks and Jews). Apprenticeship model used in strategic evangelism. Team leadership and teaching.	Leadership shared with indigenous and outsiders & is representative, with a church ethos of inclusivity. Ethnicities appreciated/celebrated. Balance of the universal-particular. Multicultural model based on right relationships. Historic cultural character of church/denominational tradition maintained. Beyond “bi-cultural” & “assimilation models” to a truly “multicultural model” in worship styles, structures & social life. Foster a peer identity for all ethnicities represented.
Style(s) -Young Adult	Entrepreneurial/pioneering or humble/consensus seeking.	In youth Paul submissive but as young man compulsive & forceful.	
Mature -Dominant	Transparent collegiate/democratic & consensus/ <i>ubuntu</i> style. Strategic visionary can be decisive.	Bold/ aggressive/ confident/ autocratic. Teaching style – dogmatic, bold & persuasive.	Servant leadership; use of humour flexible style; inclusivity of all. Incarnational-low profile; consensus.
Mature -Secondary	Commanding/executive decision making style	Humble/ compassionate. Teaching style – reasoning and discussing.	Intentional leadership/ authoritarian
Situational Leadership Styles S1-S4	Top leadership (i.e. CEO) of Christian institution should be able to exercise full range styles S1 to S4. Emphasis on power-sharing.	Displayed full range of S1 (commanding) to S4 (delegating) styles.	
Situational Apprenticeship Styles AS1-AS4	Most leaders in the upper levels experience an apprenticeship in various spheres progressively adapted their learning styles from AS1 (listening) through to AS4 (owning), but some may jump the AS2 (learning) stage.	Displayed full range of AS1 to AS4 styles.	
Values	1.Peace/ <i>ubuntu</i> /societal harmony 2.Unity (perceived on a national/ kingdom level) 3.Reconciliation 4. Trust/loyalty 5. Love & also faith; justice; humility; magnanimity & ecumenism.	1. Faith 2. Hope 3. Love & <i>Koinonia</i> 5. Peace 6. Unity 7. Forgiveness & 8. Reconciliation	1. Reconciliation seen as the presence of right relationships. 2. Unity based on commonality as disciples of Jesus Christ.
Transcultural Ability	Influence early transcultural role models. Chiefly/leadership heritage can play role but equally can be based on natural talent. Early exposure to other cultures or bi-cultural heritage – significant factor. Remain open to other philosophies <i>Satyagraha/Ubuntu</i> . Establish common goals/values that foster reconciliation. Share “The Story”. Honour the cultures	Macro-culture of Empire conducive to multicultural dynamics, and common <i>lingua-franca</i> . Paul’s encounter with Lord. Bicultural heritage. Hellenistic & Hebraic diatribe use. Empire-conscious; Antioch (working model). Founded multicultural house-churches using Jews /Greeks/leading women with mixed worship forms. Complementary role of apostolic bi-cultural team.	Reconciliation as spirituality more than as a strategy. Bi-cultural heritage (cf. Moses). Argument/idiom, body-language appropriate to a postmodern/multicultural audience. Transcultural team compliments lead elder. Learn to blend cultures/ability to relate to other cultures. Turn from complicity in culture of anti-poor/black/urban to one of justice & reconciliation.
Philosophical /Christian Conviction	Christian beliefs, with the upper leadership showing an ability to conceptualise a belief-framework or governing theology. Truth found in the person of Jesus and the reconciled community.	One God and Father. Jesus only true Kyrios. Demons, powers, philosophies of the age vanquished. God’s cosmic predestination of the nations. Reconciliation understood in light of Abrahamic covenant.	Reconciliation is not cheap, nor is it the absence of conflict and unity based on the universal message of Gospel of Jesus but not such that eclipses richness of ethnic diversity.

The evolved multicultural model screened against a composite of the three working Christian multicultural scenarios

In considering an evolved model from all the numerous inputs thus far: 1) the three political and three Christian models of leadership, 2) the Pauline-Antiochan model of leadership, 3) the multiple leadership paradigms and socio-political forces impacting on Southern Africa, and 4) from the analysis of multicultural models posited in the United States, a certain amount of discretion needs to be applied. Judgement is used to ensure that all factors are not glibly pulled through in a crude assimilation or extrusion model, but the semiotic model is carefully applied to the process of synthesis. Thus the evolved multicultural leadership model is formulated leaving behind all inappropriate negative and/or contextually incompatible traits, while Pauline or more recently related historical perspectives (i.e. the foundational stages of the ZCC) are adapted for compatibility with the current early 21st Century multicultural conditions in the cities of Southern Africa.

The Synthetic model itself does not simply blend elements of the various leadership scenarios but at times it extracts using comparative analysis. At other times the model blends using an interpretive analysis and still at other times it looks for metamorphosis using a strategic visionary-prophetic or far-sighted approach to the analysis or process of deducing a strategic transcultural model. On these bases, the inputs mentioned in the first paragraph of this subsection are analysed to produce an evolved multicultural model of leadership. Table 7.5.2 lists the three current Christian working models of multicultural leadership. In Table 7.6.1 a composite model of these three working Christian scenarios is used for screening the evolved multicultural model of leadership which is then adjusted to reflect any corrections brought in by the composite model of the three working scenarios.

It is important to remember that conditions can vary from one city to the next and one denomination and/or Christian organisation to the next such that certain generalized language is applied especially when it comes to church/organisational structure(s). In the choice of three working scenarios, a charismatic “independent” church relating internationally to New Frontiers in Britain (Mt Pleasant Community Church in Harare, Zimbabwe), a Christian para-church/mission organisation known for being interdenominational (Youth With a Mission in Worcester, South Africa), and a mainline reformed church (*Nederduitse Gereformeerde Kerk* – Arcadia Faith Community in Pretoria, South Africa) were chosen to bring a broad cross-section into the analysis for a balance of perspective. The tables reviewed next should be carefully read before this thesis moves on to comments as to how the adjusted or evolved/mature multicultural model – from now on in its mature state of synthesis referred to as a strategic transcultural model of leadership – corroborates or negates the proposition of this thesis.

Table 7.6.1 portrays the final strategic transcultural model of leadership developed through this thesis. This does not mean that there could not be multiple models of multicultural leadership, but this particular model examines the transcultural abilities and an appropriate system of belief required for authentic multicultural leadership, as well as the structures, styles and values conducive to ethnic/cultural inclusivity. Other models may focus on multicultural models using parallel or assimilation arrangements, or use additional inputs or components, or may be applied in a more strictly localised manner. This being said, it is important to note that other appropriate multicultural models may well be posited, and this thesis hopes in the very least to open up the discussion by positing one such model that may stand among numerous other multicultural leadership models in the future.

Table 7.5.2: *The three Christian working multicultural models of leadership*

	Sibhekinkosi Sibanda (Sibs) Mt Pleasant Community Church Harare –Zimbabwe (Sibanda 2005)	Stefaan Hugo Youth With a Mission (YWAM) Worcester - Western Cape (Hugo 2005)	Martiens Swart Arcadia Faith Community NG Gemeente - Pretoria, Tshwane (Swart 2005)
Structures	Locally networked with "River of Life" churches & internationally to "New Frontiers". Bulletins, songs are in 3 languages. 2 elders operate on a team basis with Sibs as lead elder with room for up to 5 elders. Under the elders is a tier of leaders who do the job of deacons running the ministries of the church. There is a home cell structure also with 3 tiers. 3 cell leaders report to a community leader & community leaders report to lead elder.	Internat. network –YWAM; Region YWAM Southern Africa. Worship in multiple styles. Operate on dual leadership structure. Base Leadership Team (Spiritual oversight) comprising - 2 white SA, 1 black Zimbabwean, 2 Brazilians -married 1 S. Korean & 1 coloured SA. 2 nd tier - management (administration) team also a diverse team with an ex-mayor in charge. The base runs multiple schools & all school leaders fall under one or other team.	Overall NG structure has wards - each ward contributes to a central board. English speaking ward comprises Arcadia Faith Comm. Exec. Leadership -1 Chinese, 2 Zulu, 4 Xhosa & 2 Afrikaners. Ministry leader forum under this comprises - 1 Nigerian, 2 whites, 6 Xhosa & 4 Zulus. Old NG Kerk structure – pastor-centred, but Faith Community ward – shared leadership. Role Pastor now facilitator. Small care group structure just started.
Style(s) Young Adult	Strong teaching gift from early on & assertive but willing to learn.	Arrogant and forthright -tempered by a humbling process and acquired wisdom and gentleness.	In practical matters- laid back; in spiritual matters- aggressive, assertive -took the lead.
Mature - style 1	Directive, upfront & forthright from the pulpit.	Visionary; charismatic; directive leader operating from the front. Strongly prophetic - challenging.	Visionary leader who encourages & motivates; collegiate; keeping balance of all cultures in mind.
-style 2	Pastoral, one-on-one, relational valued humility early on.	Coming alongside, sensitive but persuasive - listening to the Spirit	Strongly convincing / discussing. Commands if situation warrants it.
Situational Leadership Styles S1-S4	S1 commanding with campus Pastor at first; next S2 - cast the vision; S3 - drew him out & finally S4 delegated to him.	S1 – commanding with young followers; S2 & S3 – he tests them depending on culture/ upbringing. S4 he delegates easily.	S1 –commanding rarely used but in case of youth co-worker has, with whom also used persuasive S2 style –now somewhere between S3 &S4.
Situational Apprentice- ship Styles AS1-AS4	AS1 As a leader he was mentored by P.J. Smythe and went through all four stages AS1-AS4 starting '97; but in earnest 01' listening/ learning/ participating in decisions/took over.	AS1 As a student in YWAM - listening but jumped directly to AS4 - directing & operates most comfortably this way. Frustrated when cannot jump to AS4 - possibly as he led at young age.	AS1 through AS4 experienced soon after being ordained - mentored in the need for evangelism by Campus Crusade and through books which started during studies.
Values	Friendship; integrity; humility; faithfulness.	Hospitality; individuality – uniqueness; spiritual discernment; generosity.	Authenticity; love -compassion; friendship – community; encouragement -to help & motivate.
Ability to cross socio- political boundaries	Exposed to a wide economic spectrum at young age (relatives in communal areas/high density). Went to v. integrated private School; sport was important to breaking barriers.	Parents Swaziland missionaries; taught by dad that each person is different & not to bow to peer pressure. A love for the nations. Use of reformed, evangelical and charismatic styles of worship.	Racism in family – ability solely by biblical mandate & Paul's example & letter to Ephesians. Can adapt without losing vision. Style adaptable but gospel content a constant.
Political / Philosoph- ical & Christian Convictions	Ephesians 2 -"One new man"; His perspective is once a person believes in Jesus as Lord, they identify with all in the household of God and all are considered as "family".	The prayer in Psalm 2:7-8. "Ask me & see if I will give you the Nations". God's heart for the nations. Rev. "Every tribe, and nation and tongue". Gen 12 "I will bless you so that the nations will be blessed".	Obedience to Lord – later became passion for Kingdom. Lordship for him Trinitarian. All ministry built on 2 legs –desire to make a difference & to celebrate. Respect 4 dominant spiritualities – rational; emotive; mystic & participatory. ¹¹
Composition Church/Chr- istian Inst.	50% Shona; 25% white Zimbabwean; 25% Ndebele in attendance.	Over 50% international; 25% white SA; 25% coloured, Indian & black SA.	87% Black SA (Sotho/Xhosa/Zulu etc); 3% Afrikaners; 3% coloured; 4% Chinese; 3% other African nats.

