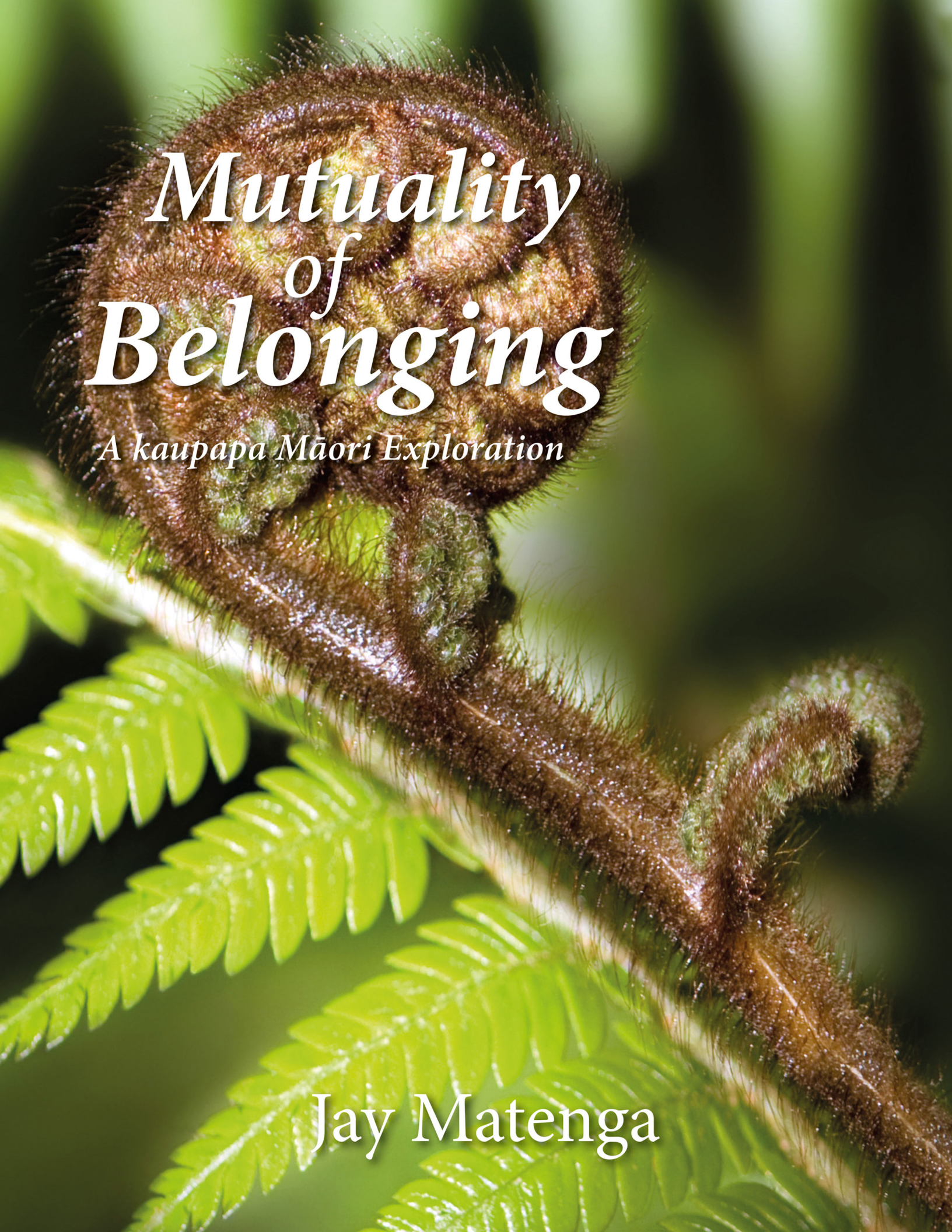
Mutuality of Belonging
A kaupapa Māori Exploration
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FULLER

THEOLOGICAL SEMINARY

School of Intercultural Studies

Doctor of Intercultural Studies
Dissertation Approval Sheet

This dissertation entitled

MUTUALITY OF BELONGING: TOWARD HARMONIZING CULTURALLY DIVERSE MISSIONS GROUPS

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Jay Matenga

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Faculty of Fuller Theological Seminary.

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MUTUALITY OF BELONGING: TOWARD HARMONIZING CULTURALLY DIVERSE MISSIONS GROUPS

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A Dissertation Presented to the

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Abstract

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Over the past four decades, the global evangelical missions community has experienced increasing involvement by missionaries from new sending nations. The resulting cultural diversity has multiplied complexity in missions groups, often creating relationship tension. A major source of tension is located in the collectivism/individualism values dimension identified in social psychology. This study seeks to show how a mutuality of belonging can be developed in that tension, for the benefit of group members and groups as a whole. A transformative process is introduced as a means to harmonize relationships in missions groups, with both Collectivist and Individualist ways of knowing being affirmed and synchronized in counterpoint.

The research explicates relationship attributes drawn from life story narrative interviews with Māori Christians as a Collectivist perspective. Individualist relationship assumptions evident in the missions community are identified from an analysis of post-1990 missions literature that specifically references culturally diverse relationships in the missions community. These attributes and assumptions are then counterpointed to show how each can enhance the other in missions groups.

Outcomes of the transformational process include a growing intercultural hybridity in group members and a deeper mutuality or unity in missions groups, so that the world will know the Father lovingly sent the Son (John 17:20-23). Sensitive leadership is required to guide this process and leadership traits are highlighted.

The study concludes by showing how principles from the findings are applied to the Missions Interlink New Zealand community to affect change through the use of non-coercive leadership, coherent narratives and simple symbols to foster and reinforce a deeper sense of mutuality of belonging.

Mentor: R. Daniel Shaw Word Count: 261

Dedication

For our global brothers and sisters who invest in us with every encounter. You show us new ways of loving, new ways of knowing, and reveal new facets of the marvelous grace of the living God when we walk together for a while in Christ.

Acknowledgements

Ehara taku toa I te toa takitahi, engari he toa takitini ke,
'My success does not come from me alone, it was a collective effort'.

My involvement in the missions community forms part of my missions *whakapapa*, 'heritage'. Every organization, every group, and every individual I have served with (or under) in missions has contributed positively to the creation of this dissertation. You all helped to transform my ways of knowing, developing in me an awareness of personal hybridity that informs this work. In this sense, there are far too many to acknowledge. Let it be known that I will always be grateful for all you have taught me through our community interaction.

Specific thanks are due to my supervising professor Dr. R. Daniel Shaw for encouraging me to think outside the box—but not too far for the sake of this study! I will continue to push the boundaries, for you have shown the way. To my dissertation Coach Dr. Rosemary Dewerse: *ma whero ma pango ko oti ai te mahi*, 'with red and black the work will be complete'; without your investment I would still be walking in circles. I look forward to future collaborations with eager expectation—*tēnā rawa atu koe*, 'many thanks to you'.

To my cohort, *Wan Solwara*, have we not been on the most adventurous journey?! Thank you each one for being navigational beacons guiding me through this research and write-up process, I could not imagine attempting such a task without our little learning community. You each have transformed my world more than you know.

For my *whanaunga*, who so generously gifted me your life stories to use to bless the nations. Your narratives are now part of me, a *toanga*, 'precious gift', forever

treasured—*tēnā koutou*, ‘my thanks to you all’. I believe your knowledge will bear much fruit for God’s glory. *E hoa ma, ina te ora o te tangata*, ‘my friends, this is the essence of life’! *Hei mea mo te kororia o te Atua; ma tenei hoki ka whai kororia ai te Tama a te Atua*, ‘this happened for the glory of God so that the Son of God will receive glory from it’ (John 11:4).

Finally, my heartfelt gratitude to my wife Pauline who has walked and talked this dissertation through with me over the years. You will recognize many of your great ideas and our together-learning woven through this text, and only through your willingness to journey through longsuffering together has this been made possible. Thank you for your wisdom, your courage and your motivation that helps me, #stayonmission.

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List of Abbreviations

BNIM	Biographic Narrative Interpretive Method
CAQDAS	Computer Assisted Qualitative Data Analysis Software
Coll/Ind	Collectivist/Individualist, usually depicting the values dimension recognized by social psychologists.
CRI	Central Research Issue
EMQ	Evangelical Missions Quarterly
GT	Grounded Theory
LSNI	Life Story Narrative Interviews
MINZ	Missions Interlink New Zealand
NLT	New Living Translation (of the Bible)
NKJV	New King James Version (of the Bible)
UN	United Nations
WEFMC	World Evangelical Fellowship Missions Commission
WEAMC	World Evangelical Alliance Mission Commission

Prologue

He toa taumata rau.
'Courage has many resting places.'

This *whakataukī*, 'proverb', sets the tone of my dissertation. Māori proverbs are highly metaphorical, and should not be translated too concretely. While the translation above is literally correct, the word *taumata,* 'resting place', is better understood as a raised lookout point where tribal warriors would take their ease while they spied out the land before them. From their relaxed vantage, they would survey the territory and discuss a strategy for courageously achieving their desired goals. The proverb encapsulates the narrative of my discourse in two ways: (1) I present the results of spying out the changing missions landscape from my particular vantage point to present a strategy for advance, and (2) it represents a courageous engagement as I have wrestled with the implications of my hybrid ethnic identity in the process. My vantage point is that of cultural hybridity.

Cultural hybridity[1] is a post-colonial concept sourced in the philosophy of Homi Bhaba (Bhabha 1994). Bhaba's reflections helped give voice to my experience of being both ethnically Māori (from my father) and British (from my mother). These converging genealogical streams influenced the research discussed in this dissertation. My entire life I have lived as something of a "liminal persona"[2] (Turner 1967, 95) between worlds: intuiting Collectivist Māori values, within an Individualist, Occidental social context.

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[1] Cultural hybridity is a blending of multiple cultural influences to create a unique cultural mix. I often truncate it to, "hybridity" and prefer "episteme" to "culture" (see Chapter 1 footnote 7). Hybridity is informed by Homi Bhaba's post-colonial development of it, particularly with the inference of a dislocation (or neutralizing) of power within relationships as a manifest result of hybridity (Bhabha 1994).

[2] Drawing on the work of Arnold van Gennep (van Gennep, Vizedom, and Caffee 2010), Victor Turner introduced the concept of liminality to a wider audience in *The Forest of Symbols*, noting that it is socially ambiguous or invisible, without any "of the attributes of the past or coming state" (Turner 1967, 94). In other words, it is a threshold state often experienced in initiation ceremonies and with life changes.

Whakapapa: Origins

> *Tēnā koutou katoa!*
> *Ka tangi te tui. Ka tangi te kāhu. Ka tangi hoki ko ahau: Tihei mauri ora!*
> *Ko Takitimu tōku waka. Ko Tuhirangi tōku maunga. Ko Ruamahanga tōku awa.*
> *Ko Ngati Kahungunu ki Wairarapa tōku iwi. Ko Ngati Porou tōku iwi. Ko Kai Tahu tōku iwi.*
> *Ko Ngati Rākaiwhakairi tōku hapu. Ko Kohunui, ko Papawai tōku marae.*
> *Ko Aperahama Kuhukuhu Tui Matenga tōku tūpuna tāne, ko Kaki Tui Matenga tōku tūpuna tāne, ko Taari May Matenga tōku koro. Ko Barrie James Tui Matenga tōku matua.*
> *Ko Jay Matenga ahau.*
> *No reira, tēnā koutou, tēnā koutou, tēnā tatou katoa.*
>
> 'Respectful greetings to you all!
> The tui cries. The hawk cries. So I also cry: Behold, the sharp breath of life!
> Takitimu is my canoe. Tuhirangi is my sacred mountain. Ruamahanga is my river.
> Ngati Kahungunu in the Wairarapa district is my tribe [along with] Ngati Porou of the East Coast and Kai Tahu of the South Island [with whom I share ancestral familial connections].
> Ngati Rākaiwhakairi [literally, 'to lift up in adornment'] is my sub-tribe/family group. Kohunui and Papawai are my meeting places.
> Aperahama Kuhukuhu Tui Matenga is my great great grandfather, Kaki Tui Matenga is my great grandfather, Taari May Matenga is my grandfather. Barrie James Tui Matenga is my father.
> I am Jay Matenga.
> Therefore, I greet you, I greet you, I greet us all.'

This is a *mihi*, 'welcome', that locates me tribally and historically according to my father's lineage. For Māori, like many indigenous people, to know who you are is to know where you are from, who you are connected to, and where those connections are rooted. For people with an Occidental mindset an introduction would typically include what you do and what you have achieved. For Māori, such things are secondary and strong feeling is expressed in the *whakataukī*, 'proverb', *kāore te kumara e kōrero mō tōna ake reka*, 'the kumara (sweet potato) does not speak of how sweet it is'. Others will speak of your achievements, and your competencies will become apparent to the community over time. These will be recognized and relationships and expectations

concerning you will adjust accordingly. What you say is not as important as what you do, because what you do shows who you are. My research shows something of who I am.

Matauranga: 'Education'

For most of my life I have lived within the world of my mother, an Individualist environment. With the exception of fruitful intercultural encounters in the missions community, most of my experience of Christianity, church life and theological training has been dominated by what I will define as an Occidental hegemony.

To help me reconcile the norms of society around me with what I have come to understand as innate Māori priorities, my higher education has gravitated toward post–modern and post-colonial perspectives. These academic philosophical disciplines, tempered by other influences, find their best expression in what Paul Hiebert identified as critical realism, which,

> affirms the presence of objective truth but recognizes that this is subjectively apprehended… assumes a real world exists independently from human perceptions or opinions of it… it examines the processes by which humans acquire knowledge and finds that this knowledge does not have a literal one-to-one correspondence to reality. (Hiebert 1999, 69)

I find an appropriate humility and openness in this intellectual posture. My belief in the triune nature of God and relational allegiance to Christ (both rooted in biblical revelation) mitigates excessive relativity, makes sense of liminality, and shapes my hybridity. As I seek harmony within the streams of my own ethnic influences, so I also desire to foster harmony within the missions community of which I am a part.

Whakamahi Mīhana: 'Missions Experience'

More than twenty years ago I completed an undergraduate degree in preparation for missions service with the implicit expectation that my experience would be within a

context defined by missionaries from traditional sending nations. When I was entrusted with leadership responsibilities and became exposed to a much wider missions context, I grew to appreciate the significance of the contribution of increasing numbers of missionaries from new sending nations. In international leadership meetings, I found myself identifying with leaders from new sending nations while being accepted by leaders from traditional sending nations as one of their own. I was privileged at times to be asked to speak on behalf of my new sending nation colleagues in such a way that their concerns could be heard by traditional sending nation leaders. I came to understand this identification and responsibility as a by-product of my ethnic hybridity.

This experience inspired my investigation into the tensions created when missionaries from different Collectivist and Individualist cultural backgrounds intersect and interact. Launching from research into generational shifts in missions that I undertook for my MA thesis, *Dynamic Teams* (Wood 1998), and drawing on my subsequent leadership experience as an ethnic hybrid in the missions community, I hypothesized that the positive contributions of both Collectivists and Individualists in missions groups could be better harnessed to mitigate attrition and help transform all group participants. In this dissertation, I argue that holding Collectivist and Individualist perspectives in counterpoint tension can harmonize culturally diverse missions groups by transforming group members, developing intercultural hybridity within the group, and fostering a mutuality of belonging that resonates with the unity made possible in Christ—for God's glory, revealed in all ethnicities and hybridities.

Chapter 1

A Research Issue Emerges

Nāu te whatu Māori,
'through the eye of the Māori.'

It is impossible to fully know what it is like to see the world through the eyes of a person different from us, yet when we try to do so the world becomes a much bigger place for us. Our horizons are extended and our lives enriched. Reciprocated knowing weaves us together for our collective wellbeing. It creates a mutuality of belonging. It moves us toward the fulfilment of Jesus' prayer in John 17:20-23 that we may be one; so that the world may believe and know that the Father lovingly sent the Son.

Background

For more than twenty-five years the missions[1] community has identified and wrestled with the manifest impact of globalization, reflecting mainstream geopolitical and economic realities (Ritzer 2010, Steger 2013, Tiplady 2003). From Abraham's leaving of Haran to the Roman roads to the air routes of today, missions have always been inextricably linked to the fluctuations of international commerce and imperialistic expansion (Bosch 1991, Latourette 1975, Neill and Chadwick 1986, Walls 1996).

[1] My reference to missions (plural) follows missiological conventions developed by David Bosch (Bosch 1991), Christopher Wright (Wright 2006) and others who distinguish between mission (singular) as God's loving self-revelation and engagement with the world, and missions (plural) as the missionary ventures of the Church, privileged to participate in the mission of God. My use of mission (singular) is rooted in the Latin term *missio Dei*, 'mission of God', from Karl Hartenstein who applied it to summarize Karl Barth's intratrinitarian missiology (Hoedemaker and Spindler 1995).

In recent decades, however, change has accelerated and the missions community[2] has struggled to keep pace with increasingly complex globalized, post-modern/post-colonial and digitally-connected realities. Missions leaders must adapt to the fluid dynamics of our age (Bauman 2000)[3] and find new ways to lead in the midst of this complexity (Bolman and Deal 2013, Snowden and Boone 2007, Spiller, Barclay-Kerr, and Panoho 2015).

Cultural diversity has brought added complexity to the missions community. Seminal to my research is the fact that a rapid rise in missions activity from new sending nations[4] has created the need to better comprehend how culturally-diverse collaborative relationships are understood.

The growing involvement of missionaries from new sending nations, and the decline from traditional sending nations[5], has influenced a dramatic change in the composition of missions groups, whether viewed as whole organizations or their smaller serving units (Hay 2007, Pocock, Van Rheenen, and McConnell 2005, Taylor 1997). Numerous challenges threaten the mission community's ability to sustain growth from newer sources of missionaries, but the volume of people serving as missionaries from these nations does not look like slowing down (Johnson and Bellofatto 2013). The need

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[2] See page 9 for my definition of the missions community.

[3] This includes the morphing missions context (Bosch 1998, Skreslet 2012, Sunquist 2013), and the diverse adhocracies (Butler 2017, Toffler 1979) that are becoming ever more prevalent throughout the missions community.

[4] This fact is established for missions by (Barrett and Johnson 2001, Johnson and Bellofatto 2013, Johnstone 1998, Johnstone 2011), arising from shifts in the centers of global Evangelical Christianity (Jenkins 2002, Stiller et al. 2015). For commentary on the implications of these shifts for the missions community see also (Engel and Dyrness 2000, Pocock, Van Rheenen, and McConnell 2005, Wan and Pocock 2009).

[5] Traditional sending nation missionaries are mostly of European descent: Great Britain, Europe, Scandinavia, North America, and colonial South Africa, Australia and New Zealand. New sending nations describes a point in history or an empirical reality more than a location based on arbitrary geography, politics, economics or some other colonizing narrative. Instead, new sending nation missionaries are likely to identify with the term by their ethnicity. It is quite possible for a traditional sending nation passport holder to identify as a new sending nation missionary if they share more values in common with their ethnic origin than their country of citizenship. For example, ethnically Latino or Korean missionaries sent from the United States, or Nigerian or Iranian descent British citizens participating in missions.

to address tensions created in these culturally diverse groups has become a significant issue among missionary care professionals. It is well established that such tensions are a major cause of missionary attrition (Hay 2007, O'Donnell 2002, Taylor 1997).

I identified the Collectivist/Individualist[6] values dimension, as defined in social psychology, as a primary locus of tension. My research investigated each part of this values dimension as a distinct episteme within the territory of the missions community. From the data, I identified counterpoints in tension and present them as examples of opportunities for epistemic transformation, which develops as intercultural hybridity in group members and the missions group as a whole, thereby harmonizing the group with a deep sense of mutuality of belonging.

Goal and Purpose

The goal of my research project was to foster mutuality of belonging to develop harmony in culturally diverse missions groups. My purpose was to identify counterpoints between Collectivist and Individualist epistemes[7] in culturally diverse missions groups to present a process of epistemic transformation as a means to develop and sustain mutuality of belonging.

Significance

The significance of my project applies to the challenge of cultural diversity in missions groups. The future wellbeing and fruitfulness of the missions community depends on our ability to love one another well as we seek to fulfil the mission of God. My research identified limitations in some thinking that remains dominant within the

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[6] Although leading cultural values theorists refer to the elements of this values dimension by the suffix –ism, I prefer to use –ist, in pronoun form. By doing so it grounds and focuses values theories on the people holding such values (-ists) rather than on the conceptual "-isms" involved.

[7] See definition on page 9.

missions community concerning how best to develop culturally diverse relationships. I posit that tension, not task, is the focal point for relational harmony. Culturally diverse counterpoints in tension create an opportunity to develop intercultural hybridity for the benefit of missionaries, missions groups and God's mission to the world.

Central Research Issue

My investigation, distilled as a Central Research Issue (CRI), was to seek ways to strengthen mutuality of belonging in culturally diverse missions groups through epistemic transformation by applying relationship attributes of *whanungatanga*, 'relationships', from the lived experience of Christian Māori as a Collectivist counterpoint, with Individualist relationship assumptions of the missions community, revealed in post-1990 missions literature.

Research Questions

Building on the CRI and stated objectives of my research project, the following research questions are pertinent and addressed in my dissertation:

1. What relationship attributes are evident in the lived experience of *whanaungatanga*?
2. What culturally diverse relationship assumptions are evident in literature produced by the missions community after 1990?
3. How can the Individualist and Collectivist perspectives found in the data best be counterpointed?
4. How can a process of epistemic transformation help leaders foster mutuality of belonging in the interaction of culturally diverse missions group participants from differing Collectivist and Individualist epistemes?

Definitions

The following terms are pertinent for this dissertation:

Collectivist/Individualist (Coll/Ind)—A cultural values dimension developed within organizational and cross-cultural social psychology as individualism/ collectivism. Social psychologists pair the set, with individualism featuring first, but this can implicitly reinforce Occidental[8] privilege, so I have deliberately reversed the pairing for my purposes.[9]

Counterpoint—I use this term from my musical background as a metaphor to illustrate my objective of bringing separate, somewhat unique, voices together in harmony without losing the distinctive of either voice. In this way, I seek to affirm and synchronize both Individualist and Collectivist contributions.[10]

Episteme—An ancient Greek term, the root of *epistemology*, 'the study of knowledge'. Michel Foucault (Foucault 2004) developed the word to signify a body of knowledge (subconscious but revealed in discourses) constrained within a boundary of plausibility. It is similar to, but less structural and scientifically bound than Kuhn's paradigm shift concept (Kuhn 1970). It is also similar to the concept of worldview that has developed in Anthropology but again, is less structured and more dynamic. Episteme has much in common with the concept of schema developed in cognitive anthropology (D'Andrade 1995, Strauss and Quinn 1997).

Missions Community—Short-form for the global evangelical missions community. In other words, the missionary activities of the evangelical church worldwide

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[8] Occidental is my preferred referent for the epistemological hegemony of thought systems in the world usually identified with the modern Western geopolitical power base (which is typically individualistic). I follow Oscar García-Johnson's use of the term in *Theology Without Borders* (Dyrness and García-Johnson 2015). The inverse of Occidental is Oriental but I prefer not to use this term due to its unsavory colonial overtones (Said 1979).

[9] The positioning of Collectivist on the left and Individualist on the right is in no way intended to reflect classifications of the Occidental political spectrum, although some similarities could be inferred.

[10] While musical metaphors (counterpoint and harmony) help bring a synthesis to my data, I use exploration metaphors (vantage, spyglass and terrain) to illustrate my research posture, methods and contexts.

that are represented by institutional missions. I also acknowledge many more human expressions of mission exist outside of the institutionalized missions community, but institutional missions are my focus.

Missions Groups—a "human collectivity" (Jenkins 2014, 9) identifiable as an ingroup within the missions community. The in/outgroup terminology is commonly attributed to Henri Tajfel (Tajfel 1982). Harry C. Triandis defined an ingroup as, "individuals about whose welfare a person is concerned, with whom that person is willing to cooperate without demanding equitable returns, and separation from whom leads to anxiety" (Triandis 1995, 9)[11].

Mutuality of Belonging—An open, inviting, accepting and affirming inclusion of all participants within a group context.

Whanaungatanga—Māori kinship in its wider sense, often synonymous with relationships in general. This concept is considerably more complex than its gloss and will be developed as this work unfolds.

Constraints

In order to maintain focus on the research questions, the following delimitations were observed:

- Research was undertaken for specific applicability to the missions community as I have defined it.
- Only the Coll/Ind values dimension was attended to because this dimension is regarded as the most significant of all dimensions developed by social psychologists[12] (Thomas and Inkson 2009).[13]

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[11] I do not consider the outgroup phenomenon necessary to define ingroup identity formation in this dissertation.

[12] Key contributors to the development of the Coll/Ind values dimension include, (Brewer and Chen 2007, Chen, Chen, and Meindl 1998, Fischer et al. 2009, Gudykunst et al. 1996, Györkös et al. 2013, Hofstede, Hofstede, and Minkov 2010, House 2004, Hui and Triandis 1986, Jetten, Postmes, and McAuliffe 2002, Oyserman, Coon, and Kemmelmeier 2002, Singelis et al. 1995, Triandis 1995, 2004, Triandis 2001).

- Narrative interviews were restricted to the lived experience of *whanaungatanga* by Christian Māori[14] located on the North Island of Aotearoa New Zealand[15] with some culturally diverse experience. This created a research sample from a Collectivist perspective accessible to me that was most closely aligned with the values of the missions community.

- Narrative data was analyzed for relationship attributes rather than kinship ties or power dynamics. Anthropological conventions were not specifically employed in the analysis.

- Only literature published by the missions community after 1990, specifically referencing culturally diverse relationships within missions community contexts, was reviewed and critiqued[16]. The start year was chosen because it is a period contemporary to my missions involvement and it coincides with a detectable shift in missions thinking about culturally diverse relationships in conjunction with emerging issues related to globalization. I make no claim that available literature was exhaustively reviewed and analyzed but it was of sufficient volume to sense data saturation and identify key themes.

- Philosophical epistemology[17] and social psychology provided theoretical insights for this study and focused my exploration of subconscious aspects of cultural values and concepts. Anthropology was engaged only at a level necessary to comprehend missions authors' use.

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13 By delimiting my research to Coll/Ind I am not dismissing the importance of the effect of other identified cultural value dimensions, or personality influences for that matter, but it does blur them into the background as I tighten the focus on Coll/Ind for the purposes of my research.

14 The term *Māori* literally means 'normal, usual or ordinary' (Williams 2000, 179), but was appropriated by colonizers to categorize all the inhabitants of Aotearoa New Zealand. I use the term to reference the confederation of tribes that migrated to Aotearoa New Zealand from north-eastern South Pacific islands from the late thirteenth century (King 2003). Although I restrict use of this term to Māori in Aotearoa New Zealand it should also be acknowledged that Māori settled in other parts of the South Pacific, particularly what is now known as the Cook Islands.

15 Following local academic convention, I refer to my homeland as Aotearoa New Zealand, which places a commonly accepted Māori name alongside the name given by European explorers. Aotearoa is commonly translated, 'the land of the long white cloud' and it is set alongside New Zealand, without hyphen or other separator, to represent our national commitment to biculturalism.

16 This delimitation naturally relegates texts that discuss new sending nation church growth, missiology or praxis to a position of lesser importance to my research because they are not primarily concerned with the dynamic of relationships where missionaries from diverse cultures intersect and interact. These texts can provide helpful Collectivist perspectives and will be referred to in this regard as appropriate.

17 Epistemologies are ways of knowing. The concept is well understood in philosophy and is a convenient way to analyze current explorations of cultural diversity in missions groups. My use of this concept follows Michael Polanyi's work (Polanyi and Prosch 1975, Rae 2012), see also Leslie Newbigin's applications (Newbigin 1989, 1995) and Esther Lightcap Meek's *Loving To Know* (Meek 2011). Epistemology from an indigenous Māori perspective is ably discussed by Te Akukaramū Charles Royal in his monograph, *Let The World Speak* (Royal 2009).

- I did not explore biblical bases for my research project beyond reference to John 17:20-23, neither did I undertake a theological investigation in depth.[18]

A variety of assumptions, developed from my prior research or experience, also informed my research project. To orient readers, I assume:

- That the Coll/Ind dimension is well developed, solidly peer reviewed and widely accepted. This is sufficient testament to their reliable use as tools of analysis at this time[19].

- That my prior research in post-modern philosophies was influential in my approach to the data; with specific reference to missions teams (Wood 1998), particularly drawing on the work of Michel Foucault (Foucault 1977, Foucault and Gordon 1980, Foucault and Faubion 2000, Foucault 2002, 2004).

- That post-modern literary critique theory is a legitimate method of interrogative dialogical engagement with missions literature as discursive data[20].

- That studies in post-colonialism[21] expand my application of post-modern theory and inform my motivations for this work, helping me to identify the limitations of the Individualist episteme.

- That post-modernism and post-colonialism have a direct impact on the globalized missions community.

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[18] Stanley Skreslet approvingly noted this increasingly common missiological research approach, "A significant portion, if not a majority, of younger scholars working in the field today, are approaching the study of mission primarily from nontheological perspectives… These younger scholars, together with their advisors, appear to be pushing the boundaries of missiology ever wider." (Skreslet 2012, 10)

[19] For example, Boaz Shulruf and team found previous Coll/Ind research wanting as an effective measure. Shulruf's measure, the Auckland Individualism and Collectivism Scale, was published in 2007 (Shulruf, Hattie, and Dixon 2007) and followed up with further test results from a much larger sampling in 2011 (Shulruf et al. 2011). However, comparative analysis by Christina Györkös and her team identified slightly different understandings of individualism and collectivism in Triandis and Gelfland's scale set against Shulruf's and ultimately concluded that Traiandis and Gelfand's is more robust (Györkös et al. 2013). Györkös' research also affirmed Hofstede's conviction that the correlation between individualism and collectivism are worthy of being two parts of the same dimension (Györkös et al. 2013).

[20] I treat missions literature as data and part of a wider discourse as opposed to taking authors' comments at face value, This critical approach follows the work of Michel Foucault who "tried to explore scientific discourse not from the point of view of the individuals who are speaking, nor from the point of view of the formal structures of what they are saying, but from the point of view of the rules that come into play in the very existence of such discourse" (Foucault 2004, xiv).

