



The Relevance of Rupture

The Road To Maturity

A two-part seminar prepared for the New Zealand Association of Christian Schools' 2023 National Conference.

In this paper, incorporating two seminars, Jay introduces the processes that lead to our sanctification, our set-apartness for God's purposes, otherwise known as holiness. He explains that the rupture-repair process is one that requires perpetual reconciliation. To better understand our current (global) context and the need for such a process, Jay begins by explaining his Industrial/Indigenous spectrum, identifying the need for, and benefits of, middle-ground integration in the tensions of difference. Once established, Jay zooms in to that middle ground to look at the transformative process from biblical, neuroscience, and practical perspectives for the healing of our communities and, ultimately, the healing of the nations.

Kia ora koutou (life and wellbeing to you all).¹ In keeping with Māori customary protocol, I am obligated to locate myself, to establish from where I stand and under whose authority (that is, my family's) I speak as Māori. Since I identify most strongly with my father's world, though I was brought up in my mother's, what follows is my turangawaewae (standing place) in time and space²...

Kō Takitimu te waka (my tribal canoe is the Takitimu). *Kō Te Waka o Kupe me Tuhirangi ngā maunga* (the mountains I belong to are known as the canoes of high chief Kupe and Tuhirangi, the sea serpent that Kupe chased along the Pacific in his discovery of Aotearoa New Zealand). *Kō Ruamahanga te awa* (my river is the Ruamahanga—it was in this river that I was baptised as a new believer in Christ in 1984). *Kō Ngāti Kahungunu ki Wairarapa, kō Ngāti Porou, kō Kai Tahu ōku iwi* (I have direct genealogical connections to these three tribes which span the East Coast of both the main islands of Aotearoa New Zealand). *Kō Ngāti Rākaiwhakairi tōku hapū* (my primary clan or family group name means to lift or hang in adornment). *Kō Kohunui tōku marae* (my clan's customary meeting place is called Kohunui—a physical piece of land on the outskirts of the village of Pirinoa, shared by our family groups, with buildings for meeting/sleeping, cooking/eating, and keeping tools and supplies). *Kō Jay Mātenga tōku ingoa* (my name is Jay Mātenga), *kō Aperahama Kuhukuhu Tui Mātenga tōku tupuna* (descendent of Abraham Kuhukuhu Tui Mātenga). *Nō reira, tēnā koutou, tēnā koutou, tēnā koutou katoa* (and so, three times respectful greetings to you all).

On my mother's side, my English heritage can be traced back to the first settlers in Aotearoa New Zealand, with a Woiwurrung Aboriginal great great grandmother (according to family oral history) from my maternal grandmother's Australian line. I am an embodied representation of multiple ethnicities incarnated into an integrated singularity otherwise known as a person.³

Introduction

I am the by-product of an extramarital affair, started life in Canons Creek, Porirua with my Nan as the youngest of her 9 children. Before I started school, I was whipped away from that stable environment to live in another State House just down the road with my Pākehā mum and volatile and outright racist English stepfather—a household that was far from stable, into an upbringing that was wracked with trauma.

From this tense home environment, I found school to be a bit of a safe space until about Standard 3 (for those of you who remember that old system, today it would be

Year 5 I think, maybe 4). We had all the four 'Standard' years in an open plan system and one day I happened to ask a wrong question and was mocked by all the older kids. That was the last time I asked a question in Primary School, and I was subsequently streamed 'low-intelligent' for high school.

Until, that is, my 4th Form (Year 10?) math teacher wrote on one of my report cards that he thought I had more potential if only I would ask more questions. I tried in his class, then in English class, Economics, Physics, Accounting. By the end of 5th Form I was top of my year in Accounting, Economics, Physics and Maths, and second (to a girl, always to a girl) in English.



Jay Mātenga

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My conference name tag now says *Dr, Jay Mātenga*. Never underestimate the power of a teacher's ability to see potential, draw it out, and encourage it on. The world desperately needs schoolteachers, because it desperately needs healthy, balanced, competent, wise, and compassionate future leaders.

No reira (and so) — *kia ora!*⁴

1. A Problem

Friends, I think we currently have a growth problem.⁵

It is an eschatological (end times) problem. It is a relational problem. It lies at the hearts of what we need to understand as our purpose on this side of eternity. It is a problem 'the world' cannot solve because its solution is peace—but not as the world gives or understands peace.

To address this problem of growth, or human development, also described as maturity, this paper will approach the gathering's theme using the title, ***Relevance of Rupture: The Road to Maturity***. I will deal with the subject matter in two parts but they're essentially two fronds of the same root.⁶ The relevance of my material is not related to school teaching practice per se, but I am hoping the framework will prove helpful for your teaching philosophy, your *kaupapa*.

I've identified the two parts by their theological terms⁷: sanctification, which means the development of holiness in us; and perpetual reconciliation, which is the process of consistent mutual relationship repair.

At heart, the seed that I hope to sow during my time here is to show how exposure to difference in our interpersonal relationships has personal and collective transformative power. Especially for those of us in-Christ, as the Holy Spirit uses our interpersonal interactions to mature us all into the likeness of Christ. To grow us.

When we consider the gathering's theme: ***Tūturu: Authentic & Intentional*** (also permanent or true) ***Christian Education in Aotearoa***, I believe we have to first know who we are (to identify our authenticity) and then courageously engage with those not like us (with intentionality) because our faith in Christ, who is permanent and true, should compel us to do so.

Here in Aotearoa New Zealand, I argue, our primary opportunity to connect with those not like (most of) us is via interaction with *te ao Māori*, the Māori world, as part of our covenantal obligation to Te Tiriti o Waitangi (The Treaty of Waitangi). Māori are already engaged with the Pākehā world through their everyday lives, so they're already well ahead in this regard. For most non-Māori, or *tangata Tiriti*, stepping into *te ao*

Māori can create more than a little discomfort. But I hope I'll be able to show that this is an opportunity for maturity, to make us more holy or set apart for God's purposes—for us as individuals and as participants in Christ's covenantal community. It is, fundamentally, an educational process focused on growth. One of rupture and repair.

The sanctification or holy/set-apartness process is one of perpetual reconciliation where we are shaped more like Christ as we intersect and interact with believers from different backgrounds.⁸ In the New Testament this is most commonly spoken of in terms of Jews and Gentiles, which roughly approximates to *tangata whenua* (indigenous) and *Pākehā* (children of settlers and migrants)—the hosts and all the visitors. Like Pākehā, the word Gentile is a catch-all term for everyone without the bloodline of the originals. And, having cast down the wall of hostility between people of difference, Paul says in Ephesians 2:14, that Jesus brings us all together. According to John 17, the reason for this is so that the world will know and believe that Jesus was lovingly sent into the world, to usher in new creation.

Rather than continuing to talk in terms of racial divides, which can quickly become emotive and bogged down in assumptions, fears, and prejudices, I invite you to climb into my metaphorical hot-air balloon and we'll lift the conversation up 3,000 feet to look over the terrain at some big-picture principles.⁹ I'd normally call it a 30,000ft view but apparently hot air balloons can only safely climb 3,000. Anyway, once you've grasped those overarching principles, we will dive right back down to the interpersonal level in the following section.

—PART ONE—

2. Some Perspective¹⁰

You will notice that I jump around metaphors a lot. It is a compulsion within me (probably genetic), but I hope you'll be able to follow as I switch from one to another. Like this... From our hot air balloon, examining the two fronds of a fern, I now draw your attention to the art of wood carving and the *whakatauki*, Māori proverb, that says, *Kāore a te rākau whakaaro, kei te tohunga te whakaaro*.¹¹ The design is not in the wood, but in the mind, idea, conception, or strategy of the master artist or specialist.