¹¹ Kelly (199:189) also refers to four spiritualities – alternative worship, ancient paths, contextualization and postcharismatism; postmodern, Celtic and other historical expressions, culturally strategic and the emotive respectively – to refer to various modes of worship with which new churches are experimenting.

7.6 Final Schematic and Evaluation of the Strategic Transcultural Leadership Model

Comparing the evolved multicultural and the composite Christian contemporary models

A comparison of the evolving multicultural model with the composite Christian contemporary model (columns 2 and 1 of Table 7.6.1 respectively) demonstrates consistency in the importance of a cell system of house churches/care groups as essential to the health of the overall organisation. However, the composite model (based on the input from the three working scenarios – Table 7.5.1) points to a three tier cell structure in which coaches (community leaders) are used to monitor, mentor and advise on the efforts of the cell group leaders. Ethnic diversity in the evolving model was considered to be an important factor in the upper levels of leadership, the composite model points to its importance at all levels from executive-management to cell structure. An important feature of the evolving multicultural model is the inclusion of the multiple paradigms (Chapter 6 inputs), which demonstrates some differences from the composite model posited, the most striking of which is the presence of the concept of levels of tribal grouping – i.e. three to seven cell (cf family/extended family) groups form a community group (cf clan) under a coach/area pastor (cf Frazee 2001:92, 97) – within the congregational level (cf tribal level), and concepts of kingdom/nation at the macro-networking level. These principles may well be necessary as the organisation grows and/or connects to the wider Christian community. However tribal/postmodern concepts of consensus-seeking and multilayered structures proposed in the evolving model are in fact expressed in the composite's complimentary executive *team* ministry and linkage to international organisations respectively.

The evolving multicultural model points to the best early leadership traits or style employed as a young aspiring leader, as being those of an entrepreneurial/pioneering or alternatively a humble/consensus-seeking style. While the composite model points to a strong sense of leadership experienced early on in the leader's life, to counter-balance this it poses an interesting solution – if the leader has not been born with or acquired very early on a humble disposition – that of a process by which the leader is humbled. In this way all should not be considered lost if the leader's character is not naturally inclined toward putting personal aspirations aside and/or reserved contemplation but is someone who is naturally ambitious and/or forthright. In fact, these aspects may indeed be valuable within strategic transcultural leadership once a humbling process has brought about a more balanced position between the needs of the group and the leader's own. This position is supported by this thesis' limited analysis which indicates that many leaders have a mature dominant style of leadership that is a visionary/directive or bold strategic/decisive style.

What is intriguing is that in every case of both the three inputs to the composite model and the six 20th/21st Century leadership inputs (three Christian and three Political models of leadership) into the evolving multicultural model, all leaders had two prevalent mature styles of leadership. For some the primary approach was the collegiate/democratic/consensus/*ubuntu* style, while for the others it was the visionary/directive/strategic/decisive style. Likewise it mattered not which of these two styles was the secondary for in every case the other showed up as the primary style. Both the evolved multicultural and composite models indicated that it was important for the top leadership to be fully conversant with all four situational leadership styles from commanding through to delegating. While the evolving multicultural model indicated that it is possible for a highly gifted leader to jump the learning phase of the situational apprenticeship model, the composite model indicated that it is possible to jump the accommodation phase (AS3) too.

The values of both the composite and the evolving multicultural models varied significantly, but this is possibly due to the evaluation of the values of the three contemporary Christian working scenarios being on the basis of personal values whereas the evolving multicultural model used personal and organisational-structural value inputs with the focus and accent being on proof of these values by implementation and/or often by extensively quoting as seen in the case of the six leadership models used which form a major contribution to the evolving model. This being said there are no jarring points of value conflict and notably love/*Koinonia* and magnanimity in the evolving multicultural model is portrayed in the composite model's value of love/friendship and community.

Both portray the importance of an early transcultural influence and/or bi-cultural heritage while the influence of sport and integrated schooling and early exposure to economic diversity in the current Southern African context should not be underestimated. This aspect is particularly born out by the input into the composite model in the experience of Sibhekinkosi Sibanda of the Mount Pleasant Community Church in Harare, while Paul's example and/or teachings are often cited as a primary motivating factor in the working scenarios making up the composite model (i.e. as employed by Martiens Swart – Arcadia Faith Community, Pretoria). The evolving multicultural model expresses the need beyond the right societal conditions and a Christian philosophy of reconciliation to be open to other philosophies (i.e. *Satyagraha*; *Ubuntu*). Paul displayed this receptivity in his willingness to use mystery and stoic concepts and terminology in his exposition of the Christian faith. This concept is distinctly absent in the composite model which may be due to an inadequate probing of the three leaders inputting into the composite model, but could possibly indicate a lack of knowledge of alternate philosophies on the part of the three leaders interviewed.

While openness to other philosophies is helpful, what arises as essential in both the evolving and the composite models is the concept of the Lordship of Christ. In addition, the evolving multicultural model emphasises that truth, from a postmodern perspective, is found not so much in a rational Christology (theology of Christ) as in the person of Christ and the ongoing work of an authentic reconciling community. The composite model stresses the need for a *big-picture* beyond the immediate locality – arising out of a Kingdom mentality/heart for the nations – while the evolving model stresses the need for a belief framework or governing theology. In both cases this begins with a concept of the Abrahamic covenant, but in addition to this the evolving multicultural model, places an emphasis on the need for the universality of the gospel and/or a macro-cultural identity to be held in tension with the need for ethnic diversity.

Societal conditions conducive to a transcultural community, both within the church (i.e. the practise of *Koinonia*) and without (the greatest of which is a common *lingua franca*) are important concepts expressed in the evolving model. While the composite model emphasises the need to value individual cultures, often demonstrated in the use of more than one language in a service, what it ranks even higher – an input afforded it by Swart and the Arcadia Faith Community – is the need to respect the four dominant spiritualities: the rational, emotive, mystic and participatory. From an Anglo-Catholic perspective the sacramental and from an independent Charismatic perspective, Spirit-driven inspirational could be added, but both these concepts fall broadly within the mystic and emotive spiritualities. Swart also sees an overarching need, relating to the health of a congregation, to balance service within the church and greater community with the need to celebrate.