[21] Key influences in post-colonial studies include, (Ashcroft, Griffiths, and Tiffin 1994, Ashcroft et al. 2013, Bhabha 1994, Fanon 2004, 2008, Ingleby 2010, Said 1979, Smith, Lalitha, and Hawk 2014, Spivak, Landry, and MacLean 1996, Young 2003). The philosophies and principles of post-colonialism emerged simultaneous to post-modernism and they share many common objectives (Sim 2011).

- That existing research from empirical evidence confirms that missionaries from new sending nations make up the majority of the missions community. When referenced, this is taken as published and I have no reason to suspect this general fact has been misrepresented.

- That most missionaries from new sending nations would identify as Collectivists and traditional sending nation missionaries as Individualists—from social psychology research and a conviction born of personal experience.

- That findings emerging from this study will benefit both Collectivists and Individualists in the missions community.

- That I hold to the core tenets of evangelicalism: bibilicism, crucicentrism, conversionism and activism (Bebbington 1989, Noll 2003). Theological assumptions common to evangelicalism provide motivation for my missions-applicable research and guide its conclusions; in particular, orthodox understandings of *shalom* and *koinonia* as biblical concepts.

In addition to the above constraints, some limitations need to be acknowledged that have direct bearing on my research. Limitations include:

- My hybrid ethnicity, which limits my ability to fully identify with either extremes of the Coll/Ind values dimension being investigated. The way this study is shaped I believe my hybridity is a strength, but growing up with an experience of double consciousness (Du Bois 1990) could also limit my perspective and create unhelpful biases if left unchecked by supervisors and peer reviewers.

- My lack of conversational *te reo Māori*, 'Māori language', limits engagement in the Māori episteme in a way that fluent speakers enjoy. All Māori speak English and comprehensive Māori dictionaries exist, so this limitation was not a hindrance to data collection or analysis.

- I conducted research for missions groups but not specifically among missions groups, and that may limit applicability. Rather than design a model for specific application, I will instead present my data, findings, conclusions and recommendations, and invite missions groups to identify points of relevance and experiment toward harmonizing their cultural differences.

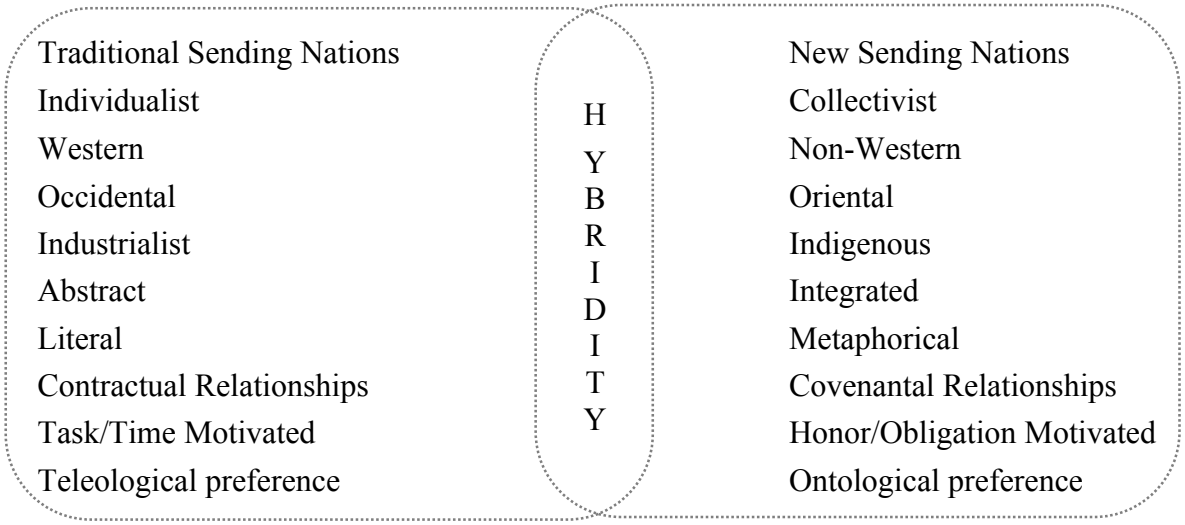
Contrasts

Examining the Collectivist and Individualist values dimension as two epistemes is not an exercise in binary opposites or reductionist dualism. There are nuances within each

aspect of the conceptual dimension, and overlap already exists within the spectrum of difference manifest in the missions community. Figure 1 shows this overlap that I recognize as a hybrid space within which mutuality of belonging develops. For conceptual purposes, I have separated each aspect of the dimension in Figure 1 as two epistemic habitats, illustrated by terms that are currently understood or will be explained in more detail as the dissertation progresses.

Figure 1 does no justice to the complexities or nuances around the issues but as a simple—though not simplistic—representation it is helpful. I see the two realms in terms of the Māori concept of *whakapapa*, 'origins, heritage, ancestry'[22]; two distinct entities with unique background narratives, having the potential to work together to create a hybrid that is new and unique (Bhabha 1994, Drichel 2008, Hanora 1999).

Figure 1. Two Research Epistemes



[22] This gloss explains *whakapapa* as experienced from an individual's family perspective, but *whakapapa* is a core aspect of *kaupapa Māori*, 'Māori first-principles', that has scientific connotations concerning the origins or foundations (genealogy). It includes anything—for example, a father and mother to make a child, or blue and yellow to make green (Hanora 1999). This is developed further as a methodology in Chapter 2.

In spite of the clear divide in the illustration, I work hard not to polarize because I believe the solution to cultural conflict is to be found in the equalized creative tension (counterpoint) of working together to harmonize differences. We need to understand, however, that the epistemes in the community are not currently equal, so before I move on to exploring data from each episteme I must address the inequality.

Charge

I write this dissertation primarily with readers from traditional sending nations in mind. With regard to relationships, my research has determined that the missions community is still largely influenced by an Individualist hegemony. I desire to point out the limitations of that dominant perspective, while showing some advantages of embracing Collectivist counterpoints. It is not my intention to diminish the value of the Individualist episteme, but I am concerned that Collectivist voices from new sending nations are clearly heard.

From my hybrid vantage point I am cognizant of the fact that I cannot and do not speak for new sending nation missionaries, but I believe my research from an indigenous perspective will resonate with, recognize and affirm many Collectivists' personal, ethnical and cultural distinctives. My underlying aim is to help missions leaders from traditional sending nations avoid the trap of too readily defaulting to Individualist priorities in culturally diverse missions situations, Instead, I encourage them to learn to appreciate the needs of all members under their care. Obviously, the reverse is true for leaders from new sending nations, but they are currently the minority in the missions community. My literature discovery process revealed that an Occidental episteme remains dominant in the missions community[23], making it difficult for a Collectivist

[23] My findings correlate strongly with William Snider who wrote in 2013, "In all of my reading, with the occasional exception of a few books and selected quotes from a national leader with international standing,

counterpoint to emerge. Occasionally, however, a voice stood out as "one crying in the wilderness" (Isaiah 40:3 NKJV).

I lead into the discussion of my research with this charge from a representative of the Collectivist perspective. In the April 2013 volume of the Evangelical Missions Quarterly (EMQ), missionary doctor Solomon Aryeetey from Ghana wrote an article, *Sebi Tafratse: With All Due Respects,* as something of an open letter to the "West from the Rest". Dr. Aryeetey[24] provides some insight into why we do not hear more from the new sending nation perspective.

> …unabashed Western nationalism, a blatant assumption of superiority, and a default setting that is so dismissive of the contribution of the Majority World Church is perhaps the most serious threat the Church worldwide has ever faced.
>
> I am not finished. Further, the depressive complex of inferiority that this attitude of superiority has engendered throughout the Majority World segment of the Body of Christ is equally deadly.
>
> These twin complexes feed on each other like the proverbial vicious cycle. Their twin off-springs are paternalism and dependency. (Aryeetey 2013, 170)

In addition to potential language barriers, an imposed "depressive complex of inferiority" is a significant factor in keeping new sending nation missionaries from speaking out about limitations they experience with the Individualist relationship perspectives of missionaries and missions authors from traditional sending nations. Post-colonial philosopher, Gayatri Spivak popularized the term *subaltern* from the work of Antonio Gramsci[25] to describe the silencing of those with lower status in a society or group by members who maintain a hegemony over the group (Spivak 1988). In a very

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the conversation on partnership is coming primarily from the western writer, the western organization and the western mindset" (Snider 2013, 14).

[24] My personal deferential relationship with Dr. Aryeetey will not allow me to refer to him in academic convention by his last name alone.

[25] I am aware that Gramsci was a Marxist but I am not. Missions literature promoting a Collectivist view can too easily be thrown into the Marxist/Liberationist category and dismissed. This has done a great disservice to both the mission and theology of the Church, further privileging an Occidental hegemony in unjust and damaging ways (Dyrness and García-Johnson 2015, Smith, Lalitha, and Hawk 2014).

real sense, missionaries from new sending nations remain subaltern within the missions community, which creates the sense of being "a second-class citizen in my own Father's house!" (Aryeetey 2013, 171). This will continue to be so if the missions community refuses (intentionally or not) to hear their voice.

New sending nation concerns, represented by Dr. Aryeetey, identify a need to balance the missions community's overarching epistemology. This will require authoritative weight to be lifted off the Occidental focus on the autonomous individual. The Collectivist episteme, which assumes "I am because WE ARE" (Aryeetey 2013, 172), deserves more influence. Dr. Aryeetey's Collectivist heart cry echoes Kenyan theologian John Mbiti's aphorism which, in full, declared, "I am, because we are; and since we are therefore I am. This is a cardinal point in the understanding of the African view of man" (Mbiti 1990, 106). Ifeanyi A. Menkiti considered the depth of connectivity in Mbiti's statement and clarified, "the we referred to here is not an additive 'we' but a thoroughly fused collective 'we'" (Menkiti 1984, 179).

The fused 'we' is the state of mutuality of belonging I argue should be the primary purpose of a missions group. To attain this, we must embrace the tension created in a true counterpoint of Collectivist and Individualist epistemes as equals so that epistemic transformation can knit hearts and minds together in hybrid fashion.

Dissertation Overview

As my dissertation develops, I will discuss the attributes explicated from an analysis of a Collectivist perspective, represented by the family and relationship narratives of Māori Christians with experience in culturally diverse contexts (Chapters 3 and 4), and themes arising from an investigation into relationship assumptions in post-1990 missions publications referencing culturally diverse relationships in missions (Chapters 5 and 6).

The implications of counterpoints identified between the two perspectives will be explored with specific reference to how they can be harnessed to harmonize culturally diverse relationships in missions groups, thereby developing a deeper mutuality of belonging (Chapter 7). I will then illustrate how I am applying Collectivist and change principles in practice as a missions leader to counterpoint a predominantly Individualist influence within my ministry context (Chapter 8), before concluding the dissertation.

Having explained the development of my research, established its parameters and exposed primary underlying presuppositions, I move next to explore the indigenous methodology I engaged to guide my research, and the methods employed to find and analyze the data from my *taumata*, 'vantage point', of ethnic hybridity.

Chapter 2

An Indigenous Inquiry

Mā te rongo, ka mōhio; mā te mōhio, ka mārama;
mā te mārama, ka mātau;
mā te mātau, ka ora,
'through perception comes recognition; through recognition comes clarity;
through clarity comes understanding;
through understanding comes life and wellbeing'.

This *whakataukī*, 'proverb', speaks of the development of the Māori episteme. Our way of knowing emerges from our experience of the world. Starting with perception, life and wellbeing emerge like the day from the dawn. For Māori, knowledge is wholistic and communal. Te Ahukaramū Charles Royal identified it as "creative participation", sources and applications of knowledge that "have arisen from [a] storied, metaphorical, sensuous and creative participation with the natural world" (Royal 2009, 51).

Māori epistemology has been established within the contexts of Occidentally-dominated academia in conversation with indigenous ways of knowing from other parts of the world. While participating in this conversation, Māori researchers have made significant advancements in the development of methodologies that allow indigenous peoples to decolonize academic research and validate their unique epistemic perspectives (Denzin, Lincoln, and Smith 2008, Hanora 1999, Kovach 2009, Pere and Barnes 2009, Smith 2012). I followed this path in my study, positioning myself as a Māori indigenous researcher. To better understand what this means, I will first explain the concept of indigeneity.

Indigenous Identity

The United Nations (UN) Permanent Forum on Indigenous Issues defines indigeneity in six specific ways. Individuals self-identify as indigenous. We have historical continuity with pre-colonial societies. We are strongly linked to our tribal boundaries and natural resources. We have distinct sociopolitical systems, language, culture and beliefs. We are not the dominant group in society. We resolve to maintain and reproduce our ancestral environments and cultural systems as distinctive within our wider society (United Nations 2004)[1].

By identifying as indigenous, we Māori situate ourselves as part of a network of peoples around the world who share similar values and indigenous identification (Royal 2009, Smith 2012). There is a solidarity in this when set against the domination of colonial powers. The driving force of most indigenous research, conducted within an indigenous methodology, is directed at neutralizing colonial oppression of the researcher's own people—a work of decolonization (Mikaere 2011, Smith 2012).

I share many of the same values towards oppressive colonial epistemes. However, I am not content with deconstructive critique alone. It is one thing to detect and seek to neutralize colonial-type power influences in narratives and situations, it is another to discern and propose potential solutions. I borrow critical analysis tools from post-modernism and post-colonialism as part of my indigenous methodology to analyze the missions context, but my objective is to move beyond critique and foster mutuality of belonging from the tensions identified in the analysis.

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[1] Māori have been heavily involved in developing indigenous rights with the UN forum since the late 1980s. The process, in which all of the colonizing powers in the UN participated, requiring the use of their languages, was full of irony but produced tools that continue to benefit indigenous people. This historic commitment of indigenous forum participants to reinvent the colonizers' languages to achieve justice for the colonized (Mikaere 2011) provides me with insight into how Collectivist peoples in mission can better articulate their concerns to the missions community using the (English) language of Individualist holders of power in mission.

Methodologies

I appropriated and submitted technical methods used to investigate each aspect of my CRI to an indigenous methodology known as *kaupapa Māori*. With social psychology providing the Coll/Ind lens for my research, *kaupapa Māori* is the spyglass casing, the frame controlling and focusing the lens as I research from my established vantage point. *Kaupapa Māori* methodology is now a commonly accepted mode of research in most academic institutions in Aotearoa New Zealand (Hanora 1999, Kovach 2009, Pihama 2017, Smith 2012). *Kaupapa* is usually glossed as 'purpose', but when used in the context of Māori knowledge systems, Māori Marsden defines the word *kaupapa* in this way,

> Kaupapa is derived from two words *kau* and *papa.* In this context, kau means to appear for the first time, to come into view, to disclose. Papa means ground or foundations. Hence, kaupapa means ground rules, first principles, general principles. (Marsden and Royal 2003, 66)

Put together as *kaupapa Māori* to refer to an indigenous research methodology, the phrase indicates a uniquely Māori approach to research, drawing on Māori ideology and philosophy (Te Aka 2017)—or episteme. It encompasses the cultural attributes of Māori, our beliefs, values, knowledge, skills, attitudes and practices, and the priorities that are informed by these[2].

Kaupapa Māori is indigenous research (Denzin, Lincoln, and Smith 2008, Kovach 2009, Smith 2012) undertaken in Māori contexts by Māori people, using Māori approaches with Māori people to address Māori concerns. Ideally, this methodological approach is for an indigenous insider with their ingroup, but that need not always be the case (Smith 2012). *Kaupapa Māori* methodology constrains Māori researchers to remain cognizant of *te ao Māori*, 'the Māori world/view', and highly sensitive to the cultural values of research participants. The main objective of *kaupapa Māori* methodology is to

[2] To keep it simple, I will gloss *kaupapa Māori*, the research methodology as, 'Māori values', but only as necessary to remind the reader of the significance of this term in a research context.

expose areas of injustice and produce transformative change, usually in the communities being researched (Pihama 2017).[3]

Core to my overarching indigenous methodology is the concept of *whakapapa*, which I will gloss as 'origins, heritage'. In his paper *Te Ao Marama: A Research Paradigm* for the *Proceedings of Te Oru Rangahau*, Royal explained that,

> Whakapapa organises phenomena into groups and provides explanations for trends and features within those groups. Hence, whakapapa is a way of organising information into coherent form… The central idea of whakapapa is as follows: two phenomena come together to give birth to a third phenomenon [so]… All phenomena arise from two antecedent, parental phenomena… When the two parents have been identified the tool is then reapplied to find the parents of the parents [so that]… the view of the researcher is drawn out to a wider picture rather than drawn 'in' to a smaller focus… Whakapapa is an organic analytical method. It is concerned with growth rather than deconstruction. (Royal 1999, 80-81)

Seen in this way, *whakapapa* is an important and beneficial construct for episteme processing. Principles of *whakapapa* informed the design of my entire research project: to bring two epistemes together (Collectivist and Individualist) with the objective of giving birth to a hybrid third[4]. Post-modern and post-colonial analytical tools assist with necessary deconstruction, but that is not a satisfactory end goal. K*aupapa Māori* methodology, and *whakapapa* especially, inspired me to look to growth and creatively develop relationship enhancing concepts. Through a *whakapapa* orientation, I have been able to pursue an investigation into the growth potential of missions groups for the benefit of the whole missions community.

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[3] My research diverges from *kaupapa Māori* with regard to the application of my research findings. The context and community I seek to strengthen is not specifically Māori. Instead, I draw from the indigenous knowledge gifted to me and apply it to the missions community where people, who share values common to indigenous peoples, experience oppression. I do this with my indigenous Māori participants' permission, in the full knowledge that we, together, are investing this knowledge to benefit a wider community that we value—the global Christian community.

[4] See footnote 6 of Chapter 7. This is likely to be qualitatively different to the third culture phenomenon identified by Dave Pollock and Ruth Van Reken (Pollock and Van Reken 2009).

Tools

Drawing on previous research experience, and after surveying a range of methodological alternatives, I settled on life story narrative interviewing (LSNI)[5] as the primary research tool to investigate the first aspect of my CRI: Collectivist relationship values within the lived experience of *whanaungatanga*. To analyze the narratives I was entrusted with, I drew on elements of a biographic narrative interpretive method (BNIM) (Wengraf 2011) together with a grounded theory (GT) analysis (Charmaz 2006) using a computer assisted qualitative data analysis software (CAQDAS) application, MAXQDA[6].

Set within the constraints of *kaupapa Māori* methodological, LSNI and related techniques transported me into my narrators' stories, and GT with elements of BNIM helped me better understand the recollections articulated in those narratives. Using these tools, submitted to the principles of *kaupapa Māori*, I discovered *taonga*, 'highly prized treasures', that I believe will make a positive contribution to the missions community.

Research Practice

With methodological tools in hand, I set out on a series of qualitative research *haerenga*, 'journeys', motivated by Māori values, observing Māori relationship protocols and guided by Māori metaphors. At times, securing a commitment to interview required an initial face to face meeting or a phone call to informally discuss the research. This practice added a critical dimension to the research process and proved beneficial for strengthening existing relationships and establishing new ones with the help of mutual friends—which became a hallmark of the entire *whanaungatanga* research process.

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[5] My choice of narrative interviewing was assisted by principles and processes established as general qualitative interviewing methods (Kvale 2007, Rubin and Rubin 2012, Schostak 2006, Skinner 2012, Seidman 2013) and further refined by experts in life story, narrative and indigenous methods (Atkinson 2002, Gubrium and Holstein 2003, Kovach 2009, Smith 2012).

[6] MAXQDA is a brand name, not an acronym or abbreviation. Although, QDA probably does stand for Qualitative Data Analysis.

Approved human subject research ethical protocols were observed, with specific attention on indigenous sensitivities (see Appendix A for statement of informed consent).

With their permission, Table 1 provides an overview of my narrators,[7] adding an abbreviated code to enable me to reference multiple narrators in my findings Chapters.

Table 1. Participating Life Story Narrators

Code	Name	Gender	Age	Primary Tribe[8]
AB	Arthur Baker	M	60-80	Ngati Porou
MG	Max Guptil	M	46-60	Nga Puhi
BH	Brad Haami	M	46-60	Nga Puhi
PK	Pane Kawhia	F	46-60	Ngati Porou
SK	Sandy Kerr	F	46-60	Ngati Haua
TK	Tarsh Koia	F	31-45	Ngati Porou
AM	Aperahama Matenga	M	60-80	Ngati Kahungunu ki Wairarapa
BM	Barrie Matenga	M	81+	Ngati Kahungunu ki Wairarapa
PM	Peter Mihaere	M	46-60	Ngati Kahungunu ki Heretaunga
DM	David Moko	M	60-80	Te Arawa | Ngati Pukeko
GM	Greg Motu	M	46-60	Waikato | Nga Puhi
LM	Leonnie Motu	F	31-45	Whānau A Apanui | Ati Hou Nui A Paparangi
WN	Willie Ngarimu	M	46-60	Ngati Porou
CoT	Colin Taare	M	46-60	Ngati Porou
ChT	Christine Taare	F	46-60	Ngati Porou | Ngati Awa
HT	Hariata Tahana	F	60-80	Ngati Kahungunu ki Wairarapa
DT	Denise Tims	F	46-60	Ngati Porou | Ngati Raukawa
RT	Ray Totorewa	M	46-60	Tainui

Interviews were conducted observing Māori relationship protocols which included:

[7] In Māori culture, knowledge has real-world value and I am obligated to honor owners who have gifted their indigenous knowledge to my research. It is an important aspect of *kaupapa Māori* methodology. Should a quote seem controversial, however, I will anonymize the source generically.

[8] For Māori, to translate *iwi* as 'tribe' is acceptable, normal and encouraged. There are no negative undertones to the word at all. I will eschew wider postcolonial sensitivities and continue to refer to the collective Māori connection as being to our tribes (*iwi*) and sub-tribes (*hapu*).

- *Hongi*—'nose press', as a greeting to indicate our common unity through the sharing of breath.

- *Koha*—'gifts', of groceries in this instance, which I presented in reciprocation for their gift of time and knowledge to me.

- *Karakia*—'prayer', to open and close the time, effectively creating a sacred conversational space.

- *Korerorero*—'conversation', that further established our relationship and explained the interview process. Often this included a formal *mihi*, 'greeting'.

- *Kōrero*—'talking', mostly by the narrator recollecting their experiences.

- *Kai*—'food' shared, usually after the closing prayer, to earth or normalize the relationship in common union, as we exited the sacred space together.

Although I was prepared with semi-structured interview questions (see Appendix B), I encouraged each narrator to embark on a *haerenga*, 'journey', of recollection with me in the passenger's seat of a metaphorical *waka*, 'canoe', on a *roto*, 'lake' that represented his or her lived experience of *whānau*. In this sense, the narratives were co-created[9]. My intention was to allow the respondent to navigate our *waka kōrero*, 'narrative canoe', around territory they felt most comfortable exploring. As I explained this concept to the respondents prior to the recorded interview, they resonated with it. Their implicit understanding of the metaphor lifted their confidence in what I was hoping to achieve and therefore their trust in the process. Guided by my thematic interview questions, the narrative flow was very relaxed with all the respondents and it transpired that each interview organically took a chronological life story approach as I prompted them to recall their family life and relationship experiences.

[9] The interviewer being part of the interview process, helping to shape the narratives by the types of questions asked is commonly accepted with post-modern types of interviewing methodology and resonant with an indigenous communal understanding of knowledge transmission (Atkinson 2002, Gubrium and Holstein 2009, 2003, Kvale 2007, Seidman 2013).

Analysis

The *whakataukī* I quoted at the opening of this chapter journeyed with me during the analysis of the narrative data that I was gifted. As I worked with the transcribed data imported into MAXDQA, I sought understanding from my perception of each narrative and my identification (recognition) within that perception. The objective motivating me to seek understanding was to draw life and wellbeing from understanding so I could pass it on to others for their life and wellbeing, which is the end goal of this dissertation. In this way, my analysis was an indigenous and personally enlightening pursuit.

I found GT highly compatible with *kaupapa Māori*. GT and *kaupapa Māori* both require deep humility and respect in approaching the data. *Kaupapa Māori* methodology treasures the contribution of research respondents, and GT assists indigenous researchers to handle these gifts with care (Charmaz 2006). This type of research analysis is a craft that draws upon the experience, talent, convictions and imagination of the researcher, more than an exact science (Charmaz 2006, Kvale 2007, Seidman 2013), and indigenous researchers are quite content with such a process (Kovach 2009, Smith 2012).

My analysis was both deductive and inductive, working in concert. The process was iterative and cyclical as one approach informed the other and lead to further investigation to find more evidence of an idea or theory in the data. Charmaz refers to this as "abductive reasoning" (Charmaz 2006, 103-104). As I will show in Chapters 3 and 4, the themes that emerged from the data through this process were triangulated against precedent research among Māori and found to be entirely resonant.

Missions Literature

The second aspect of my CRI explored the other half of the conceptual Coll/Ind territory, the Individualist domain, in which missionaries from traditional sending nations feel most comfortable. I accessed this episteme via the genre of literature published by

the missions community since 1990 specifically related to culturally diverse relationships.

I followed a model of literature review presented by Lawrence Machi and Brenda McEvoy who advocate for a four-step process of searching, skimming, scanning and mapping collected data in a literature discovery process before producing a literary critique, which I discuss further in Chapters 5 and 6. Data was collected and implications assessed to determine what was evident, thereby setting premises for critiquing the data as advocacy arguments relevant to the thesis (Machi and McEvoy 2009).

The data analysis method I employed for the published data was not dissimilar to the GT process I applied to my LSNI data, looking for thematic recurrences within a question matrix defined by my research parameters. I employed Charmaz's abductive reasoning again to do this (Charmaz 2006). Material from 1990 was largely available in digital form. This allowed me to easily annotate works and compare and contrast multiple volumes at the same time, to explicate themes across multiple types of published works—eBooks, PDF articles, documents, presentations, email correspondence, and web-captured online journal articles, blog posts, news reports and other digital material.

The literature investigation fell outside the strict bounds of *kaupapa Māori* methodology because it had little to do with Māori context and experience. Nevertheless, I investigated the literature informed by Māori values and my critique was guided by post-modern and post-colonial influences from prior study that typically guide indigenous researchers (Mikaere 2011, Smith 2012).

Once I had established premise themes, I examined the literature for ways the authors addressed problems and provided solutions. I assessed their semantics and deconstructed (as much as I was able) relational assumptions evident in the literature and the way authors constructed their reality in the text. This was evident in the way relationships were discussed, arguments were framed, where they sourced their solution

methods, and what strategies were suggested. An author's context/s, concerns and potential audience became important factors in my exegesis of their work. I treated themes within the written material as signifiers, indicative of a meta-meaning beyond what appeared at face value. I interrogated the authors' assumptions in texts, and reasons for omitting perspectives from their works. This proved critical for identifying their values and guiding rubric/s, especially as it related to their beliefs about culturally diverse relationships, exposing some gaps within which a Collectivist counterpoint could be set.

Indigenous researchers are intuitively comfortable with metaphorical knowledge and members of indigenous cultures learn to navigate deeper nuances of meaning in figurative and indirect forms of communication (Denzin, Lincoln, and Smith 2008, Kovach 2009, Royal 2009, Smith 2012). Approaching missions literature by examining the meta-content rather than simply acquiescing to literal progressive logic[10], is an inherent advantage indigenous and other Collectivist thinkers can bring to a conversation.

The level of critique I have just described could seem unfair on writers since it is impossible for them to cover all the angles of a subject in a discourse and they are undoubtedly writing to a specific audience. The analysis methods I employed, however, remain a legitimate and effective way to assess a body of written material to detect priorities and biases. In the genre I reviewed, the Individualist episteme is so dominant that it rarely allowed for an alternative voice to be heard. From my perspective, it is not unfair to use disruptive analysis techniques to create space and assess the power propositions in texts that purport to speak to a whole community yet privilege only one sector of that community. On the contrary, it is justice.

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[10] Analyzing metaphor is a core aspect of understanding epistemes. Metaphors are gateways into the implicit deep-culture knowledge generators of a group. Cognitive relevance theory (Wilson and Sperber 2012) identifies shared social experience as stimulating and reinforcing cognitive patterns (schema), but the patterns themselves are dynamic, always shifting within a plausibility boundary and challenging it. Conceptual metaphors give shape to these patterns and ultimately define the morphing boundary through the thought-history of a culture as it adjusts its perception to its changing environment. For further analysis see (Fauconnier and Turner 2002, Lakoff and Johnson 2003, Merleau-Ponty and Landes 2012).

Summary

From my *taumata*, 'vantage point', I researched the territory of the missions community, encompassing two recognizable domains or epistemes, Collectivist and Individualist. I adopted indigenous priorities to investigate the lived experiences of family and relationships of Māori Christians, and examined material published after 1990 within the missions community that discussed culturally diverse relationships in mission.

I described the indigenous methodology known as *kaupapa Māori* that I used to collect and analyze Māori Christian narratives. I then explained the critical literature review conventions I used to research missions publications, further enhanced by a post-modern approach to the analysis that empowers indigenous critical engagement.

I explore my findings next. In Chapters 3 and 4 I discuss the family and relationship experiences of Maori Christians to explicate Māori attributes that can help us understand relationships from a Collectivist episteme. In Chapters 5 and 6 I move into the Individualist episteme to present examples of post-1990 missions literature grouped into discovery themes while simultaneously highlighting some counterpoint gaps revealed in light of Māori Collectivist relationship ideals.

Chapter 3

Whānau, 'Family'

Waiho i te toipoto, kaua i te toiroa
'let us keep close together, not wide apart'.

This *whakataukī*, 'proverb', speaks to the objective of a Māori family, or any relationship Māori are invested in for that matter. The *whakataukī* suggests that once established, relationships are expected to have a gravitational pull that holds each participant in the relationship, a mutual commitment toward helping each other thrive. With reference to my Life Story Narrative Interview (LSNI) data, I explore the Māori relationship episteme over the next two chapters, first with regard to creating familial type relationships[1] and then with regard to nurturing all relationships.