At one level the translated meaning seems obvious, but I understand this to affirm that the way we see and engage with the material world is somewhat unique to each of us.¹² After 30 some years of research, geneticist Robert Plomin¹³ makes a compelling case that 50% of our personality is more or less determined by our inherited

genetics, the other 50% by what we experience in the world. But even then, our genetic influenced personalities shape how we process that external data to a large degree.

I will explore this a little further in the next session when we explore the transformative process of interpersonal relationships, but for now it is foundational that we accept that where you stand will always determine what you see.¹⁴ That is our starting point. We each have a learned perspective that, informed by our pre-coding, determines how we walk and work in the world. We see what we have been conditioned to see, and with our genetic propensities most of us learn to find ways to live within or harmonize with the dominant view — or not, if your encoding is fundamentally anti-social, as with Oppositional Defiance Disorder; or if you view yourself as something of a foreigner or outsider in a context.

Now, I'm not a fatalist who believes that our character and personality are fixed in stone with pre-determined outcomes, but we need to start by accepting that we know and interact with reality in highly customised ways. Some are better suited to the environment than others. For example, if you come from a well-to-do Pākehā background you will be better positioned than most, genetically and environmentally, to benefit from our current society. This is what we call privilege... at least it is until society shifts, and such a customisation no longer aligns with the socio-economic environment or context, and you start to feel the loss of privilege.¹⁵

We are in one of those destabilising periods right now, and it can feel very threatening. For those conditioned to maximise benefit from the status quo, social change in favour of some marginalised may feel like it's threatening your very identity, presenting what is known as an

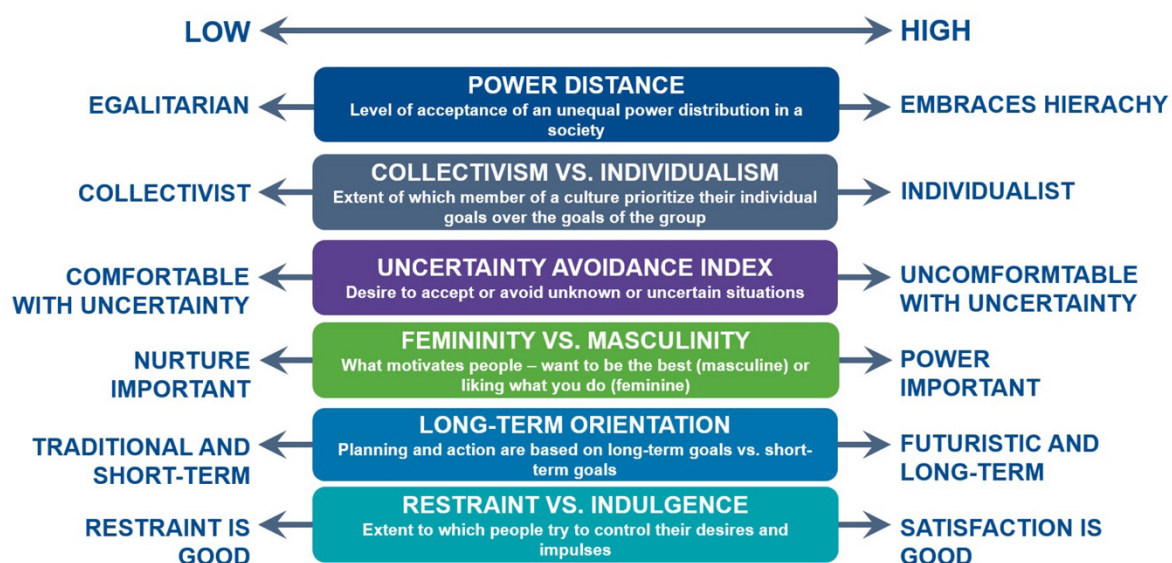
'existential crisis'. As an anonymous internet commentator has wryly said concerning justice impacting society, "when you are accustomed to privilege, equality feels like oppression".

While most of us adapt our conditioning so that our customised personalities fit into the expectations of the society we belong to, our character is far from fixed. We can be transformed, beneficially reshaped. And therein lies our hope.

3. The Paradigm of Tension¹⁶

As I view things from my hot-air balloon *taumata* or vantage point, I have found a helpful way to better understand our own local context in big-picture global terms. That way is to see cultural clashes as the intersection of two major *epistemic ecosystems*, or "ways of knowing", that I call "epistemé", from the Greek word for knowledge or understanding. This is similar to James 3:13 where he writes, "If you are wise and understand God's ways, prove it by living an honourable life, doing good works with the humility that comes from wisdom." (NLT). In this case James uses the Greek 'epistémón' to mean someone with expert-level knowledge or understanding (wisdom). However, for my purposes epistemé encompasses all the ways we know and understand the world. A bit like the concept we now know as *mātauranga Māori*.

During my doctoral research I identified two quite different epistemé or overarching ways of knowing, comprehending, and interacting with the world. They sit like poles at either end of a spectrum with a point of tension, and much culture-clashing at the intersection or point of interaction between the two, somewhere near the middle.¹⁷



Sources: Hofstede's Cultural Dimensions Theory
Cultures and Organizations: Software of the Mind by Geert Hofstede, Gert Jan Hofstede and Michael Minkov



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figure 2

Geert Hofstede is an industrial psychologist who has spent most of his life researching global cultures in the workplace. He's not the only one who has done this, but there is some significant alignment between the work of others and Hofstede's categories. He has now identified 6 major dimensions of culture that sets preferences on spectra from low to high.

We won't go into all of them, but if you're unfamiliar, the six are: Power Distance, Individualism/Collectivism, Uncertainty Avoidance, Femininity/Masculinity, Long Term Orientation (or not), Restraint/Indulgence. Six major dimensions of any culture (figure 1).¹⁸

Among many others, Turkish behavioural scientist Mert Aktaş noted in 2012 that "Among these cultural value dimensions, the individualism and collectivism dimensions are put forward as the most dominant cultural syndrome."¹⁹

The individualist/collectivist values dimension (figure 2)²⁰ or spectrum became a guiding framework as I investigated the challenges of living and ministering cross-culturally, in culturally diverse global missions groups. I hypothesized that our understanding of Christian community was thoroughly Eurocentric (Western dominated), not conducive to the flourishing of people from non-Western backgrounds. To test the hypothesis, I undertook a literature review of missions literature that discussed cross-cultural relationships or partnerships from 1990 to 2015 and compared that with ethnographic semi-structured interviews with Māori Christians who had served in cross-cultural contexts — which is pretty much every Māori, since our Pākehā dominated context is significantly more

culturally different for Māori than most of our population seems to appreciate.

What I discovered, more or less confirmed my hypothesis. That the global missions community is still very much dominated by Eurocentric structural biases, even though it's dominant population of cross-cultural workers is now non-Western. This was confirmed by my sample of Māori as representative of one indigenous perspective. Their view of relationships differed vastly from the assumptions of the key influencers in the global missions community, who were overwhelmingly from the West. The two aspects of my research mapped well along the Individualist/Collectivist dimension.

What emerged from my research and has deepened since, is a concept I call a "mutuality of belonging". From my balloon view, I recognised these different sides of the spectrum as epistemé or epistemic ecosystems, as distinct ways of knowing. Each culture and their sub-cultures are incredibly complex and each of Hofstede's six dimensions interact with each other in different ways in different contexts, however in my research I found it helpful just to look at the individualist/collectivist values dimension and examine how broad assumptions common to each side affect our engagement with the world and one another.