Table 7.6.1: *The Tabulated Synthesis of a Strategic Transcultural Model of Leadership*

	A Composite of the 3 Current Working Christian Multicultural Models of Leadership	The Evolved Multicultural Model of Leadership Interpreted from Table 7.5.1	Strategic Transcultural Leadership Model for 21st C Southern African City Christian Context
Structures	Internat. networks. Two-tier structure uses exec. leadership (elders) & secondary tier of ministry leaders (management team) operating on a team basis with a lead elder/pastor & other elders alongside in complementary capacities. Home cell/care group structure using 3 tiers –3 cell leaders report to community leader or coach who in turn reports to lead elder. Diversity of culture/language used in literature; exec. leadership; ministry leadership (management) & cell leaders/composition of cells.	Working in teams and/or collegiate structures. Cell/small groups preferably early on in formation of organization. Use concepts of tribe for congregation & concepts of Kingdom/Nation employed as the organization grows into a macro-structure or coalition networks with wider community. Diverse upper Leadership Team – culturally & in skills. Use of consensus/ collegiate structure(s) balances final authority figure. Net-working and onion-skin structures.	Two-tier of ministry/exec. & multicultural house-church structures linked by employ cell coaches as ministry leaders over 3-7 cells per <i>tribal</i> community (cf clan). Concepts of Kingdom in denominational/interdenom. networks. Ethnic/skill/ministry/gender diversity at all leader levels. Collegiate/multilayered model truly transcultural in social life/worship style/literature & structures. Team teaching & visibly diverse leadership. Foster a peer identity for all ethnicities.
Styles Young Adult	Strong sense of leadership early on but willingness to learn preferably or if arrogant humbling process.	Best traits –entrepreneurial/pioneering or humble/consensus-seeking.	Entrepreneurial/pioneering with a teachable, humble/consensus seeking approach. If arrogant –humbled.
Mature - style 1	Visionary-directive upfront leader. Or alternatively collegiate facilitator keeping the big picture in mind.	Transparent collegiate/democratic & consensus/ <i>ubuntu</i> style. Or a strategic bold decisive visionary.	Strategic-visionary; bold-decisive leader. Or transparent collegiate- <i>ubuntu</i> consensus-facilitator style.
-style 2	Pastoral/relational, humble leader. Or alternatively visionary-motivational leader.	Commanding/executive decisive. Or a humble/compassionate & interactive/reasoning leader.	Pastoral-compassionate & humble-interactive leader. Alternatively executive visionary-motivational style
Situational Leadership Styles S1-S4	Use full range of situational leadership styles from S1 –commanding through S2 –persuasive/visioning, through S3 –testing yet collegiate to S4 –delegating.	The top leadership (i.e. CEO) of Christian institution should be able to exercise full range styles S1 to S4 with an emphasis on power-sharing	Top leadership (whole executive-eldership) able to exercise whole range styles S1–commanding; S2–persuasive; S3-collegiate; S4 –delegating/releasing.
Situational Apprenticeship Styles AS1-AS4	Full range in apprenticeship from AS1/ AS2 –listening/learning experienced through to AS3 accommodating and owning AS4, but can jump AS2 & AS3. Process can be repeated in different ministry areas.	Most upper-level leaders experience an apprenticeship in various spheres progressively adapting learning styles from AS1 (listening) through to AS4 (owning), but some may jump the AS2 (learning) stage.	Most top leadership go through the whole range of apprenticeship styles from AS1/AS2 (listening/learning) through AS3 (accommodating mentors ideas) to AS4 (owning) but may skip AS2 &/or AS3.
Values	Love/friendship/community. Integrity/authenticity/faithfulness. Humility/spirituality. Encouragement/hospitality. Celebrate uniqueness/individuality.	1. Peace/ <i>ubuntu</i> /societal harmony. 2. Unity (national/kingdom) 3. Trust/integrity 4. Reconciliation/forgiveness 5. Love/ <i>koinonia</i> /magnanimity 6. Faith; Hope; Justice; Ecumenism	1. Peace/ <i>ubuntu</i> . 2. Unity-national. 3. Reconciliation/forgiveness. 4. Love/ <i>Koinonia</i> /Magnanimity. 5. Trust/Integrity; humble/real 6. Faith; Hope; Justice; Ecumenism
Ability to cross socio-political boundaries - The Transcultural ability	Early exposure to a wide economic/ethnic spectrum of society. Example Paul & Biblical mandate play a role as can example of parents inspiring love for nations; or sport & private integrated schooling. Understand the big picture in Southern Africa/World.	Right societal conditions –common <i>lingua-franca</i> . Bicultural heritage &/or influence early transcultural role models. Leadership heritage &/or natural talent play a role. Open to other philosophies (<i>Satyagraha</i>). Foster reconciliation. Share <i>The Story</i> . Honour cultures in argument /idiom/body language. Transcultural team complements lead elder.	<i>Lingua-franca</i> & ability blend cultures important. Ethos reconciling inspired by role-models/leaders of bicultural heritage. Leader pedigree/natural talent play role. Open other philosophies ie. <i>Ubuntu</i> , foster reconciliation/restorative justice. Share <i>The Story</i> . Argument/idiom/body-language/complementary team all transcultural. Honour the cultures.
Political / Philosophical & Christian Convictions	Ephesians 2 –once believe in Jesus as Lord they identify with all God's household as family. Kingdom mentality & heart for the nations (Abrahamic covenant). Balance service with celebration. Respect 4 dominant spiritualities – rational, emotive, mystic & participatory.	Jesus as LORD (<i>Kyrios</i>); truth found in person & work of Christ & an authentic reconciling community. Ability perceive belief frame-work/governing theology. Reconciliation (begins with Abrahamic covenant) costly. Universal gospel and/or macro-cultural identity held in tension with ethnic diversity.	Truth found in person & work of Jesus; in his LORDSHIP & ongoing reconciled community. Ability perceive a belief frame-work. Reconciliation (roots Abrahamic covenant) costly. Balance universality gospel (macro-cultural identity) & ethnic diversity; service & celebration. Respect 4 dominant spiritualities.

How the refined strategic transcultural model measures up to the thesis proposition

The proposition presented in this thesis as seen in Chapter 1 is that the *successful incarnation of the gospel into a multicultural context requires models of leadership that both enhance multiculturalism and also promote the underlying multiple cultures albeit from the platform of a common – but not exclusive – language and ethos*. This thesis, as stated in Chapter 1 seeks to demonstrate that the multicultural model of leadership which was first seen in Paul is evident to varying degrees – albeit contextualized – in successful multicultural models of leadership in Southern Africa.

The factors that enhance multiculturalism and in addition promote the underlying multiple cultures of the region within the key elements of the transcultural leadership model are proposed in the last column of Table 7.6.1. Starting with structures of leadership, ethnic diversity at all levels of leadership as well as within the cell group is emphasised (which also mentions gender, skill and spiritual ministry diversity) as is team teaching and a visibly diverse upfront leadership. A collegiate/multi-layered/networking structure – one that is truly multicultural in the congregational social life, worship expression and in its structures of community, belief and leadership – emphasises the multicultural dynamic, but draws on both tribal and postmodern leadership expressions in order to achieve this. While a structure that fosters peer identity for all ethnicities is also emphasised in this comprehensive structure, in which worship expression can make use of both the specific locality's *lingua-franca* and other vernacular languages of the area under consideration, to both enhance multiculturalism and honour the underlying micro-cultures respectively.

At the same time, the mature styles of leadership draw on key elements supplied by the macro-cultural contributions of Western styles of the strategic visionary and its bold/decisive mould – as well as African styles of the transparent collegiate and its *ubuntu*/consensus-seeking mould, which enhances both a macro-cultural (multicultural) identity while at the same time honouring the two major cultural components (the Western and African inputs). Too often a purely Western macro-cultural identity is envisioned and its underlying exclusivist use of English which belie a narrow ethnocentrism of leadership that has not adapted to the new multicultural dynamic. However this model actively works against this limitation by incorporating key aspects of African macro-cultural (or regional) concepts within the styles and structures of leadership employed.

Within the values of leadership, unity emphasised from a kingdom and/or national perspective helps to harmonise the multicultural dynamic as does a strong value of reconciliation and forgiveness. While beyond these aforementioned values that inspire peace and social harmony, the African concept of *ubuntu* is emphasised such that a Western tendency towards individualistic aspirations is offset or counter-balanced by a value for community; for corporate belonging; thereby avoiding the inherent problems of a sense of isolation inherent in a purely Western model. Yet a balance is emphasised thereby avoiding the problems of beholdenness and non-achievement endemic in some spheres and localities utilizing a specifically African tribal model. The understanding of an underpinning *common language and ethos* are upheld in the model by reference firstly to the need for a common *lingua-franca*, which in Southern Africa is often considered to be English (Venter 1999:127; 194-197)¹². But this should not be considered as exclusive,

¹² Dawid Venter (1999) commenting on the results of his own extensive investigation of 60 congregations he surveyed (Venter 1999:106) mentions that English was the first language of preference in over two thirds of

noting for example Bishop Mutendi's Zion Christian Church in Zimbabwe which often uses Shona as an overarching language (Mutendi 2005:18), and could equally be Afrikaans or Zulu/Ndebele in certain regions – emphasises the role of language in forming a common multicultural identity. Secondly a common ethos is upheld in the values, transcultural ability displayed, Christian conviction and openness to learning from other philosophies, of the leadership model. An ethos of reconciliation and a gospel preached which is universally applicable to all cultures/ethnicities which can all join the family of God, also enhances the multicultural dynamic.

Balancing this aspect, an ethos of honouring individual cultures – a key ingredient in the transcultural ability – is applied, and other culturally relevant concepts are incorporated such that in time the mode of discussion/argument, idiomatic expressions, body-language, literature (in multiple languages) and even the executive team who complement the lead-pastor/chief executive officer are all transcultural in their expression and being. By this is meant that the leader and executive team in their ability to cross cultural boundaries expose the congregation to multiple cultural expressions and leadership styles and in so doing assists the congregation over time to gain an appreciation for concepts inherent within other cultures or even those that traverse the cultures. In so doing the individual cultures are honoured, all the while building a new macro-cultural congregational identity (more correctly a *meso-cultural identity* once the national level is effected).