Presenting the Findings

The findings presented in this chapter and the next, emerged from my analysis of narrative interviews with Māori Christians who had experienced culturally diverse contexts. My semi-structured interview questions guided their narratives along themes related to their lived experience of family and relationships in general, so the data was richly descriptive of their upbringing, family interactions and wider relationship encounters. By the time I stopped coding, around seven thousand five hundred pieces of

[1] I encourage the reader not to overlay Occidental assumptions on the concept of family, nor to privilege Occidental expectations of marriage as part of the concept of family. As I will show, we are all offspring of a relationship between a man and a woman. That does not presuppose the relationship was healthy, simply that it was reproductive. Regardless of the relationship quality, it does link us genetically to our biological ancestors (whether we know anything of them or not). For Māori this is an amoral fact.

narrative data were collected and gathered under sub themes that emerged as major theme patterns when grouped together. I applied *in vivo*, 'within the live', data terms to categorize the major themes (Charmaz 2006, Gibbs 2007, Gubrium and Holstein 2009). The concepts behind major-theme *in vivo* terms influenced the thematic section headings in this chapter and the next. I selected Māori words to identify these concepts. My choice of voices to represent the findings, and the focus explicated from each major theme recorded in these two chapters, was determined by the relevance of the data to my CRI.

In these two chapters, along the way I will connect my presentation of the findings to their relevance for missions groups. This Collectivist style of knowledge transmission[2] reminds readers of the relevance of my findings to the missions community context, helping them to retain wholistic focus in the reading process. By doing this, I aim to highlight how meaning explicated from LSNI data can help strengthen the inclusion of Collectivists[3] in missions groups that may otherwise be dominated by the Individualist episteme which is explored more in Chapters 5 and 6.

In this chapter I discuss the largest of the major grouping sets formed out of my LSNI data: the formation of family and familial-type relationships as *whānau*. In my data analysis, the following major relationship themes emerged:

- *whakamā*, 'shame'—which exposed the vulnerability in relationships,
- *whakapapa,* 'origins'—which established the importance of heritage to Māori,
- *whangai*, 'fostering'—which was concerned with being chosen for a nurturing relationship, and
- *kaupapa,* 'purpose'—which identified purpose as an additional unifying principle.

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[2] This slightly blended approach could appear circuitous and academically unconventional, but I deliberately use it illustrate how the epistemes can counterpoint. It also suits my Collectivist preference to retain a wholistic perspective over the entire project. To this end, in Chapters 3 and 4 I link LSNI findings with the missions context, and in Chapters 5 and 6 I will link aspects of my missions literature findings back to the LSNI data. In Chapter 7, the concept of blending epistemes is discussed in more detail.

[3] Or at least Collectivists who would share similar relationship expectations as Māori.

***Whakamā,* 'shame'**

One of the questions implicit in my LSNI exploration was, what does it mean to be close together in a relationship? Having lived most of his life in a city context, away from his extended Māori family, Max Guptill still recognized and valued the relationship principles of Māori that emphasize connections. He observed,

> I think as a concept, and this is Māori, or my version of Māori anyway, is that *whānau*, *whanaungatanga*, etc. is just about connection. Now, that can be blood and it cannot be blood. It's that sense of being connected with people. (Max Guptill, transcript paragraph 110)

For Max, familial-like relationships were about connections regardless of biological ties, but the data showed this sense of connection is not a superficial one. Any connection that is considered to be as strong as *whānau* is deeply valued and not quickly severed, even when living at a distance as Max was. Relationships that are closely intertwined can yield tremendous benefits, but the ideal of a healthy relationship is not always fulfilled. Before I move on to present the more appreciative and identity-forming aspects from my LSNI findings, I pause to set some context and note that close relationships also carry risks.

A deep sense of mutuality, a close identification and integration with a group, requires a great deal of vulnerability from a person. This creates potential for disappointment, frustration, rejection or abuse. We live in a sinful world and sin is the root of all relational dysfunction. Anglican Reverend, Māori Marsden, an expert in Māori spirituality believed that, "the power of relationships [is] the essential nature of all reality. …humanity severs the fabric of the universe at our peril" (Marsden and Royal 2003, xiv). In the Māori episteme, the universe is woven together by relationships. Sin is considered the spiritual influence that tears relationships apart and, by doing so, ruins the universe.

There was a dark side to my narrators' lived experience of relationships. When a group of people together gather in close proximity, sin-influences usually come into play,

creating negative consequences that need to be wisely worked through. For Collectivists, this can be accentuated when people are deeply dependent on the group.

Some idea of the pain and devastation experienced from a torn relationship was evidenced by Peter Mihaere[4], former leader of the New Zealand Baptist Missionary Society. The context of this expression of hurt was his late father's infidelity while a church leader when Peter was young, and the church's reaction to the family at that time. Peter's father's actions brought great shame on the family and Peter wrestled with the effects of that for a long time.

> It was a train wreck to be honest… but if I continue to be bitter then I have a problem. It took me 28 years before I was able to walk into that church again and I was invited there to do a missions weekend and I rang the pastor and said 'Look, I need to give you a bit of background here 'cause I don't know whether I'll make it.' It was a great weekend, went well. I didn't have meltdown or anything, but then a lady came up to me afterwards. She was on the eldership at the time [of the incident]. She said 'we never ever thought of you children.' And I said, 'yeah, well, it destroyed two of them.' So I let her feel the fear. I said, 'it's destroyed two human beings' and they said, 'would you like us to help you now?' and I said, 'No thanks.' I said, 'It's done. I'm OK. I'm fine.' (Peter Mihaere, transcript paragraph 25)

From this snippet of Peter's story, we can see the vulnerability of deep relationship connections and the enduring pain of broken relationships. Peter's story is not unique to Māori but it shows that Māori are not immune to relational dysfunction. With wider connections and a deeper sense of belonging, Collectivists are likely to feel broken relationship pain and shame in ways not often experienced by Individualists.

A lot of emotion was expressed in the narratives and not all of it was pleasant. Remaining conscious of my care responsibilities as a researcher, I sat with some narrators through their recollections of relationship abandonment, family violence, rapes, inter-

[4] Peter explicitly provided permission to quote him regarding this experience, "I'm very comfortable that you talk about our tragedy" (Peter Mihaere, transcript paragraph 129). He now speaks about this situation publically.

family abuse, Satanism-influenced marital slavery, attempted suicides, death and grief, and the pain of being rejected by family members while trying to better themselves. I do not need to record specific data to make my point. Aside from my desire to preserve the dignity of the narrators who suffered, I am primarily concerned with ways to enhance missions group harmony not destroy it.

Recollections of relational dysfunction did, however, influence my awareness of what I am proposing by calling for a deeper mutuality of belonging in missions groups because vulnerability is risky. Relationship connections, including family ones, are complex and can be painful; but that is no excuse for escaping into individual silos. Within the data there was ample evidence that the pain can be positively transformative.

Whakamā, 'embarrassment, shame', is a Māori word that is finding a home in the common language of hybridized, urban, English as first language, Māori. It is a common experience for Māori and relationship-oriented shame was explicit in all the narratives except HT, MG, DT and WN. *Whakamā* conveys a sense of shame and embarrassment in relation to the group. In the data, it was mentioned with particular regard to a loss of cultural connection. For example, Pane Kawhia experienced it when she would return home from her overseas postings,

> I noticed that when I come home for holidays… that I was becoming more distant to my roots. Like for instance, whenever speeches were made at an event and then you get up and do a *waiata* (song), *kapa haka* (dance), all the local classics, and I was becoming *whakamā* (embarrassed) about doing that. I'd lost some confidence in being able to do that. (Pane Kawhia, transcript paragraph 277)

Whakamā, shame, embarrassment, or loss of confidence, were the most cited negative experiences common to my narrators. Māori can feel *whakamā* within the group positively along the pathway to growth, education or readjustment. Experienced negatively, it is related to a sense of alienation and rejection, but it is not indicative of severe punishment by the group. If Māori do something seriously wrong we are more

likely to feel the full weight of *māteatea*, 'humiliation, disgrace, dishonor', closely related to *mōteatea*, 'lament, grieving'.

The data revealed that *whakamā* affects one's identity. As Pane said, it can undermine a person's confidence and threaten their sense of belonging to a group. Now in his 80's, Barry Matenga spoke of his inability to speak Māori and the affect that had on his sense of identity as Māori, especially since he is now immediately recognized as a *kaumatua*, 'elder', because of his age. He lamented,

> My only shame is that I can't speak my own language, and at the age I am it still worries me. Being a *kaumatua,* and most probably one of the few heads of family there are left of my generation, I would feel uneasy on a *marae* (tribal meeting grounds) where people would welcome me as *kaumatua*. I would say, "well it doesn't feel right." I haven't earned the right, even with the bloodline I have. (Barry Matenga, transcript paragraph 230)

Barry's generation was aggressively discouraged from pursuing their Māori culture and language, by both *Pākehā*[5], 'non-Māori settlers and their descendants', and Māori in society, in order to fit in and succeed in colonial New Zealand's social system. Speaking of his father, Peter Mihaere confirmed this. "He grew up speaking fluent Māori, but here in New Zealand it was a time when he was punished for speaking Maori at school and he got it beaten out of him, which his mother affirmed by saying, 'Just live in the Pākehā world'" (Peter Mihaere, transcript paragraph 9). Christine Taare also spoke of the effect this societal attitude had on her and Colin's parents and how it influenced their engagement with Māori culture. "Their whole ideal when they had us children was that they wouldn't teach us Māori because the thing that was encouraged at the time was, 'learn the English way, that's what's going to get you ahead in life'" (Christine Taare, transcript paragraph 89).

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[5] Like the term Māori, Pākehā is a common pronoun used in Aotearoa New Zealand, so apart from this initial gloss I will not continue to italicize it as a foreign word.

Issues of identity appeared throughout the data as my narrators wrestled with who they were as Māori in the midst of their everyday life in the Occidental episteme that dominates Pākehā society in Aotearoa New Zealand. Again, Peter Mihaere best represents the data from his personal experience of identity in multiple contexts,

> My father's Māori, my mother's Pākehā and we've lived in a Christian world all my growing up years, but predominantly set in more of a Pākehā world in terms of dominance of culture and a Pākehā Christian world… When that butts up against your Maori *whakawhanaungatanga* (doing relationships) and *whanau* (family), there can sometimes be a bit of a disconnect… I think it creates tension, which sometimes is good because it helps delineate issues, but oftentimes it becomes a loss of identity with a culture. It reinforces much more of a predominant Pākehā world. Some of my siblings have worked hard to cross that bridge, particularly my youngest sister. In terms of reaching across into a Maori world to try and bridge that, she's much more aligned that way... Yet, that all falls by the wayside and that diametrically opposed ideology suddenly disappears when you're personally sitting on the *marae* (tribal meeting grounds), in the context of *whānau*. (Peter Mihaere, transcript paragraphs 3, 4)

Peter expressed dissonance here concerning his ethnic hybridity, with his sense of identity shifting depending on the context. The data showed that identity is a significant issue for Māori, especially when disconnected from tribal roots.

When relationships rupture and the community support mechanisms are not there it can be a very traumatic experience. It is not difficult to imagine losing someone meaningful in your life. For my narrators, the grief of coping with relational-oriented tragedy seemed to be compounded without a community around them for support.

With respect to my CRI, and for the benefit of readers from traditional sending nations, what would it mean to commit to providing support for one another in missions groups through tragedy and trial and relationship stress? In Christ, are we willing to be as vulnerable as necessary to develop mutuality of belonging even though the possibility of heartache is ever present? Are we willing to be truly and fully known? It was evident in the data that Māori are deeply interested in knowing who a person is; and for Māori, it

starts with understanding where a person is from. Having established that relationships carry risk, I will now explore how Māori affirm and form identity within a group, beginning with the importance of appreciating our respective origins and heritage.

Whakapapa, 'origins'

How does one identify oneself as part of a Collective? Maori identify first with our community of origins—from the broadest representations of our context and family, working inward to our name. In the liminality[6] of when two strangers meet, or before speaking to a group, Māori make space for sufficient identity-establishing introductions, that end with (as opposed to starting with) your name.

My understanding of Māori *tikanga*, 'customary ways', informed how I framed my LSNI interviews, where I asked my narrators to begin the session by self-identifying. "What would you like to tell me about [their name]? How would you introduce yourself?" I then waited. Without any further prompting from me, all of them began with their *mihi*, 'greeting', by recalling their family heritage and tribal locations, their *whakapapa*, 'origins, lineage'. As Denise Tims explained before providing hers. "Often when I introduce myself I'll start with my *whakapapa*. So, I'll do a *mihi* first, acknowledging my canoe, mountain, my river, *hapu* (sub-tribe), *iwi* (tribe) to connect me back to some of those roots of where I'm from" (Denise Tims, transcript paragraph 2).

For Māori, who we are is inextricably connected to who and where we are from, which is described as *whakapapa*. *Whakapapa* is understood literally to mean 'to lay out your origins/foundations'. *Whakapapa* is often translated as 'genealogy' but that is a very simplistic rendering of a complex cultural concept. To Occidental minds, genealogies can be a curiosity at best or otherwise irrelevant to everyday life. Māori, however, have a

[6] See footnote 2 on Page 1 for cited reference to the concept of liminality.

visceral connection to our forebears and a strong sense that who we are has been influenced by those who have gone before us in our genetic history.

Traditionally seen in its broader sense of a blending of two entities to create a unique third (Royal 1999), *whakapapa* need not be limited to only family or interpersonal relationships. It also points to a sense of belonging to a non-familial group and entering into, or adopting, the group's heritage. Peter Mihaere is the authorized guardian of his extended *whānau's whakapapa* records. Building on the identity issues I previously quoted from him, he expressed his own sense of multiple belongings this way,

> From my father's side Ngati Kahungunu East Coast New Zealand… From my mother's side, Rutherford, I come from Scotland, Shetland Islands… My spiritual *whakapapa* is New Zealand Baptist and that's an incredibly important part of who I am. From the early age of four or five my parents became Christians and, therefore, that thread of my identity is enthralled in that and then, when Christ became a personal relationship with me, then that's threaded in there. They say that through strands of a rope bound together it is stronger, and for me when I describe my *whakapapa* there is my father, my mother and my spiritual *whakapapa*, which is incredibly important to me. In the context of who I am, that's where I'd want to start, from *whakapapa*. (Peter Mihaere, transcript paragraph 2)

Peter's self-identity not only included his relationship with Christ, which linked him to a Christian and biblical heritage, but also his participation in the New Zealand Baptist Union. In this regard, when thinking of my CRI, if new members join missions groups, are they able to build an identity around belonging to the group in a similar way? What are the implications if they do? How can group identity be nurtured?

In my data analysis, I explicated meaning about Maori relationships that suggests it would benefit missions groups to be aware that missionaries with similar Collectivist backgrounds may be joining the group with identity-binding expectations like Peter's. That should affect how a group inducts new members and includes them in group development processes moving forward. Although lengthy, David Moko's full narrative

of transitioning into a new ministry, from YWAM to New Zealand Baptist Māori Ministries, is instructional in this regard.

> We contacted our *kaumatua* (tribal elder) and said, 'we're going to this new role.' The *kaumatua* said to us 'Well, you know, you've always been with them', the Christians, 'you've always been with their *hāhi* (church). By you coming back here, you're not coming back to us because you're already part of us, but, we'll do it in your church. You don't have to come back to the *marae* (tribal meeting grounds), because when you've always been with them you've never been separated from us. You've always been a part of who we are.' They were saying all this stuff, 'We'll just do it in the Te Puke Baptist church, that's all right. We'll be a part of it. We'll help facilitate the process and we'll do it in the church.' It's the first time they've ever done anything like that.
>
> What happened on the day, Youth With A Mission brought me to this process that was happening in the church and they were giving me to Baptist Māori Ministries so the Te Puke Baptist church was the host, my *hapu* (sub-tribe) were the facilitators. So they had a *paepae* (an orators bench, a line-up of speakers). They were doing all the *kōrero* (talking) on behalf of them and the church. The church had representatives on the *paepae*, the Pastor and that, who got up and did a *kōrero*. And so it was; us as a family being brought by YWAM and being offered to Baptist Māori Ministries over here inside the Te Puke Baptist church with the *hapu* (sub-tribe, family group) sort of validating the process. Beautiful.
>
> This allowed *tikanga* (customary protocols) to happen but they didn't trample the *mana* (honor, spiritual authority) of the church because they saw their role as supporting the church's intention and then bringing the *whakapapa* (heritage) of who I am. 'Cause we got our *kaumatua* up, and when he did the *kōrero* he went through the whole *whakapapa* and said, 'You know, we know this boy so there's nothing new that you need to tell us about him, but we can tell you more about who he is.' That's what they did by reciting the *whakapapa*, allowing this continual connection and affirming what was happening.
>
> And then we had a big *hākari* (feast) inside the big gym. The first response from my *hapu* was to go into the kitchen, but all the Baptist people said, 'No, no. This is our kitchen. Stay out of it.' My *hapu* was going, 'These are different Christians. These are different *Pākehā,*' but they loved and appreciated and recognised the *manaakitanga* (generous hospitality) that the church was providing by them saying, 'No, you're our guests. We want to serve you.' (David Moko, transcript paragraph 94)[7]

[7] It may help the reader to be aware that my inclusion of lengthy quotes is to present the full richness of the narratives used. From a Māori perspective, the speaker is not honored if only a brief example of their oratory is quoted to make my point. Instead, I allow them make their point, in the context of their narrative.

This narrative is rich with a graphic example of *whakapapa* blending. The honor and recognition displayed by the giving organization, the receiving organization, the sending church and David's wider tribal family weaves together a unique set of relationships that are embedded in the living memory of all involved in a significantly spiritual way (by virtue of the participants, protocols and place). In the interview, David spoke of the single event being transformative for those who participated from quite different cultural perspectives. The church learned of local Māori and local Māori grew to appreciate the value of the church, and participating organizations experienced both.

Whakapapa literally and conceptually means to graft two things together so that something new is created that adds to the *whānau*, 'family', group. It has deeply spiritual connotations for Māori. Not every missions group has the luxury of co-locating to experience such a blending, but acknowledging the heritage and family connections of members of the group can be expressed in many ways if the group is motivated to do so.

I was privileged to be present when a female missions group leader from Singapore intentionally went to visit the family members of an appointee from Recife Brazil who was about to join her missions group. That visit to Brazil solidified the relationship not only between the new member and the group but also with the member's family by extension. As a result, the Brazilian family became part of the mission group's support system—and the group leader ever more keenly felt the weight of the responsibility she was being entrusted with for the new group member!

Whāngai, 'Fostering'

Whakapapa relates more naturally to reproduction than amalgamation. It adds to the foundational heritage of a person (or phenomenon) primarily through an act of procreation (Royal 1999). We are the byproduct of our *whakapapa* and we become part of our children's *whakapapa*. The concept of organizational *whakapapa* identity or

blending described by Peter and David benefits from additional conceptual input found in the *whānau* experiences of Māori. The data revealed this in the concept of *whāngai*, 'to feed, nurture, foster or adopt'. *Whāngai* relationships were dominant in the narratives, mentioned as a part of the lived experience for every one of my narrators[8]. For example, Arthur Baker was *whāngai* as a child and it influenced his desire to *whāngai* others,

> Well at this point we started off with us and we had three children and we had a big space for almost 10 years and we thought, well it was 10 years between that third child and our fourth child. So we thought, oh well, we have all these other children around, they are from broken families, flag it, we will take them in. I had been *whāngai* as a child. *Whāngai* means, I was fostered, *whāngai* means somebody who is chosen. There are children born to your relationship, but there are those that are chosen. (Arthur Baker, transcript paragraph 125)

Deep meaning concerning *whāngai* emerged out of the data that is captured by Arthur's use of the word "chosen". *Whāngai* children are entrusted to an immediate family that does not include either of their birth parents. Often it can be grandparents or close relatives. It is a considerably different perspective to the orphanage or foster care social systems that have developed in or by Individualist societies. For Māori, children are seen as treasures regardless of the circumstances around their birth[9], and if a child is offered to a family it is perceived as the most precious and generous gift.

Brad Haami's daughter was *whāngai* to him and his wife. Nobody knew they were unsuccessfully trying to have a child of their own when they were offered the gift of a baby to bring into their home, the offspring of less than desirable circumstances. This little life was deemed so precious that her extended family competed to care for her. Brad's *whakapapa* and family influence won the day. Brad's mother reasoned with the child's relatives that Brad's home was the best option, "'…because, 1. Your guys' mother

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[8] This was one of the most surprising finds in my data. I did not expect *whāngai* to be so prominent.

[9] Heeni Wharemaru recalled the Māori custom (no longer practiced) of offering a young woman of high rank to keep a visiting Chief warm in bed as an act of hospitality. If a child resulted from the encounter it was *whāngai* to a neutral family and granted full honors as a high-born member of a related tribe (Duffié and Wharemaru 2001).

(the child's grandmother) wants this. 2. Our families are close. 3. Brad and Selena need a child. 4. We wanna keep our families close.'"

Brad continues,

> There was a lot of things, and it was already a done deal. So I heard that down home there was a bit of argy bargy (upset) about it to make sure that it happened... My mum and them agreed. The family agreed and then I took the child from down there so they met all my family and my family were amazed at her. They said, 'This is our child.'
>
> But I had an issue. 'This child's not of my blood and my genealogy therefore when I die with my shares of land and whatever, if all of this doesn't go to her then who do I give it to if she's our only child?'…
>
> …Even though we had adopted her legally in my heart, as a Māori, I hadn't actually fully accepted her genealogically-wise. I said, 'Well, Mum, then we need to give her a name, because my girl doesn't have a Māori name, just a last name Haami. She doesn't have a Māori name like your sister's name.' And all the other girls have got a name so I said to my mum, 'What do you think?' And my mum said, 'No, give her my name.' And my mum's Māori name is her great grandmother's name from Stewart Island so I gave that name to [her] so she would always be part of our lineage even though she's not blood at all. Whether it's blood or not, anything that is due to us inheritance-wise will go to her. (Brad Haami, transcript paragraph 275 – 279)

To the Occidental mind, the thought of accepting the offer of somebody else's child, the offspring of somebody else's actions, could seem overwhelming. Of course, for couples desperate for a child it would be a wonderful gift even for Individualists, but it is not typically as regular an occurrence as my data revealed that it is for Māori.

Brad's experience is especially insightful because it links to issues of *whakapapa*. He struggled to accept his *whāngai* as fully part of his family, even when she was officially adopted (which is not always the case with *whāngai*), because of questions around what is required for *whakapapa* to be authentic. Between the ellipses of the second and last paragraphs of Brad's narrative above is a side bar revealing the source of Brad's change of heart. Alistair Reese, a trusted Christian leader and friend of Brad's (and a well-known activist for Māori) intervened after praying for him.

> He said 'Brad, God has given you this child to break something off you.' And I said, 'Oh yeah what's that?' 'To break the power of genealogy off you because you're so almost immersed in the realm of genealogy and genealogy is all about the eldest line, that if you had your own child your expectations for that child would be so high that child would never have been able to live up to those expectations. So, God said to give you someone else's child to break that power—that you have to bring up this child without any expectations. And I was going, 'Whoa, now that is profound.' (Brad Haami, transcript paragraph 279)

Within these representative narratives are analogous gems that have immediate application for my CRI with clear overtones of a theology of adoption in the meaning of these narratives. Overlap the concepts of *whakapapa* and *whāngai* on the missions group context. Are new members seen by existing members as being chosen, as a blessing, or a burdensome obligation? Is there a reluctance to fully incorporate the new member into the group with full rights (and responsibilities) as a group member? At what point in the integration experience does the new group member get a new name (formally adopted heart and soul into the group)? Are existing group members willing to have something 'broken off them' by the inclusion of the new group member? In what ways are new members inducted into the heritage of the group? What benefits might they inherit?

Kaupapa, 'Purpose'

The concept of *whānau* is ultimately about belonging. Whether you become the member of a *whānau* through *whakapapa* or *whāngai*, or if you marry into a *whānau*, once you are grafted in you and your past become part of other peoples' existence and they become part of yours. *Kaupapa*, 'purpose', was also found as a source of relationships. Where *whakapapa* creates relationships through procreation and *whāngai* adds amalgamation, *kaupapa* forges connections through integration, around a common objective. *Kaupapa* is the final theme to emerge in my *whānau* findings data cluster.

Becoming part of a *whānau* or something like a *whānau* (an ingroup) does not just happen. It is a process of becoming, which is recognizable as it emerges, as Leonnie Motu illustrated.

> I think there's a sense of not having to always explain yourself because other people understand you, and just in having that makes people feel well, more well. In this group I can be who I am, I'm accepted by this group of people because they understand me, and that creates a sense of wellbeing, just being a part of something like that, not being judged, not being ostracized, and being accepted by a group of people. (Leonnie Motu, transcript paragraph 279)

While not an experience exclusive to Māori or Collectivists, this type of mutuality of belonging requires a process of consistent reciprocated interaction that fosters group relationships and generates collective interests to pursue. The purpose that develops, strengthens the common bond, and it often happens while experiencing hardships together. Leading up to the experience quoted above, Leonnie recalled the process.

> A lot of that deepening and strengthening is from adversity that happens as we're going along, you know just doing life together, coming together regularly and there's a lot of negotiating through things together that happens. That builds *whakawhanaunga*, that sense of belonging, sense of purpose. Taking care of one another is what the group is hoping to do, *awhi* (embrace) each other through that. (Leonnie Motu, transcript paragraph 277)

Note that the sense of purpose develops from the group working together in mutual reciprocity, which, in turn, reinforces the group's sense of co-identity—like a family. What actually results (what is produced) may differ from what each member anticipated when first joining the group, but it will usually be within the general *kaupapa*, 'purpose', of the relationship.

Marrying into a *whānau* can be much more of a challenge than growing up into a *whānau*. In this sense, marriage aligns closer to the culturally diverse missions group experience than biological or adoptive inclusion into a family and adds relevance to my CRI. Like most intercultural marriages, Occidentals marrying into Māori *whānau* can

find the cultural differences challenging and it can take a long while to adapt. Ray Totorewa met his Australian wife overseas in YWAM and they have settled in Aotearoa New Zealand about two hours away from Ray's primary *hapu*, 'subtribe'. Ray recalled her difficulty fitting into traditional Māori environments such as *tangi*, 'funeral'.

> It is still a place of unfamiliarity for my wife (and children). I would love for them to be there but I just have to remember that it's still unfamiliar ground even though we've been married for a while and she's been living here in New Zealand for over twenty years. I still know that it doesn't matter how many, she's been to heaps of *tangi*, but every *hui* (gathering), I think she still processes, and experiences insecurities: "What shall I do? Am I doing the right thing? Am I rude? Is this too short or is it too long?" You know, eh? So it is important if she can be there. But if there's another *kaupapa* (purpose) for not being able to go then I'll just leave it. (Ray Totorewa, transcript paragraph 131).

In the narrative surrounding this quote we explored the tensions between a sense of *whānau* commitment on Ray's part, as a son expected to bring his *whānau* to participate in a spontaneous but significant tribal event focused on his mother, alongside the frustration of Ray's wife, a forward planning Occidental Australian, who would have preferred more notice, and the commitment of their eldest daughter to her competitive performance team (the other *kaupapa* mentioned). Ray expressed concern for his wife's "insecurities". When related to my CRI, every member of the missions community could identify with similar sense of insecurity when experiencing a culture foreign to their own, especially if involvement is as intermittent as Ray's wife's. Even though she is an experienced and trained missionary, according to Ray she still experienced a level of discomfort from processing her *whānau* integration after years of marriage.

Traditionally for Māori, marriage was often arranged, as Aperahama Matenga, of my *whānau*, noted, "a lot of whanau intermarried just so that the lands they had stayed within the family and didn't go outside of the family" (Aperahama Matenga, transcript paragraph 174). In this way, arranged relationships had a clear sense of purpose. With the advent of government controlled land registries that purpose is now no longer applicable.

Yet even today, before Māori pursue romantic relationships with other Māori, they are encouraged to seek counsel from elder family members in case there are close familial connections the couple might not be aware of. Potential for this is common enough that Max Guptill's mother was pleased he married a Pākehā because those complications would not exist. Max recalls her warning him, "'Be careful of your bones. If you get into a relationship with a Māori, you need to make sure you are not related'" (Max Guptill, transcript paragraph 86).

Marriage was quite a fluid concept prior to the arrival of the missionaries, with relationship development being a collective undertaking, for reasons I have just shown. There remains a fairly liberal undercurrent in the culture even among Christians, and this sense was salted throughout the narratives. Tarsh Koia, speaking of her Christian grandparents, illustrates this.

> If you brought someone home, even though they were Christians, they weren't really too fussed whether you got married or not. What it was about was: if you're with them, you're with them. If you have kids you better stay together for those babies… my nanny and papa were more about the faithfulness. And my grandfather, it would break his heart if any of us, I remember growing up and all the older siblings would come back and say they've split up now and my grandfather would always look down all sad. His heart would break for his grandchildren. (Tarsh Koia, transcript paragraph 155)

This is not the place to debate morality around the Christian institution of marriage. The point made in Tarsh's observation is that faithfulness is valued among Māori regarding relationships, regardless of the moral views of wider society. As she points out, faithfulness is too often an unmet expectation, but fidelity was implicit in the way the all of narrators spoke of their relationship experiences. It was evident in positive recollections of good relationships and from the negative emotion expressed about broken relationships, as seen with Peter Mihaere's recollection of his father's infidelity.

In his quote concerning his wife's adjustment, Ray illustrated competing commitments using the word *kaupapa*. Quoting Māori Marsden, I introduced the concept of *kaupapa* in Chapter 2 from a research methodology perspective as, 'first principles or ground rules'. In common use, however, as I have already shown, *kaupapa* translates simply as, 'purpose'. When spouses join a *whānau* through the commitment of marriage (however that is defined by their group) they are bonding for a purpose—their *kaupapa* is to unite with the spouse and by doing so they each become part of their spouse's *whānau*.