Blending Hofstede's empirical research and some other philosophical frameworks, most notably Michel Foucault and Ivan Illich, I have reframed the spectrum²¹ for my use as Industrial, to represent the individualist epistemé or epistemic ecosystem, and Indigenous, as the collectivist epistemé.²²

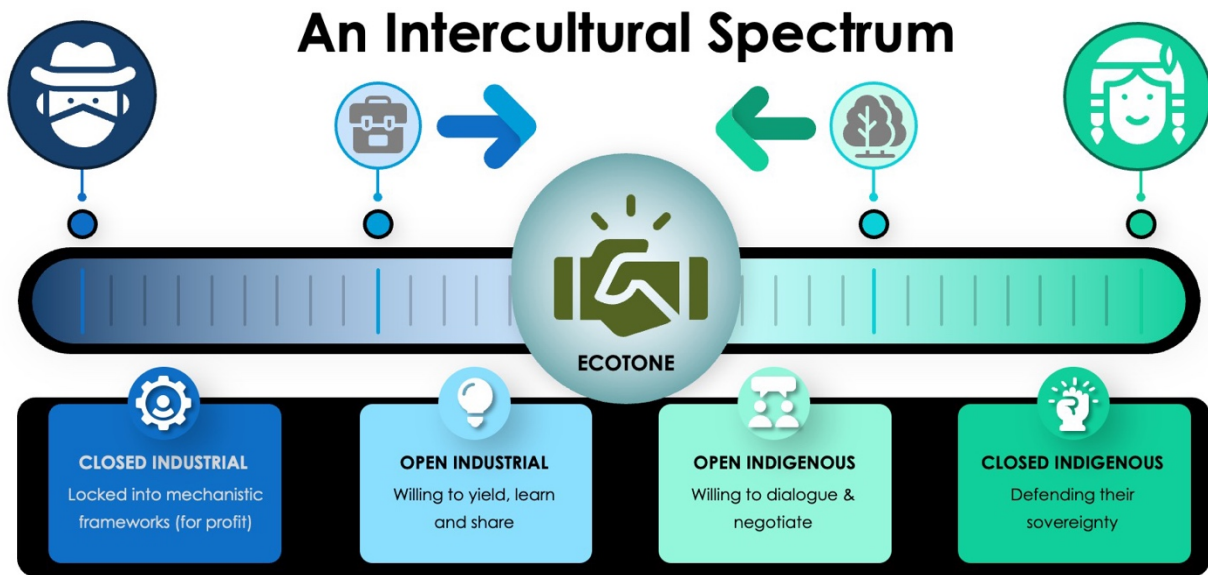


figure 3

Using these terms helps me to avoid categorising large swathes of people in the world according to arbitrary geography or some constructed economic bloc. Like Western or Global North vs Non-Western or Global South. Global South makes no sense at all to us down under. My categories also avoid diminishing the dignity of others like comparing the First World with the Third or Developing Worlds in some sort of hierarchy of value, which diminishes the dignity of those further down the stack.

Furthermore, using Industrial and Indigenous allows us to identify these values traits within nations or groupings of people where one or the other is dominant. For example, we can speak of people with identifiable Indigenous or collectivist values within highly affluent Industrial nations — like Māori and brown migrants here in Aotearoa New Zealand. And we can find people who've adopted Industrial values all over the less affluent world, usually in urban and highly educated contexts.

The illustration above (figure 3) shows is what such a schema might look like on a spectrum, where the further along the continuum, toward one end, the stronger the value set.²³ Closer to the poles, the more entrenched is your sense of the world from that perspective and, I argue, the less open you're likely to be to a different perspective, a different way of knowing, ordering, and interacting with the world around you.

Representing this degree of adherence, along the bottom, if you can see that, I have identified closed and open versions of the epistemé. What I am seeking to encourage through my work is for people to move closer to the middle. To bring the best of both their perspectives into the mix with equitability. I read this as an example of Jesus' desire for His followers, regardless

of our backgrounds—to meet one another in the middle, to co-create new creation. For it is there that transformative miracles happen.

It is there, at the intersection of the two systems or schema, that I identify a middle ground, which I call an ecotone.²⁴ This term is found in environmental biology, as a place where two distinct domains meet interact and integrate. Just like the context, the word is a blend of two: *eco* from ecology or ecosystem and *tone*, which means something held in tension. So, it is where two environments intersect in a tension of difference. We will come back to that, but for now it is of interest to note that in these spaces in the natural world both hybrid and completely unique species can be found that differ from anything known in either neighbouring habitat. There is transformative power to be found by dwelling in situations where there are tensions of difference.

We will look more closely at that transformative process in part two. For now, let me explain a little more about what I mean by epistemic ecosystems or epistemé, because I think it helps provide us with a framework for understanding the overarching differences between people from contrasting cultures. This not intended to be any sort of reductionist stereotyping. This is an elevated big-picture view, remember? We're not talking specifics. Yet.

Returning to my topic of two territories, we have Industrial on the one hand and Indigenous on the other as overlapping ways of knowing and interacting with the world.²⁵ Allow me to unpack these a little as I close off part one.

Firstly, the Industrial.²⁶ As the image suggests, the Industrial epistemé is dominated by a more clockwork



or mechanistic view of reality, rooted in Greek-influenced Enlightenment philosophical assumptions of the autonomous individual, disconnected from their surroundings. In the words of philosopher Charles Taylor, Industrials have buffered themselves from any possibility of a reality outside of the material world, which is thoroughly disenchanted. And, sadly, this buffering creates an unhealthy defensiveness in relationships too. Here are some key words typical of assumptions on the Industrial side of the spectrum²⁷...

Autonomy, I've mentioned. Collaborative activities tend to be more inclined toward a **contract** orientation — you do this and I'll do that, and the relationship ends when the project does. This lends itself to a **transactional** perspective in all of life and relationships—this for that, and if that is not provided or doesn't meet my expectations, I withdraw this or just cancel the relationship. Sound familiar?

Industrials have a **project** paradigm with **productivity** outcomes determining the value or success of an activity.

Their work together is informed by the concept of **team**, where each autonomous body brings their specialty to the field in pursuit of common goals or outcomes. Continuance with the group is measured by competency and performance, aligned with the established objective. Individual **merit** or reward is a key motivator.

Private **ownership** is assumed as a fundamental right. Industrials have a **superficial** relationship with the world. That is, they tend not to feel intimately connected with creation or at least can disconnect their sense of self from the material world. This is an attribute of autonomy, which undergirds Industrials as a fundamental assumption about their reality. Where care is spoken about at all, it's usually framed most positively as **stewardship**, which is another way of saying managing resources for their continued use. So, Industrials tend to be utilitarian, value is to be found in something's contributing function. Finally, you have a individual high drive for **control**, again an autonomy aspect of individualism.

Please don't automatically assume that these are negative things. Just look around you and consider all the good things these traits have created. This side of the spectrum is highly desirable. People are dying in boats crossing oceans to live in contexts where these traits are dominant. Much independent wealth, health and technological breakthrough has been generated by the Industrial orientation, but there has also been much hidden cost and we are really only starting to appreciate how significant that cost is. The Industrial epistemé is a fine ecosystem, but it has many gaps and shortfalls, and, in the grand scheme of things, it is incomplete.

It is like one voice in a two-part harmony. There is no harmony, only a melody. Whereas, adding the Indigenous voice brings the tension necessary for a harmony, as it provides a counterpoint tune which not only fills the gaps but creates quite a different song when allowed to be heard in the mix. Here's another of my metaphor switches, but it is actually quite central to my core thesis: you cannot create harmony without tension.²⁸ It is impossible to create a harmonic on a stringed instrument without tuning the strings under tension. As This has to do with tonality — sounds are created by tension. Tone is derived from the Greek *tonos*, which literally means a tightening or tension. Whether it's our vocal cords or the vibrating frequency of a stone, you cannot find a tone in all of creation that is made without some form of tension.

So, when we consider shalom, which is often translated harmony, or peace, we often assume the absence of resistance or tension. We assume agreement, and we wholeheartedly pursue that, not realising that we are actually creating the opposite effect. By trying to impose our knowledge of the good way upon others, whose concept of the good way is different, we end up with a slack thud (suppression) or a too tightly wound broken string (rebellion).