Because truth is ultimately found in the person, work and Lordship of Jesus (the universality of the gospel and the overarching philosophy of Christ) and a concept of a meta-narrative that embraces all – with its foundations in the Abrahamic covenant – means that the gospel is made accessible to all. This *truth* enhances the multicultural dynamic, while ethnic diversity is upheld both linguistically and through respect for the various modes of spirituality, which include rational, emotive, mystic and participatory facets. The ability of the executive leadership to perceive a belief system or governing theology is critical to the multicultural nature of the congregation. This visionary ability goes beyond any one dominant culture to a transcultural perspective of a belief framework that draws on key elements or replaces key areas of cultural concern, thus enhancing the value placed on individual cultures. A truly integrated system of belief also emphasises the new macro-cultural identity of the congregation. A detailed schematic of a relevant belief framework has not been pursued in any detail here as it forms a key component in a contextually relevant structure for belief (which is not the mandate of this thesis) but lessons can be drawn from both Paul's mode of addressing the Graeco-Roman beliefs and in Bishop Mutendi's mode of addressing the traditional beliefs of their days (see Chapter 3 – Section 3.8 and Chapter 5 – Section 5.2, subsection: *Mutendi's Belief System Underpinning His Model of Leadership*, respectively).

In assessing the transcultural model's success in both *enhancing multiculturalism and promoting the underlying multiple cultures albeit from the platform of a common – but not exclusive – language and ethos* the model has succeeded on the basis that every key element in this thesis' model of leadership addresses both aspects. However what remains uncertain is whether a *successful incarnation of the gospel* in every case requires a scenario which promotes both aspects of *multi-culturalism* and *micro-culturalism*.

the multi-lingual cases surveyed, and strengthens this position by citing the effect of congregational culture, popular [institutionalized] language ideology and denominational membership.

7.7 The Application of the Strategic Transcultural Model of Leadership to Today's Urban Southern African Christian Organisational Context

In order to paint a picture as to the application of this strategic transcultural model of leadership to the early 21st Century Southern African urban context within Christian institutions it is necessary to recap this thesis's definition of a *Strategic Transcultural Leader* as someone who:

1. Transcends societal boundaries and encourages others to do so.
2. Presses for racial, political, tribal, cultural, religious and gender equity.
3. Has the ability to turn an institution/nation around in its cultural pride, which in turn affects its institutional/national identity and/or productivity and/or financial output.
4. Is humble yet exhibits a strong determination.
5. Initiates and leads change from an old paradigm of the individual cultures to a new paradigm in a sequential manner for the synergistic advancement of the whole; yet which includes and values all the cultures represented within.

The contrast between the inner-city dwellings, suburban sprawl, high-density suburbs (townships), shanty towns and homeless dwellings is startling in a South African context, let alone the added dimension of the devastation caused by Operation *Murambatsvina* (Operation Clean-up) in Zimbabwe, and this thesis will not attempt to address anything beyond the first two situations mentioned. Though the inner-city and the suburb are often considered polar opposites in their economic and ethnic composition, in which amenities and community building structures in the suburban context are popularly (whether true or not) considered to be of a higher standard. Yet what is fast becoming a reality is that the ethnic diversity which has already been seen in middle-income to affluent Zimbabwean suburban life is starting to impact even the more affluent suburbs of South Africa.

If the church is to lead society into a new understanding of itself beyond mono-culturalism, then the church must be a place of belonging for the new suburban immigrant, a place of refuge for the African national from another country in the inner-city, a place of restoration for the one whose cultural identity has been lost due to the pace of urban transformation, and a place of reconciliation that goes beyond the forgiveness offered by yesteryears baby boomers. Beyond the gestures of a simple handshake or embrace, much needed at the time, to a community that offers real *Koinonia*, to one of sacrifice and service. Transculturally strategic leaders can lead the way in founding communities that incarnate an understanding of a transcultural tribal/familial solidarity, one founded in the spirit of *ubuntu*.

Achieving this objective and incorporating the five points of a strategic transcultural leadership model is a present day challenge. This thesis suggests that best place to start is with a leadership team that has a heart for transcultural ministry and in its nature is multicultural in its make-up and even within some of the individual team members (bi-lingual or multi-lingual team members is a good start). Secondly, Christian community – real community, like society at large – is not based primarily on large associations but within small places of belonging – the nuclear or immediate extended family in urban society – mirrored in the Church by the cell. These cell groups should encapsulate what is envisioned in the greater community to be built up, in which the diverse membership forces the cell to traverse the societal (particularly racial) boundaries as modelled by cell leadership that displays this diversity.

The cell/home group or house church should be a place which accepts all people regardless of their background, and builds a pride in the new transcultural identity and a sense of belonging to their new family or micro-community. If the leadership of the cell group is humble yet resolute in its determination to lead the new micro-community into a vision of the future, one laden with synergistic multicultural potential, and yet one that honours the non-*lingua franca* cultures then the genetic code will be instilled at the nuclear level, which once the cell multiplies, will take the genetic code with it. In the suburb or the inner-city, pragmatically speaking, one of the leadership team needs to open up a facility, preferably his/her home to make this happen. Once this is done the cell leadership team can either work from the basis of denomination, peer association or one of locality (i.e. neighbourhood, but this could also include work, society or activity).

The author recommends that neighbourhood is chosen, not as the only basis but, as a strategic basis of cell-planting in a society that is rapidly becoming de-churched and unchurched. In cities fast losing their sense of connectedness, the church can assist fellow neighbours in developing a new sense of community such as a multicultural neighbourhood network which can be an authentic witness to the gospel. In a church planting situation the easiest place to start is one where recent movement has brought a lot of migrants to the immediate neighbourhood and/or a locality adjacent a university where the less prejudiced minds of students and the degree-seeking cyclic nature of the community ensures fresh more mobile minds and hearts.

Once these cells have been planted, multiplication need not happen by division but can be achieved by a cell planning strategy where *missionaries* are chosen from the cell that in their understanding and multicultural being bears the genetic code to be planted. In this way two or more people may be chosen to plant a new cell in an adjacent neighbourhood. Some particularly in a suburban context may argue that it would not be possible to combine traditionally conservative white residents with others, but if they are all relatively new to the neighbourhood then it may well be possible as the novelty of meeting other new neighbours is exploited. If natural gravitation is to ones own ethnic kind, then a strategically implementation of the genetic code can be employed as Sibhekinkosi Sibanda did in the Mount Pleasant Community Church in Harare, in which he started with one monocultural cell and one multicultural cell, but asked two key couples to move across to the monocultural cell, thus ensuring his multicultural strategy was implemented at the grassroots level (Sibanda 2005). In the case where a strong denominational tie exists then the cell can form part of an existing church structure and in a Christian parachurch structure that pre-exists then recruitment of new staff and supporters can be on a new multicultural basis where staff and supporters come together in the place of work in the field or at home.

After an initial period of cell multiplication, in the context of a church, then a service time and location appropriate to the membership needs to be chosen, while worship can engender a multi-cultural dynamic in the songs chosen, and language used in the sub-elements such as the prayers, scripture readings, service format (liturgical, structured or open) and the idiomatic expression and style of delivery used within the directing of the service and the message. However within the sermon and larger portion of the songs it is suggested (but not exclusively recommended) that English or the prevailing *lingua franca* be used to communicate a sense of transcultural oneness. Beyond these recommendations the concept of utilizing the four dominant expressions of spirituality in worship, the rational, the emotive, the mystic and the participatory in providing a balance should be

addressed, all the while the dilemma of balancing the old and the new is sought. The old is re-established by finding one's denominational and cultural roots in the often forgotten traditions of the past while the new is found in the music's lyrics and genre, the worship and teaching styles, the team-networking structures and the innovative technology, dance and other worship expressions of the present generation.

As has already been mentioned in Section 7.3 there are essentially three paradigm continuum axes that need to be considered (two of which have been mentioned above) – the liturgical, the cultural, and the denominational paradigm continuums, which are beginning to combine and infuse one another synergistically – ranging from the traditions of the past to the innovation of the present and future. The third denominational axis which in many Southern African situations in the past prior to majority rule independence (pre-1994 in South Africa and pre-1980 in Zimbabwe) represented, an almost exclusivist denominational ethos is fast becoming non-exclusivist and multi-denominational.¹³ As mentioned earlier (Section 7.2), if these three axes are addressed, bearing in mind that the cultural axis actually encompasses three aspects (the tribal/neo-tribal, the modern/postmodern and the micro-cultural/macro-cultural), then a monocultural, exclusively retrospective liturgical and singular denominational practise will not suffice any longer and new innovative and tradition enhancing strategies and modes of worship will need to be sought out in addressing this multi-paradigm meshing paradox.

7.8 The Relevance of a Strategic Transcultural Model to a Macro-cultural Identity *The allusive nature of a macro-cultural identity*

Given the span of time since the release of Mandela in 1990, and since the Lancaster House talks in 1979 for Zimbabwe, it is amazing that the Church has done so little to correct the racial imbalances and prejudice of the past and to create multiple meso-environments at the congregational level for Southern African society to see what a truly non-racial community really should look like. David Bosch (1978:93), the Professor of UNISA and prophet to the nation of South Africa that he was, had this to say:

The early Christian Church had “a remarkable fellowship. Master and slave ate together. Jew and Greek ate together: unparalleled in the ancient world. Their fellowship was so vital that their leadership could be drawn from different races and cultures and colors [sic] and classes. Here was a fellowship in Christ which transcended all natural groupings and barriers. There was nothing like it anywhere – and there still isn't.” Two and a half years ago, as I listened to Michael Green speaking these words at the Lausanne Congress, I thought of Africa, and of the Church in Africa. And I asked myself whether the deepest need of the Church in Africa does not lie in the fact that, by en large, we have failed to create that new community that really is different community, which should be an alternative to all other communities on earth.