While *whakapapa*- and *whangai*-created *whānau* connections hold a great deal of meaning as analogies, *kaupapa whānau* has been developed as an actual model of group relationships by and in conjunction with Māori. It is used regularly by Māori to bring groups together under an agreed common purpose as the unifying principle. Social anthropologist and educator, Dame Joan Metge has researched models of non-*whakapapa* Māori group developments. She stated that *kaupapa*-based *whānau* groups draw on the characteristics of *whakapapa*-based *whānau* but that,

> the main criterion for recruitment is not descent but commitment to the kaupapa. Lacking descent to serve as a unifying principle, kaupapa-based whānau place particular stress on the other characteristic features of the whakapapa-based whānau, whānau values and the ways of working derived from them. Lacking an ancestor to serve as symbol, they elevate the kaupapa or the whānau itself to that position. Typically, relationships between members are reinforced by the use of terms in use in the whakapapa-based whānau. Consisting largely of kinship terms… (Metge 1995, 305)

Pane Kawhia illustrated the idea of purpose-connected family-like relationships through events hosted by her *whānau* on her *marae*, 'tribal meeting grounds'.

> To me *whanaungatanga* is links. Bonds. How we link to each other. So, if we're having a gathering here of people from many different walks of life including different cultures, then we can have a time of *whanaungatanga*. We link to the *kaupapa*, whatever the reason is that we gather for in this place. In that way, we're establishing a common bond and then we do become a kind of *whānau* in a sense. We gathered for that moment, whether it's a day or a weekend, brought together by this *kaupapa* and we

> all have a *whakapapa* to it of some sense. So that's, to me that's a valid form of *whanaungatanga*. (Pane Kawhia, transcript paragraph 346)

Pane emphasized links to the *kaupapa*, the reason or purpose, that brings groups together in a similar way to Metge. Where there is no common ancestry, the purpose of the group or the group in itself is prioritized to function as the unifier. *Kaupapa* may be the unifying factor but Pane described the process of unifying groups as *whanaungatanga*, which is more inclusive than *whānau*. The Te Aka Māori Dictionary helpfully defines *whanaungatanga* as,

> Relationship, kinship, sense of family connection—a relationship through shared experiences and working together which provides people with a sense of belonging. It develops as a result of kinship rights and obligations, which also serve to strengthen each member of the kin group. It also extends to others to whom one develops a close familial, friendship or reciprocal relationship. (Te Aka 2017, search: whanaungatanga)[10]

Where *whanaungatanga* speaks of the process, the word's composite root, *whanaunga*, speaks of those involved in the process. The source root of *whanaunga* is *whanau* (without the macron ā), not to be confused with *whānau*. Nevertheless, it still embraces all that has been explored above in its functional meaning. *Whanau* means to "lean, incline, bend down" (Williams 2000, 487). Adding *-nga* signifies, 'many'. When the suffix *tanga* is added, it modifies the quality of the base noun (for example, from relations to relationships)[11]. So *whanaungatanga*, technically understood, suggests that all of the participants of the ingroup are leaning in toward one another in a submissive posture. This single word picture works as a wonderful metaphor for what mutuality of belonging expects of ingroup participants.

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[10] http://maoridictionary.co.nz/ Search: *Whanaungatanga*. Accessed June 29, 2017.

[11] The concept of *whanaungatanga* can be extended further with the addition of a prefix, *whaka*, which then indicates the doing of *whanaungatanga*. While some narrators used *whakawhanaungatanga*, possibly prompted by some of my pre-interview communications, some felt *whaka* was unnecessary. Brad Haami commented to me outside of his narrative interview that it was more of a recent academic construct for research purposes. For an academic example of its use in this sense, see *Collaborative Research Stories: Whakawhanaungatanga* (Bishop 1996).

From Metge's experience and those she researched, groups that identified in the modern world as *whanaunga* were generally larger than traditionally conceived, and "…they comprised more than one household; they did not function as production units; and their members cooperated not on a daily basis but from time to time and on special occasions" (Metge 1995, 40).

What is worth noting here is something that is born out through all my LSNI data: they did not function as production units. Not one of my narrators referred to their experiences of *whānau* or *whanaunga* in terms of productivity. This is not surprising, since the conversations concerned family and families typically do not require productivity as condition of belonging, but productivity or metrics-oriented output is not typically a priority for Māori relationships.

Summary

A deep abiding sense of connection is integral to Māori identity. That connection can at times be painful or abusive but it endures nevertheless. Linking identity so intimately with a group has risks but a deeply integrated blending can create something unique and precious. Whether that creation is direct, gifted or mutually agreed, a deep sense of belonging can be nurtured for the benefit of all. Aside from birth or adoption, marriage or another specific purpose can also extend the family or family-like group but a sense of belonging takes more concerted effort to achieve. With reference to my CRI, all of these familial connection points can suggest how other Collectivists might expect mutuality of belonging to manifest in missions groups, without the need for productive-purpose to be a primary agent of cohesion.

Whanaungatanga is concerned with fostering relationships that act like *whānau*. The technical definition of *whanaungatanga* included: shared experiences, working

together, rights/obligations, and reciprocity. It is to the "sense of belonging"[12] that arises through the process of nurturing *whanaunga* that we turn in the next chapter, broadening our concept of *whānau* to focus on the creation and strengthening of *kaupapa whānau*[13] to create *whanaunga* relationships.

[12] http://maoridictionary.co.nz/ Search: *Whanaungatanga*. Accessed June 29, 2017.
[13] What Metge calls *kauapapa*-based *whānau*, I have truncated to *kaupapa whānau* for ease of reference.

Chapter 4

Whanaunga, 'Relationships'

Ka whangaia, ka tupu, ka puawai,
'that which is nurtured grows, then blossoms'.

This *whakataukī* strikes at the heart of this chapter: relationships need to be nurtured, and if nurtured well they will flourish. As each narrator and I moved along the metaphorical river of the narrator's life story we would briefly pause to tie off our *waka*, 'canoe', at different *pou herenga* 'mooring poles', for a closer investigation of the territory being recalled. These were meaningful marker events in their relationship experience.

Presenting the Findings

As the interviews amassed, recurring themes soon emerged around the occasion, location of, and participation in, family or wider relationship interactions. Within the sub themes coded, a pattern of social reinforcement became evident in the data that is well recognizable to Māori. The sub themes were easily grouped under major themes, with some overlap, as I will show. I identify the major themes in this chapter by their *in vivo* concepts, which naturally matched *tikanga Māori*, 'customary Māori', terminology[1]:

- *powhiri*, 'initiation'—which enables threshold crossing,
- *kai*, 'food'—which normalizes a relationship,

[1] This was not surprising because Māori have well established ways of speaking of their social interactions within Māori customary conventions.

- *mahi*, 'work'—which focuses and reinforces the relationship,
- *manaaki*, 'honor, generosity'—which extends and reinforces the relationship,
- *mōteatea*, 'grieving'—which deepens relationships, and
- *kanohi kitea*, 'presence'—which lubricates relationships.

Although often expressed in terms of family occasions in the narratives, the themes apply to all Māori social interactions. Hirini Moko Mead sources the meaning of *tikanga* in *tika*, 'rightness'. *Tikanga* then, literally means, 'the right ways'. Mead prefers to see *tikanga* as a norm-reinforcing system. For Mead,

> A normative system deals with the norms of society, with what is considered to be normal and right. Tikanga Māori was an essential part of the traditional Māori normative system since it dealt with moral behaviour, with correct ways of behaving and with processes for correcting and compensating for bad behaviour. When ceremonies are performed this is still the case today. (Mead 2003, 6)

The "normative system" for Māori has been honed over centuries and defined rituals continue today that make it relatively clear what is acceptable behavior and what is not when participating in a Māori environment. It takes time to learn, but there is little room for ambiguity, particularly in a ceremonial setting.

My research is less concerned with rituals, norms and mores because they are less translatable to the missions group experience. What lived experiences of *tikanga* in *whānau* relationships can reveal are meaningful concepts that help foster mutuality of belonging to the point of being considered *whanaunga*. As Sandy Kerr explained,

> …for me, it's the way that I would understand all relationships, or the making of all relationships, around that familial kind of pattern. For instance, I said that these (pointing to Canadian indigenous artwork) represent *whānau* for me, and also, I was talking to you before about my relationships at the Whariki Research Centre unit that I worked with, that was my research *whānau* and we operate in that context like *whānau* so it's organic and you share our personal lives and every other thing with the people that you work with. It's the same here at Laidlaw College where we're having this discussion about Māori urban, Christian *hapu* (sub-tribe)

> and that's about *whakawhanaungatanga*. It's being family together in all that means, and it's extended. (Sandy Kerr, transcript paragraph 227)

No matter how a group is constituted, new members need to be socialized well into the group if they are to participate at a level of mutuality of belonging such as I posit in this dissertation. It takes a considerable amount of work to bring to the surface the implicit socialization preferences of different epistemes represented within a group, but I argue that not only is it worth the effort, it is crucial to the health and wellbeing of any group. The counterpoint contribution from the LSNI data discussed in this chapter presents attributes of *whanaunga* relevant to my CRI that can create a mental map to help move the discussion of complexity in missions groups from a diagnosis of difference to the development of group harmony that looks more like *whānau*.

Pōwhiri, 'Initiation'

Aroha[2], 'loving affection', is one of the supreme values among Māori and it featured throughout the narrative data. I coded *aroha* (or one of its variants) 286 times throughout the 18 interviews. It permeates family narratives and is the aspirational ideal for all Māori relationships. Though it may not always be achieved, it is foremost in Māori thinking about community. Metge highlighted this point.

> The value which Māori invariably name first in connection with the whānau is aroha… When defining aroha for a general audience, contemporary Māori speakers and writers commonly focus on the most comprehensive of its many meanings, stressing its connection with the divine, the generosity of spirit which puts others before self, and its refusal to impose limits or conditions. (Metge 1995, 80)

Confirming this, Ray Totorewa described the depth of *aroha* he experienced communally on the *marae*, 'tribal meeting grounds', compared to the home of his childhood, which was at times quite volatile,

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[2] *Aroha* is a pan-Pacific expression, perhaps better recognized by its Hawaiian variation in the greeting, *Aloha*.

> I don't think we had a healthy view of *whānau* or what a *whānau* should be like in our home. But when we go to the *marae*, in the *marae* context, then we see a different view of *whānau* and *manaakitanga* (esteem, honor, generosity) and *aroha*. So normally, you know, on the *marae* context, (good relationships are) all there humming, working well, integrating… (Ray Totorewa, transcript paragraph 8)

Used as a verb, *marae* means to be generous and hospitable, although *manaaki*, now seems to be a more preferable term for this. As a noun, *marae* specifically refers to the open area courtyard outside the tribal meeting house. Today the term, as Ray used it, is short-hand that signifies the entire complex that the tribe shares in communal ownership. For Arthur Baker, a pastor and former missionary, the *marae* is a being in itself in relationship to the people who belong to it. He explained,

> I said we don't own the *marae*, the *marae* owns us. We have roots because of the *marae*. It's like, a church can't be a church without people, a *marae* can't be without people, and the important thing of the *marae* is the people. The people make up the *marae* and we are the people, otherwise you have just got a building, some ground… We activate the life that is there in it. (Arthur Baker, transcript paragraph 112)

Māori ascribe a sanctity to the communal space represented by the *marae* and the ethic of the *marae* is *aroha*. Aperahama Matenga noted that the sanctity of the *marae* meant that, "you don't have alcohol on the *marae*… we don't have smoking within the bounds of the marae, you know." (Aperahama Matenga, transcript paragraph 186).

It is at the *marae* that celebrations and formal occasions are hosted and held, the *marae* is the locus of *tangi*, 'funerals', celebrations, decisions and reconciliations, and many *marae* have an *urupa*, 'cemetery', attached. A sense of sacred space is not only reserved for *marae* and *urupa*. Family homes have a certain sanctity about them, so too historic places and landmarks like rivers and mountains (hence their inclusion in *mihi*, 'greetings'). Wherever relationships form, and *aroha* is active in their maintenance, the space is considered sacred, no more so than the *marae*.

For *manuhiri*, 'first-time visitors/guests', entrance to a *marae* is guarded by the strictest of formalities. Each *marae* has the authority to require the observation of a specific protocol, but protocols are recognized enough throughout the confederation of Māori tribes to make it easy to understand what is generally required. The set of rituals that define the protocol is called the *pōwhiri*, 'welcoming ceremony'. *Pōwhiri* are rituals of encounter (Salmond 1975) that help navigate the liminal space between arriving as strangers through to becoming part of the welcoming group. *Pōwhiri* protocols are not reserved just for *marae*, however. They can be observed whenever and wherever a situation calls for the integration of newcomers into a group. My tribal *whanaunga*, Anglican Archdeacon Hariata Tahana, illustrated the *whananugatanga*-creating potential of a *pōwhiri* with Masterton hospital staff,

> *Whānau* should be a loving—not only of your own immediate family. *Whānau* for me is extended people too, you know? For instance, now at our hospital we have a *pōwhiri* there, maybe once a month for new staff. You have a *pōwhiri* and then you have a *whakawhanaungatanga* (getting to know you time) and you say your name, what you do, etc. So, then I go down this track: 'my name is Hariata Tahana and to a lot of people I'm known as Auntie Sally'. And there might be someone there that came from Canada or Africa or India or China or wherever, and so I say, 'oh, by the way', and then I'll say their name, if I can remember; and say, 'you didn't know you had a Māori Auntie, eh!?' 'Well, you have and that's me. So when you see me you say, *kia ora* (hello, life to you) Auntie. And then I'll think, oh man, who's that? But I say, I'm your Auntie, I'm your Māori Auntie'. So that's what I say. So from there it's not only your immediate *whānau*, I always say the extended *whānau* because, well; that's what I think anyway. (Hariata Tahanga, transcript paragraph 168)

According to Auntie Sally a *pōwhiri* is the gateway to family, once the *pōwhiri* is performed the relationship takes on a whole new dimension. The most meaningful definition of *pōwhiri* I have heard was from a *kaumatua*, 'elder', at *Tāmaki Makaurau marae* near Auckland Airport. As we were being instructed about the history and protocols of his *marae* he explained *pōwhiri* as a powerful word image represented by its two parts: *pō*, 'darkness/night', and *whiri*, 'weave/plait/graft'. Put together they render

the image of two peoples meeting in darkness/ignorance which is enlightened by the weaving together of their respective stories—their origins, their location, their mutual connections, anything that helps the hosts understand the guests, and the reverse, so that Otherness[3] dissolves with the darkness of lack of knowledge.

A *pōwhiri* is essentially an initiation ceremony, not uncommon in many tribal or indigenous societies. For Māori, the liminality of the first meeting is considered *tapu*, 'sacred', a sacred threshold space. The rituals that govern that space are designed to weave new relationships through the ebb and flow of prayers, oratory, the sharing of stories, gift exchange and song. Each phase could be considered one of enlightenment, of understanding each other in increasing measure. Mead explains common *pōwhiri* protocols in some detail in *Tikanga Māori* (Mead 2003, 121-125). It is not necessary to discuss specific *pōwhiri* protocols in depth in order to understand the significance of rituals of encounter. Regardless of how the ritual is done, the main objective should be to help guests feel like family once on the other side of it. Technically, after completing a *pōwhiri* the guests who have become family can enjoy full rights of the *marae* ever after, but this privilege carries responsibilities which also must be accepted and observed.

Linking to its relevance for my CRI, the *pōwhiri* concept could translate well in to the missions group context, but not without some specific creative design. What overt mechanisms can mission groups develop to bring relative strangers into their group to dispel the Otherness as effectively as possible? What are the benefits of becoming a fully integrated group member, and how will the newcomer know what they are? How can a

[3] To differentiate between the self and others, or those different (as opposed to the same) from the ingroup, I will follow common interpretations of Hegel's understanding of the self in his *Phenomenology of the Mind* and use 'other' as the pronoun 'Other' (Honderich 1995). This is in no way meant to be pejorative; it is simply a way of identifying difference without stereotyping or objectifying the person or people being referenced. Identity of the self, belonging and otherness is explored in various ways by many academic disciplines, for example in anthropology (Douglas 1996), sociology (Durkheim and Mauss 1963, Jenkins 2014), post-colonialism (Said 1979), indigenous studies (Graveline 1998), theology (Volf 1996), and missiology (Lingenfelter 1998).

ritual of encounter make it clear what responsibilities are expected of the newcomers should they agree to join the group?

For Māori, the taboo-sacredness of the ritual space ends with an act of *aroha*: shaking hands, sharing the breath of life by pressing noses, often also with men and women kissing cheeks, and finally the sharing of food. Like so many cultures, the 'breaking of bread' binds relationships with a sense of permanent union.

Kai, 'Food'

The liminality of forming new relationships amongst or with Māori is best understood within our twin worldview concepts of *tapu*, 'sacred', and *noa*, 'profane'. This is not a dualistic construct of reality but a wholistic one. It acknowledges the spiritual realities that exist around us and, relevant to this discussion, the spiritual nature of relationships. That the meeting of strangers creates a liminal space is common to most human experience. Some personality types and certain cultural conditioning can encourage people to traverse that ambiguous relationship space faster and assume a connection, but faster is not always better. The data revealed Māori feel quite disoriented when relationship connections are assumed too quickly. Greg Motu noted something like this when he first started working in an Occidental (Pākehā) environment:

> The first time I worked in a Pākehā environment I was the only Māori and the differences really stood out for me. Like, in a Māori context you'll always do the *whakawhanaunga*, relationships, first, then you do the business. But, you know, the Pākehā would get straight into business without putting the relationship stuff first. (Greg Motu, transcript paragraph 269)

Metge warned that simply rendering *tapu* as 'sacred' does the concept no service and she is right. She prefers, "set apart under ritual restriction" as a short definition (Metge 1995, 85). Metge's definition fits well with thinking about the separation of relationship until satisfactory connections have been made. Ritual restriction exists in a

pōwhiri situation for as long as it needs to for information to be shared and honored so that the meeting identities can move forward over the threshold into a new, amalgamated identity. For familiar Māori friends, reconnection can be as quick as a recognition with the eyes (and usually a slight lifting of the head, eyebrows and lips to confirm) before a handgrip and a *hongi*, 'the pressing of noses, symbolizing the intermingling of life-breath'. If the greeting is to lead to a visit and conversation then it is usually followed by at least a cup of tea, which ends the ritual restriction in a way similar to that of the substantial meal that ends the separating restriction of a more formal *pōwhiri*.

The ending of restriction means that the situation has been harmonized. Balance has been established (or restored). Relationships have been created that are understood and acceptable, and all of the participants exit the liminal space as one people. The state of harmony or balance is called *noa*. 'Profane' does *noa* no more justice than 'sacred' does *tapu*. Metge elaborates, "Noa attracts little or no public respect and attention but allows relaxation and freedom of action, within the limits of tikanga" (Metge 1995, 85). The twin concepts of *tapu* and *noa* extend well into the rest of life for Māori, but these explanations will suffice with regard to the process of forming relationships.

A very common *noa*-creating mechanism for harmonizing relationships in Māori is shared *kai*, 'food'. In my experience, wherever there is a Māori gathering there is a 'big feed'. You know a relationship is strong when there is reciprocated freedom to help yourself to the food in a *whanaunga's* home. Treating food seriously transcends the pure nutritional value, taste, texture or time of the meal. There is a mystical quality to partaking of food together that Occidental minds can too easily dismiss. Not so for Māori.

In one form or another, food featured significantly in my data, identified and coded 128 times all throughout my 18 narratives. The sense of food as a relationship bonding mechanism is emphasized in an inverse way by Sandy Kerr. She recalled this anecdote of sharing a house in England,

> …we were in kind of shared flatting situations and the English people that we lived with would not even make you a cup of tea. They would make their own. It'd never occur to me to make my own cup of tea and not ask everybody else around. And then they would label their food! Whereas, I was like, 'Let's just go shopping and get food to eat together.' They were, 'oh no. I don't actually want you involved in my life.' We were in this shared space but, yeah. (Sandy Kerr, transcript paragraph 153)

When I asked Sandy how she would incorporate non-Māori into a relationship with Māori, food again featured.

> Got to eat. Gotta. I wouldn't consider that I knew anyone at all without having broken bread with them. So I could talk to you lots of times but if we don't actually share that meal it's just talking with somebody. We have to eat. There are other kind of protocol things I guess that help facilitate that but, in our research unit for instance, we didn't really have any at all and it was just that understanding that we were all Māori together basically. Actually, we weren't all Māori but the dominant culture and *tikanga* of the research unit was Māori so how that played out in terms of people coming and going from that group was different for every person in every context but there was always eating. The one constant. (Sandy Kerr, transcript paragraph 235)

At the end of our interview we went out for lunch.

Mahi, 'Work'

Once over the threshold of relationship initiation, two aspects of relationship reinforcement were identified within the data: sharing and time. For Māori, sharing begins with the symbolic sharing of breath in the *hongi*, 'pressing of noses'. This is reinforced whenever Māori greet each other in this way. Normalizing the relationship with *kai*, 'food', is also an act of sharing as described above, as is *mahi*, 'working', *manaaki*, 'generosity', *mōteatea*, 'grieving', and *kanohi kitea*, 'presence'. Each of these things also involve time spent together, some more than others, and none of them exist in isolation to the others. Each type of mutual participation forms part of the overall relationship interaction at any given encounter.

The common denominator drawing all of these elements together is presence in time and space. Mutuality of belonging is developed by sharing over time in a common space that has a certain sacredness about it. Concerning *kaupapa whānau*, 'family-like purpose-oriented groups', Metge notes, "It takes time to form ties of personal affection strong enough to hold people of different ages, experience and outlook together in testing times" (Metge 1995, 305).

Mahi is a significant shared-time-in-space element of relationships. *Mahi*, 'work', is also understood as performance. It is can be superficially translated into English but the Occidental mind has become so accustomed to thinking of productivity as an essential element of work that it is easy to forget there are other important dimensions to investing our energy over time in a creative way. Work is a spiritual activity, as it exercises our God-given gifts and talents for the benefit of others. Christine Taare observed this with her extended family whenever they got together for special occasions or vacations,

> What we try and do is look at all the skills in our family, and that we are working to each other's strengths, you know so everyone's got different skills that come to the table and what Colin and I really believe is, that everyone has a *koha* (gift) to bring, you know, in the building of God's kingdom. No *koha* is greater than the other. In the Māori world, a *koha* is a *koha* and it's a blessing, so we want to ensure that everybody's contribution is valued and that we're going to have a mean (very good) *hākari* (feast), we're going to have a mean *kai*, because everyone comes with the gifts that God gives them, you know. It's a collective; that's why we've got to work together, *mahi tahi* (working together as one). (Christine Taare, transcript paragraph 426).

"*Mahi tahi*" creates a qualitative state of being that can be quite transcendent. When you experience this state, *mahi* is barely recognizable as work in the drudgingly productive sense of the word. For working-togetherness to experience a sense of transcendent unity, a group needs to know each other in a way that evokes deep confidence and trust. Time spent working together helps to build that trust, but trust cannot be the focus of relationship development, it is a gift that emerges out of the

relationship forming activities. For it to emerge, however, the relationship needs first to be well founded (initiated and normalized). In this narrative excerpt, Greg Motu observed that Māori see common activity differently to their Pākehā colleagues.

> To make it work in a Māori context you've got to do the relationship stuff first. If you don't do that, then it's incomplete and people will not want to work with you or want to do stuff with you if you haven't done the relationships too. Māori people, want it first, you know, but it's not that one's better; it's just different ways of doing it and recognising the differences in culture I think. Pākehā people tend to focus on the business while you're there and get down to the business, and then the relationship stuff might happen later on. But Māori want to do the relationship stuff first, and if that's done first they'll feel comfortable and able to get on with the business afterwards. I think there's a real talking past each other when Māori and Pākehā meet. (Greg Motu, transcript paragraph 271)

Rushing to "get down to the business" is an Individualist default. For Māori, depersonalizing activities is incomprehensible. Everything is (inter)personal. By not recognizing that in the moments of working together, a significant aspect of interpersonal development is lost. "Later on" is too late if a relationship is negatively impacted in the right now of the work context.

A core aim of Māori culture evident in my data was striving to work together in a unified state. It is *pai*, 'good, excellent, pleasant'—harmonious. Christine Taare's recollection of camping with *whānau* working together and sharing the outcome illustrates this ideal of harmonious balance.

> …we loved camping, my father took everything, including the kitchen sink and it was a real *whānau* affair, everybody enjoyed setting up camp, putting it down, well maybe not putting it down, it was more hard work! But again, all the family came. Didn't matter where they were from, when they heard we were camping we'd always have lots and lots of *whānau*. So, lots of eating, drinking, fun, swimming, getting *kai*… When we went swimming, when we went to the beach, it was never to just swim and play. It was about getting *kai*. So, you know, we weren't really allowed to swim. The whole mantra was, you know when we go to the sea we get *kaimoana* (seafood) for the family, and we bring it back. And it was quite normal in those days, whenever we got *kaimoana*, that we just shared it all with our neighbours. That's probably something that doesn't happen so much now, which is a bit

> sad. But I do remember that whilst there wasn't a lot of food, whatever we did have, we shared it. So, there was a real generosity and it was just a natural thing to do. (Christine Taari, transcript paragraph 83)

Apart from occasional recollections of child's play, idle leisure did not appear in any of my narrative data. Pleasant memories involved communal activities that could be best classified as work: gathering food, preparing food, preparing the *hangi*, 'earth oven', cooking food, eating food, cleaning up after food. Always together and rarely a rushed process. Of course, work is not always about food but it is always about relationships.

With reference to my CRI, how might this concept of work affect our understanding of what missions groups do together? How could missions groups, dominated by an Individualist episteme, help avoid potential for disorientation by members from new sending nations? What would be the costs and benefits to the missions group if working together was relaxed, relational, and enjoyable with more concern for sharing and valuing contributions than aiming for productive outcomes?

Manaaki, 'Generosity'

I stayed with Arthur Baker and his wife on their farm for a few days while I conducted interviews in the Ruatoria area. There I experienced another priority core-value for Māori that was prevalent throughout my data: *manaakitanga*, 'generosity, hospitality, kindness, support, honor…'. Their home became my home, we ate together (frequently), shared life stories around the table and the fireplace, prayed together, sang together and gifts were exchanged. It was not surprising, therefore, when Arthur shared his understanding of *manaaki* in this way. "So I have this *kete* (food basket) that is full, he's got nothing in his *kete* so our culture says, 'hey man'; it's my responsibility. I've got the *kete*, so let's eat. We will help you". I then asked, "So that's not a responsibility you want to avoid?"

> No, definitely not. That is a privilege that you welcome. You welcome it but if you think with a Western mindset you might think, "Hey, everything I am getting I'm going to have to give it to these fellas?" Nah, it's a high privilege. Talking from this other perspective, "Man, I don't want to get caught up in this. I'm not giving it to these wasters. They are like hungry enzymes and they are going to eat it all and my existence is going to be depleted and I will be no more, so I've got to get away from this and become an individual somewhere in the wilderness." But I don't self-preserve, well I actually deteriorate at that point. I need the whole, I've gotta have it. (Arthur Baker, transcript paragraph 101-103)

Arthur is a man who walks his talk. Their home is open to all. They regularly have family and non-family living with them and they have raised *whangai*, 'foster', children. This is all a lived expression of *manaakitanga*.

As with all Māori word images, the full understanding of concepts represented by the word is difficult to represent with a short gloss. Mead considers *manaakitanga* as a priority value for Māori, which includes and is empowered by *aroha*, 'loving kindness'.

> All tikanga are underpinned by the high value placed upon manaakitanga – nurturing relationships, looking after people, and being very careful about how others are treated… Aroha is an essential part of manaakitanga and is an expected dimension of whanaungatanga. It cannot be stressed enough that manaakitanga is always important no matter what the circumstances might be… These principles are important in human relationships. (Mead 2003, 29)

In reality, all similar values-oriented attributes form indistinguishable parts of the whole. Like a diamond, different facets are revealed depending on which way you turn it.

At the root of *manaakitanga* is *mana*, 'esteem, honor, spiritual authority', which has deep interpersonal meaning in itself. In anthropology, and subsequently in missions theology, *mana* has been misinterpreted as a taproot of animistic belief. Animism, however, is merely an Occidental construct[4] developed by representatives of

[4] Animism was constructed in the 19th century colonial era and applied to indigenous or traditional cultures that expressed belief in some form of life-force. It was most notably developed in the work of evolutionary anthropologist Edward Burnett Tylor but also adopted by others, including missionary anthropologists. The evolutionary foundations of the construct should encourage theologians, missiologists and Christian anthropologists today to question the very concept. (Hiebert, Shaw, and Tiénou 1999, Howell and Paris 2011, Rynkiewich 2011, Smith, Lalitha, and Hawk 2014)

colonializing powers as their interpretation of the wholistic lived-reality of those they perceived as Other. Instead, relationships for Māori are integrally linked with *mana*, and *mana* is a manifestation of *mauri ora*, 'life force', and *wairua*, 'spirit', among other dimensions of life. Here we are diving deep into the episteme.

Contrary to the way anthropologists have viewed *mana* in most other contexts, as a supernatural force (Hiebert, Shaw, and Tiénou 1999, Marsden and Royal 2003), Māori see the prime life-animating principle of a person as *mauri ora* (also known in short form as *hau*, 'breath'), and the life sustaining and eternally spiritual part of a person as *wairua*, 'spirit'. *Mauri* is inseparably part of the physical person, *ora* animates *mauri*, whereas *wairua* relates the person externally and eternally in the spiritual realm. *Mana*, then, is the manifestation of these at work through all that the person is and does in relationship with others (Marsden and Royal 2003, Mead 2003). Derived from *mauri ora* and *wairua*, *mana* represents the spiritual authority ascribed to a person or group in recognition of their giftedness (as divine grace). The closest alternative in English would be 'charisma', with all its theological meaning (Marsden and Royal 2003).

In very real terms, in Māori society, *mana* is an asset more valuable than cash. It can be added to or taken away from. The more generous you are in life, the larger your mana grows, so the surest way to increase your mana-asset is through *manaakitanga*, which provides some degree of motivation for fulfilling (and exceeding) expectations. Although, cultural expectations of humility from those with great mana would demand it never be acknowledged as a motivation.