Transformation is not found by those methods. No, instead of loosening off or over tightening the tension, harmony actually comes from both sides holding and working to tune the tension.²⁹ From living in the discomfort of difference in a way that mutually alters our understanding of the world. I will touch on that more from an interpersonal perspective in part two. To close off part one, let me introduce you to the world of the Indigenous as it exists in tension with the Industrial, the current dominant view of our society.³⁰

Where the underlying fundamental assumption of the Industrial epistemé is autonomy, the underlying assumption of the Indigenous epistemé is relational connectivity. Everything is interrelated. Everything affects the other, nothing is outside of the system and the system extends into the spiritual realm. Again, in Charles Taylor's terminology, Indigenous are porous beings, wide open to the world around us, which remains enchanted, embracing of a great deal of mystery. In contrast to the clock-work and controlled Industrial world, the Indigenous world is very fluid, somewhat haphazard and unpredictable at times from an outsiders perspective, but people bound by collectivist responsibilities live by a different logic, filled with meaning and rich in relationships.

Here are some counterpoint concepts that apply to people along the Indigenous end of the spectrum³¹...

As I just noted, collectivist people, those who dwell in the Indigenous epistemé, tend to see everything as intimately *connected*. This gives rise to a cause and effect perspective that is not necessarily scientifically assessed, and includes the spirit realm as a locus for cause. The thought that someone or something is not connected to the rest of reality is quite a foreign concept.

This sense of intimate connection reinforces the concept of *covenant* as the primary relationship orientation, as opposed to contract for Industrials. Covenant has deeply spiritual connotations and eternal implications.

Breaking a covenant is a cause that can have catastrophic effects and is to be avoided at all costs. Relationships for common purpose can be assumed to create a covenantal bond, so when Industrials finish a project and ghost the Indigenous participants, it can create a great deal of hurt and confusion. Effectively, Industrials have broken faith, and fidelity is huge in the Industrial epistemé.

This is where the concept of *mutuality* comes in. There's no zero-sum game where if someone gains it means that someone else loses something. No, mutuality means that we all gain. For that to happen, relationships are strengthened through *reciprocity*. Not like for like, value for value, but certainly an attempt at rebalancing. The ideal is that there is no debt in a relationship. Ideally the aim is for mutual *vitality* for all. The focus is on life more than productivity.

The strongest metaphor when collaborating is that of *family* rather than team. *Honour*, granted by the community, is the motivational impulse rather than individual merit. Indigenous people are deeply *rooted* in their physical and spiritual habitats. Religion, for the want of a better word, cannot be distinguished from the rest of life. All of life is sacred. Material wealth is *shared* rather than owned, the use of items is governed by different principles than the Industrial loan/return or sale/trade assumptions that accompany private ownership.

Rather than being a manager of resources, seeking perpetual consumption, Indigenous are more likely to view their responsibility as *guardians*, nurturing life, with a loooong term commitment to *mutual growth*. As the Air NZ safety video speaks about kaitiakitanga, we don't inherit our world from our ancestors, we borrow it from our children.³²

Each of these attribute examples are obviously painted with a very broad brush. Remember, we're still sitting in our balloon at 3,000 feet above two vast territories. But the contrasts and counterpoints serve to help us see how different these two epistemic perspectives can be. In reality there's a lot of blendedness depending on any given context. But in order to appreciate the

transformative potential in the intersection, in the ecotone, we first need to understand something of the differences.

And it is to that intersection that we turn in part two, because that is 'where the rubber hits the road', where the epistemic rupturing becomes intensely personal. But, as I promised at the outset, there is much hope in that space because therein lies transformational benefit, not just for ourselves but our in-groups and wider society, if we allow it.

—PART TWO—

4. The Personal Turn³³

My good friend and former colleague Dr Christina Baird, a social psychologist, professional supervisor and executive coach based in Auckland, wrote in a recent blog that our era of high-anxiety is something like a permanent crisis (or what leadership expert Charlene Li calls a permacrisis), where people are consistently on edge, fear is ever present, and it can seem like we are just bracing ourselves for the next crisis to occur.

Until very recently, we used to speak of our global era in terms of VUCA — does that ring a bell? — Volatile, Uncertain, Complex and Ambiguous.³⁴ But, just when some of us felt like we were getting a handle on this, the rules started getting rewritten and stability even further undermined in the late 2010's.

Well, the latest iteration of that sort of thing is now BANI: Brittle, Anxious, Non-linear and... Incomprehensible.³⁵ Doesn't that sound like fun? Reality has become fragile and chaotic. So much of our world is morphing away from what we think it should look like.

BANI comes from the mind of futurist Jamais Cascio³⁶ who wrote as the pandemic was emerging that, "We are in an age of chaos, an era that intensely, almost violently, rejects structure. It isn't simple instability, it's a reality that seems to actively resist efforts to understand what the hell is going on."³⁷

He went on to say that "Anxiety carries with it a sense of helplessness, a fear that no matter what we do, it will always be the wrong thing. In an anxious world, every choice appears to be potentially disastrous."

To restabilise, he sees the "need for a way of making sense of the world... for a new method or tool to see the shapes this age of chaos takes".³⁸ The lines are being redrawn and we are struggling at a personal level to adapt our narrative of the world to fit the new shapes — is that a mixed metaphor? I don't know, probably. English teachers, forgive me.



I don't have time to develop BANI further but mention it as the context-setter for what I will develop. That is, a device that can help us personally and collectively to cross the ocean of chaos and upheaval before us—and maritime metaphors are perfect for our current era.³⁹ Cartography, or fixed maps, will not serve us well. All the terrain keeps changing, and the maps no longer match reality — they will only cause shipwrecks, like the Orpheus in Manukau Harbour in 1863, whose Captain insisted on following outdated maps. 189 souls were killed that day. It remains New Zealand's greatest maritime disaster.⁴⁰

So how can we avoid shipwrecks as a nation, as a society, as the people of God in Aotearoa New Zealand? The key, I believe is to be found in the whakataukī (proverb) that is quoted so often, it's become somewhat cliché...

*He aba te mea nui ki tēnei ao? Māku e ki atu, he tangata, he tangata, he tangata.*⁴¹

What is the most important thing in the world? I would reply that it is people, it is people, it is people.

Said three times like this, I interpret *he tangata* to mean community. That should always be assumed anyway when Indigenous or collectivist people speak about people. It is rarely an individual in view. And the Bible was written by collectivist people. Where you stand will always determine what you see, and if you read Scripture with individualist eyes, you will miss a lot of its intent.

So, to avoid shipwrecking ourselves, to navigate the oceans of chaos and avoid the BANI rocks, we need to do two things:⁴²

- 1) Have a clear sense of the destination
- 2) Know what priorities will help us achieve it

The great navigators of Moana nui a Kiwa, the wide ocean highway, set off in their waka with their destination clearly in view—whether that be a land mass or a great sea creature like Tuhirangi who Kupe was hunting when he stumbled upon Aotearoa. Curiously, these navigators did not think they were going to the destination. No. Their intention was to *bring* the destination towards them. Sitting in their waka, they were the fixed point. That's quite the paradigm shift.

With the destination firmly in view, they then prioritised what was necessary to bring the destination to them. That included propulsion, whether oared-manpower or sailed-windpower. And it included appropriate navigation aids. If you've seen the movie Moana you will know that the stars, winds, ocean currents and a navigator's hand were tools appropriate for the journey. Hot tip from the movie: be careful not to pee in the water, it will affect your sense of direction!

I should make that a whakataukī... *Ki te hiahia koe ki te whai i ō whāinga, kaua e mimi i te wai.* If you want to achieve your goals, don't pee in the water".

In the previous session (at the 2023 NZ Association of Christian Schools National Conference) Sam Bloore, presented a clear sense of our *destination*—the now/not yet shalom Kingdom of God, otherwise known as new creation. He more or less defined our *waka* (canoe)—the community of God's people, which I like to call our covenantal community in Christ, or our integrated singularity as the body of Christ. Sam also provided us with *priorities* that will help us achieve our destination—our self-denying or cross-centred, interaction as a community. In the framework I develop here, the same applies. This is how we go about co-creating God's new creation. How we bring our destination towards us.