¹³ In an independent survey done by the author in St Wilfrid's Anglican Church, Pretoria, the student congregation at the time (October 2003) comprised 14 ethnicities and 14 denominational groups. This is not a singular phenomenon at least as regards the prevalence of multiple ethnicities in congregations. Dawid Venter (1999:103,107,112) points to the fact that in the post-Apartheid era since 1990 in South Africa, integrating [i.e. multicultural] congregations are on the increase and later on statistically backs this comment up. And of 59 congregations he interviewed, 76.3% of them collectively held 3 or more (up to 11) languages.

This comment could almost as well have been made today in 2005, for progress in the area of authentic multicultural community is still hard to come across in the cities of South Africa, though the statistics are changing in South Africa as mentioned in the footnote earlier (Venter 1999:107). In Zimbabwe progress made in this arena in the past has been somewhat stymied by the economic exodus. Though in the inner cities in each nation, the prevalence of authentic multicultural community is somewhat healthier once the focus goes beyond the issue of black/white integration to the multiple indigenous ethnicities, and their integration in many cases with black nationals of other states.

Before 1994, the issue and heartfelt desire for people of colour in South Africa was to a large extent – “When will I be valued as a human being, equal to the white with an inalienable right to freedom, employment and ownership of land and property without prejudice?” Since independence the Afrikaner male, now lost in a no-mans-land of being African for three hundred and fifty years yet not black, has for the first time lost his status as *baas* and with that his understanding of who he is and where and how to fit in to the new order which puts a premium on darkness of skin tone and often female above male. On a national level the issue remains, what will the macro-culture of the nation look like? This concern is echoed through the pages of Allister Sparks’ book *Beyond the Miracle* when he says this: “What, ultimately, is to be the identifying culture of the new rainbow nation which faces the paradoxical challenge of trying to build national unity while preserving cultural differences and 11 official languages?” (Sparks 2003:6).

The balancing of the desire to see a new Southern African macro-culture emerge while still honouring the individual cultures represented is not an easy task especially for South Africa with so many ethnicities represented. Often the balance falls to the one side where for example individual ethnicity is over-ridden not so much by the drive for a new national identity as by a Western-oriented consumer lifestyle. And yet in Southern Africa, culture is such a delicate subject that the pendulum can easily be on the other side of the macro-culture/individual culture divide, such as the following reference shows:

A recent example of the misuse of cultural diversity in South Africa is that of Chief Buthelezi and the Inkatha Freedom Party, who nearly pushed South Africa to the brink of disaster by arguing that a united South Africa would lead to the destruction of the so-called Zulu nation. This misuse of ethnic diversity in order to promote Zulu ethnic political life led to conflict, untold misery and the killing of over 4 000 people between 1991 and 1994. It remains a source of conflict which can be exploited for party political ends. Yet God’s gift of racial and cultural diversity should be seen as a source of strength and enrichment. Indeed, life would be dull and poor if different ethnic groups were to be reduced to sameness or one common denominator (Hulley, Kretzschmar & Pato 1996:44).

Unfortunately, as Sparks points out, this same kind of wrong use of ethnicity, but now at a national level between white and black in the new dispensation can also have a backfiring effect for the ANC. Sparks (2003:9) in this regard quotes Saki Macozoma on the way prominent white liberal intellectuals have been alienated often by false accusations from black politicians bent on accelerating their careers:

“Their alienation has had a great impact on how the discourse between the black political elite and the white community is conducted”, Macozoma writes. “The

casualty of this tension has largely been the project of creating a non-racial society.” Deploring this Macozoma calls on the country’s leaders “to rise above the chaff and the noise” and find ways to build bridges between the races. “The ideal of creating a non-racial society is unique to South Africa,” he adds. “There is no society in the world today that has achieved this ideal, and thus there are not many precedents to follow. Those of us who believe that this is the only type of society that will deliver harmony and prosperity to our people have to be steadfast, patient, creative and committed. We will zig and we will zag in our attempts to create a nonracial society, but we must continue to go forward.”

Desmond Tutu was queried by Allister Sparks as to whether he thought South Africa was making progress toward a multicultural society on his return from a church conference in Germany where he was shocked by the division between East and West, had this to say:

“Here are people who are the same ethnic group, who speak the same language, and yet they are very far from being reconciled” the little archbishop said. “And here we are with our many different races and our 11 official languages. I think it’s amazing that we have the level of stability that we have. Look at Northern Ireland, look at Yugoslavia. We could so easily have gone that way.” But we should not have unrealistic expectations Tutu warns. “It will take time to build a sense of national unity across such a wide spectrum of diversity with such a history of conflict.” ...It is a matter of inculcating a culture of mutual respect and tolerance. The differences of race, colour, culture, of the religious and the secular, of different perspectives and world views, will all remain, but as a society we must learn to contain them within a broad entente and hopefully infuse them with a transcendent sense of nationhood. To mix metaphors, the rainbow nation must be a mosaic society, not a melting pot, and for it to hold together and prosper we must be constantly aware of Isaiah Berlin’s warning about Schiller’s bent twig: groups can live together peacefully and even bent a little, but bend one too far with a sense of collective grievance or humiliation and it will lash back painfully. Like Desmond Tutu, I believe South Africans are learning that. We have made considerable progress along the rocky road from institutional racism to mutual tolerance (Sparks 2003:329-330).

Implications for a national macro-cultural identity from the strategic transcultural model

Can the strategic transcultural model effectively speak into the national context, in its need for a macro-cultural identity? Dawid Venter (1999:202) argues for structural isomorphism, as church and state grapple with the same issues, such as “a growing awareness of and rising levels of ethnic and linguistic diversity”, arising out of the need of both institutions to “organize the same type of diversity in terms of the same globalized norms”. In simpler terms, the church and state mirror each other as they grapple with the same ethnic and linguistic diversity against the backdrop of globalisation.

Various nation states have grappled with the issue of cultural diversity and Steven Vertovec mentions three modes of incorporation drawing on the work of the late M.G. Smith. He alludes to South Africa as having sought to address the issue with a form of *structural pluralism* involving institutionalised *differential incorporation* in which ethnic groupings are treated in a stratified manner as in South Africa’s own apartheid era. This was also seen

in the United States of America and Australia in their policies towards indigenous population groups early on. Other methods have been used such as in Switzerland or Belgium where a mode of *social pluralism* was used which seeks to institutionalise the various dominant ethnicities using “a condition of formal equivalence” and lastly *cultural pluralism* that seeks to incorporate all individuals in a uniform mode, which de-emphasises cultural distinctive, as is envisioned in Britain (Vertovec 1996:58-59).

In the last two modes that various states have chosen to grapple with cultural plurality, such approaches have either fallen to the one side or the other of the argument for preservation of individual culture as opposed to the alignment with the forces of globalization and a fast encroaching global or simply Western culture. Where the strategic transcultural model has something to offer the national scenario in the form developed in this thesis is that it has attempted for better or worse to develop a model that both enhances the multicultural dynamic while respecting the individual cultures represented. Of course some may argue that the battle is a foregone conclusion in favour of a global culture, but the immediate battle in Southern Africa is to preserve the cultural distinctive while also developing a unique national identity and not simply an isomorphic representation of the global image.

The state in a Southern African context can learn from the meso-level of the congregational situation by addressing itself to the need to retain cultural distinctive and the notion that any one individual can hold multiple identities. The *Strategic Transcultural Model* developed here points to evidence of more than one micro-cultural identity as is posed by the model’s focus on bi-cultural leaders and the desirability of early cross-cultural influences. The model also poses the need for a macro-cultural distinctive that overlaps all micro-cultures, from which the state can learn as it seeks to address the need for a national identity relevant to all. Interestingly Vertovec (2001:7) points to the new multicultural model evolving in Britain drawing on the *Parekh Report*, named after the commission’s chairperson, Lord Parekh (titled: *The Future of Multi-Ethnic Britain* – published in 2000) as incorporating the understanding of “overlapping communities” and individuals’ possessing “multiple identities”. This concept of an individual holding multiple identities is seemingly a far more useful concept than a “national identity that is culturally plural” as Villa-Vicencio (1994:125) envisages, for where in this counter concept – albeit in a South African context now – is the unifying ingredient which will stop the “counter hegemonic rivalry”, Villa-Vicencio seeks to avoid?

In today’s urban world of the mega-city in which vibrant or alternate economies to the rural setting are providing – or are even perceived to be providing – a stimulus for new employment, many are being attracted to the larger cities in Southern Africa as in the world at large. Here in the cities, nationals of all different ethnicities in Zimbabwe and South Africa are mingling with others of African and international extraction in an environment where cultural distinction becomes blurred and formally held cultural lines are crossed every day. For example, in today’s South Africa it is entirely possible for a Xhosa man living in Gauteng to speak six official languages (Northern Sotho, Tswana, Xhosa, English and Afrikaans) be married to a Northern Sotho, have children raised whose mother tongue is English and be more conversant with Western business norms than tribal practices.