This parenthetical discussion, delving into the roots of *manaakitanga*, is important because it shows how epistemes permeate the value-concepts revealed in my data, such as *manaakitanga*. These value-concepts influence choices that decide behaviors, which form habits that create outcomes, thereby influencing the character of a person or society. Māori-medium school teacher, Willie Ngarimu was most instructional, reflecting all that

has been said above and the practical importance of *manaakitanga* in relationship to the other *whanaunga* manifestations. Here is the kernel of his thoughts on the matter.

> There are so many common elements within that word *manaakitanga*. If you break down the word, *manaakitanga* you get the *aki* (encourage, urge, exhort), get the *mana*, the *tangata* (people) and it means, to 'lift up the mana of someone else', and that's difficult to. To be humble and to show humility. So, *akiaki tu mana tu tangata*, (lift up another's mana rather than your own), is the exclusive Māori viewpoint of it. People think it's feeding people, how good a *kai* you can give them, how comfortable a bed you can make them, but *manaakitanga* is a whole lot deeper than that.

The emphasis is not on the self. With respect to my CRI, for a missions group, incorporating something like *manaakitanga* as part of the group's episteme would mean valuing the others in the group, and the group itself, more highly than yourself. There is obvious Scriptural precedence for this (Romans 12:3, 15:1; 1 Corinthians 10:24; Philippians 2:3-4; James 3:17 for some specific examples). How can members of a missions group really notice each other, prefer each other and honor and dignify one another, recognizing and affirming each one's gifts, making space for them, encouraging them, and including them in the life of the team? These are all aspects of *manaakitanga*, which is another way of framing *aroha* in action. There are many other Māori concept-words[5] that express the encouragement and support of o/Others, but I have found *manaaki/tanga* to be a powerful metaphor for mission, as I will illustrate in Chapter 8, where I describe how I am incorporating the values of *manaaki* into my sphere of leadership influence.

The concept of *manaaki* also carries expectations of reciprocity. As you encourage the mana/esteem of others, so you expect that level of respect to be accorded back to you. Max Guptill expressed it this way,

> So that open home concept, that idea that you are part of our family. With that privilege comes responsibility. When you come into my home, when

[5] See Metge 1995, especially page 98 and following.

> you come into my *whānau*, there are certain things that I expect from you. I expect respect. I expect you to treat me and my things and my family with the most respect you can. That's important because that's what I give to you. That's what I give to you and so if you break that, then it's hard to get that back. It's not impossible because we all make mistakes. But if you intentionally break it then it gives me a picture you don't want to be part of this. So, then it becomes different. The relationship is not one of *whānau*. (Max Guptill, transcript paragraph 110)

Manaaki upholds respect for all that other people represent: their person, their *whānau*, their home, their belongings, their beliefs. *Mana*, as a personal asset, also integrates with expectations of involvement, obligations tied to *whānau, whanaunga* and *kaupapa whānau* relationships. As Max illustrated, when *manaaki* is not observed and *mana* is offended, it carries grievous consequences.

Mōteatea, 'Grieving'

Aside from annual observations such as Easter and Christmas, special birthday celebrations or family vacations, the data clearly showed that extended Māori families most often gather for *tangi*. *Tangi* featured significantly in every narrative. The literal meaning of *tangi* is 'to cry', but when used as shorthand for *tangihanga* it also refers to a funeral event, usually on a *marae*, that typically lasts for more than two days. It is not surprising that *tangi* were the family-gathering events most often referenced by my narrators. *Tangihanga* is one of the most significant institutions in Māori society (Te Aka 2017). The narrators' recollections, however, were more of joy than grief. The narratives revealed a dynamic in togetherness that transforms life experiences such as crisis, trauma or grief into wonderful memories of solidarity and interpersonal harmony.

Rather than situate the relationship-reinforcing experiences of my narrators under the title *tangi*, I chose to bring them under a broader Māori concept of *mōeteatea*, 'grieving, lament'. *Tangi* represents the occasion or location, whereas *mōeteatea* better articulates the process of grieving (together, when applied to strengthening mutuality)

that was evident in the narratives, but the word was only specifically used once. For Māori the grieving process is qualitatively different to the way Individualist Pākehā grieve. Denise Tims recalled,

> I'd never actually been to a Pākehā funeral until not so long ago. I didn't know what they were like. I got a bit of a shock, actually. I'd only ever been to *marae* and *tangi*. A friend of ours passed away about 9 years ago and that was only the second Pākehā funeral I'd ever been to.

I asked, "What was your reaction?"

> Oh, cold! Not friendly. Very impersonal. I felt like the deceased was just an object. Māori, you never leave them. As soon as they pass away there's always a family member that's with the person. When our friend passed away we had to go to a funeral home, which I'd never been to, and our friend was just by himself in a room. I couldn't believe it. It shocked me. I don't know how people can do that. For me, you don't ever leave your family when they've passed away. (Denise Tims, transcript paragraph 132 – 134)

In grief or any crisis a mutuality of belonging develops within a group that processes the situation together like a family. My data indicated that life gets reprioritized around supporting one another through the trial. It can bring out the best in people and is an ideal opportunity for Christians to witness to the living reality of God in their lives, giving hope and enduring purpose. David Moko recalled being regularly called upon to minister to his family in times of grief, even in peculiar circumstances such as this one.

> If ever there's a *tangi* or a special event they always invite me to be there to do the ceremonial whatever. One of my first invitations to a *whānau* thing was really weird. One of my uncles was an amputee so they wanted to bury one of his legs. His first leg was already buried. I wasn't around. His second leg had to be amputated so they asked me to come and do the *tangi* for his last leg! (David Moko, transcript paragraph 142)

Ray Totorewa illustrated how *whanaunga* come together in solidarity to support the mourning process at a *tangi* where the *mahi* almost takes on a life of its own. Honored guests and closest family members are left to commune together around the body of the deceased who, as Denise observed, is never left alone until buried. Wider family take

care of the needs of the group, providing hospitality, similar to the United States where friends and neighbors visit and bring food to the home of the mourning family, except Māori expand on that by multiple degrees. The principles of *manaakitanga* apply and some *tangi* have become legendary for the lavishness of the occasion. For this to happen, people are required to direct the work (usually Aunties with seniority) and to do the work. For the willing, there is always an opportunity to contribute, as Ray explained,

> I went back to my grandmother's *tangi* straight from Parachute (a Christian music festival) where we were performing. I arrived and there was the whole thing of, "man, what's my role?" You know? I'm not old enough to sit on the *paepae* (orator's bench), I've hardly been back, but an opportunity came where if you don't know what your role is there will be calls for volunteers to do this and do that. 'We need some people to dig the hole!" "Yep, yep! That's me!" So, my role in that was to go up to the mountain and prepare the grave with my cousins. So, there are people who know their roles and who function out of that regularly and then there are those who have been away from home for a huge, huge gap, and we're trying to find our place back in. We know who we are and that we belong there, but what kind of contribution can I bring? So, there will always be fellas who need help with this and that. They'll let you know. (Ray Totorewa, transcript paragraph 113)

The buzz of *manaakitanga* in action, the *mahi*, meeting up with and working alongside *whanaunga*, the telling of tales centered around the deceased that reinforce the collective memory; the disagreements and the reconciliations, the guitars and the singing and the prayers and the blessings, the collective sleeping arrangements (earplugs required), all make up the memorable experience of spending days remembering and grieving together. Willie Ngarimu's childhood recollection was particularly fond.

> It's a time of mourning and you see all these old *koro* (elderly men), and the old *kuia*, (elderly women). And these *koro* could stand up and speak for an hour, or it seemed at that time and the depth of the Māori that was coming out was way over our heads in those days, but that's not the thing that really holds in my memory. The thing that holds in my memory is that no matter what the occasion was, I got a chance to spend it with all my *whānau*, all our *whanaunga*. It's like, kids, getting together at maybe a *tangi*, and everyone else is crying but we are having a great time! Just seeing each other—no matter what age you are—when you are a young kid, it's seeing

> each other, it's just fun and so the *marae* to me in those days was synonymous with fun and whanau…
>
> We'd go to the marae and the old men would be out there in the front, the old women would be at the back killing meat and getting everything ready, we would just see each other and (smacks hands together), we are away, we're off eeling, we're off often going down for swims, we're off going down to the beach, we're playing games up on the hills and things like that. We didn't want to go back till it was dark and we absolutely had to, and usually someone has come out screaming, 'Where are you?!' Yeah, all day. You'd be lost all day. (Willie Ngarimu, transcript paragraph 28-30)

Metge warns against *kaupapa whānau* forming around some romanticized idea or abstract image (Metge 1995), but real-world experiences like Willie's etch the concept of *whanaunga* onto our souls. Mutuality of belonging is not always so blissful, particularly for adults; but because life is so full of grief, we need to find ways of being together and enjoying one another's company like this. They are lifelong bonding opportunities.

Occasions like *tangi*, set in the context of communal grief, can be potent for Christians because wrestling through the losses of life together is the locus of both our sanctification and our witness to the world. Referring again to my CRI, *mōeteatea* and the *tangihanga* process, as revealed in the data, can teach missions groups that there are treasures to be found in the darkness[6] of grief, and groups need to find mutually acceptable ways to dwell together there whenever necessary, to support one another with vulnerability, and allow those treasurers to develop as a witness to those around them.

Kanohi Kitea, 'Presence'

One of the implications of developing a strong mutuality of belonging is that group members inevitably face the grief of lost relationships when members leave the group. Without the support of *whanaunga* walking together and helping one another cope with loss, transitions can be a deeply traumatic experience. With reference to her extended family, Pane Kawhia illustrated the intensity of this kind of loss:

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[6] See Isaiah 45:3 where in context the darkness refers to difficult times.

> We just lost yet another distant aunt, she was eighty-five. I grieve inside because she's just always been around, always been there. You may not see them every day but they're there. They sort of, like, bring a presence, just a measure of stability, permanence. They're not permanent, but it's that kind of feeling, of safety. And even on our *marae*, just to have our old people, those elders sitting there, they may not be doing anything, they'd have no idea how much comfort they give to us younger ones just to see them sitting on the *mahau* (porch) out here. Especially the *Kuia* (older women) yeah, and the *Koro* (older men), these ones have just always been around. (Pane Kawhia, transcript paragraph 47)

More importantly, Pane goes on to describe how the sense of permanency and security (presence) in the *whanaunga* relationship developed in the first place:

> Oh, my mother would talk! I've thought about it often and I think it depends a lot on how close your own parents are to their siblings, how much they talk about them, how much they want you to be with them or to know them, how much they interact with them themselves. My mother was close to her siblings and so we saw a lot of them, and we heard a lot about them, and we heard a lot of her stories. You know, the house I live in now is the family homestead where my mother was born.
>
> So, you go to the house, and my grandmother's there and the aunties come and congregate and the uncles lean at the window. They'd go out and work on the farm, come back for morning tea, my grandmother's got all this *kai* on the table for them, they would have mutton chops for breakfast, lunch and dinner (laughs), but they worked hard, they worked very hard. I remember all the smells and the sounds…. Yeah, so it was a very powerful, powerful *whakawhanaungatanga* (laughs), that's what it is. It's just being, a way of being connected. (Pane Kawhia, transcript paragraph 49-50)

This vignette is a wonderful illustration of the power of presence that is replicated, both explicitly and implicitly throughout my collected narratives. This concluding theme, *kanoi kitea*, 'presence', in many ways summarizes both Chapters 3 and 4 because every *whānau* and *whanaunga*-strengthening attribute explicated from my analysis of the data assumes presence. Māori have a strong value of face-to-face interaction when it comes to nurturing relationships. *Kanohi kitea* literally means 'a face seen', and it has an important related phrase, *kanohi ki te kanohi*, 'face to face'. This value is especially important for group cohesion when *whakapapa* connection is not a factor, as Metge noted. "Because of the greater element of choice in their formation, face-

to-face interaction is especially important for kaupapa-based whānau. If it is lost even temporarily, bonding is more difficult to maintain." Furthermore, "While kaupapa-based whānau are spared the tensions that arise out of the structure of the whakapapa based whānau, they still have to deal with personal incompatibilities, individual ambition and unexpected crises" (Metge 1995, 305).

As noted under the heading of *Whakamā*, I am not ignorant of the negative potential that accompanies group relationships. Nevertheless, Metge introduces a very important point worth addressing from my LSNI data. How do Māori Christians deal with relational dysfunction? It begins with *kanohi ki te kanohi*, requiring face to face presence, and it involves *kōrerorero*, 'conversation'. When asked about restoring a broken relationship Max Guptill said it starts with the (face to face) conversation:

> It's that *kōrerorero*, that discussion, the sorting through. The *paepae* (oratory), the *marae* sort of *kawa* (rules, governance), the protocol around the opportunity to talk and say what you think and why you think it without being shut up. Being able to talk about it and then for someone else to be able to do the same is important. It's that sense that we can talk about it, but if you are unwilling to be part of that process, then you don't want to deal with it. Maybe that's fine. Maybe that's where you are and that's fine. *Kei te pai, ka kite* (all good, see you later), carry on your journey. But it's not going on the same path as we're going. What you do or don't do affects the rest of us. There are some that, you know, there are some of our *whānau* who are struggling and you make allowances for that because of where they are and what their situation is. You try and help them in that. You know you are going to be taken advantage of and you know you are going to be taken for granted, but I suppose that's the cultural side; the kingdom of God side of it is where you are looking at it through different eyes. It's not as a physical concept or situation but it's where God has to take over because we know that we can't do that. We can't do it in our own strength. (Max Guptill, transcript paragraph 112)

The values of *manaakitanga* constrain conflict resolution oriented conversations and allow speakers to talk uninterrupted for as long as they need to. That is the *kawa* to which Max refers. When a conversation commences where a grievance is shared and *mōeteatea* is expressed, it can be very emotional, even aggressive. For cultures used to

extroverted emotions this feels healthy and the listeners know to be patient and allow the passion to dissipate in the demonstrative oratory. For reserved cultures, this can be an uncomfortable or even frightening experience. Denise Tims recalled one such occasion.

> I've seen that Māori are a bit more up front and blunt with (conflict). Kiwis are kind of (like that) anyway, but I've found it really interesting. There was a conflict that happened a few years ago, actually Christians involved, and the Māori in the room just wanted to spit it out, just say it as it was, and the Christian Pākehā in the room were like, 'no, no don't get too angry. That's too harsh.' But we were just saying, 'let's just get it out on the table and then we can deal with it.' None of us Māori were taking any offence at what was being said. 'Let's just say what we need to say'. But the Pākehā thought that it was all wrong. I found it really interesting, how they were trying to deal with conflict resolution and it was two so very different approaches. (Denise Tims, transcript paragraph 203)

This discussion serves to highlight the importance of being a part of each other's lives physically, especially with relevance to creating and sustaining *kaupapa whānau*. If group members see each other regularly, and trust has formed, and space is made available for mutually vulnerable conversation, then my data showed relationship would build from strength to strength within immediate and wider families. To relate this point to my CRI, the implication for missions groups is that consistent face to face presence to this kind of degree, staying the course even in the face of strong emotions, will foster greater effectiveness in the purpose that drew them together in the first place.

Summary

Once a relationship threshold has been crossed and normalized, my LSNI data revealed that the *mahi*, 'work', we do together, the *manaaki*, 'esteem', we show one another, the *moeteatea*, 'grief', we process together, in the *kanohi kitea*, 'presence' of regular interaction, builds into a common narrative, in the stories that we share, between ourselves and with others, which further reinforces a common identity. This happens regardless of any productive output by the group and it ought to be considered the greater

good. This is mutuality of belonging and my narrator's experiences confirm that none of the participants in togetherness remain unaffected by it. It is transformative.

I conclude this chapter with an oratory from Arthur Baker. I will return to this metaphor as the dissertation develops. Arthur summarizes much of what is introduced above especially with regard to the concept of *kaupapa whānau*. Using the pot[7] from which we got our meal as his metaphor, his perspective was resonant with the parables of Jesus. May every missions group participant become infused with each other's flavor as we go into the world with Christ to leaven it like yeast.

> …well *whānau* it can be blood, it's a blood tie, it's a *whakapapa* tie, well that's basically what it is. But, you know, we could have this man, my brother Jay up here, and there is old Tom over there. For the last 20 years we have met, we've got a bit of a fishing club and we go up to these special lakes—this is our fishing *whānau*. What we are trying to relate to is that close element that we experience and have that is like the family or the *whanaungatanga* in its institution.
>
> You know, (referring to the pot) 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* (watercress) and have those Dakota Reds or Rua (potatoes) because they are firm and they are 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* (yeast, fermentation) amongst all those that are gathered here. And the *whānau* thing begins to activate and it permeates the whole. It's a spiritual thing, you know? This principle, it's spiritual. (Arthur Baker, transcript paragraph 121)

[7] The Māori boil-up is a stew made in a large stockpot to which different ingredients can be added to the meat-bone stock, especially greens and root vegetables. Doughboys are flour dumplings that can be cooked in the pot with the stew where they rise and absorb the flavor in the pot. The pot can be reheated and its contents replenished for subsequent meals without the original contents being discarded. It is a practical and economical way to nutritiously feed a lot of people and it easily accommodates unexpected guests. It is a classic manifestation of *manaakitanga*. It is not a melting pot, but an infuser.

Chapter 5

Partner Development

> Others may say that 'common purpose' is the starting point of partnership; however, while it is essential, common purpose is not the foundation of good partnership. True partnership is based on solid relationship. (Lessegue 2010, 3)

The context of this quote from Haitian church leader Edouard Lessegue is a discussion about a popular book on partnerships in mission by Ernie Addicott titled *Body Matters* (Addicott 2005). Lessegue's comment captures the tension between the Individualist episteme that I found dominated the relationship discourse in missions literature published after 1990 and a growing acknowledgement of and sensitivity to the new sending nation epistemic preferences, which I increasingly detected in the literature from late in the first decade of the 21st century.

I discussed my literature data collection and analysis methodology in Chapter 2. The discovery and critical analysis methods were designed to explicate assumptions about culturally diverse relationships within the genres studied. This chapter and the next explore major themes that emerged as findings from that analysis of post-1990 missions literature as discursive[1] material.

Presenting the Findings

Once the discovery phase of collecting and categorizing literature as data was complete, I engaged the material in a literary critique with respect to my CRI, and asked

[1] For an explanation of 'discursive material', see footnote 18 of Chapter 1.

the question, ‘what relationships assumptions are evident here’? I investigated the texts dialogically, critiquing them to specifically identify relationship biases, priorities and values. From a Collectivist Māori perspective, informed by my findings discussed in Chapters 3 and 4, I detected limitations with the assumptions about relationships evident in the literature. These limitations indicate opportunities for a counterpoint to emerge from a Collectivist episteme toward more effectively developing a mutuality of belonging in culturally diverse missions situations. To assist readers from traditional sending nations, I provide Collectivist examples from my LSNI data and other related literature to emphasize the counterpoint opportunity and illustrate what their contribution can offer.

During my data discovery, two genres became apparent in the published material. My presentation of findings reflects this, with the discussion separated over two chapters. This chapter will explore texts that addressed project-related relationships in missions, often cross-organizational, as Partner Development. The next chapter will discuss the texts that dealt with more interpersonal issues in missions group contexts, as Peer Relations.

The Partner Development genre evolved chronologically and was promoted through publications by key authors. From around 2010 a critique began to emerge within the genre that helpfully provides some counterbalance to the prevailing view of culturally diverse partnership relationships in missions. Discoveries from my analysis of the genre led me to present Partnership Development relationship assumption findings under three categories:

- Consultations—where I identify the missions community’s approach to key relationship issues experienced with culturally diverse partnership development at the time,
- Champions—where I discuss the main contributors to partnership development concepts and recommended praxis, and

- Critics—where I highlight an emerging counterbalancing voice critiquing base assumptions of the Individualist episteme, with greater sensitivity to Collectivist relationship concerns.

Commencement

As I established in Chapter 1, cultural diversity in the missions community reached a demographic tipping point by the 1990s that has prompted much discussion and some realignment in the community since. Literature emerged early in the 1990s that identified the shift and showed genuine concern for helping traditional sending nation missionaries work more effectively together with missionaries from new sending nations and receiving nation churches.

The project-oriented volume that set the start point for my investigation period was Luis Bush and Lorry Lutz's *Partnering In Ministry* (Bush and Lutz 1990). Their clearly stated aim was to help an increasingly culturally diverse missions community to work more effectively together to complete the task of world evangelization by the year 2000. They maintained that the time had come to move beyond paternal (colonial) attitudes in mission and identify "ingredients of successful partnerships" (1990, 43). The enduring benefit of the book is that it exposed a degree of colonial thinking in mission and identified some of the complexity involved when working with members of the missions community from other cultures.

The most apparent legacy of the book, however, is Bush and Lutz's definition of partnership. This was subsequently adopted in some form by missions partnership commentators for years after. For Bush and Lutz partnership is defined as, "An association of two or more autonomous bodies who have formed a trusting relationship, and fulfill agreed-upon expectations by sharing complementary strengths and resources, to reach their mutual goal" (1990, 46). As I will discuss further, this definition locks an

understanding of partnerships into a thoroughly Individualist episteme with its insistence on autonomy and focus on goals.

Bush and Lutz provided real-world examples of the challenges and some innovations emerging in their day, but apart from standardizing a definition of partnership and exhorting the missions community to work harder at working together, few lasting practical solutions were offered in the volume. More remained to be developed and the agenda was moved forward through global consultations.

Consultations

In 1992, Bush contributed a biblical perspective of partnership (from *Philippians*) in *Partners in the Gospel* (Kraakevik and Welliver 1992). This landmark Billy Graham Center anthology dealt with the issues of partnership in a deeper way than Bush and Lutz, and with broader input. It was the byproduct of national and global consultations with a stated desire to move mission partnership "beyond discussion to focus on implementation" (Kraakevik and Welliver 1992, x), also for the purpose of world evangelization. This volume established a foundation of partnership praxis that was subsequently built on by the Lausanne movement[2] and specialist partnership development organizations such as the organization now known as visionSynergy[3].

As detected in all of the Partnership Development genre, contributing authors to *Partnership in the Gospel* generously promoted concepts such as networking, partnership, cooperation, collaboration, interdependence, and so forth, as the method for moving mission objectives forward. This volume, however, clarified that those terms should be interpreted from an Individualist episteme, as a transactional agreement between autonomous entities. Independent autonomy is made plain by Larry E. Keyes in

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[2] See the latest iteration here: https://www.lausanne.org/networks/issues/partnership.
[3] Formerly known as InterDev. For more about the ministry, see: http://visionsynergy.net.

the Foreword, “The time has come for mission groups to work together on projects and tasks while maintaining their own separate identity” (Kraakevik and Welliver 1992, x). Bush’s biblical study of partner relations in the volume further reinforced Individualist priorities. By adjusting his standardized definition slightly, adding “biblical” and “Christian” to fit his hermeneutical premise, he insisted that, “Biblical partnership is defined as an association of two or more Christian autonomous bodies who have formed a trusting relationship and fulfill agreed-upon expectations by sharing complementary strengths and resources to reach their mutual goal.” (Bush 1992, 3).

Keyes’ and Bush’s perspectives may seem entirely reasonable to Individualists, but to Collectivists the assumption of autonomy is perplexing (Triandis 1995, Triandis and Suh 2002, Triandis 2004). A counterpoint example from my LSNI research may help my traditional sending nation readers to better comprehend this point. Although Arthur Baker begins by speaking of his relationship with his father, this contribution illustrates a depth of mutuality of belonging Collectivists generally expect from kin or ingroup type relations,

> Yeah well, I am my father’s son, you know? I am not him but I am his son. And I have my own individuality but I am attached to him. And I don’t want to be detached from him so that I can be an individual, because my dependency with them and in them makes me whole. There is no striving to be apart from that because my individuality is not lost, it is enhanced in the co-operation of all those other independents that are there as one. (Arthur Baker, transcript paragraph 13)

Arthur seamlessly moved from speaking of his relationship with his father to applying that same sense of belonging to a wider collective “them”. This comment shows a Collectivist epistemic counterpoint that would very naturally translate to any missions relationships that Arthur became engaged in. Mutuality of belonging looks very different from Bush’s “mutual goal” aspirations (Bush and Lutz 1990, Bush 1992).

Two years after *Partnership in the Gospel* was published, the World Evangelical Fellowship Missions Commission, WEFMC (now the World Evangelical Alliance Mission Commission, WEAMC) released its contribution to the partnership discussion, *Kingdom Partnerships For Synergy In Missions* (Taylor 1994). This remarkable volume, also the result of a multi-missions consultation, made a great effort to provide a culturally balanced view, drawing leaders from new sending nations into dialogue with colleagues from traditional sending nations. Yet the very premise of the consultation and the book constrained the conversation to an Occidental framework. William Taylor, leader of the WEFMC at the time and editor of the book noted,

> …the core values that characterize significant partnerships (particularly expressing the desires of the non-Western colleagues) emerged. Essentially they focused on relationships that grow after extended time for developing trust and mutual understanding. The terms "personal relationship," "time," and "trust" came up repeatedly. Some Western groups are perceived as tending to focus on functional, tangible, measurable, task-oriented, cooperative agreements. These come across as management programs, lacking the personal dimension of gracious mutuality in the body of Christ. (Taylor 1994, 4)

The values and terms Taylor helpfully identified from new sending nation participants, in stark contrast to their "Western" colleagues, clearly illustrate a Collectivist episteme, but from the tone of the book it seems that desire was difficult to develop under the Individualist rubric of "partnership". Guyana-born Patrick Sookhdeo came close. His call to consider biblical *koinonia*[4] as core to our relationships as Christians and our working-together relationships is particularly significant,

> We need to consider biblical *koinonia*—partnership—and the principles that determine our working relationships, and then go on to consider other obstacles to misunderstanding and how they can be removed… Relationships are the crux of *koinonia*—biblical fellowship and

[4] I find it impossible to gloss *koinonia* for fear of being accused of the same reductionist Occidental interpretations favored by the champions of missions partnership praxis. Collectivist readings of biblical *koinonia* deserve deep investigation and rich explanation. My hope is that this dissertation will provide a fresh foundation for that very necessary pursuit.

> community—and it is on the concept of *koinonia* that a biblical understanding of partnership in mission is centered. (Sookhdeo 1994, 50)[5].

Simply translating *koinonia* as 'partnership' loses much of its depth of Greek meaning but Sookhdeo did well to emphasize relationship attitudes encouraged in the Bible that illustrate the level of unity, mutuality and belonging inferred by the word. By doing so, Sookhdeo provides a rare Collectivist counterpoint in the genre.

Overall, the consultation contributions are rooted in Individualist relationship assumptions, with Bush's definition of partnership from *Partnering in Ministry* cited as foundational. While the work included case studies from and championed concern for new sending nation perspectives, and included some contributors from new sending nations, the discourse was defined and constrained by traditional sending nation principles and priorities by virtue of the epistemic nature of the subject matter, "partnership". A dialogue would take on a very different approach if a consultation was convened around the obligations and responsibilities we have from our ingroup unity in Christ based on Collectivist relationship priorities.

Apart from the assumption of autonomy, the discourse in these volumes focused more on outcomes, "mutual goals" (Bush and Lutz 1990, Bush 1992) than relationships. Throughout the Partner Development genre, relationships were assumed as means to other ends. Taylor concluded *Kingdom Partnerships for Synergy in Missions* by calling for a greater commitment to "creative relationships" (Taylor 1994). For all the laudable aspects of Taylor's anthology, the assumption of relationships as means to ends—even outcomes as theologically praiseworthy as God's glory—skews the data in favor of the Individualist episteme. In his closing chapter Taylor wrote,

> We do not "push partnerships" for their sake only. We urge the development of these creative relationships, because our world's need calls for them and because Jesus is glorified by them, and because the

[5] Incidentally, Dr. Aryeetey in *Sebi Tafratse: With All Due Respects* (Aryeetey 2013), presented as a "Charge" in Chapter 1, also made an appeal to *koinonia* central to his argument later in his article.

> world sees tangible demonstrations of unity in the body of Christ. Partnerships are a means of proclaiming the centrality and singularity of our Lord in ways that draw people to Jesus. (Taylor 1994, 238)

"Partnerships are a means" triggers the task-focus of the Individualist episteme and our understanding of relationships shifts, ever so subtly, away from our unity in Christ to our activity for Christ and can be detrimental to mutuality of belonging, thereby affecting what the world knows about the Father sending the Son (John 17:20-23).

Champions

Phill Butler is the chief champion of the Occidental managerial perspective of partnership and networking, and was the only contributor common to both the 1992 and 1994 consultation volumes. Butler is well known in the evangelical missions community for his perspective on multi-cultural partnerships. He is recognized by the organization he founded as an "internationally acknowledged expert in partnerships and strategic alliances" (visionSynergy 2014), which is affirmed by others[6]. Drawing on his business administration and communications acumen, Butler has been involved in partnership development in missions for over 30 years, focusing on the need for effective communication in and evaluation of partnerships involving different cultures.

In 2006 Butler published *Well Connected*, which has become the definitive reader on missions partnering. From the outset of the volume he argued that we battle against "intense individualism of Western societies" and he believed, "that individualism has infected our lives, our theology, our churches, our educational paradigms, and the fruits of the missionary movement" (Butler 2006, x). Yet, Butler's entire understanding of partnership is predicated on the need for relationships to do something together rather than be something together. What I detected as a subtle shift in Taylor's concluding

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[6] Butler is often cited in articles or books concerning partnership in missions. For example, *Essential Mission Partnering Principles* (Araujo 2013), *Cross-Cultural Partnerships* (Lederleitner 2010), *The Why, How, and Who of Partnership in Christian Missions* (Wan and Penman 2010b).

remarks, Butler makes plain: that, while fellowship is important, it is only as one of many factors that are "means to an end, not the partnership's purpose." (Butler 2006, 35). This epistemic assumption even influenced Butler's interpretation of Scripture.