He tangata, he tangata, he tanga. It is all about people, community... relationships. This is where the rubber hits the (sorry, switching metaphors again!)... where the paddle slaps the water (in keeping with our Moana maritime metaphor). And it is to this that we now turn.

In my previous session I took you up in my balloon to look over two great knowledge domains that I identified as Industrial and Indigenous.⁴³ My reason for doing that was to highlight some very broad-stroke differences between these epistemé or ways of knowing and note potential points of conflict. I prefer, however, to see them as counterpoints. Conflict is too loaded with pathological assumptions, whereas counterpoint is a musical term that is much more generative, with potential for new creation from the 'harmony-in-tension' of two (or more) unique voices or melodies.

While great diversity exists on both sides of the intercultural spectrum, I mentioned a fertile middle ground where perspectives intersect—the ecotone. This is a place where adaptation and even new species can emerge, from the (a'hem) *intercourse* of difference—a nudge and wink there to the principle of *whakapapa* (lineage), which underlies my framework, but sadly I don't have time to unpack that further here.

5. The Biblical Paradox⁴⁴

Now we dive down into the interpersonal, starting with a look at what appears to be a paradox in Scripture but is actually "The Way" of Jesus—to find our life we must first lose it. This, in effect, is what happens in the ecotone space—the place with the most transformative potential. It is at the interpersonal level that we work out our salvation and co-create new creation together.

2 Corinthians 5:17 says if anyone is in Christ, new creation—not *he* is a new creation, not *she* is a new creation, not even *we* are a new creation as a collective.

The Greek includes no subject. It is literally, if you belong to Christ, you are part of *THE* new creation. It is relational.

Our interpersonal interactions in Christian community bring our new creation destination to us, the promise of a new harmonised humanity which has positive ripple-on effects on our societies and habitats. This is the Kingdom of God. We won't achieve it in its fulness but working together as if it is already here is our witness to the world. All the shalom expressions we build in our different locations, workplaces, classrooms, neighbourhoods are like little amateur teaser trailers of our eschatological movie, if you will. These are just glimpses; the full experience will soon be released.

This biblically-faithful framework can help make sense of our shifting BANI reality—create flexibility in the midst of *brittle* rigidity, bring peace where there is *anxiety*, move forward on the surface of *non-linear* fluidity, and find meaning and secure our identities when the environment around us seems *incomprehensible*. In short, this framework is like the outriggers on our waka, providing stability in a BANI world.

I call this framework or process “perpetual reconciliation”, a process that ultimately leads to our sanctification, holiness, or set-apartness, worthy to be used for God's sacred purposes. Through this process we develop in-Christ, both personally and communally—we are bringing the new creation destination toward us as we mature. In other words, the process develops our ability to live well in the ecotone environment where differences dwell together. It is a process of rupture and eventual repair that happens in our interpersonal interactions, and it has tremendous positive transformative potential... if processed well. I'm actually speaking about trauma, usually micro trauma, but the principle can be scaled. Therefore, if rupturing interpersonal interactions are not processed well, they can become quite toxic.

But theories are worthless unless they emerge from Scripture. While contemporary sciences can help us comprehend our lived reality with fresh understanding, we need to always go back to the Bible and ask how such understanding matches God's understanding of reality. As I researched the rupture/repair process I did so in dialogue with Scripture. Since we are fearfully and wonderfully made in the image of God, surely any aspect of human flourishing will be revealed in the recorded history of God's people. I was not disappointed. The entire narrative arc of Scripture deals with one primary issue: reconciliation and belonging. New creation is all about renewed relationships, a new way of living with

one another, with a new ethic for our covenantal community in-Christ. Let me show you with a few New Testament passages, starting with Romans 12:1-2, where Paul speaks of the transformative process that strengthens the body.⁴⁵

After all that Paul has stated in Romans 1 through to 11, he switches gears like a Māori elder in a pōwhiri with a *nō reira* (therefore, and so, etc). To read Romans 12 with Indigenous eyes you must start with assuming community. Paul then establishes our identity as family—dear brothers and sisters. He quickly shifts to sacrifice—present your bodies to God as a living and holy sacrifice. What is this sacrifice? It is our loving communal interactions with *one another* in the tensions of difference, and I'll show you why this is in a minute. Amazingly, Paul states that this mutual self-denial in the community of faith is recognised as true, reasonable, or logical worship. The Greek word here is *logikos*, the same word John uses to describe Jesus before he took on flesh and came into the world. Our mutual deference to *one another* is worship of the true Word, Jesus. Why? Because we are obeying His command to love.

But this activity of sacrificial mutual service you will not drift into the pattern or shape of the customs of this world because, left to our own devices, our behaviour tends to separate and polarise and destroy relationships. In contrast, our interpersonal relationships in fellowships of difference in-Christ transform the very way we conceive of and perceive the world—our mind is quite literally changed. As I'll show later.

As we do this, we are tuning one another into the frequency of God's will. His good, pleasing and perfect will — which, again, according to Psalm 133, John 17, and myriad other texts, is harmony, shalom, an integrated singularity held together in tension, which might otherwise be known as unity. And we know from Ephesians 4:13 that the purpose of all this is that we become mature in the Lord, measuring up to the full and complete standard of Christ, which theologians would call sanctification.

There is a stack of theological implication in Romans 12:1-2. And they are more fully developed elsewhere in Paul's letters and by other New Testament authors. For example, to fully understand what Paul means by 'giving our bodies to God as holy living sacrifices', he is not talking about our Bible reading, prayer times, other spiritual disciplines, church activities, or corporate worship. As good as those things are, it is not what is intended. Again, we need to read these things with Indigenous eyes—collectively not individually, and in context with the rest of the chapter and the letter, and overall arc of Scripture.



We can best understand what it means to take up our cross and deny ourselves, or live the cross-centred or cruciform life as sacrifices, from Paul's encouragement to the Philippians where he calls the powerful or most dominant group in the Philippian church to Jesus' example. Paul writes,⁴⁶

"You must have the same attitude that Christ Jesus had. Though he was God, he did not think of equality with God as something to cling to. Instead, he gave up his divine privileges he took the humble position of a slave... Therefore, God elevated him to the place of highest honour."

The concept translated 'gave up' is hard to comprehend. The Greek here is *kenōō* (κενόω | kenoō), from which theologians have identified a process called kenosis. Here is a story that might help you understand this concept... Imagine that you come from the most powerful and resource-rich family in the world, but you choose not to access those things for your own ends, or even to save or otherwise help others. Instead, you lay aside your privilege and become a commoner, never to have access to that power, even though it might cost you your life. That is what it means to be a holy and living sacrifice. But, and here's the paradoxical key: in losing your life for the sake of Christ, you actually find it. Sacrifice is only half the story. It is pretty morbid if you end it there. No, in God's shalom kingdom reality death is followed by resurrection, into new creation in its fullness. Sacrifice with reward. Jesus became a slave even unto death *and* God raised him up to the highest place of honour. And we will be rewarded for our sacrificial faithful obedience too.

Book-ending this Philippians passage are two vitally important things: 1) Jesus was secure in his identity—in being the very nature God, and 2) his sacrificial service was greatly rewarded—it resulted in transformation. So, being in the very nature a Euro/Māori hybrid, I am not to consider the privileges and benefits of my identity and way of seeing the world as something to be utilised for my own gain, or even to use in an attempt to be the saviour of others, rather I am prepared to lay them aside and serve in obedience to God. The same goes with you and your identity as Pākehā, or Colombian, Chinese, Indian, Fijian, Samoan, or whatever. The wealth of our cultures is of immense value, but not if it is used to control or oppress others.