Such an individual, and more particularly his offspring, would have multiple micro-cultural identities all of which have become blurred and have somewhat merged into a black South African, Southern African and at times continental African macro-cultural identity. This

person may also possess a Western oriented macro-identity and fully appreciates the need for this to be a more integrated South African macro-cultural identity. It is in this world of multiple micro-cultural identities, blurred cultural distinctive, and macro-cultural Western and African oriented identities – this world of multiple identities – that a government in a Southern African context can help to retain micro-cultural customs and language which otherwise may be lost for ever. While at the same time building beyond a specifically white or black macro-cultural distinctive to a truly South African or Zimbabwean macro-cultural identity that embraces all as is implied by the transcultural leadership model.

There are multiple arenas of influence afforded to the state where the model produced in this thesis, and the lessons learnt by numerous multicultural Christian organisations could be brought to bear. However this thesis will contain itself to at most the general application and not to the detail of specific arenas where it might be applied. The model points to a team leadership in state-sponsored structures – whether for example in schooling or in the political domains – which is inclusive in its cultural and gender diversity as well as the skills and passions that its members represent. Leadership of such a scenario can most easily be achieved by an executive team that has been exposed early on to multiple cultures and/or is diverse in its composition.

Beyond going through a list of criteria directly derived from Table 7.6.1, some of which are gleaned in any case by the political inputs to the model, the relevance of leaders as role models who can traverse the socio-political boundaries with a greater ease than is normative to society at large and the instilling of a national philosophy of inclusivity should not be underestimated. This thesis argues that the realisation of a nationally relevant macro-cultural identity requires that individual culture, bi-culturalism and multiculturalism be fostered at the local level through the educational arena or other local structures. This will ensure that not only will the individual cultures be safeguarded but a new macro-cultural identity will arise over time on the national level, and one that engenders a South African or Zimbabwean sense of self-worth. In this regard, the government is not the only player, but is recognised as a co-player alongside, for example the arts and media, both of which can and do play a significant role in fostering both ethnic distinction and a new macro-cultural identity.

In the two nation states of South Africa and Zimbabwe ethnic distinction is fast becoming a thing of the past and nations once rich with cultural currency are becoming bankrupt almost overnight due to the impact of globalisation and local policies such as the mass urban high density housing schemes that in South Africa do not consider ethnicity a critical factor in neighbourhood, nor are cultural structures that build community even planned for. In such dire circumstances, which are reflected to a lesser extent in the inner-city and low density urban environs, an authentic macro-cultural identity – in which one is first for example *proudly South African* and secondly *proudly a Xhosa* – may be achieved, not primarily by some sort of cultural osmosis as may be implied by Mbeki's romanticising of a singular South African heritage in the past (Mbeki 1998), but by cultural interaction; or as Villa-Vicencio (1992:120) describes it, "genuine encounter"; and a diversity role modelled from the top down. The achievement of such an identity requires a strategic inculcation of a series of progressive measures that instils a new sense of nationhood while honouring the individual cultures represented. This progressive vision is instilled not only by policy and political speech, but as Madiba so ably employed, by role modelling in daily situations as well as taking into account various structures of community in society at large.

Societal structures are reflected by the church's micro (cell/house church), meso (congregations) and macro levels (denominations/interdenominational networking). At the micro level the nuclear family could be encouraged to instil a pride in their root cultures while for example fostering a child of another race. At the meso level, schools among other community structures can play a valuable role in racial integration while at the macro level, the state needs to revisit a sense of Kingdom often lost in modern nationhood where individual aspirations of career and wealth are often valued more than a sense of loyalty to King and country. And in a postmodern scenario at least in South Africa and Zimbabwe where Kings are fast fading, even if they do exist in the form of paramount chiefs and tribal monarchs, the Church has the edge. For it is the church singularly that recognises a King whose dominion crosses all ethnic and tribal boundaries and who seeks a loyalty even beyond a national patriotism. And it is the Church who believes it is Jesus as the only true *Kyrios* who can demand ultimate allegiance.

7.9 The Ongoing Synthesis and Vision for a Strategic Transcultural Community

In such an ongoing self-analysis, it may be important to supplement local experience already explored by looking further afield for answers to the questions of how the church can glean for itself strategies for implementing a concept of a *Strategic Transcultural Leadership Model* and secondly a vision of its intended goal. This analysis will look firstly to the strategies that assist a congregation or a local branch of a Christian organisation in traversing societal boundaries and then in turn indicate ways in which the church can help to rebuild culture for individuals who have lost their root culture and for others who seek a new identity beyond the subcultures of their immediate environment. In this respect Kelly provides a startling picture of Graceway Church in Auckland, New Zealand that uses a contextualised form of Communion Liturgy, bearing a bicultural message of peace to a people seeking reconciliation, which may well instruct the Southern African context:

Jan: Waitangi Day,
Where Maori and Pakeha wanted to be one,
Hoping for security,
Dreaming of biculturalism.

Jan: We who are many are one body.
Tony: *Ka whatiia e tatou tenei taro.*

Tony: Communion,
Where God wants us to be one,
Hoping for restitution,
dreaming of full and final settlement.

...

Tony: Communion. [RAISE CUP]
Take this and drink it. This is my blood.
Jesus, broken, that we might be one.
Jan: We who are many are one body.
Tony: *Ka whatiia e tatou tenei taro.*

Jan: Waitangi Day – Divided Day.
 We hear the protest from our margins.
 We hear the rage of the disillusioned.

Tony: Communion.
 And so we are God's body,
 Caught in the projection of bread and wine.
 We are bringers of peace. We are messengers of hope.

Jan: Communion – brokenness that we might be one.
 Take this and eat.
 Take this and bring peace... (Kelly 1999:178-179).

Gerard Kelly comments further on Graceway Church beyond the context of the Eucharist:

Steve Taylor, also a New Zealander, is pastor of Graceway Church in Auckland. Much of what happens at Graceway is geared to a postmodern generation, and running through the church's approach is the thread of contextualization: seeking to live authentically in a nation that is at once both ancient and postmodern. Graceway services are 'strongly aware of the contemporary culture and the need to contextualize: TV advertisements, video and slides are used to introduce worship, as "worship wallpaper" and as sites for prayer.' And many aspects of Maori culture –indigenous to New Zealand since the Stone Age –are explored and honored. The heart of the church's mission is expressed in the ancient Maori cry '*He tangata, He tangata, He tangata*' ('the people, the people, the people') (Kelly 1999:188).

The church in a Southern African city context would do well to find similar synergistic threads that might weave a church. Such threads might include affirming each other's cultural distinctive in song and dance. The New Zealand example demonstrated that threads of combined identity can be woven by integrating the act of reconciliation in the Eucharist and sacrament in a *garment* whose *fabric* displays something of the past while its *new rich threads* show something of the present, and in its *style* something of the future. This may only be possible if men and women truly know what it is to love all as their own people within the context of a community, acknowledge their past (their roots, both triumphant and disastrous), understand their present purpose in life and by faith take hold of where they are heading ultimately/spiritually (their ultimate destiny). It was these four aspects which were displayed by Jesus (Jn 13:1-5), and formed his basis for identity and security, so much so that he could take on a servant role and wash his disciples feet.

In looking to the ongoing synthesis, another arena beyond the Eucharist that can be exploited to enhance both the richness of cultural diversity in the macro-cultural domain and the cultural distinctive within the individual micro-cultural domain is the arena of celebration. Celebration in a multicultural/multilingual context can take the form of two major modes of expressions. The first mode of celebration is seen in a *celebration of trans-cultural distinctive* and of a belonging to something greater than the individual cultures (enhancing the macro-cultural/multicultural identity) which would use as its basis the common *lingua-franca* and Christian ethos of reconciliation expressed within the particular congregation (the universality of the gospel). The second mode of celebration is seen in a

celebration of the cultural distinctive and of a belonging to something local or immediate (enhancing the micro-cultural or individual tribal identities) which uses individual culture and languages and an ethos that respects and values the individual cultures represented. It is specifically within these two acts of Eucharist and celebration that a church can help an individual who has lost their cultural distinctive to reclaim their roots. It is also within these and other acts of community and spirituality that a person who feels dehumanised by excessive consumerism, Western individualism, or a global homogeneity, to claim a new culture for themselves, one that is truly multicultural or even transcultural (bridging or traversing the cultures) and thus claim a new rich heritage for themselves. Charles Villa-Vicencio (1994:122) similarly argues on a theological level for an “epistemology that *integrates* rather than separates the particular and the universal.”

As has already been mentioned, churches seeking to broaden their cultural base should review the whole worship service from the liturgy or open format employed through to the prayers, readings, idiomatic expressions employed and the style of teaching to determine how integrated the components that make up a worship service are. Dawid Venter (1999:110-114) suggests and offers a means of measuring the integration based on the number of languages actually used in any one component and also offers insight by looking at the integration of the various components of community such as the leadership, programmes and home groups. But beyond these factors, the church needs to look at unsanctioned work and how its membership responds to the greater environment in the home, work-place and extra-mural activities as well as the natural social mix and sacrificial service and love – the *Koinonia* – of its membership. These cannot be forced and are hard to measure, but need to be examined, as a measure of the health of a transculturally reconciling community (a label indicating process as no one community has fully arrived at an ultimate expression of this yet).