After carefully selecting verses about togetherness (Genesis 2:18, Exodus 7:1, Nehemiah 4:15, Ecclesiastes 4:12, Mark 6:6b, Ephesians 4:16, 1 Corinthians 3:9-10) Butler concludes, "the first motivation is that God designed his creation, his people, to work together. All outcomes will be stronger, more effective as we do so" (Butler 2006, 22). Viewed with an Individualist bias, the teleological implications of common accomplishment (outcomes) in these Scriptures may be immediately apparent but the Collectivist episteme is biased toward ontology so that what is done together is very much secondary to being together. Scriptures such as these would more likely be interpreted as reinforcing belonging. The prioritization of presence over productivity was clearly evident in my *whanaungatanga* data as indicated by the attributes of Chapter 4. To help traditional sending nation readers comprehend the issues in counterpoint, Pane Kawhia recalled the occasion of working together with others on a song composition. They had an objective but a much richer purpose emerged in the activity,

> But the idea is *whakawhanaungatanga*, all the time. To… complete tasks together, you get to know each other, you get to hear each other's heart, you see each other's giftings… there's a bigger thing going on than just composing a song. (Pane Kawhia, transcript paragraph 359)

Diverging from Bush, Butler's definition of partnership was, "Any group of individuals or organizations, sharing common interest, who regularly communicate, plan, and work together to achieve a common vision beyond the capacity of any one of the individual partners" (Butler 2006, 34-35). This adds a dimension of synergy, but an assumption of autonomy and required common outcome remain. For Butler, partnership needs to "galvanize" (Butler 2006, 35) around a common vision or outcome, with accountability determined by effectiveness (Butler 2017). That is admirable if the priority

is something like Pane described, where the value is in the interpersonal knowing of one another, but Butler's enduring commitment to metrics oriented accountability and productivity evaluations suggests something else (Butler 2017).

For Butler, partnership validity is so dependent on its objective that he insists, "The longer-range the vision, the more challenging it probably will be to form and sustain the partnership" (Butler 2006, 39). In other words, so long as a task is being undertaken, a relationship can be sustained, but if it takes too long the basis for relationship cohesion is not strong enough. A strong inference here is that once the task is achieved the partnership no longer has need to continue. We will see these assumptions repeated throughout both data genres.

From my research with Māori Christians I can confidently argue that relationships are only difficult to sustain over time precisely because the focus is on the task not the relationships. For an example counterpoint perspective related to my CRI, Metge argued that *whānau* groups should allow the objectives they will accomplish together to emerge out of the interrelationship of the members of the group rather than provide the reason for the group's being.

> Real life whānau do not and should not be expected to conform too closely to (a) constructed model. Each has its own character, its own degree of integration and effectiveness, created and recreated out of the interaction between the personalities of its members and the circumstances of time and place. (Metge 1995, 78)

In sum, Butler presents a well communicated, logical, systematic and robust argument for effectively achieving a task with others. It is functional, but misses a vital dimension of relationship that is likely to better engage his Collectivist 'partners'. The tone of his writing suggests that he does not intend to depersonalize his concepts, but from a Collectivist perspective his mechanistic approach leans toward treating partners as

components in a machine or as inventory[7]. As flour is to a cake mix, Butler's principles should form a significant part of any pursuit of lasting intercultural relationships in mission, but other (Collectivist) ingredients are also required to balance out the recipe. To his credit, Butler recognized his limitations and acknowledged a need for better understandings of relationships in missions.

> I confessed my sins. As a product of Western society I know precious little about living in community. But I can tell you this. Over the last seven years, as we have been trying to encourage people to come to grips with the restoration of relationships and building functional communities in partnership, I have been increasingly convinced of its absolutely critical nature. And of the fact that it can and does happen. (Butler 1992, 33)

There, in a paragraph, is counterpoint space for Collectivist voices from within the missions community to show what it really means to be community.

Daniel Rickett was also recognized in my data as being a key contributor, cited by others in the genre regarding multi-cultural partnerships[8]. His contributions to EMQ and other publications were drawn together with additional material to produce *Building Strategic Relationships* (Rickett 2008). Rickett's work with partnerships in this small but influential book, placed a little more emphasis on the importance of relationship-building as critical to partnership development. Statements such as these held great promise (in spite of gender exclusive language):

> Relationship is the means by which trust, communication, and collaboration are made possible… Developmental partnerships move far beyond transactional relationships—they achieve a deep sense of kinship… (Rickett 2008, 17)

> Partnering is the practice of brotherhood. If we can achieve true brotherhood, we will in a single stroke enrich one another and advance the

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[7] Here is a telling example of Butler inadvertently reducing people to the level of inventory, merely a productive and synergistic "resource": "Partnerships celebrate the diversity and empower the focused integration of the whole range of available Kingdom resources. All gifts, personalities, individuals, and ministries have potentially valuable roles in a coordinated strategy that is well beyond the potential of any single individual or ministry" (Butler 2006, 55).

[8] Those quoting Rickett include, Lederleitner 2010, Rowe 2009, Oxbrow 2010, Wan and Pocock 2009.

> gospel. But there is no formula for the practice of genuine brotherhood. It requires constant attention, open communication, mutual support, prayer persistence, and heavy doses of forgiveness all around. (Rickett 2008, 19)

These acknowledgements put him a step closer than Butler to presenting an understanding of relationship acceptable to all participants, but he too moved straight into a teleological discussion concerning what strategic relationships can achieve. This is not surprising since the objective of Rickett's book was to encourage missions (presumably from traditional sending nations) to work better together with "non-Western missions" to "carry out change for the sake of the gospel" (Rickett 2008, 19). In spite of the lofty ideals, his definition of partnership borrowed from the one established by Bush, built on the assumption of "two autonomous bodies" (Rickett 2008, 19).

Rickett's understanding of partnering drew heavily on an Occidental business episteme and his work also subjugated relationship to being a means rather than an end in itself. He emphasized, "No matter how cozy or friendly a relationship may be, its purpose is to accomplish something in the ministry of the gospel" and "a relationship does not, on its own, produce results" (Rickett 2008, 16, 18). Again, a partnership-oriented relationship apparently requires a concrete outcome for it to exist. For Rickett, like most other missions authors, the possibility of the ontological nature of a relationship in itself, without the need for some form of productivity, was dismissed.

To counterpoint this for traditional sending nation readers, when Colin and Christine Taare were "on mission" with diverse group of Pacific Islanders and Māori they felt the relationship outcomes were the most precious part of their missions experience.

> So we all got pulled away from our own families but Island Breeze itself became a family to the point where, for example with Ray (Totorewa), we just have to hook up with Ray tomorrow and it was like it was yesterday. Because we were a family for quite a few years, we ate together, we travelled together, we slept together, we cried together, we worked through serious issues in our lives together. And there was a very strong sense of *whanaungatanga* that will never end, it's, you know, likeminded people. You know, there were some hardcore things that happened from the Pākehā

> perspective of being in YWAM, but for us Island Breeze was our family away from our family. (Colin and Christine Taare, transcript paragraph 119)

Pragmatics guided Rickett, as it did all the authors in all of the literature reviewed. It is a dominant assumption in the Individualist episteme. As the industrial and digital revolutions have taught us, the pragmatic metaphors of production are powerfully motivating concepts (Lakoff and Johnson 2003, Welzel 2013). They generate a lot of tangible results and the mission fields of traditional sending nations bear witness to the industriousness of their missions force (Bosch 1991, Latourette 1975, Neill and Chadwick 1986, Walls 1996). The positive contribution was not only materialistic but also educational, political (Woodberry 2012) and spiritual (Jenkins 2002, Johnson and Bellofatto 2013). In their host cultures, missionaries desire to make as full a declaration of the gospel as possible through all that they do (Plueddemann 2009, Roembke 2000, Shaw and Van Engen 2003) and Individualists have constructed some wonderfully effective mechanisms (systems, methods, models, theologies) to help achieve those ends.

For Rickett, however, if it is not going to function pragmatically, to produce an outcome, it is not worth contemplating. *Building Strategic Relationships* is full of checklist mechanisms to assess: values, partnership readiness, dependency traps, ministry viability, development sustainability, and pitfall prevention. All of which indicate high risk aversion and selectivity when it comes to relationships. For the counterpoint perspective, there are also obvious limits to the relationships Collectivists can engage in, since we cannot hope to experience mutuality of belonging with every Christian everywhere. It is helpful for missionaries from traditional sending nations to understand that for Māori, as with many Collectivists, *kanohi kitea*, ‘a face seen’, is often the supreme determiner. So, while all relationships may be highly valued, relational obligations will prioritize whomever is present. Open generosity is not something to calculate out and assess prior, particularly if the need is obvious and the opportunity is there. To recall Arthur Baker’s observation from page 60, we can see this illustrated from

a Collectivist counterpoint. “So, I have this *kete* (food basket) that is full, he’s got nothing in his *kete* so our culture says, ‘hey man’; it’s my responsibility. I’ve got the *kete*, so let’s eat. We will help you” (Arthur Baker, transcript paragraph 101).

Critics

Within the Partnership Development genre, Butler and Rickett provide a fair representation of the dominant conviction concerning the best way to manage culturally diverse relationships within project-oriented collaboration for mission—manage, being the operative word. For example, even though Butler is engaging with the new forms of networking that are maturing in our digitally connected age (Butler 2017), his underlying assumptions, and his interpretations of Scripture, seem entirely rooted in Occidental business paradigms. The preference for pragmatic business methodologies continues to persist, as one of the most recent articles published showed. Karsten van Riezen and Tom Steffen, treated the issue of *Managing Complex Kingdom Partnerships* in the April 2017 edition of EMQ with the same Individualist bias as Butler and Rickett. They prioritized a business conceptualization of vision (which, for them, seems to be an articulated objective) as both the starting point and the end goal of their model.

> When people embark together on a partnering journey, they want to know where they are going and to be excited about their destination… Ashok reminded Sophie of Henry Minzberg’s… thoughts on the three stages of the visioning process: the painting of a desired state, a clear articulation of that vision, and an empowering of the followers so they can enact the vision. (van Riezen and Steffen 2017, 57)

Of the fourteen references they cite, ten are business-oriented publications. Furthermore, the article’s fictitious narrative was made particularly awkward by the creation of characters (like Ashok) who apparently represented a new sending nation perspective. Putting cited ideas from Occidental organizational theorists into the mouths

of an imaginary South Asian mission leader was misguided cultural (mis)appropriation and does a disservice to the Collectivists in missions (van Riezen and Steffen 2017).

Drawing heavily from the business world episteme for paradigmatic inspiration can have wide-ranging negative repercussions. Intentional or not, it can reveal too close a connection to industrialist economic ideologies. Scott Bessenecker identified something like this in *Overturning Tables*:

> Five-star US Army general and outgoing president of the Unites States Dwight Eisenhower warned of an unholy alliance between military powers and the for-profit business forces when he popularized the term military-industrial complex. The mutual benefit between war and profit would have "grave implications" if those bedfellows were allowed to dictate foreign policy. Today, I see similar grave implications regarding the ways that the church has uncritically adopted a corporate-style capitalist paradigm to inform and drive our mission. (Bessenecker 2014, 19)

By bluntly claiming that a capitalist paradigm guides missions, Bessenecker exposes some of the Individualist epistemic roots that the partnership-requires-productivity concept draws from. Butler, Rickett and others would argue against their work being incorporated in such a stark critique, but their foundational concepts reveal some elements of capital marketplace influence. A lot of page space in the Partnership Development genre is dedicated to the issues of money, dependency, productivity and accountability that affect our missions praxis. Bessenecker's critique drives at the heart of such discussions,

> …money is the central factor in decision making. Employees are valued mainly for their productivity. Demand can be manipulated by marketing, and consumers are seen exclusively through the lens of their ability to purchase the product. It is this corporate-styled approach to organization that has become the chief construct by which Protestants have come to execute their various missions, whether financial, religious or social. (Bessenecker 2014, 23)

Speaking from an Asian context, Hope Antone speaks into the counterpoint space that Besssenecker opens with his critique. She noted underlying economic priorities in

the missions community, which she saw as, "ironically in connivance with capitalistic business enterprise." She targeted the inequities that are difficult to reconcile within a managerial partnership posture:

> How can there be genuine partnership between people who are unequal right from the start? How can there be genuine partnership in missions if it is in fact driven by or couched in business or political interests? (Antone 2008, 59)

These are deeply prophetic questions that need to inform an entirely different approach to culturally diverse relationships in the missions community. It starts with deconstructing systematic formulas and living in deeper unity with those we purport to partner with. Antone continued,

> The new paradigm of missions should challenge… token partnership with its economic and political agendas and strive to foster genuine solidarity with the people in their concrete human needs. To be in solidarity means to be one with another, to identify with the other, to feel strongly for the pain and hurt of the other, and to share the burden of the other as if it were one's own. Solidarity implies the self-emptying mindset and attitude of Christ (kenosis) in an effort to lift up those who are downtrodden, oppressed, and dehumanized. (Antone 2008, 59)

Antone's call for solidarity resonates strongly with the case I am making for mutuality of belonging. Her perspective provides an opening to further explore the realm of developmental mission and the complexities of resource sharing, but my focus lies more with the interpersonal relationships within culturally diverse groups working in mission, whether they are brought together because of development aspirations, aid and relief projects, mercy ministries, or evangelistic and church planting endeavors. Suffice it to say, epistemic priorities also feature in the debates around how best to partner economically.

Works like Glenn Schwartz's *When Charity Destroys Dignity* (Schwartz 2007) and Stephen Corbett and Brian Fikkert's *When Helping Hurts* (Corbett and Fikkert 2009) are welcomed by those who critique the power imbalance and ineffectiveness of

indiscriminate applications of funding to impoverished societies. These, however, must be set against counter view contributions by writers such as John Rowell, *To Give or not to Give?* (Rowell 2007) and, especially, Michael Badriaki who wrote from an indigenous/recipient perspective, in answer to Corbett and Fikkert, in *When Helping Works* (Badriaki 2017).

Ironically, a missions auditing accountant presented the strongest critique in full book form regarding relationship aspects of partnering for mission. What Rickett hinted at with reference to mutuality and growth, as integral parts of partnership involvement, and Antone demanded as solidarity, Mary Lederleitner used as the bedrock for her building of partnership relationships in *Cross-Cultural Partnerships* (Lederleitner 2010). Lederleitner observed,

> If we can see the logic of a person's worldview, if we can value it as being wholly reasonable given a unique cultural heritage and history, from that place of mutual respect and dignity we can find new and creative ways to overcome obstacles and work together. (Lederleitner 2010, 34)

Lederleitner had a refreshing humility in her approach, revealed right from the start with her acknowledgement that people from all cultures are essentially ethnocentric, seasoned missions workers among them. “Few of us realize how ethnocentric we really are. It is only when we encounter people with different beliefs and attitudes that we realize how intensely we hold certain views” (Lederleitner 2010, 34). She then wove together narratives illustrating different aspects of intercultural relationships as they related to money and perspectives on accountability, with direct reference to individualism and collectivism.

In a paragraph, Lederleitner highlighted a significant gap that I identified in the partner development discourse of the likes of Butler and Rickett. This quote also informed my inclusion of LSNI data to illustrate counterpoint perspectives in this chapter. It is too easy for missions theorists from traditional sending nations to coopt

relational language and apply it superficially in order to achieve prescribed ends. Lederleitner helpfully observed,

> In more individualistic cultures we tend to confuse our nomenclature. We do things like form "partnerships" with "sister churches". We like the family nomenclature. It makes us feel warm and connected. Then in the next breath we will draw up our ten or fifteen-year partnership agreement or memorandum of understanding to outline the relationship and confirm that at the end of a certain period there will no longer be any financial support. Those from individualistic cultures rarely see the disconnect, yet the term family is supposed to mean forever. So we need to be careful not to confuse our partners with language that says one thing and actions that indicate another. (Lederleitner 2010, 40)

Lederleitner's concern was to minimize disappointment by trying to align expectations, which is an admirable aim, but we can strive for more. We need to learn what it means to live in a fused commitment with one another (Menkiti 1984), within bonds that are eternal rather than contracts that are temporal. From an Individualist perspective, the practical implications of this immediately come to mind but they are minor considerations for the Collectivist. Lederleitner, throughout her book, was an advocate for those from Collectivist backgrounds, especially regarding ideas about ownership and the distribution of goods (gifts, sharing, loans, bribes, stealing, and the like) and their importance for relationship bridge building, or breaking. By doing so, her entire book opens space in the missions community for counterpoint responses.

Like Lederleitner, biblical scholar Jonathan Rowe also advised caution with the use of family-oriented terminology in missions. In "Dancing with Elephants: Accountability in Cross-Cultural Christian Partnerships", for the journal *Missiology*, he assessed multi-cultural relationships and accountability from the theological perspective of creation, fall, redemption and consummation (Rowe 2009). Under the rubric of redemption, he warned that appealing to family as a better "model" for partnership than business-oriented paradigms is naïve. Rowe disagreed with Rob Brynjolfson who posited that, "the business model is one-sided, whereas the family model seeks a mutual

accountability" (Taylor 2000, 482). For Rowe, family and business are best viewed as ethic-guiding metaphors[9] not precedent-setting models. He explained,

> Family and business are not "models" of doing missions in partnership at all; they are metaphors. The family was used as a metaphor of the Church in the New Testament to explain and promote something concerning the way Christians should behave towards each other. This is because ways of thinking affect behavior. The Church was meant to be a place where people found support *as if* other Christians were family members. This was radical stuff, and continues to be so, despite changes in family structures. But the Church did not *become* a family. (Rowe 2009, 155 emphasis Rowe's)

Rowe's observation is more supportive of autonomous individualism and warns against taking familial nomenclature too literally, but that is exactly what Collectivists do and the New Testament metaphors assume deeply connective meaning in the Collectivist episteme. To illustrate this for traditional sending nation readers, Pane Kawhia testified,

> I mean, if I meet someone for the first time and they're Christian then I immediately assume our common bond is Christ Jesus and we both have a desire to, you know, we're both legitimate members of that clan, that *whānau*, that tribe or *iwi*, we have that commonality. It's a strong bond, which the Lord calls us to belong to, this family. (Pane Kawhia, transcript paragraph 69)

Rowe is right about the concept of family not being a model. It is not intended to be something so structured. Family is dynamic. As Arthur Baker exemplified in his contributions, particularly the "boil-up" analogy at the end of Chapter 4, Collectivists intuitively understand the purpose of metaphor/analogy, and they feel uncomfortably constrained by rigid literal models. For them, values implied in metaphorical or analogous concepts embedded in word pictures and creative narratives illustrate ethical standards that nurture relationships, allowing interpersonal practice to adapt to the context and circumstances surrounding the relationship.

[9] In my view family is more substantive than the word "metaphor" (semantically understood) would suggest. Family is best considered an analogy, but this does not diminish the point Rowe makes.

Revealing the importance of well-developed metaphors, the dynamic Rowe's insight affords is crucial to moving the discussion beyond partnership to something much more like biblical *koinonia*. This is especially relevant when members in culturally diverse missions groups interact regularly and interpersonally with the expectations of an ingroup (Triandis 1995, Triandis and Gelfand 1998, Triandis 2004). Ingroup-type interaction is discussed in the next chapter.

Summary

It is undeniable that a pragmatic approach has its place in mission, but it must balance with the perspective of our Collectivist brothers and sisters. It has taken a long while for the partnership development genre to realize the limitations of the paradigms of the business world and seek greater cultural sensitivity. The emerging writers and prophetic voices that I introduced need to be widely heeded for their critique of a dependence on industrial and management principles in the missions community. New metaphors and relational understandings are required that better embrace the value of both Collectivist and Individualist epistemes.

Chapter 6

Peer Relations

> In some ways I believe that the genuinely South-West, cross-cultural team is a new situation. Mission in the past was so dominated by the West that we can hardly speak of 'teams' at all. It is one thing to work with people who are different when the situation is unequal. We can boss them around and make them do things our way, or we can feel good about condescending to their way even when we feel that our way is best. In any case we are usually happy to accept people who are different from us as long as they are making strenuous efforts to be like us! When they are equal to us in power—as presumably they ought to be in a team situation—then we have to work much harder at it. We Westerners are not used to it, and I wonder whether we are up to it. (Ingleby 2016, 54)

This quote is from Jonathan Ingleby's *Storm Signals*, a rare and recent contribution to missions literature. In the book, Ingleby exposes a number of Occidental presuppositions that inform dominant biases within the missions community. His arguments resonate well with the thesis I develop in this dissertation.

Post-1990 missions literature relating to peer relationships in the context of cultural diversity is more voluminous than works since 1990 that were related to partnerships. There is also considerable cross-over in the peer related literature, adding complexity to analysis. Where partnership development evolved more cultural sensitivity over time, material concerned with peer relationships was much more culturally mature from the earliest period of the '90s[1]. This is not surprising since the contributors were seasoned missions practitioners with some training in anthropology as part of their missions preparation or as their ongoing missions specialty.

[1] For example, Missionary Care (O'Donnell 1992) and Cross-cultural Conflict (Elmer 1993).

The group of authors in the peer related genre separated into two major categories: individual care and team development; with a third, leadership, intersecting them. I will deal briefly with the care literature and focus on more group-oriented works, which I investigate under the three themes that emerged from the data discovery phase of my analysis: culture, team, and theology.

Presenting the Findings

The Peer Relations genre was more complex than the Partnership Development literature set and the findings emerged thematically rather than chronologically. I found that the missions care community was concerned more with personal care than cultural diversity, but I briefly discuss care literature as an introductory theme on its own under the heading, Caring. Where peer relationships in culturally diverse missions groups were specifically discussed by authors, three dominant themes emerged with relevance to relationship assumptions:

- Culture—which was, for the authors, the supposed location of problems in culturally diverse missions groups, requiring diagnostic methods to comprehend,
- Team—which I recognize as the context and preferred metaphor for discussing missions group interaction in the literature, and
- Theology—where I discuss authors' preferred hermeneutics, informing the resultant solutions offered according to their reading and application of Scripture.

Under the heading of Concepts in each theme I will discuss how the theme is developed by the authors. I will explore epistemic assumptions under the Critique heading for each theme. As I did in Chapter 5, for the benefit of readers from traditional sending nations and to tie the findings back to my CRI, I will indicate how a Collectivist counterpoint can contribute to the discourse.

Caring

Carers were concerned with the wellbeing of individual missionaries and their immediate families. This is the specialty of psychology, counselling and pastoral care, which converge under the rubric of member care. The dominant contributor to the post-1990 member care literature, with an interest in cross-cultural contexts, has been Kelly O'Donnell (O'Donnell 1992, 2002, O'Donnell 2011, O'Donnell and O'Donnell 2013).

Member care literature is less concerned with harmonizing group dynamics and puts more attention on the effects of stress on the individual living outside of their context of origin. Literature in this category, therefore, has less relevance for my investigation, although missionary care has some influence on my concerns. Even discussions concerning the challenge of caring for missionaries from new sending nations focused on individuals more than the group dynamics they were a part of, although there were some exceptions. A rare overlap of Collectivist concern and group dynamics in the care genre[2] can be found in *Doing Member Care Well*. For example, writing in this volume from a Latin American perspective, Argentinian Christopher Shaw, in his article "Awakening Pastoral Care in Latin American Missions", observed,

> Although much has happened in recent years to break down some of the stronger barriers dividing different groups, Latins in general are not well-equipped to work in teams. The strong emphasis on individual effort is not conducive to dialogue or negotiation. Disagreement is sometimes seen as an attitude of open rebellion towards those who are in authority… This particular difficulty holds an element of irony to it, for it is also a strong inclination to developing relationships that stands out as a quality in the lives of many Latins. It is when these relationships are taken to a level where deep exchanges of ideas and passions occur that conflicts arise. A potential strength, therefore, loses its value for enhancing the missionary experience. (Shaw 1992, 150)

[2] Ejin Cho provides another very helpful and detailed example of new sending nation care concerns from a South Korean perspective in *Reflecting God's Glory Together* (Cho 2011) but Shaw's example is more appropriate as a concise illustration.

Worth noting in anticipation of my exploration of team is Shaw's reason for Latins' struggle with team—teams separate team members. In context, the article is highlighting the isolation Latin missionaries experience on the field, which, according to Shaw, is primarily through lack of group activity/meetings. The more isolated they feel, the more agitated they can become until disagreements emerge. Any counterpoint benefits from a Collectivist Latino contribution to a missions group seem to be neutralized by more dominant Individualist concepts of what group interaction should look like.

With its focus on the individual, sourced in Occidental psychology, care literature tended to be unapologetically individual oriented, even when dealing with stressors created by cultural diversity within missions groups. The literature identified complex cultural diversity as a cause of increased interpersonal tension, but it did not satisfactorily provide a way forward for the whole missions community[3]. Thankfully, mainstream psychology is becoming aware of their Occidental[4] bias (Henrich, Heine, and Norenzayan 2010), and cross-cultural social psychology has been developing approaches to the wellbeing of people for whom Occidental psychology is of limited help (Triandis 2001, Triandis and Suh 2002, Triandis 2004).

Member care specialists are starting to wrestle with the unique care needs of Collectivist cultures[5], but the bulk of missions literature to date does not adequately address it and much remains to be done in light of new information now available in mainstream people-helping industries, particularly from an indigenous peoples

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[3] In case it is not obvious, by "whole" I mean including the care needs of missionaries from new sending nations.

[4] Closely aligned to my choice of Occidental as a referent, from a psychological perspective Joseph Henrich and colleagues refer to this sector of global society as WEIRD: Western, Educated, Industrialized, Rich and Democratic (Henrich, Heine, and Norenzayan 2010).

[5] Some headway is being made by COMIBAM (*Cooperación Misionera Ibero-Americana*) regarding member care for Latin Americans, and Missions Interlink Australia and New Zealand with the needs of Māori and Pacific Islanders in mind, but literature is regarding this remains scarce.

perspective[6]. In a post to the Global Member Care Network's (GCMN) closed Facebook group on July 1, 2017, WEAMC Member Care Network leader Harry Hoffman quoted a GCMN board members concerning this:

> We recognize that Member Care is embodied in a Western cultural construct, and therefore needs to be indigenized and made relevant to local culture for equipping to sink deeper and make a full impact. (Roni Pruitt, GCMN board member USA)

After which, Hoffman concluded,

> I want to encourage you to offer your Member Care 'ingredients' to others, but not the 'whole cake'. Get involved as much as possible, because the Member Care gaps are massive. But leave the baking to the other national mission movements so that they can own their Member Care. (Harry Hoffman, coordinator of the GCMN)

It is heartening to see cultural sensitivity being encouraged among the member care community and gaps recognized. For my research project, however, I concentrated my focus on literature concerned with culturally diverse interaction.

I found the Peer Relations genre to be formulaic, with three primary ingredients identified in the data discovery process as constituent parts of a formula that was favored by authors as they discussed issues of cultural complexity in missions groups. Focusing now on team and leadership literature, I discuss the three in terms of how they diagnose their problem (using cultural investigation tools), situate their solution (using a team metaphor), and reinforce their belief assumptions (with selective theology).

Culture

To this point, I have only referenced the Coll/Ind spectrum as part of the theoretical constraints that guide my argument and identifies the boundaries of my epistemes. While recognized as part of a combined value dimension, is important to note

[6] Wellbeing Research Among Māori (by Māori) is particularly instructive. See for example, (Wratten-Stone 2016).

that collectivism and individualism are not values as such, but are constructed comparative dimensions, which are thought to influence values. For Hofstede, "A dimension is an aspect of a culture that can be measured relative to other cultures" (Hofstede, Hofstede, and Minkov 2010, 31). In addition to citing Hofstede, missions authors such as Lederleitner (Lederleitner 2010) and James Plueddemann (Plueddemann 2009) drew culture insights from additional culture values studies such as GLOBE (Chhokar, Brodbeck, and House 2007, Glovewell 2014, House 2004), and from Shalom Schwartz (Schwartz 1999) and Alfonses (Fons) Trompenaars/Charles Hampden-Turner (Trompenaars and Hampden-Turner 2012).

Constructed values dimensions from social psychology, however, should not be confused with anthropologically derived concepts of dimensions of culture long favored by missions writers. For all of the peer-related material analyzed, the starting point for their definitions and dimensions of culture was missionary anthropology[7]. Foundational for many was Paul Hiebert's *Anthropological Insights For Missionaries* (Hiebert 1985), and for others Marvin Mayers' approach in *Christianity Confronts Culture* (Mayers 1987) or Sherwood Lingenfelter's articulation, with Mayers in *Ministering Cross Culturally* and in *Transforming Culture* (Lingenfelter and Mayers 1986, Lingenfelter 1998). The choice of culture analysis experts used by authors was somewhat determined by the era in which they were writing, but as Michael Rynkiewich acknowledged, "Anthropology has changed" (Rynkiewich 2011, 248), as has sociology and organizational theory with it.

[7] There is, however, a noticeable a shift in the starting point in presentations, posts, and conversations in the missions community, with an increasing dependence of organizational social psychology as indicated by the values surveys as well as the genre emerging under the rubric of Cultural Intelligence (Earley and Ang 2003, Livermore 2009, Livermore 2010, 2011).

Concept

It is necessary to have some concept of culture in mind in order to hold an informed discussion about differences that are experienced when people from diverse cultures intersect and interact. Discussing concepts necessarily moves this analysis to an abstract level, enabling underlying issues to be exposed and space to be created that will allow counterpoints to be heard. Whether differences are diagnosed using the tools of social psychology (values dimensions), anthropology (cultural dimensions), psychology (personality preferences) or philosophy (power relationships), the mutual objective of the Peer Relations genre was to present ways to reconcile those identified differences.

The authors in this genre tended to wrestle with tangible sources of conflict within culturally diverse groups, focusing on more visible manifestations of culture, where behavior or values conflict. For example, Lianne Roembke's diagnosis in *Building Credible Multicultural Teams*.

> A degree of mutual understanding in these – and other – areas, sets the pace for good relations in a multicultural team: standard of living, use of money, leadership style, common language, methods of teaching, systems of logic, meaning of "confidentiality", trust, eating habits, celebrations, use of leisure time, child rearing, and worship practices. (Roembke 2000, 5)

She then observed that when they clash, preferences in these areas create feelings "ranging from uneasiness to rage" (Roembke 2000, 5). I see "mutual understanding" as an insufficient solution. Rather, we need to pursue mutuality of belonging.