We are called to a humble, mutually kenotic posture in Christ. Giving way to each other. Sometimes I need to give up my preferences, sometimes you'll need to yield yours. In the to and fro of mutuality and reciprocity we help each other grow, because we learn from one another in the interplay of relationship. And... viola,

over time, in God's time, we are transformed by the renewing of our mind and our hearts are knit together into the character of Christ, which is best described as *agape*—merciful loving kindness.

One last thing on this, because you may have missed it—I am sometimes asked, when tensions rise, who should give way? At a roundabout in Aoteaora New Zealand we give way to our right. Well, based on the context of the Philippians situation (but also every other group Paul wrote to), Paul would say the stronger, more dominant, and privileged should yield to the weaker and more marginalised, to allow their grace, their gifts, and preferences to be amplified in the community, for everyone to learn from.

James recognises this same process at the start of his letter (James 1:2-4).⁴⁷ And his issues were not even cross-cultural. He wrote to Jews whose conflicting issues were economic—tensions/troubles between the rich and poor. In James' case, it was the rich who needed to yield. Yet, he challenges them to keep the faith. Or, in Paul's words, to "keep the unity of the Spirit in the bond of peace" (Ephesians 4:3), because when we face intense troubles from one another, within the fellowship, and persevere, hold fellowship, we will all grow, we mature. This is not a once and done thing—it is perpetual. Imagine it like a spiral. We keep going around, but we grow in the process. Our relationships, and our personal and collective maturity, requires constant or perpetual reconciliation. A willingness to yield, to say sorry when we've offended, suppressed, or oppressed—however innocently. And it never ends. This is the way of *all* relationships. Last week my wife and I celebrated our 33rd wedding anniversary—perpetual reconciliation never ends... but one day, one day, James says we will be perfect needing nothing. Maranatha, come Lord Jesus.

5. The Transformative Process⁴⁸

Remember our ecotone? Imagine that as the Kingdom of God, our new creation territory.⁴⁹ Imagine it not as a land mass, but as a movement of followers of the Jesus Way (disciples) within every nation of the world. While this movement may be flourishing in one place, it is also facing an extinction-level crisis in another and becoming toxic somewhere else because the flow of life, the Spirit of God, has been suppressed by doctrinal self-defences. The metaphor is rich with meaning for Jesus followers today. This is the space of tension in 10,000 places, and God's ultimate purpose is to see these movements flourishing in life-affirming vitality as a beneficial outcome of reconciling tensions of difference.

Interaction between people from different backgrounds seeking to co-create a new 'royal priesthood' or 'holy

nation' (cf. 1 Peter 2:9) creates a kind of tension that I identify as an opportunity for counterpointing voices,⁵⁰ our perspectives on reality, in such a way that it tunes the tension to create a beautiful harmony where there was once dissonance.

What I am speaking of here, and what New Testament authors knew almost 2,000 years ago, is what science is only just figuring out. I am speaking of interpersonal neurobiology and the importance of healthy relational attachments for our wellbeing as individuals in our glorious genetic and epistemic complexity, and for the wellbeing of our rapidly changing societies.

In short (woefully short), the science of interpersonal neurobiology can now prove that the people we work and live alongside become part of us in the way they shape who we become.⁵¹ We are literally shaped as human beings by the community around us. That's why the hyper-individualism problem Sam mentioned yesterday is actually a myth. It is scientifically impossible to craft your identity solely out of yourself. You are always shaped externally. Our genetic make-up determines how we process that stimulus, but as the poet John Donne said, "no man is an island" and neither is any woman, or non-binary they/them. We are all constantly under the influence of those around us.

Drawing on the work of child psychiatry researcher Dan Siegel, Curt Thompson, one of the Christian pioneers of this neuroscience, unpacks it this way⁵²...

The interactions within interpersonal relationships deeply shape and influence the development of the brain; likewise, the brain and its development shape and influence those very same relationships...⁵³ Integrating our understanding of the mind and behavioral development, along with our spirituality, is now becoming a well-accepted, necessary paradigm for engaging our interpersonal and intercultural problems.⁵⁴

As for the relevance of attachment theory, something that is revolutionising Christian theology and counselling right now, Thompson adds...

Attachment theory supports the supposition that there is no such thing as an individual brain, not even an individual neuron. In fact, researchers have discovered that the way we attach shapes the neural networks that are the vehicles of the attachment process itself. Those neural networks then reinforce the same interpersonal dynamics, which leads us to attach to others in much the same way as we did to our parents.⁵⁵

All that to say that our relationships with people affect us, probably more than any other experience we have in

life. Our relationships not only affect us, but they also quite literally make us the person we are. For good or ill. As is evident from Taimalelagi Mataio Faafetai (Matt) Brown's testimony,⁵⁶ and I know from my own background, past bad experiences or trauma can be healed by processing them with quality therapeutic help, and the Spirit of God can use those experiences for God's good purposes—again, as Mataio exemplifies. The impact of current relationship tension or even trauma, any kind of trauma, provides us with ample opportunity for further growth. That's not to sanctify trauma as God's will, but to redeem it for God's glory.

Remember that I mentioned from the outset that we have a growth problem? We are being challenged by so much change, so much difference and complexity, and, at times, so much viciousness that we cannot really respond, adapt, or heal fast enough. Some things just take time, and we need to do the *mahi* (work). It helps if we can envision the benefits at the end of the effort, to see purpose in it,⁵⁷ but we also need tools to help us. Something that can guide us to make better decisions about how we engage, how to bring our eschatological future of new creation towards us.

But, before we get to the process tool, I am going to give you a key right now. Get your copy/paste ready... This is the fundamental question we should all be asking in any given situation. It is the rudder of our waka, that will keep us in the current of God's Spirit as the destination approaches us. It is our Southern Star navigational constant. It is simply to ask this question...

What is the most relationship enhancing thing I can do right now in this situation?⁵⁸

That's it. That is our ethical constant. My ethics professor drummed into us this quote: "The Christian ethic is a transcendent ethic, rooted and revealed in the character of God"⁵⁹, and our mighty God's character, at its core, is relationally faithful. That does not mean we can do whatever we like, because that is breaking faith with our covenant, and we do well to learn from Indigenous-values people that we need to fiercely protect covenants. It also does not mean we just let people do whatever they want, especially if it means they are likely to harm themselves, ourselves, or our community.

No, it means we stay true to the relationship, committed to strengthening the relationship and, sometimes, that means we resist their will, creating even more tension until, together, we can tune the tension to a point of harmony. That is the point of healthy discipline. Sometimes we yield, sometimes they yield, but in the process of perpetual reconciliation we all grow.



Being confronted by someone who resists what you want to do or a circumstance that frustrates your plans is what we call disruption. Little or large, a disruption is jarring. But these are also moments for transformative change. They are learning moments. In fact, Princeton educationalist Dr James Loder calls them “transforming moments”.⁶⁰ He wrote,

Transformation is not merely a synonym for positive change. Rather it occurs whenever, within a given frame of reference or experience, hidden orders of coherence and meaning emerge to alter the axioms (that which you believed to be true) of the given frame and reorder its elements accordingly.⁶¹

Let me unpack that for you. In moments of disruption, as significant even as an acute trauma, our fundamental beliefs about reality can be significantly challenged. What we thought to be true is revealed to be less stable in the light of new information. Now, we can deny, dismiss, or deflect the impact of new knowledge, but the effect lingers. However, if we embrace the new knowledge, let it simmer in the mix of our neurons, a transformative action can take place. It might result in revealing the new knowledge as false, but it also might broaden our understanding of reality causing us to adapt what we thought was unchangeable truth (or axiom) to something even more secure in the new reality.

Loder goes on to describe a process that can be very helpful for us as we seek to adapt to life in the ecotone of God’s new creation community, living out the biblical instructions of the New Testament writers, which call for collaborative transformation, or as I prefer, a mutuality of belonging.