A transcultural community requires both correction and inspiration. Orlando Costas provides a striking insight into the context of the United States which has direct bearing on the Southern African scenario. He starts by mentioning:

It is a fact that, at a time when important sectors of mainline Christianity have become stagnant and dry, and when leading sectors of the evangelical, fundamentalist, and charismatic movements have embarked on a neo-Christendom project incorporating the illusion of a Pax Americana and an exclusivist, revived “American dream,” large sectors of the church of the poor and disenfranchised are bearing vigorous witness to the gospel – without fanfare, financial resources, and academically qualified personnel. Black, Hispanic, Asian, and Native American churches and Christians, in partnership with a minority from the mainstream society that has identified itself with the poor, the powerless, and the oppressed of the land, are witnessing to the new world order announced in the gospel – *outside* the realm of economic wealth, military might, and political power, and *inside* the world of millions who are being wasted by numerous forms of social, economic, and political evils (Costas 1982:184-185).

These words of Costas’ as with his ensuing interpretation of the prophecy of Joel (2:28-29), is in the light of North American society in the Reagan era, but its applicability to the present day Bush presidency is uncanny:

“And it shall come to pass afterward, that I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even upon the menservants and maidservants in those days, I will pour out my spirit.”

Yes indeed, even in the dark 1980's, the old and the young, the menservants and maidservants, the people on the fringes of American society, are beginning to have visions: visions of a more wholesome and fraternal society; visions of a *pax humana*, more enduring, lasting, and inclusive than the Pax Americana; visions of an outpouring of the Spirit on all flesh, the Spirit of the living God – ...the God and Father of our Lord Jesus Christ, who has pitched his tent among the poor and disenfranchised of the world and has become part of our frail history, suffering for us and with us (Costas 1982:185).

Southern Africa is in danger of visions of a *pax Africa* seen as the salvific component to our existence. Not that a vision for an African Renaissance is all bad, but seen as the be all and end all it becomes an empty vision of a dream without a reality beyond its cultural, economic and human components. In Zimbabwe, specifically, the dream is interpreted more directly in terms of the acquisition of land, back into the hands of Africa's indigenous sons and daughters, a situation in which the President of Zimbabwe in black Africa's eyes has had the courage of conviction to ignore Western demands – British and American *neo-imperialist* dictates – and has scorned the West's neo-colonial offspring even with their gifts of agricultural know-how and versatility. In doing so the vision cast and strategy implemented in Zimbabwe has caused a nation to embark on a course of action that because of a lack of transcultural foresight – which would deem all to have their place and all to be sons and daughters of Africa – has ended in a self-destruction of a once prosperous nation. In seeking the peace and indeed the land of Africa, nationalistic visions of exclusivity threaten to shipwreck the nation-states of Southern Africa even as Zimbabwe bears witness to the fact.

Instead a peace should be sought which is not based on African tribes and nationals regaining their heritage and land, national power, regional prestige or even the economic upliftment of the African subcontinent south of the Sahara – though these are all worthy aspirations in their place – but in a transculturally based peace. The peace would ideally be based in an understanding that crosses all racial boundaries, and yet respects the sensitivities of the individual cultures within a *rainbow nation* as Mandela and Tutu envisioned, and with a humble understanding of, for example, South Africa's role within the family of nations as Smuts would have us see. This understanding of role within a greater family, but on a city-wide or urban level can be aided by the invaluable, but primarily rural, work of Samuel Mutendi, which assists us in painting a vision of what can be within the newly evolving multicultural urban environs. This picture begins to emerge, when a teachable spirit is adopted – once prejudice over real and supposed syncretism is put aside, better still confessed, for it truly exists in us all – due to the significant contributions of the African Initiated Churches (AICs) in bringing about a trans-tribal community among the poorer sectors of society. Their work is creating a people out of multiple tribes with a sense of new tribal focus in the *New Jerusalem – Zion City* – that starts here on earth by addressing their pressing socio-religious needs. In doing so they have set the standard for the newly emerging transcultural model of church in the cities of

Southern Africa, that sees in them – the AICs – the hope for a reconciled community on earth as the very basis for a new Jerusalem that in its final expression is yet to come.

The penultimate level of community is the family of humanity on a global scale. Tom Sine, envisioning God's plan for the future of humanity – avoiding the trap of a consumer driven global culture – sees a different kind of globalism, which impacts the grassroots of community. A global culture that has “more to do with making a difference than with making a dollar, ...more to do with creating a new reconciled global community of justice and celebration than with the production of a new global community of consumption, ...more to do with coming home to Jerusalem than Babylon” (Sine 1999:22).

Beyond even the global, perhaps a cosmic sense of reality and of Kingdom, as Cassidy would espouse, is a fitting final image of community. An image which perhaps the closest thing on earth that has represented this is the creation of the Kingdom of Lesotho out of many peoples by its founding King, Moshoeshe. The Revelation of John captures the essence of this final image, a vision of a song sung by the Angelic host accompanied by the heavenly creatures and the twenty-four elders – are these the angelic and human leadership teams who act as councillors for all creation and the new Jerusalem, at least in metaphorical expression? Each holding the prayers of the faithful yearning for something more than has already been tentatively expressed by a fallen community. Prayers of hope that they on earth will reflect the great heavenly throng – just as promised Abraham, as “the sand on the seashore” – in a Kingdom bearing both the mark of the *Lord of the Cosmos* and the mark of “every tribe ... people and nation” – offering these, each in their own tongue, to the Lamb:

“You are worthy to take the scroll and to open its seals,
for you were slaughtered and by your blood you ransomed for God
saints from every tribe and language and people and nation;
you have made them to be a kingdom and priests serving our God,
and they will reign on earth.”

Then I looked, and I heard the voice of many angels surrounding the throne and the living creatures and the elders; they numbered myriads of myriads and thousands of thousands, singing with full voice,

“Worthy is the Lamb who was slaughtered
to receive power and wealth and wisdom and might
and honour and glory and blessing (Rev 5:9-13 NRSV).

7.10 Concluding Remarks

Was the thesis proposition substantiated and were the thesis' objectives achieved?

The proposition presented at the beginning of this thesis was that a *successful incarnation of the gospel into a multicultural context requires models of leadership that both enhance multiculturalism and also promote the underlying multiple cultures albeit from the platform of a common – but not exclusive – language and ethos*. This thesis sought to demonstrate that the multicultural model of leadership, first seen in Paul was evident to varying degrees, but in a manner conducive to the times, in successful strategic transcultural models of leadership in Southern Africa. In Section 7.6 and subsection: *How the refined strategic transcultural model measures up to the thesis proposition*, the author sets out in detail how

a transcultural model of leadership can both enhance the multicultural dynamic while also promoting the micro-cultures, within every element (structures, styles, values, transcultural ability and philosophical/belief systems) of the *model of leadership*.

However, what cannot be conclusively proven is that a *successful incarnation of the gospel into a multicultural context* requires the promotion of both multiculturalism and the underlying micro-cultures. For though these aspects were present to varying degrees in all the six Southern African leadership (three Christian and three political) models analysed, as seen particularly in the structures employed, the substantiation of this by interviewing only three overall leaders within only three working scenarios (Table 7.5.2) was not seen as reasonable grounds for justifying the proposition of the thesis. Indeed, this would have required an analytical survey, which was not the purpose of a thesis attempting to break new ground such as this one has endeavoured to do. Nor can it be conclusively said that in order to achieve this dual cultural goal that a common language and ethos is necessary in every case. However what can be said is that in every case, including the three working scenarios used as a litmus test and in the leadership model of Paul, all the models analysed drew a following and/or had a leadership executive team beyond just one culture, seen as evidence of a Christian ethos of reconciliation – enhancing the multicultural dynamic.

Balancing this ethos of reconciliation, an ethos of honouring individual cultures/people and a culture of tolerance is employed, thus promoting the micro-cultural expressions. The honouring of the individual cultures (micro-cultures) was seen in Mandela's tolerance for other cultures; in Smuts' bi-lingual schooling system; and in Moshoeshoe's acceptance of other cultural practices in the outer marches of his Kingdom; in Mutendi's acceptance of Ndebele leadership; in Tutu's use of Zulu Bishops in negotiations with Buthelezi; and in Cassidy's utilization of grassroots styles of evangelism in reaching the cities of Africa. In every case a common *lingua-franca* (in most cases beyond Mutendi's border churches, this was English) was also employed. These aspects of a Christian ethos of reconciliation and honouring the micro-cultures, as well as a common *lingua-franca* were also present to varying degrees in the model of Paul and the three working Christian scenarios.

The Christian teaching of reconciliation was surprisingly evident in all six Southern African leadership models, a teaching which was strongly evident in Paul's life, enhancing the multicultural basis of community, and yet was not immediately evident within the three working scenarios, but nevertheless was inherent within each model used as a litmus test. Notably this ethos of reconciliation was seen within the need for a "heart for the nations" – Hugo; "the household of God" – Sibanda; and a "passion for the Kingdom" – Swart. An ethos of honouring all the micro-cultures was seen in Sibanda's use of bulletins and songs in all three languages (Shona, Ndebele and English); in Hugo's use of multiple worship styles (reformed, evangelical and charismatic) and in Swart's emphasis on celebration and the four dominant spiritualities (the rational, emotive, mystic and participatory).