Manifest aspects of culture are important as indicators but they are only symptomatic of deeper preferences that missions group members are largely ignorant of until they clash with the preferences of others. Rather than trying to wrangle manifestations of culture into some sort of functional harmony through the development of clearer and more robust organizational systems, as Roembke went on to suggest, we must delve into the deeper, unconscious aspects of culture. This is the realm of

epistemology and thought-motivations that fuel the culture dynamic (Fauconnier and Turner 2002, Meek 2011, Shaules 2015, Wilson and Sperber 2012).

In contrast to Roembke, who drew on missionary anthropology, Sheryl Takagi Silzer borrowed from mainstream anthropology to help missions group members dig a lot deeper into their core motivations. In this regard, Silzer's diagnostic tools were among the most superior in the genre. Rooted in the work of Mary Douglas (Douglas 1992)[8], Silzer wrote to help individuals assess the influence of their family of origin, to tease out why they hold such strong preferences in contrast to others in their group. She argued,

> The degree to which we react negatively to differences typically arises from how we were nurtured and disciplined growing up. We were nurtured and disciplined according to a cultural way of doing things, and our identity became associated with that ideal. (Silzer 2011)

A person's identity is a core issue in missions group tension, but Individualists and Collectivists protect and reinforce their identities in polar opposite ways (Jenkins 2014, Menkiti 1984, Triandis 1995).

Concepts such as identity, epistemology and interpersonal neurobiology, among others, are very complex and still emerging in the sciences. As Rynkiewich observed (Rynkiewich 2011), missions studies and praxis is not keeping pace with new thought developments so there is little wonder the authors in this genre appeal to dated constructs in anthropology. Alternatively, if they do appeal to literature more contemporary to them, I found it to be increasingly sourced in the business realm. We need to become much more familiar with the underworld of what we currently call culture.

Indigenous priorities shift the locus of epistemology from the cognitive center to a more wholistic affective experience[9] (Denzin, Lincoln, and Smith 2008, Kovach 2009,

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[8] With the help of Lingenfelter and R. Daniel Shaw (Silzer 2011, 22).

[9] Adding affective aspects to knowing intersects with concepts of cognition emerging in communications theories, such as the relevance theory investigated by R. Daniel Shaw (Shaw 2010). While helpful, relevance theory remains cognitively constrained and somewhat structural. It is an improvement on former product-oriented models of communication, but relevance theory, at least as applied by Shaw for mission,

Smith 2012). In other words, it moves the center of knowledge from the brain to the whole person and their interactions with the world. For Māori the locus is sometimes referred to as *ngākau*, 'the seat of one's affections', the core of one's being. In biblical terms, it is considered to be the heart (Tenney and Douglas 1987). For Collectivists, however, it is not individuated, it is connected to, and influenced by, one's community and the environment (Mbiti 1990). Theorists in neurobiology are now shifting the concept of the mind from the brain to the whole body and even a person's community[10] (Shaules 2015, Thompson 2010), which opens up new ways of understanding how we comprehend reality through concepts of culture.

Critique

Titles are telling, and the way peer-related missions literature identifies cultural diversity in missions groups is particularly informative. Is diversity multicultural or cross-cultural? The former emphasizes some level of assumed integration, the latter suggests difference. Each preference indicates the author's starting point, the assumptions that informed their diagnosis of the problem.

Silzer introduced her concept of multicultural in *Biblical Multicultural Teams* from her lived experience of ethnic hybridity,

> As a third generation Japanese American, I've interacted multiculturally all my life. I married a German/British/Irish American and have related to my Silzer relatives for almost 40 years. I have also been a part of a multinational mission organization serving in North and South America, Asia, and the Pacific for over 40 years. Therefore, this book has grown out of a need to better understand culture, both my own and the cultures with which I have worked over the years. (Silzer 2011, 1)

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still views relationships as means to ends (influential interactive communication for recipient transformation) rather than prioritizing the benefits of relationships for all of the participants (engaged conversation toward mutual transformation).

[10] Joseph Shaules helpfully explains, "Cognitive processes, far from being like the computations performed by a computer, are a whole-body experience, engaging our heart, our mind, our fears and aspirations, our survival instincts, and our social drives." (Shaules 2015, 11-12)

For Silzer, multiculturalism was concerned with blending and understanding the differences in cultures. Whereas, for Lingenfelter, in *Leading Cross-Culturally*, cultural differences were seen as factors that separate (clash), "The complexity of leading cross-culturally lies in the challenge of building a community of trust among people who come from two or more cultural traditions that provoke a clash of worldviews" (Lingenfelter 2008, 20).

Like Lingenfelter, Lederleitner preferred cross-cultural in her title *Cross-cultural Partnerships* to emphasize cultural clashes as she wrestled with the us/them attitudes in mission. She quoted Paul Hiebert to emphasize this,

> He wrote that people tend to think "their culture is civilized and that others are primitive and backward." Few of us realize how ethnocentric we really are. It is only when we encounter people with different beliefs and attitudes that we realize how intensely we hold certain views. (Lederleitner 2010, 34)

Lederleitner was the first to reference 'intercultural' meaningfully in her text, but Evelyn and Richard Hibbert took intercultural much further by holding it up as a multicultural ideal and informing their choice of the title, *Leading Multicultural Teams*. They appealed for "practical, biblical models of intercultural harmony in a world ruptured by interethnic tensions" (Hibbert and Hibbert 2014, Kindle loc.127).

For all the various ways culture was discussed and cultural difference was diagnosed in the material under discussion, all of the contributors ultimately reduced culture to its attributes in some way, to identify constituent parts, so they can be reengineered to elicit more productivity. None of the authors dissected culture as diversely as Plueddemann. In addition to his own leadership experience, he drew inspiration from psychology and social psychology, history, business studies, leadership studies, missions studies and missionary anthropology. His objective was to help leaders bridge cultures in their leadership contexts. His concern is best summarized here,

> Since the effects of culture are so pervasive, they powerfully influence the way leaders solve problems, delegate authority, set goals, organize churches and plan mission trips. As churches gain a global perspective and missionaries are sent from everywhere to everywhere, it makes sense to pay special attention to the impact of culture on leadership. (Plueddemann 2009, 74)

For Plueddeman, the "impact of culture" was largely functional, so that a leader could be better equipped to manipulate the parts in order to achieve a desired goal. This is a stereotypical Individualist response to a relational phenomenon that is deeply complex. He did, however, acknowledge the benefits of cultural challenges in aiding leadership development. As a foretaste of the transformational approach I will develop in Chapter 7, Plueddemann noted, "*The primary stimulus for human development is problems—life challenges and situations that don't make sense*. Disequilibration is the motor that drives leadership development." (Plueddemann 2009, 204-205 emphasis Plueddemann's)

Aspirations of harmony can be thinly veiled means to help achieve some sort of missions objective. The most common recommendation for teams to function effectively was to look for compromise and appreciate the preferences of Others[11], best expressed by Hibbert and Hibbert,

> The rule in multicultural teams, especially where members come from different cultures, is that everyone will have to accept compromise. The leader's role is to facilitate the processes of mutual negotiation and compromise at the same time as building a strong and healthy team community that is able to manage its conflicts well. (Hibbert and Hibbert 2014, Kindle loc. 391)

Compromise is a Band-Aid solution to a laceration that requires stiches. It does not aim for a deep transformative unity, and here again a gap is exposed in which Collectivists can add their counterpoint voice. Nowhere in the literature is belonging

[11] Understanding and accepting the preferences of Others is being popularized now under the rubric of Cultural Intelligence (Earley and Ang 2003, Livermore 2009, Livermore 2010, 2011), and it is a concept rapidly being embraced by mission team and mission leader development specialists. Even though David Livermore has involvement with the missions community, Cultural Intelligence literature is not specific to the missions community so I did not include it as part of my research database.

suggested as an end goal. Hibbert and Hibbert mention belonging, but as a means to an end and the temporary nature of their understanding of team would not allow authentic belonging to develop. They maintained, "A team revolves around that purpose and should disband once that purpose has been achieved" (Hibbert and Hibbert 2014, Kindle loc. 249).

Multicultural and cross-cultural are convenient terms when authors are content with temporary fixes, and from the literature it is apparent that the missions community believes cultural diversity is something that needs to be fixed. I believe, however, that cultural diversity is a lived reality that needs to be embraced and celebrated, and for that reason I prefer the term 'intercultural[12]' because it suggests a more transformative, permanent, integrated and egalitarian objective[13]. For a Collectivist counterpoint, although outside of the missions community as such, Ghanaian pastoral theologian Emmanuel Lartey developed a helpful understanding of interculturality in his book, *In Living Colour*. Lartey proposed that, "Interculturality is a creative response to the pluralism that is a fact of life in present-day society. It calls for the affirmation of three basic principles: contextuality, multiple perspectives and authentic participation" (Lartey 2003, 33).

Lamenting the Occidental tendency to examine culture as an aggregate of constituent parts, Lartey emphasized the need to hold a Trinitarian view of personhood in interactive tension, noting that "every human person is in certain respects: 1) Like all

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[12] Interculturality should not be confused with the recent emergence of cultural intelligence theory. Cultural intelligence too, separates aspects of culture into proposed constituent parts rather than working with and dwelling in the tension of the whole. However, at least cultural intelligence theory focuses on the relational benefits of a deeper appreciation of cultural differences when working together in situations of cultural diversity (Adair, Hideg, and Spence 2013).

[13] For a thorough overview of the development of 'intercultural' as a concept, traced back to as early as anthropologist Ruth Benedict in 1941, see Ronald L. Jackson II's article, *Mapping Cultural Communications Research* (Jackson 2014).

others, 2) Like some others, 3) Like no other" (Lartey 2003, 34). Translating these spheres over into cultural groups, Lartey put forward this explanation of interculturality.

> Interculturality, alternatively, speaks of *living in the intersection* of the three spheres – being centred in the intersection of the universal, the cultural and the individual within living, colourful persons. It is *inter* cultural precisely because it emphasizes interaction between and among many persons, groups and perspectives. (Lartey 2003, 36 emphasis Lartey's)

Interculturality's concern is to dwell with Others, not in competition or with grudging forbearance, but with vulnerability, allowing ourselves to be affected by one another. Interculturality is a transformative experience that is at once deeply humbling and richly rewarding, but it is an uncomfortable experience for positivist purpose producers, who view cultural differences as a hindrance and cultural harmony only as a means to an end.

Whichever way cultural diversity is described, most of the authors in the Peer Relations genre focused primarily on what is done rather than why it is done. Silzer came closest to helping us understand the why with her Culture-based Judging System (CbJS), developed as a diagnostic tool in *Biblical Multicultural Teams* (Silzer 2011). She explained,

> Mary Douglas refers to the preference for doing things one way over other ways as cultural preference or "cultural bias"… The strength of our bias depends on the extent to which our identity is associated with our preference. Cultural bias is maintained by our CbJS. You can see this at work when you encounter cultural differences when your normal way of handling things does not work. Your CbJS is your will, mind, and heart at work; it is how the image of God functions in you. (Silzer 2011, 34)

CbJS helps individuals assess their values and behavioral preferences from their family of origin and other background experiences. It is commendable for its wholistic approach that fits well with epistemological approaches to culture. While it is a powerful

diagnostic tool, in personal conversations with Silzer[14] she conceded that her CbJS contribution lacked sufficient practical application to help missions groups move beyond diagnosis toward deeper mutuality of belonging.

Silzer's CbJS helps us approach the why, but other writers' functionalist priorities championed the what. They simplistically took what was tangible and sought to create a system to control undesirable effects. Roembke's *Building Credible Multicultural Teams* (Roembke 2000), is an example of the functionalism native to the Individualist episteme. She gathered data that identified attributes of culture, explored communications theory, discussed missionary transitions, and made many pragmatic recommendations for missions systems and procedures. As but one example of many, Roembke introduced a chapter on *Guidelines for Multicultural Mission Teams and Conferences* with, "The purpose of this chapter is to systematize practical steps in opening communication and preserving it between national and expatriate missionaries…" (Roembke 2000, 218). "Systematize practical steps" is a classic management perspective. It can be helpful, but it has limitations if healthy relationships are to be a priority.

Plueddemann's *Leading Across Cultures* (Plueddemann 2009), however, exceeds Roembke's precedent and his approach is worth considering in some detail for the Individualist example it represents. His numerous definitions, diagrams, propositional affirmations, lists and bullet points read like a management manual. Plueddemann superficially employed many culture-diagnostic tools to articulate the complexities of culture. Regarding Individualist and Collectivist perspectives in missions groups he discussed these under the title, "The Dilemma" (which, by inference, requires a solution).

> Does the community exist to meet the needs of individuals, or should individuals seek to foster the good of the group?... One can easily imagine the puzzling situations arising as missionaries from highly individualistic

[14] In a conversation in Auckland New Zealand on September 29, 2014 and confirmed again in conversation on July 27, 2017.

> societies team up with missionaries who have strong collectivistic values. (Plueddemann 2009, 113)

His solution to the dilemma of cultural complexity as a whole seemed twofold: (1) helping leaders to understand cultural complexity as a clash of myriad constituent differences, and (2) Jesus, "All the problems in the world are directly or indirectly caused by sin, and Jesus is the only solution to the sin problem" (Plueddemann 2009, 163). For Plueddemann, the problem was fundamentally spiritual and I will return to discuss the implications of this under the theme of theology.

To help leaders lead well in the midst of cultural complexity, Plueddemann employed harmonization terminology as do I, but our understanding of the concept is significantly different. Plueddemann only had pragmatic recommendations to offer leaders working with cultural diversity in missions groups, which are insufficient to seek the type of intercultural outcome I propose is required of missions groups. Plueddemann believed that "we can harmonize divergent cultural systems and cooperate in global ministries" (2009, 212). To do that, he pragmatically suggested,

> If you are a leader from an individualistic culture working with collectivistic partners:
> - Recognize that there are strengths in collectivistic leadership.
> - Praise the group (rather than individuals) for successes, and don't be surprised if your group is praised for your individual good work.
> - Design plans in groups rather than between two people.
> - Evaluate ministry by groups rather than by individual performance appraisals.
> - Be patient when working toward decisions with deliberative, collectivistic cultures.
> - Recognize that collectivistic societies view teams as close-knit families with each person an integral part of the whole.
>
> If you are a leader from a collectivistic culture working with individualistic partners:
> - Recognize that there are strengths in individualistic leadership.
> - Don't be embarrassed when you as an individual are praised, and feel free to commend others for their individual successes.
> - When designing joint plans, don't be surprised to be working with an individual rather than a group.

- Don't be offended by individual appraisal interviews.
- Be patient when working toward decisions with fast-moving individualistic partners.
- Recognize that individualistic societies view teams as temporary communities that exist to solve a problem. Teams function more like corporations than as families. (Plueddemann 2009, 212-213)

The inadequacy of settling for compromise and forbearance, as inferred in Plueddemann's lists, is that it anaesthetizes the tension that arises in culturally diverse missions groups. His response is tantamount to ignoring the proverbial elephant in the room. Understanding differences can take us so far, and endurance is certainly part of the process of becoming intercultural, but these functional recommendations based on reduced stereotypes do not hint at any possibility of intercultural hybridity forming out of a deliberate fostering of mutuality of belonging within the tension of diversity.

Primarily for the benefit of readers from traditional sending nations, we look again to Lartey for a counterpoint critique to much of Plueddemann's contribution.

> An intercultural approach is opposed to *reductionism* and *stereotyping* in any form. It takes the view that stereotyping is a particularly neurotic form of reductionism, in which, as a result of an inability to cope with complexity or difference, an attempt is made to control by placing groups in hierarchical order, categorizing them and seeing any particular individual member of a particular group as bearing the presumed characteristics of that group. (Lartey 2003, 36 emphasis Lartey's)

An argument could be made that my choice of Coll/Ind is doing this very thing, but my insistence on complexity and diversity within the epistemes is designed to mitigate that potential and reduce controlling influences. Unfortunately, data collected over both researched genres from the missions community shows a lack of similar concern.

In spite of Plueddemann's tendency to functionally engineer cultural realities in two dimensional forms, he did highlight the issues cultural diversity presents to the missions community and the illustrations from his experience in missions leadership make for a valuable reference. By far the most valuable contribution, however, is his

inclusion of anecdotes from his friends, many of them leaders from new sending nations, regarding their experiences of multicultural leadership. For example, Valentine Kwame Hayibor of Ghana is resonant with Lartey.

> The task of leadership in a multicultural context is to weave a tapestry of relationships that recognizes the nuances in cultures while fostering bridges of understanding… to be transformed from within and to help transform society. (Plueddemann 2009, 166)

Cultural nuances and cultures' diverse manifestations are deeply complex concepts and lived realities. No more so than when they intersect and interact in missions groups, which most missions authors insist on calling 'teams'.

Team

Team is the second major theme that emerged from my analysis of Peer Related literature, obvious across all material in this genre. The concept of team comes from the sports arena. It is safe to assume it is universal in light of international sports such as soccer, and global events such as the Olympics, so it has obvious appeal and translatability, easily comprehended by all. As Occidental business strategists emerged from the modern industrial era they adopted the concept of team, seeking new ways to organize business units to increase productivity and effectiveness[15]. It is no surprise then that missions, dominated by Individualist thinking, have adopted similar metaphors. Team is a benign concept compared to the more commercial or military-oriented 'company' or 'unit'; and more productivity-oriented than 'community' or 'group'.

[15] Although developed in the mid-1970s, books written on the application of team theory in the business world burgeoned from the mid/late-1980s, popular for Christians have been John C. Maxwell's volumes (Maxwell 1987, 1989, 1993, 1995, 1998, 2001, 2002, 2008)

Concept

The concept of teams appears in post-1990 missions literature around the subjects of missionary attrition[16], member care[17], and effective missions group praxis. It is so pervasive that it is assumed to be the default mechanism for missionary interaction on location. In *A Vision of the Possible*, Daniel Sinclair claimed that 'team' is the only New Testament model for church planting. With reference to a concordance view of the Greek phrase *ton ergon,* 'the work', and believers associated with 'the work' of the Gospel, Sinclair concluded, "every single one of those mentioned worked in joint effort with other workers. Team are not just the latest fad; they are the New Testament model and mandate" (Sinclair 2005, 33). The authors of *Worth Keeping* open their discussion of missions teams with, "The missionary team is considered an operating norm for much of the mission world, and yet we find that the effectiveness of those teams is questionable" (Hay 2007, 163). Fortunately, unlike culture, the concept of team is relatively easy to grasp. Hibbert and Hibbert helpfully describe a team this way,

> A team, then, is a group of people who are committed to a common vision and to one another, who hold each other accountable to the accomplishment of that vision, and who work interdependently and according to commonly agreed values to accomplish their vision. (Hibbert and Hibbert 2014, Kindle loc. 222)

Hibbert and Hibbert's definition could not be more precise, but it is important to keep in mind that the concept of team is just an analogy. It is, however, a powerful example of the ability of an analogy to shape our entire reality (Kollman 2011). In spite of her entire thesis being about teams, Roembke simply assumes 'team' as a metaphor and never defines it (Roembke 2000). Neither does Silzer, although she is careful to add her flavor to the concept,

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[16] For example, *Too Valuable to Lose* (Taylor 1997), *Worth Keeping* (Hay 2007), and also mentioned by Douglas Rutt in his article in *Missions from the Majority World* (Rutt 2009).

[17] For example, the volumes produced by Kelly O'Donnell (O'Donnell 2002, O'Donnell 2011, O'Donnell and O'Donnell 2013).

> Biblical Multicultural Teams (are) multicultural teams that understand how their CbJSs distort the image of God and that are replacing their cultural type with biblical truth. Individuals from different cultures on these teams are thriving and flourishing in this process. (Silzer 2011, 5)

For Plueddemann too, team is the assumed default metaphor for missions groups. With Silzer, he also envisions a somewhat utopian expression of what a team can look like, "I picture multicultural teams partnering with beautiful harmony so that the body of Christ grows and is strengthened in every way" (Plueddemann 2009, 12). Lingenfelter's *Leading Cross-Culturally* (Lingenfelter 2008) is predicated on team as the context of ministry but his work seeks to build a bridge from team to covenantal missional community, which is much more aligned with what I propose as mutuality of belonging.

Although they did not specifically engage culturally diverse dimensions of team, Gordon and Rosemary Jones produced one of the earliest specifically team-oriented books in my period of investigation[18]. In *Teamwork* they conclude, "A good team is, in the end, one that works and that fulfils its function" (Jones and Jones 1995, 31). As Hibbert and Hibbert, Jones and Jones, Plueddemann, and Roembke all exemplify, functionalism demands that any definition of team is further fleshed out in organizational praxis: through policies, protocols and procedures, and that documents are drawn up and adhered to, that clarify each element of the definition for any given context or manifestation of a team. The overriding concern is pragmatic: how to make teams work; with its corollary, how to lead teams to make them work. Therein lies the problem.

Critique

Jones and Jones' *Teamwork* was the most overt example of business-oriented thinking in the genre. Their idea of developing a missions team was entirely Individualistic. They thoroughly adopted a business world paradigm and subsumed

[18] *Teamwork* was subsequently re-released in 2011, and appears to have been updated, for a wider readership than the missions community.

cultural differences to business-style organizational strategies that prioritize outcomes. Their ideal of a good team included,

> …a balanced composition. People within it have complementary skills and personality types… generate ideas, and creativity will flow. There will be a lot of enthusiasm for the task at hand… a clear team goal. Having a clear goal helps to ensure that each member is working to the same agenda. Imagine a football team… not be afraid to tell each other the truth… meet our basic need of belonging, of being accepted as part of the group… worked together to find the answer… measured by the relationship between the leader and the rest of the team. (Jones and Jones 1995, 24-27)

Note the words, "complementary", "task", "clear", "goal", "working", "agenda", "truth", "answer", "measured". These are all indicative of an Individualist epistemic bias fleshed out in the rest of the book, but at least they acknowledged the importance of "belonging" and acceptance as part of the group as well as, "worked together".

At one level, what Jones and Jones developed appears reasonable, but by defining mission participation in terms of team, missions strategists and thought leaders have immediately created a paradigm for dysfunction. By definition, a team has to function to achieve a goal/vision/purpose/target, which immediately becomes the standard against which it is measured. This assumption often goes unquestioned, and is often highlighted. Jones and Jones certainly did. In their words, "A good team is… one that works…" (Jones and Jones 1995, 31). As did Hibbert and Hibbert. Following their definition of team, they contrast it with their definition of what a team is not:

> Not every group that is called a team is a team. The word 'team' is often used indiscriminately to refer to any group of people who work together… The most important feature of a team is that it forms for a specific purpose. A team revolves around that purpose and should disband once that purpose has been achieved. (Hibbert and Hibbert 2014, Kindle loc. 219, 243)

Based on these conditions of team, it is not possible to develop authentic mutuality of belonging. To speak of belonging as a means to an end is to not understand belonging

from a Collectivist perspective. From my findings in Chapters 3 and 4, I argue that belonging strongly implies a familial type of connection, which assumes permanency.

The only alternative that Hibbert and Hibbert propose to their functionalist definition of team is an insipid description of a working group. Quoting business strategists Jon Katzenbach and Douglas Smith[19], Hibbert and Hibbert claim,

> a working group [is] one in which '(t)he members interact primarily to share information, best practices or perspectives and to make decisions to help individuals perform within his or her area of responsibility. Beyond that, there is no realistic or truly desired "small group" common purpose, incremental performance goals, or joint work-products that call for either a team approach or mutual accountability. (Hibbert and Hibbert 2014, Kindle loc. 238)

These definitions are drawn from the business world so it is not surprising that purpose (productivity or performance) is prioritized because, for industry and commerce, there is no alternative reason for being a team. That may be so, but Hibbert and Hibbert's only alternative definition is unacceptable. Their idea of a working group is nothing like the standard I am suggesting for missions groups, but neither should missions groups be considered teams.

To be fair, Hibbert and Hibbert's definition of team is deliberate and their insistence on goals fits the paradigm, but they also want such a team to strive for "biblical models of intercultural harmony in a world ruptured by interethnic tensions" (Hibbert and Hibbert 2014, Kindle loc.127). I posit that their choice of team as the guiding metaphor and insistence on a specific purpose as the dominant cohesive element will not necessarily help to achieve that. They insist that, "A team's purpose drives it to overcome the challenges of working together to create strong group cohesion and achieve synergy, in which the performance of the team is greater than the sum of individual members' efforts" (Hibbert and Hibbert 2014, Kindle loc.1755). I would agree if by "purpose" they

[19] Katzenbach and Smith wrote, *The Wisdom of Team* (Katzenbach and Smith 2003).

included intercultural hybridity within the group, but the team metaphor and assumption of performance suggests it should be some external productivity.

I avoid team nomenclature because metaphors define our reality (Fauconnier and Turner 2002, Lakoff and Johnson 2003, Mead 2014, Meek 2011, Polanyi and Prosch 1975) and I encourage missions strategists from traditional sending nations to do likewise. Speaking of team automatically infers assumptions of productive achievement and the functionalist paradigms that support the metaphor. The concept is fundamentally unhelpful for the missions community because it sets up unrealistic expectations that only lead to frustration when goals struggle to be achieved and a pragmatic vision fails to create cohesion.

My findings discussed in Chapters 3 and 4 compel me to embrace family-oriented metaphors and the dynamic of mutuality, from within which purpose emerges, as more beneficial for the missions community. Lingenfelter sensed similar concerns about team and it motivated his entire book, *Leading Cross-Culturally*,

> My objectives in this exploration are to show how our "default cultures" undermine the trust essential to effective teamwork, and to help leaders grasp, apply, and train others to obey the teachings of Scripture that are essential to the transformation of teams into covenant missional communities. (Lingenfelter 2008, 9)

Teams need to be transformed into covenant communities and this requires a Scriptural understanding of covenant. It is to the "teachings of Scripture" that we now turn.

Theology

Since this exploration is limited to post-1990 literature published by the evangelical missions community it is not surprising that theological foundations pervade peer relationship literature and that it shares evangelical priorities. I will not develop a theology of belonging. Guided by the epistemic priorities discussed in this dissertation,

however, it can be developed from material available elsewhere, particularly from biblical scholars who exegetically expound concepts such as covenant, *shalom*, and *koinonia*, alongside biblical analogies like tribe, family, kingdom, bride, or body, as they express the ideal unity of the Church that Jesus prays for in John 17, with particular reference to verses 20-23. Since all of the authors in this genre provide some sort of theological rationale for their contribution (most of them also referencing John 17:20-23), their use of theology deserves some attention as the third and final major theme I identified in the missions literature data.

Concept

At its most basic level, theology is simply the study of God. For evangelicals, theology is biblically based—the study of God from the Bible. Theology also relates externally—the application to our lives and communities of what we learn about God in the Bible. For missions, the application is adapted to foreign contexts, so theology becomes missiology—the application of what we learn about God in the Bible to the lives and contexts of the Other (Bosch 1991, Wright 2006, as representative examples). Stating it in this way is obviously reductionist and could be seen as a caricature of evangelical theology, but it will suffice to establish the concept. Authors in the Peer Relations genre have limited page-space to establish their theology so their treatment of Scripture is understandably concise.

I prefer to read the Bible through a relational hermeneutic. Biblical relationship ethics like love, for example, establish a standard for believers from all cultural backgrounds to aspire. How we live out that aspiration in our contexts is culturally determined, but the wellbeing of one another is the common aim. Sin, then, is seen as that which negatively affects relationships (Marsden and Royal 2003). The concept of love is so innate across all cultures that it is assumed to be a universal human trait, one that, for

Christians, is made possible and magnified in greater degrees by the enlivening of the Holy Spirit available to those who follow Christ. None of the authors I investigated would disagree.

My experience of Collectivist priorities, however, suggests that relational harmony, which is a manifestation of unity, ought to be the chief pursuit, against which everything else is secondary. This resonates strongly with the Hebraic understanding of *shalom*[20], as Randy Woodley attests:

> Indigenous peoples from other places share similar constructs parallel to our understanding of harmony and the ancient Semitic understanding of shalom.
>
> In my own relationships with other indigenes, I have heard similar testimonies of a type of harmony way of living and understanding life - from Zulu, Inca, Maasai, Sami, Maori, Inuit, Australian Aboriginal, and Hawaiian peoples. I don't think it is an understatement to say that the ancient Semitic shalom construct, or what we can broadly refer to as the Harmony Way, is the Creator's original instruction for the way in which all societies should be ordered, and for how all life on this planet should be lived.
>
> The universality of shalom is what Old Testament scholar Walter Brueggemann describes when he says, "The central vision of world history in the Bible is that all of creation is one, every creature in community with every other, living in harmony and security toward the joy and well-being of every other creature." This description reveals the connectedness of all creation and the resultant harmony and joy that come by realizing that connectedness. In the Hebrew Scriptures shalom is ubiquitous. Shalom is a very broad theological construct, but once understood it is like that missing tooth your tongue continually searches out; one can read again the Scriptures and find numerous shalom inferences and references from Genesis to Revelation. Brueggemann's view of the intimacy and the connectedness of all creation found within shalom is consistent with many indigenous concepts of well-being. Indigenous people understand all parts of creation as related to one another. (Woodley 2012, 19)

[20] While I speak of *Shalom* (and *koinonia*), it is beyond the scope of this dissertation to attempt a thorough theological definition. A definition can be assumed from my application of the biblical concept and the way sample quotes are applied to illustrate the Collectivist ideals embedded in the concept.

Critique

The Collectivist commitment to a wholistic relationship theology encapsulated by the concept of shalom (and *koinonia* in the New Testament) sets up a counterpoint for discussing the way missions literature applied theological concepts. As I investigated the literature, the primary question for me was, 'what does the author's biblical hermeneutic say about their relationship assumptions'?