He identifies 5 phases in the transformative process, from the rupturing encounter to the reinforcement and integration of new knowledge into our fundamental understanding of reality and, for followers of Jesus, this process can shape us into the full and complete standard of Christ as we invite the Holy Spirit into the mix.⁶²

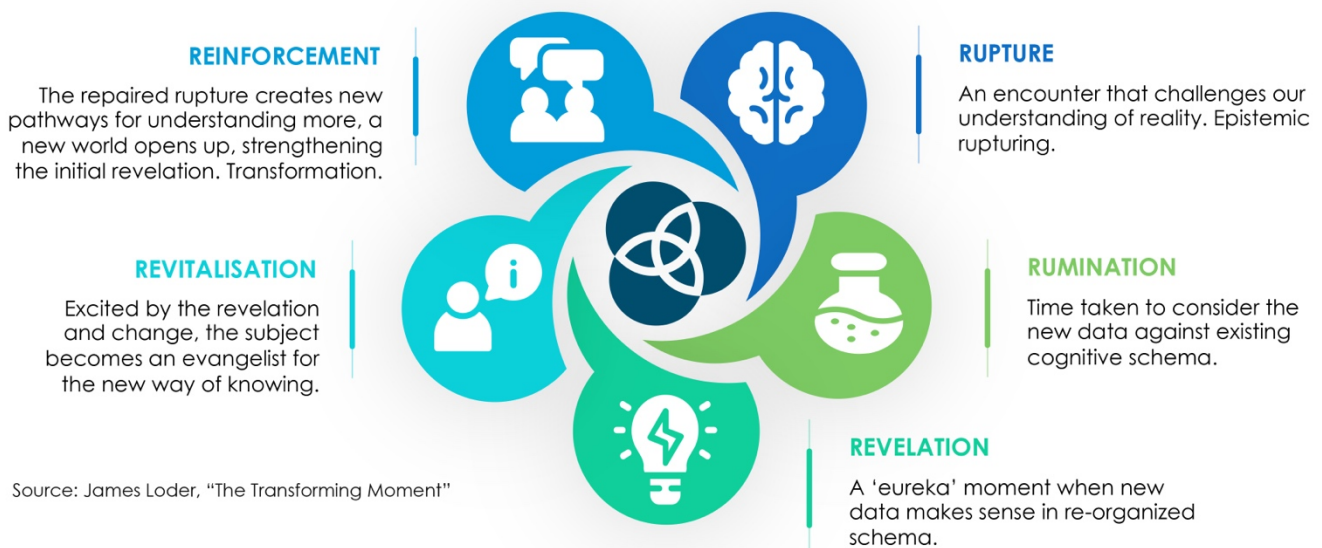
I have pithily reworked Loder’s terminology into 5 R’s that lead to enlightenment, for that’s what transformation essentially is. Moving from ignorance to understanding. Darkness to light. We gain new dimensions of understanding as we process through the trial of confrontation (figure 4).

In short, we move clockwise from the encounter that creates a **Rupture** in our reality, the cause of incoherence, to a period of, well, essentially confusion, which I call **Rumination**. We need to learn to sit with the dissonance. If nothing else, it produces patience, but for us to develop that we need grace—so much grace! This is where the power of the Spirit can do the best work.

Then comes the a-ha eureka moment when we get a spark of **Revelation**. Suddenly, somewhat supernaturally, somewhere in our subconscious we connect with the crisis in a way that produces meaning and, as we integrate this fresh understanding, the world starts to look coherent again.

The integration of this fresh revelation stimulates a **Revitalisation** of our outlook and re-energizes us. It’s amazing how much energy is invested in trying to work through a conundrum, especially if it’s an interpersonal one! But as the revelation reorders our reality and revitalises our engagement with the world, we are then

The Transforming Moment



Source: James Loder, "The Transforming Moment"

figure 4

usually compelled to do something with this new insight. We tell people, we test it out against other peoples' experience, thus **Reinforcement** occurs as the truth of the revelation becomes a foundational part of our new understanding of reality. Furthermore, the restructuring of our epistemic schema, our ways of knowing, opens us up to even more possibilities and for a time we can go on quite the adventure of discovery.

The destination of this two-part paper approaches. I have to bring us in to shore. Remember that within the body of Christ this transformative process includes a posture of perpetual reconciliation—being willing to surrender and even apologise for imposing our preferences and learning to be sensitive to the preferences of others. To seek forgiveness and to forgive. As we are confronted by other peoples' preferences and perspectives it is an opportunity for us to adapt, to be transformed by sitting in the tensions of difference.

One of my doctoral research informants was Arthur Baker who lives on a farm in Ruatoria (I have permission to use his name because it is his knowledge after all). When I asked Arthur to describe his understanding of relationship building that Māori know as *whanaungatanga*, he gestured toward the big pot on the old farmhouse stove from which we had just ladled our meal for the night.⁶³

You know, all the components put together make the whole. Leave the doughboys out of the boil-up and you don't know what you are talking about, it isn't even a boil-up bro! Don't pour that fat out of the water, I don't care what the doctor said, you've got to let that meat cook in that oil, a bit of mutton brisket and whatever.

Let that grease go through the puha and have those Dakota Reds or Rua (potatoes) because they are firm and good for the third or fourth boil-up. That's the boil-up in its essence. You can't take anything away from it otherwise its only in part. You can't have it in part, this thing is the whole thing, you know? You have the action of the rewena (fermentation) amongst all those that are gathered here. And the whanau thing begins to activate, and it permeates the whole. It's a spiritual thing, you know? This principle, it's spiritual."⁶⁴

We can't have the parts without the whole. This is the essence of life in the ecotone. We are all in the pot together. Turn up the heat and your flavour of the faith infuses with my flavour of the faith, which is influenced by Māori, Aboriginal, Filipino, Papua New Guinean, Samoan, Ghanaian, Egyptian, Thai, and Brazilian flavours of the faith. Don't be quick to chuck anything out because that version of the faith might be God's doughboys. If you exclude them, you don't know what you are talking about. Without them we are not complete. We need to sit in the creative tension of the ecotone, in the heat, and let the fermentation process transform us.

If it is not already apparent, we can also apply these same principles to life in our wider society—to our own intersection of the Industrial and the Indigenous in Aotearoa New Zealand.⁶⁵ And, right in the ecotone middle, we have a mediating covenant that we call Te Tiriti o Waitangi. Honouring The Treaty of Waitangi, a covenant that our nation's forebears made before God, requires us all to sit in the tensions of difference, committed to co-creating a new common future.