This aspect of honouring all the micro-cultures was also evident in the Pauline model, as expressed in the Corinthian church's use of Psalms, hymns and spiritual songs, which this thesis perceives to be the Jewish song-forms, widely held Christian song-forms and more contextualised inspirational song-forms sung in Greek, respectively (cf Gilliland 1998:226-227). The concept of a truly multicultural or transcultural worship expression is particularly pertinent to the Southern African context in which a mono-cultural Western, or bi-cultural parallel model is often uncritically employed even within a multicultural setting.

Even though the thesis proposition cannot be conclusively proven, the analysis of the six (three political and three Christian) Southern African leaders in terms of a pre-set model of leadership not only fulfilled one of the primary objectives of this thesis, but together with the analysis below added substance to the thesis' proposition. It was mentioned in Chapter 1 that if this proposition was correct, "then the key aspects held within the elements of these models ... of leadership, present in both Pauline and the Southern African multicultural leadership models analysed in this thesis should also be visible in growing multicultural church models today." It was found that not only did the all six leadership models analysed have a high degree of correlation within the key elements they displayed, that made up this thesis' concept of a *model of leadership* (Tables 4.5.1 and 5.5.1), as they did with Paul's (Table 7.3.1), but the three Christian working multicultural models (Table 7.5.2) also showed many of the same key aspects in this regard.

Some of the correlating aspects of each element within the models of leadership analysed were that all, without exception had two aspects to their leadership styles, which were the bold-decisive-visionary style and the collaborative-consensus-collegiate style. Although these two styles were not in the same order of dominance in each leader, both were always present. In a similar regard most expressed all the situational leadership and situational apprenticeship styles (S1 to S4 and AS1 to AS4 respectively), with the exception that Smuts does not appear to display the S2 style (persuasive-consensus) and possibly jumps to the AS2 style within his situational apprenticeship styles if his early childhood relationship with his Khoi mentor – Outa Adams – is seen to be too far removed from his subsequent leadership training (possibly this is an incorrect assumption though). Interestingly only one other leader within the three working scenarios – Stefaan Hugo – showed this ability to jump in his apprenticeship, but again this may well have been a function of his early learning as the son of missionary parents, while the lack of an S2 leadership style is also seen in Cassidy, who along with Smuts struggled to delegate. However apart from these exceptions all quadrants of the *Situational Leadership* and *Situational apprenticeship Models* were present in each leader.

Secondly, though the structures utilised by each varied substantially, within these structures all six Southern African leaders showed a propensity to work in small cell structures and/or small bands of dedicated followers initially as was the case with Mutendi's and Cassidy's evangelistic bands and indeed was also seen in the Pauline Apostolic teams/house-churches. This concept of cells/house churches was seen in the two working scenarios headed by Sibhekinkosi Sibanda and Martiens Swart respectively, but appeared to be absent at first in the leadership model of Stefaan Hugo, except that it was experienced early on in his own training with Youth With a Mission (YWAM) and later in his own base leadership team in Worcester. All six Southern African leaders showed a propensity for networking beyond their own immediate arena of influence, or were by virtue of their structure networked into a transnational community, which is also expressed in the three working cases and in Paul's networking of the city house-churches, and with the Gentile city churches and Jerusalem. In all six models analysed there was a multicultural basis to their membership/following, and in most cases there was found to be a multicultural executive leadership, also seen in Paul's Apostolic teams comprising people of bi-cultural heritage or cross-cultural experience, and was present too in all three working scenarios.

Thirdly the values did vary substantially, an aspect possibly of personal prioritisation, but they were not seen to clash in any respect. Unity (noting Cassidy's ecumenism and

Christian fellowship) and reconciliation were expressed in all six Southern African leadership models and also Paul's model of leadership, which were seen to a lesser degree, but still evident in the three working models of leadership (reconciliation has already been accounted for and it can be seen that they displayed unity in their values of friendship-community and hospitality).

Fourthly the respective transcultural ability of all six Southern African leaders was strongly associated with their Christian beliefs and to a lesser degree in an appreciation for other philosophies – particularly *Satyagraha* and *Ubuntu*. Though this appreciation for other philosophies was seen within Paul's use of mystery terminology and Stoic concepts, this was not substantiated by its presence in any of the three Christian working multicultural models. In every case an early transcultural exposure and/or a bi-cultural heritage, and/or a cross-cultural foster role, played a part in their transcultural ability. This was present in Paul's own bi-cultural heritage, and was seen in the leadership models of the working scenarios, with the exception of Swart who acknowledges the racism experienced early on in his family, and that he managed to overcome this based solely on the biblical mandate, Paul's example and the Pauline concepts portrayed in the letter to the Ephesians. And lastly the political/philosophical beliefs of all six leaders analysed varied greatly except that in every case they adhered to a foundational Christian belief, as was also seen in the three working leadership scenarios and fairly obviously in the life of Paul.

Another objective of this thesis was to make initial suggestion into the arena of a macro-cultural or national identity based on the perception that the transcultural leadership model developed in this thesis should give an initial indication of the basis for an integrated national identity. This was achieved and is laid out in some detail in Section 7.8 above, and specifically addresses the need to appreciate that more than one identity can be held at one and the same time. While an ethos of inclusivity is also an important aspect of a national identity, the concept of an individual holding multiple identities, with a single macro-cultural identity that covers all, is seemingly a far more useful concept in a Southern African context, than a "culturally plural" national identity as Villa-Vicencio (1994:125) portrays. For how would a model reminiscent of Belgium's *social pluralism* or *formal equivalence* (Vertovec 1996:58) help nations such as Zimbabwe and South Africa avoid, in the future, the same kind of racial violence of the past?

The example within the Christian organisational context of the influence wielded for a macro-cultural identity using the micro-level of the cell group, the meso-level of the congregation and the macro-level of denominational/interdenominational networking has direct implications for using a broad-based means of influence in state structures for the same end. It was also noted at various points throughout the thesis (cf Tables 7.5.1; 7.5.2; 7.6.1 – "Structures" and notes on tribal/multi/three tier structures) that these three levels of cell, congregation and Kingdom were given new synergistic meaning as they reflected the family/extended family, clan/tribe and nation/kingdom within the tribal setting. In a similar vein, the respective societal levels of the nuclear family, community structures and a sense of Kingdom within modern nationhood need to be addressed by the State.

A third objective of this thesis was to propose initial concepts of Pauline structures of belief and community as a basis for future investigation into the structures required within the context of Southern Africa for growing effective multicultural structures of belief and community. This tertiary objective was achieved in that an initial concept of Pauline

structures of belief and community were posited in Figures 3.8.2 and 3.9 of Chapter 3 and again in Section 7.4 of this chapter. Concepts of contextualisation inherent within these Pauline structures of belief and community (see Sections 3.9 and 3.10 respectively) have been portrayed but not dealt with in any significant detail beyond Paul's method of addressing the multiple beliefs inherent within the Graeco-Roman worldview (see Section 3.9, Figure 3.9.1) of Paul's day. While Paul's influence in effecting a cultural transformation which demanded ultimate allegiance to Christ and emphasised Christian values and beliefs and a multicultural community, was clearly seen in the evolution of a *third race* whose transcultural nature was seen supremely – theologically speaking – in the triumphal declaration of Jesus Christ being the one true Kyrios and also in Paul's theologies of reconciliation and election. While pragmatically, the coming to the fore of a *third race* was seen in the Christian community's unprecedented widespread expression of fellowship – in the house-church's multicultural expression in worship and in the sharing of meals – a *Koinonia* which broke the Jewish-Gentile divide. This however has been left in a semi open-ended state for future research, and thus this objective was also achieved.

Areas for Future Research

As mentioned above, the Pauline structures of belief and community require further research, especially if they are to be used as a basis for exploring how contextually relevant structures can be employed within the Christian organisational context of the cities of Southern Africa. The concept of a relevant belief structure was dealt with most clearly in Mutendi's belief system in Chapter 5, but is also evidenced partially within the beliefs/philosophies employed by each of the Southern African leaders analysed, as was the concept of a relevant structure of community within the structures each employed.

Each of the three political leaders and three Christian leaders might easily warrant independent studies as to their models of leadership, if the value of their life's work and contributions to national and/or tribal change is to be done a greater degree of justice than a thesis of this nature has done, which uses multiple leadership models as a means to give a reasonable grounds for an initial understanding of what a transcultural model of leadership might look like. Initially, six different denominational leaders were to be addressed and a greater degree of understanding of the comparative strengths and inherent weaknesses of different denominational models could have been afforded by such a study. However, three political leaders and three Christian leaders were in the end chosen as the value of this from a historical basis (understanding the context) and the postmodern dynamic of not dividing church and state, but rather placing a value on the impact of Christian teachings on political leaders, and their impact in turn on Christian leadership, was deemed to far outweigh the benefit of analysing only Christian leaders. The value of this, particularly within a Southern African context, where such a strict division of church and state, for better or worse, has not really at any time existed was seen to be particularly pertinent.

Lastly, another area of research left for the future could be the extension of a more thorough analytical questionnaire or series of questions posited in an interview setting to more than the three overall leaders of the three Christian working multicultural models analysed. More than one leader per organisation could be analysed and a greater number of churches and/or para-churches interviewed, such that a statistically based analysis of a transcultural model/models of leadership within a thesis could be conducted in the future, which could be used as a means of corroborating or negating the proposition of this thesis.