Ecotone Transformation

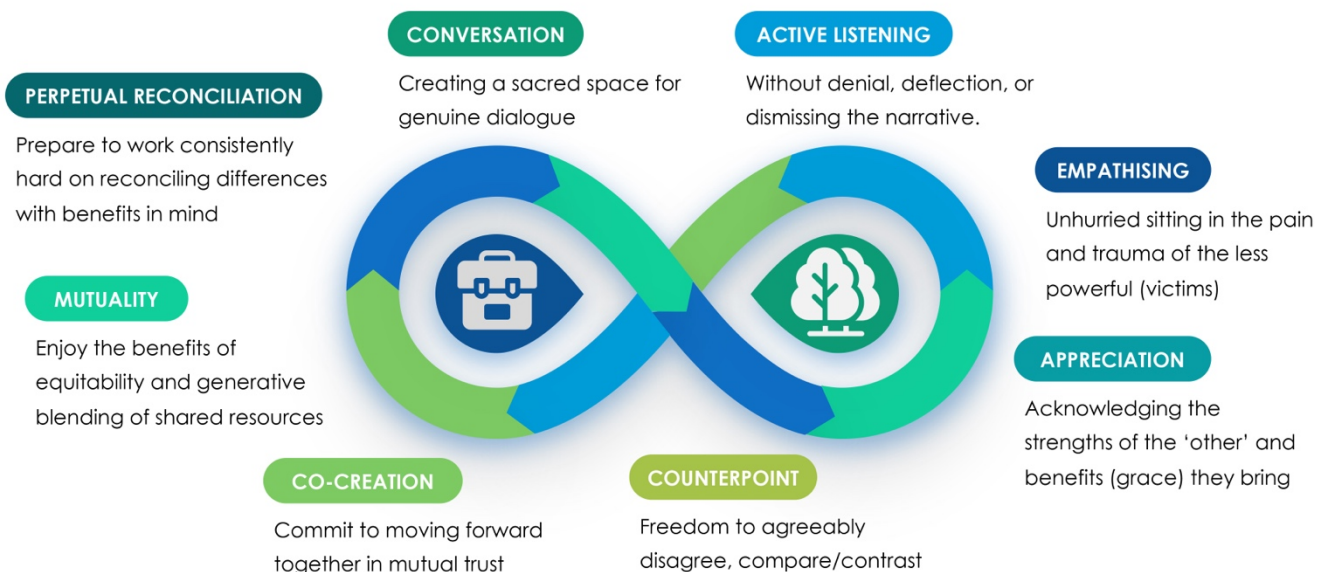


figure 5



Yes, that's like sitting in the boil-up with ingredients you may not like, being confronted by challenges to your way of thinking, and becoming uncomfortably heated. But the process can be wonderfully transformative—if we are willing to persevere.

Lastly, in *figure 5* you will find a guide for ecotone transformation on a communal level, as Loder's 5-phases were at the personal epistemic, or ways of knowing, level.⁶⁶ It is relatively self-explanatory, but just quickly, there are 8 stages in the repeating (and perpetual) cycle, and it starts with being willing to enter into a *conversation*, to create a sacred space for genuine

dialogue. Then, just *listen*. Respectfully, patiently, attentively listen. That may require absorbing a lot of pain, but if you are in the position of dominance, privilege, or power you need to listen more than you speak. This will help you *empathise*. You can more deeply *appreciate* and value the other. From there, in time, it can create a safe space for *counterpointing*, to have a more robust discussion or agreeably disagree, but ultimately the conversation should lead to some commitment to *co-create* the way forward with *mutuality* for mutual benefit. And to sustain and strengthen the relationship, *perpetual reconciliation*—keep short accounts and be willing to yield.

Conclusion⁶⁷

Wow. We have covered a lot of epistemic territory! I hope you have found the journey worthwhile... I stated at the outset that I intended to sow a seed and I now hope it has sprouted with meaning for you — that exposure to difference in our interpersonal relationships has personal and collective transformative power.⁶⁸

Ultimately, when it comes to authenticity and intentionality, the type of transformation that leads us to maturity in Christ demands that we embrace our authentic identity with an intentional willingness to yield the privileges of it in service of others, enabling them to flourish in such a way that it lifts us all and glorifies God as a witness to the world⁶⁹ through our loving mutuality—and it has to be mutual otherwise it is abusive.

This is all the more challenging when confronted with people different from ourselves, but all the more powerful for its potential to mature us. For followers of Jesus, this is a process of sanctification that requires perpetual reconciliation, and for those of us living in Aotearoa New Zealand is a process we can take into our bi-cultural relationships in honour of Te Tiriti o Waitangi.

A sacred harmonized community is our destination—shalom—and I have recommended some priorities that will help bring it to us. But, you have been fair warned: you cannot create harmony without?... Tension.

Arohanui kia koutou e haere ana ki te ao. Loving kindness to you all as you go into the world.

Āmine.⁷⁰

ENDNOTES:

¹ Slide 1 — you can download the accompanying slides as a PDF from <https://jaymatenga.com/pdfs/RelevanceOfRupture-slides.pdf>.

² Slide 2

³ Slide 3

⁴ Slide 4

⁵ Slide 5

⁶ Slide 6

⁷ Slide 7

⁸ Slide 8

⁹ Slide 9

¹⁰ Slide 10

¹¹ Slide 11

¹² Slide 12

¹³ Plomin, Robert. 2019. *Blueprint: How DNA Makes Us Who We Are*. London, UK: Penguin.

¹⁴ Slide 13

¹⁵ Slide 14

¹⁶ Slide 15

¹⁷ Slide 16

¹⁸ Hofstede, Geert H., Gert J. Hofstede, and Michael Minkov. 2010. *Cultures and Organizations: Software of the Mind: Intercultural Cooperation and Its Importance for Survival*. 3rd ed. New York: McGraw-Hill.

¹⁹ Aktaş, Mert. "Cultural Values and Learning Styles: A Theoretical Framework and Implications for Management Development" in *Procedia - Social and Behavioral Sciences* 41 (2012): 357–62.

²⁰ Slide 17

21 Slide 18

22 My use of Industrial and Indigenous to refer to large categories of people in the world is not intended to be provocative, but it is purposeful. Unfortunately, providing a more detailed explanation is beyond the scope of this presentation. In short, I hold to the United Nations' definition of indigenous, with a lower case i (e.g., Māori as an 'indigenous' people), but I capitalise it when distinguishing between Indigenous and Industrial as two distinct, global, epistemic ecosystems intersecting and overlapping on a spectrum. As I note, it is similar to the Collectivist and Individualist value sets continuum developed by industrial psychology researchers like Geert Hofstede. I capitalise Indigenous when referring to people who have a dominant collectivist orientation (Majority World, Global South, Developing World, people of colour, etc), and upper-case Industrial refers to those more inclined to be Individualist (Western, Modern, First World, white, etc). Again, this is a woefully simplified explanation, but properly understood these terms helpfully enable reference to large groups of people according to shared innate values, wherever they live, more than some arbitrary geographic or economic categorisation (or essentialisation). As I said, "Global South" makes no sense to us who live 'down under'. Furthermore, "Majority World" typically includes Latin America which I would classify as Eurocentrically Industrial, but closer to the Indigenous end of the spectrum than, say, English or Germans. A much more robust explanation of Industrial and Indigenous will be developed in my forthcoming book, "Mutuality: God's Heart for Humanity" (release date TBC).

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30 Slide 26

31 Slide 27

32 <https://www.youtube.com/watch?v=N3lSH-h7Ug>

33 Slide 28

34 Slide 29

35 Slide 30

36 Cascio, Jamais. 2020. *Facing The Age of Chaos*. <https://medium.com/@cascio/facing-the-age-of-chaos-b00687b1f51d>, accessed May 20, 2023.

37 Slide 31

38 Slide 32

39 Slide 33

40 <https://nzhistory.govt.nz/sinking-of-hms-em-orpheus-em-nzs-worst-shipwreck#:~:text=7%20February%201863&text=Bringing%20naval%20stores%20from%20Sydney,New%20Zealand%27s%20worst%20maritime%20disaster>. Accessed May 20, 2023.

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51 Slide 44

52 Thompson, C. 2010. *Anatomy of the Soul: Surprising Connections between Neuroscience and Spiritual Practices That Can Transform Your Life and Relationships*. Carrollton, TX: Tyndale House Publishers. P6.

53 Slide 45

54 Slide 46

55 Slide 47

56 See, for example, <https://www.youtube.com/watch?v=4UhP3OZ9ZCE>

57 Holocaust survivor, Viktor Frankl's book, *Man's Search for Meaning* is a great read concerning the importance of having a sense of purpose of meaning in overcoming suffering and trial.

58 Slide 48

59 Dr Sandra Hart, Christian Ethics lecture, Worldview College of Intercultural Studies, 1993.

60 Loder, J. E. 1989. *The Transforming Moment*. 2nd ed. Colorado Springs, CO: Helmers & Howard.

61 Slide 49

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63 Slide 51

64 Matenga, Jay. 2017. *Mutuality of Belonging: Toward Harmonizing Culturally Diverse Missions Groups*. Ann Arbor, MI: ProQuest. P73.

65 Slide 52

66 Slide 53

67 Slide 54

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70 Slide 57