Plueddemann admirably refused to proof-text Scriptural examples, seeking instead a "synthesis of principles" (Plueddemann 2009, 65). His stated aim was to, "seek to integrate biblical principles of leadership with social science research and experience to the end that the practice of leadership is enhanced and the worldwide body of Christ is strengthened". Plueddemann spoke a lot about the need for biblical principles and warned of interpreting Scripture correctly,

> Look for biblical principles of leadership in all of Scripture. It's easy to find verses to prove any style of leadership. We are all attracted unknowingly to parts of Scripture that are most in line with our subconscious cultural values. We don't consciously try to proof-text Bible verses, but often we do. (Plueddemann 2009, 64)

Unfortunately, like many of the authors, Plueddemann subjugated his biblical principles to social and industrial constructs rooted in the Individualist episteme such that his theology became diluted and ineffectual. In his ultimate synthesis Plueddemann tried to move missions toward an approach to planning, "that would avoid the extremes of setting precise objectives on the one hand and simply 'going with the flow' on the other" (Plueddemann 2009, 189). Between what he called a factory metaphor and a wildfire metaphor, he invented a Pilgrim metaphor because, "pilgrimage is visionary and purposeful. Pilgrims have a goal and a sense of direction, but they realize that the path often leads through rugged mountains and foggy swamps, bringing unexpected twists and turns…" (Plueddemann 2009, 190).

It should be easy to see from this overt example of management theory how a fixation on one type of episteme can limit the plausibility of something radically different from developing. In Plueddemann's paradigm, a pilgrim seems to be a solo sojourner. His description reads like the US American archetypal frontiersman or pioneer. Plueddemann did not allow a metaphor to define his reality, his reality defined the metaphor (or at least, limited what metaphors were plausible). To delve into epistemic theory even further, his unconscious metaphors apparently limited his ability to conceive of alternative metaphors that could contradict them (Lakoff and Johnson 2003).

Hibbert and Hibbert articulated well God's desire for harmony within a culturally diverse community that is expressed by New Testament metaphors of tribe, family, kingdom, bride, or body, and Old Testament examples that illustrate God's harmonic ideal for the people of God. After referencing Psalm 133 they helpfully observed,

> Harmony is not a choir singing in unison, which occurs when all voices sing exactly the same tune. Harmony occurs when each group in the choir sings its own part and together all parts produce a beautiful sound. If one part is missing or weak, the music is tainted by that part's absence. However, just as it can take an inordinate amount of time and a great deal of effort for choirs to learn to produce beautiful sounds, so it can take Christians a long time and strenuous effort to learn to reflect God's glory and experience his blessing through harmony. It is possible, however, if we are willing to humbly persevere. (Hibbert and Hibbert 2014, Kindle loc. 1155)

That is true and good. Of particular interest to my development of mutuality of belonging is their observation that harmony takes a long time and strenuous effort to develop, requiring humble perseverance. Unfortunately, their theological idealism makes up just one tenth of a book that subjects this perspective to the functional and teleological aim of getting teams to 'work'. For Hibbert and Hibbert, God's vision for a harmonized culturally diverse community was stated to justify their belief that God wants us to embrace diversity for the synergy it releases so the team can become an "effective unit".

> Multicultural teams have to aspire to the multicultural model if they are to be successful in achieving synergy. There is no other way to become an effective unit than for team members to learn to value each other and want to encourage each member to contribute from the richness of their diverse backgrounds. (Hibbert and Hibbert 2014, Kindle loc. 1230)

Terms like "synergy" and 'contribution', then, are not primarily for the good of the group, but for the productive potential of the team. They made this clear from the outset. Note especially their idea use of "effective", "achieve" and "purpose" in this quote, related to productivity (disguised here as 'fruitful').

> An effective team works in such a way that the whole team is built up and becomes fruitful in a way that would have been impossible if each individual had acted independently. This dynamic is called synergy. Synergy comes from team members working interdependently. Team members need each other in order to achieve the team's purpose. (Hibbert and Hibbert 2014, Kindle loc.202)

If readers from traditional sending nations wonder why I persist in highlighting productivity in a negative light, it is because the drive to achieve something tangible external to the group is so ingrained in the Individualist episteme it is rarely questioned. Productive outcomes are not inherently wrong, but researching from my vantage of hybridity, I argue with Collectivist concern that productivity should never be prioritized over relationships. Neither should productive outcomes[21] be used as a hermeneutic lens for reading the Bible. Hibbert and Hibbert make some fine points about mission group development and biblical ideals, but *Leading Multicultural Teams* is so locked into an Individualist episteme there is little potential for a Collectivist voice to be heard in this reality. They are not alone though. Set against the Collectivist values related to *shalom* quoted above, the dominant teleological priorities in much of the missions literature I researched stand out in stark contrast. It was, however, not always the case.

[21] This should include evangelistically-oriented productivity (people 'saved', churches planted, unreached people reached, and so on). These elements of what Samuel Escobar called 'managerial missiology' (Escobar 2000) are the byproduct of Individualist value assumptions.

As represented by her title, Silzer presents a very good example of an ontological approach to her subject matter in *Biblical Multicultural Teams* (Silzer 2011). She too discussed cultural diversity in missions groups from an anthropological perspective but it was submitted to the robust theological premise that we are created in the image of God. Plueddemann and Hibbert and Hibbert made references to this also but it is the very foundation of Silzer's thesis and she prioritized our relationship with God.

> Being created in God's image means that there is something about us that God considers good (Genesis 1:31). This goodness is reflected in our everyday actions that are based on what Christ has done for us. (Silzer 2011, 9)

Furthermore, our creation in the image of God[22] provides the basis for God's love for us, thereby establishing a fundamental relationship orientation that speaks to the very nature of our being. Silzer emphasized, "If we do not believe or cannot accept that we are unconditionally loved by God because we are made in the image of God, it will be difficult for us to accept or to relate well to people from other cultures" (Silzer 2011, 10).

Drawing from the work of Cornelius Plantinga Jr. (Plantinga 1994), Silzer shares a Collectivist sense of purpose for dwelling and working together,

> The image of God works to create a shalom community where the physical, emotional, and spiritual wellbeing of all are addressed. It would be a place where family relations and multicultural teams work together harmoniously, recognizing the strengths and values in each person and appropriately addressing differences. A shalom community…
>
> > would include, for instance, strong marriages and secure children. Nations and races in this brave new world would treasure differences in other nations and races as attractive, important, complementary. In the process of making decisions, men would defer to women and women to men until a crisis arose. Then with good humor all around, the person more naturally competent in the area of the crisis would resolve it to the satisfaction and pleasure of both. (Silzer 2011, 16 indent Silzer's)

[22] In *The Trinity: A Model for Partnership in Christian Missions*, Enoch Wan and Kevin Penman expound on this with their Trinitarian perspective of missions partnerships, but they fall into a functionalist trap of referring to it as a productive "model" rather than an analogy of our unity (Wan and Penman 2010a).

But Silzer was not naïve in pursuing this ideal, "Unfortunately, this is not the way things are. Instead, there are constant misunderstandings, emotional upheavals, and unresolved conflicts distorting the image of God. That is not the way God intended things to be" (Silzer 2011, 16). In Chapter 7 I will show why this should be considered beneficial.

Overall, Silzer's contribution walked a careful line between the Individualist and Collectivist domains, sensitively embracing both epistemes with a wholistic theology. Her own hybridity was evident, as was her intercultural experience in mission. The ontological focus helped Silzer avoid the teleological traps, by which many of the other writers seemed bound. One other exceptional author was Silzer's mentor, Lingenfelter in *Leading Cross-culturally*.

Lingenfelter provided the most theologically sound reflection on diverse cultures within the missions community. He exemplified the counterpointing of both Collectivist and Individualist perspectives within a well exegeted theology of the Kingdom of God supported by anthropological insights. For Lingenfelter, the teleological aspect of Kingdom work was made subject to the ontological priorities of Kingdom vision expressed as the mission of God.

> We cannot accomplish the work of the kingdom of God unless we are willing to work together in the fellowship of a loving community and forgive as he has forgiven us. Paul reminds us of this in Colossians 3:15, and Jesus emphasizes it repeatedly in the Gospels. In our relationships in covenant community, we are to forgive even as Jesus has forgiven us. (Lingenfelter 2008, 25)

Lingenfelter rightfully saw productive outcomes external to the group as an indicator of a healthy culturally diverse 'team', but unlike writers driven by a functionalist agenda, Lingenfelter held the achieving of such things firmly in biblical perspective. Rather than encourage leaders to focus on achieving better outcomes, for Lingenfelter leaders need to exemplify humility rooted in the cross as our overriding metaphor. It then becomes the responsibility of leaders to relinquish the desire to coerce and instead, distribute power.

> As a powergiving leader, I must begin at the cross. As members of multicultural teams and as leaders of multicultural teams, we all together must begin at the cross. Jesus's death on the cross is the metaphor repeated over and over again in the New Testament. Peter reminds us that Jesus left us an example that we "should follow in his steps" (1 Pet. 2:21). As he spells out the details of that example, we see Jesus tolerating insults and abuse and not retaliating in any way (v. 23). We see him suffering, being threatened, and not threatening in return. We see him going to the cross and giving up his life on our behalf without rebuke or recrimination. (Lingenfelter 2008, 169)

The cross is central for our unity, not just a mechanism for dealing with our sin. The cross symbolizes our worth as God's image bearers and our ethic as Christ followers. It is the chief metaphor that ought to be ever before us as we seek to harmonically participate in any group with other Christians, let alone culturally diverse missions groups. The cross shows us how we are to work through the tensions of difference toward greater harmonic unity and mutuality of belonging, and all grow and mature in the process. The cross is a powerful metaphor, but only because of Jesus' relationship to it. On its own it is a horrific instrument of torture and death.

Drawing on his theological foundations, this quote from Lingenfelter succinctly summarizes the Coll/Ind tensions highlighted in this entire chapter,

> Westerners defined partnership as relationships to complete the task, enabling the NGO to achieve its outcomes in as timely a way as possible. The African partners defined partnership as relations of commitment to God and to one another for the work of ministry. The Western partners agreed that partnership was not like marriage, whereas African partners asserted that it was like marriage.

Rowe observed that, "Family and business are not 'models…'" (Rowe 2009, 155), but Occidental thinkers are accustomed to thinking of images like marriage in concrete and literal terms and therefore assume they can be applied as models elsewhere. Correctly understood as analogies, however, marriage and other family concepts provide entirely appropriate inspiration and guidance for missions groups. They can help us imagine how to create what Lingenfelter called "covenant missional communities" (Lingenfelter 2008,

9) and advocates for Collectivist counterpoints would join Lingenfelter in harmonic unison as he opens up the covenant community gap. Contrary to the purpose-driven, teleological, productivity focused functionality of much of the post-1990 missions literature, with reference to 1 Pet. 2:9-10 Lingenfelter explained,

> What then does a covenant community team look like?... "The transformation here is obvious: we come from vastly different backgrounds; we have identities, distorted by sin, that motivate us to hate and even kill one another; but by the mercy of God we are
> 1. a "chosen people" with new identity, character, and relationships, belonging to God;
> 2. a people on a mission "that you may declare the praises of him who called you out of darkness"; and
> 3. a people, once without mercy, who "have received mercy.:
> Every multicultural team must have this theological understanding as the foundation of its relationships. Without this understanding, their relationships are no different from those of secular or government employment, whose purpose is the power and profit goals of the employer. (Lingenfelter 2008, 75)

"Covenant community" is more aligned with my concept of 'missions group' rather than the assumptions of 'missions team'. It embraces the objective of relationships in the missions community that have been central to the dialogue in this literary critique. I have primarily directed my findings to readers from traditional sending nations because deeply held assumptions first need to be exposed in order for a Collectivist contribution to be welcomed in counterpoint. If we do not value the Collectivist perspective, I do not believe Lingenfelter's covenant community ideal will be possible, and without it the world will not believe and know that the Father lovingly sent the Son (John 17: 20-23).

Summary

Peer relationships bring the struggles of working together down to an interpersonal level and care services continue to develop as our respective cultural preferences are tested. Culture tended to be treated mechanistically by most authors I

researched and used as a diagnostic tool to identify dysfunction, but by pulling culture apart they accentuated the problem and many of the offered solutions were unrealistically deterministic. Team was the default metaphor applied to manage group cohesion, but the Individualist interpretation of the concept assumes too much and the application subjugates Collectivists to an individual contribution, task and outcome, inhibiting them from thriving. The ideals of Collectivists are best portrayed by relational theological principles such as *shalom*. Some of the writers gave credence to the ideal but frustrated it with their structural recommendations. Others got the mix right, pointing the way toward God-glorifying wholistic communities whose overarching priority is unity, from which our witness for Christ should emerge (John 17:20-23).

I was once in a worship band with a dominant pianist who played with a passionate rhythm, a confident melody and lavish fills. His talent was undeniable but his full style did not allow for any of the other instruments to come to the fore and the music ultimately sounded monotonous. There was no room for counterpoint instruments, rhythm or melody—and little enthusiasm from the rest of the band. A persistent dominance of an Individualist perspective is like that, but if it were to be taken away completely compositions could feel empty and lifeless. We need each other, like a family, but families take a lot of effort to maintain harmony.

Mix Collectivist attributes as illustrated in Chapters 3 and 4 with Individualist assumptions found dominantly apparent in missions literature from Chapters 5 and 6, and it is not difficult to imagine that it would take a lot of effort to maintain harmony. We would be remiss, however, if we thought harmony was the absence of tension. On the contrary, as it is with an instrument string, harmony emerges in the process of tuning tension.

Chapter 7

Nurturing Hybridity

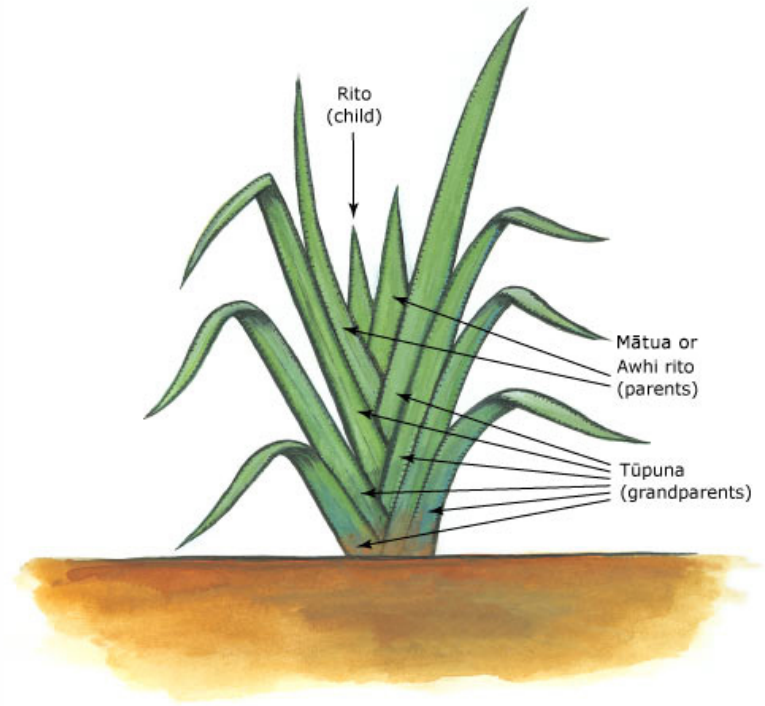
> So I rang Janice and I said, "guess what—I had this dream". She said, "so did I". I said, "I had a dream that we had all moved in and we were living together in one home, our family and you and Gordon". And she said, "so did I". So we had had basically the same dream on the same night, confirming what Greg and I had already been thinking and praying about: how to *awhi* (embrace) this family. So that for us started us planning in how we could make that happen or how God was going to do that. (Leonnie Motu, transcript paragraph 219)

It is no small thing for a Māori family to consider bringing an elderly Pākehā couple into their own home permanently, but what is even more remarkable is that the couple accepted! The fact that the rightness of this closer relationship between these Christ followers was born out of a dream that each recognized as being from God has a lot to do with why they are still together as one *whānau*. Gordon has since passed away but Janice remains part of the family and is sharing a cottage with Leonnie's mother on their property. Each of their lives have been dramatically impacted by the shifting relationships but the heart of the relationship is deeply covenantal. The roots of each other's lives have been grafted into one, enabling their commitment to live as one family under God. A common Māori metaphor for familial relationships is the *pā harakeke*, 'flax bush', which binds family together to a common root and nurtures new growth, as Metge explained.

> Māori use the flax bush (te pā harakeke) as a favourite metaphor for the family group they call the whānau. They identify the rito [center shoot] in each fan as a child (tamaiti), emerging from and protected by its parents (mātua) on either side. Like fans in the flax bush, parent-child families in

> the whānau share common roots and derive strength and stability from forming part of a larger whole. Like rito, children are the hope of continuity into the future. Flax and whānau alike live through cycles of growth, dying and regeneration. New life grows from the old. (Metge 1995, 16)

Figure 2. Pā Harakeke: Flax Bush



Source: (Te Ara 2017)

Related to this metaphor is a *whakataukī*, 'proverb', attributed to the Reverend Māori Marsden, "*Parapara waerea a ururua, kia tupu whakaritorito te tupu o te harakeke*, 'Clear away the overgrowth, so that the flax will put forth many young shoots'" (Metge 1995, 15). It speaks of cultivating new growth by removing (traditionally known as sacrificing) the old and dead blades so that the *rito* can access more nourishment, has room to expand, can mature and in turn make way for the next generation to come forth from the heart of the plant. Every subsequent generation shares all the attributes of its forebears because it is from the same source. To graft two root systems into one *harakeke* in a way that ensures both thrive as a single plant requires a

great deal of loving attention and a considerable amount of clearing away unnecessary overgrowth. The metaphor serves to illustrate the amalgamation of data from two epistemes into one coherent application for the missions community.

My exploration of what Māori Christians have experienced in familial and other relationships does not assume a Maori perspective will resonate with all Collectivists, but it does provide some counterpoint examples. Rowe warned against viewing biblical metaphors such as family as models of reality (Rowe 2009) and I agree that metaphors and analogies are not models. They are linguistic images that help conceptualize an aspect of lived reality so it can be shared, discussed, understood and applied (Lakoff and Johnson 2003, Polanyi and Prosch 1975).

Paul Kollman, in his article, *At the Origins of Mission and Missiology*, recognized the potency of concepts for reinforcing our perception of lived reality and influencing our subsequent praxis[1]. Kollman introduced the concept of *metapraxis* to the missions community and described the power of reconceptualizing to shift and legitimize the evolving praxis of mission (Kollman 2011). Kollman sourced the idea from Thomas Kasulis[2], who hybridized the word, blended from 'metaphysics' and 'metapractical' (philosophizing about action, in his case, religious activity), so *metapraxis* is "the development of a philosophical theory about the nature of a particular praxis" (Kasulis 1992, 174). Kasulis maintained that a metapractical theory "arises from within the praxis itself for the sake of the people involved in that praxis. It justifies their activity at least to themselves and possibly to some outsiders" (Kasulis 1992, 179). This is resonant with my

[1] Something like this has long been understood in sociology as the Thomas Theorem. William and Dorothy Thomas stated that if people believe situations are real then they will result in real consequences (Thomas and Thomas 1928). Richard Jenkins called a similar concept "the first principle of social constructionism" (Jenkins 2014, 13).

[2] This is a kin concept to *Transformative Praxis* that was established in the 1970s by Paulo Freire (Freire 1993). Kasulis was concerned with narratives that reinforce/reshape normative action, whereas Freire argued more for action/reflection that transforms identities, by increasing conscientization of identity truths that ultimately lead to liberation.

thesis that current concepts of missions group praxis are no longer adequate for achieving the aims of mission. With reference to our flax metaphor, the old blades need to be sacrificed to make way for new growth in the *harakeke*. Alternative metaphors sourced in another episteme need to be grafted in and reinforced, to enable an epistemic shift from the inadequate to a more effective purpose[3]. By 'effective' I do not mean productive in an industrial sense. As Metge maintained, *kaupapa whānau* require a purpose to focus on but it is not necessarily a productive one (Metge 1995).

My objective for this chapter is to dethrone the influence of reigning business and sports metaphors in missions and reorient our vision to focus on missions group relationships. I posit that promoting concepts like family, as experienced by Collectivists, can serve as a metapraxis device, helping to alter and legitimize the purpose of missions group relationships toward deeper mutuality of belonging. Furthermore, I believe introducing universally understood musical metaphors like 'counterpoint' and the picture of an instrument string that is tuned in tension, opens new epistemic possibilities to the missions community, widening our plausibility boundary and expanding horizons[4] for missions theology and praxis.

Leveraging the Counterpoint

My dissertation has been leading to this point of helping members of culturally diverse missions groups graft into a common root system, a hybrid episteme distinct to the unique ethnic make-up of the group. In keeping with theoretical concepts that tie

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[3] In this instance, I divert from an emphasis on 'praxis' as it is too easily interpreted teleologically rather than ontologically. I argue the new praxis ought to be relationally, not productivity, focused.

[4] My mention of 'horizons' here is a deliberate reference to the translated work of Hans-Georg Gadamer who believed that we all have historic horizons of understanding that define our hermeneutical consciousness (or interpreted concepts of reality). These parameters of understanding and interpretation can overlap and become fused when we build bridges of understanding between one another (Gadamer and Linge 2008). This adds Occidental philosophical credence to the Māori custom of *pōwhiri*, which I now interpret as 'weaving relationships out of darkness', toward enlightenment. Gadamer's work also strengthens my argument that intercultural hybridity is not only a possible, but a desirable aim.

together my whole project, in this chapter I will build on the data and relevant findings I presented in chapters 3 through 6 and apply an epistemological education theory to propose a process of harmonizing culturally diverse groups. I will not attempt to model a concrete solution. I encourage missions groups to engage in the process toward developing a mutuality of belonging in their group in such a way that all group members are positively transformed by one another and the group itself experiences something of a non-static epistemic hybridity—a community in dynamic intercultural harmony.

In this interview transcript, Larry Merculieff, an indigenous leader of North American Aleut descent, helpfully contrasted the Occidental dependence on outcomes against a more Collectivist preference for process that I too found in my investigation of Individualist and Collectivist epistemes.

> In western epistemology goal is more important than process. In Native worldview, generally speaking around the world, process is more important than goal. Again we reverse the laws for living. We must consider in any application of sustainability, how we get there. There are so many different dimensions or levels to understanding that, [we must] put together a process that is in alignment, or in harmony, so that the outcome is harmonious with what we're trying to do, and what [our] intention is, and harmonious for the planet. (Merculieff 2007, 6)

Merculieff was discussing environmental sustainability but the principle can be applied to the missions group context. One of the driving motivations for this dissertation is my concern, from experience and confirmed by mission attrition research (Hay 2007, Taylor 1997, Wan and Pocock 2009), that missions groups are not currently sustainable. Furthermore, my personal conviction from Scripture[5] is that they ought to be. Hence, my aim to investigate the two epistemes in counterpoint.

Interviewing Māori Christians who have lived in culturally diverse contexts about their lived experience of family was a practical choice given the study constraints, and

[5] The constraints of this study have not permitted me to include a thorough theological reflection, but I have personally done so nonetheless, which informed my motivations for the study. See Chapter 1, Constraints regarding these delimitations and assumptions.

their narratives provided data representative of a Collectivist episteme. While not hiding negative aspects of close relationships, my findings ultimately revealed that family commitments and investment in relationships was a much higher priority than with Individualists. This was particularly evident where the narrators recalled contrasting experiences in Pākehā contexts. Māori have an integrated and wholistic episteme, with a clear understanding of relationship protocols and expectations of relationships:

- forming relationships (birth, adoption, marriage, initiations),
- strengthening relationships (food, work, generosity),
- investing in relationships (work, generosity, time/presence), and
- drawing on relationships (presence, grieving, receiving).

The driving metaphor for Māori is that of *whānau*, 'family', and all relationship attributes stem from their understanding of this metaphor. When family cannot form around common roots, a common purpose becomes the unifying factor; but it is qualitatively different from the productive purposes suggested by the missions literature data. For Māori, *kaupapa whānau*, 'purpose relationship', groups still prioritized relationships before task, and there was no indication that those relationships, once established, should ever end, even if contact ceased for long periods of time.

From my literary critique of post-1990 missions literature concerning relationships in culturally diverse missions contexts, I established that the missions community is ruled by an Individualist hegemony. The identified strength of this episteme was its pragmatism and industriousness (ability to get things done). Since it is the dominant episteme, however, my objective was to identify gaps in relationship assumptions that would allow the Collectivist voice to come to the fore in counterpoint. Epistemic gaps where the Individualist episteme lacked the ability to adequately accommodate the preferences of members from new sending nations included:

- the assumption that relationships are between autonomous bodies and temporal,
- the insistence on productive outcomes as the driver of cohesion,
- the compartmentalization of superficial aspects of culture as a diagnostic tool,
- the concept of team as the preferred guiding metaphor with all its incumbent assumptions,
- the engineering of two-dimensional methodological solutions, and
- the sublimation of Scripture and theology to an Occidental business hermeneutic.

Throughout my discussion of each of these epistemes I identified counterpoint gaps and opportunities, especially for readers from traditional sending nations to consider. I raised relevant questions amongst my narrative interview findings, and inserted Collectivist contrasts in my missions literature findings to highlight the epistemic gaps. In short, the Collectivist contribution can create cohesion and sustain mutual support, especially through trials, within the group and beyond involvement in the group; and the Individualist contribution is able to motivate missions groups toward pragmatic progress and tangible outcomes. To speak of these two epistemes in counterpoint is not to say they will easily synchronize. They will not, and that needs to be accepted. We need to learn to leverage the counterpoints between these two epistemes and forge an epistemic transformation[6] through the tension that cultural differences create. Like the tuning of an instrument string, it is only in the tension that the harmonic can emerge.

[6] My research has been focused on adults with a well-defined first-culture, even it if is a blended one. Although Third Culture Kids (TCK) and Cross Culture Kids (CCK) show greater ability to blend into different cultures, that phenomenon differs from what I am discussing here. I'd consider them hybrid episteme 'natives', so healthy TCK/CCK's could actually be so used to adapting to cultural difference that they would not get as much benefit from epistemic transformation process as adults, because they may not feel the force of epistemic rupturing as single/blended culture people do (Pollock and Van Reken 2009).

Leavening the Community

Individualists may be tempted to protect themselves by reducing tension. This is done by removing themselves from the context of interpersonal stress, a strategy recommended by some counselling therapies[7]. This suggests isolating themselves from the level of mutuality identified in my exploration of Māori relationship attributes in Chapters 3 and 4, but separatism has its own negative effects on the individual. Jean Vanier counterpoints the two epistemes well in *Community and Growth*:

> [Collectivists] have a sense of belonging, security and peacefulness, but sometimes their personal conscience, freedom and creativity have not grown; they are in some ways prisoners of the group. [Individualists] are frequently insecure, with little sense of belonging, a confusion of values and a lack of identity. Often they compensate for their insecurity by creating barriers around their hearts and developing their capacities to *do* things, and in this way to be self-sufficient. (Vanier 1989, 15)

While each has strengths and weaknesses, advocates and adherents of the Individualist episteme can no longer expect to live in a homogeneous reality. It is no longer the world we live in. A Collectivist voice must be heard in counterpoint to bring a balance.

Arthur Baker's marvelous metaphor of the doughboys in the boil-up at the end of Chapter 4 introduced us to the idea of an infusion of flavor from the whole pot permeating each doughboy as the *rewena*, 'yeast/fermentation', acted in the dough. For us, the doughboy represents the group and the stew represents all the cultural and epistemic preferences each member of the group brings with them into the pot (the group context). Turning up the heat on the boil-up is akin to counterpoint tension, and the whole cooking process is that of creating community with the Holy Spirit acting as the *rewena*. "It's a spiritual thing, you know? This principle, it's spiritual" said Arthur.

Arthur's wise reflection resonates with Lingenfelter's development of covenant communities in *Leading Cross-Culturally*.

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[7] From my 15 years of experience as a missions leader working with missionary care providers.

> Instead of giving first priority to attaining vision, meeting goals, and productivity, (leaders) must rather give highest priority to the formation of a community of trust and then to doing the hard "bodywork" of creating both community and trust. Leaders must help the group center on their new identity in Christ and lead them in a process of commitment to Christ and to one another to be the people of God on mission together. (Lingenfelter 2008, 80)

While I maintain we should allow trust to be an outcome rather than the focus of "bodywork" in a missions group, the work still needs to be done, in Christ.

Lingenfelter provides a compelling and robust theological argument for developing covenant communities that allows the spiritual *rewena* to permeate. I will not attempt to replicate or add to his theology here. Except to note that it is critical that missions groups are leavened with spiritual, Christ-centered and biblically defensible transcendent priorities. Lingenfelter identified eight foundational principles:

1. Identity in Christ as God's chosen people
2. Presence of the Holy Spirit
3. Love one another
4. One body—serving in diversity
5. One body—working together in unity
6. Submitting to one another
7. Speaking graciously
8. Restoring mercifully (Lingenfelter 2008).

Covenant communities are formed from a commitment to one another bound under God and governed by transcendent ethics, which is what these eight principles represent. I have seen elaborate so called 'covenants' drawn up by missions groups to bind their members to a prescribed agreement. That is a contract, not a covenant. Covenant communities are a living mutual commitment to relationship not the product of a policy document.

Collectivists intuitively understand covenant-style relationships and the obligations and privileges bound up in relationships. As my Māori narrators attested, by nature Collectivists see themselves as integrated into communities and this naturally translated to the missions groups some joined. Coming with a desire to integrate into, and creatively enhance a missions group, Collectivists are too easily disappointed if their assumptions are not understood or appreciated. Seen through the Sub-Saharan concept of *Ubuntu*, Michael Battle asked,

> What is a communal self?... Ubuntu helps us see the complementarity between the individual and community that one is unintelligible without the other. Ubuntu helps us guard against the unfortunate tendency of approaching relationships as what one person can get out of the other, thereby killing the opportunity for the third life to be born, the life of community. (Battle 2009, 8)

This speaks of a deep mutuality, creating a third life that is a unique amalgam or hybrid, like the outcome of *whakapapa*, 'origins, heritage', that guided my research process and was further uncovered in my Māori findings.

Social scientists and commentators from within the Occidental episteme also draw on Collectivist relationship attributes to help them form concepts of community. In *The Art of Community*, Charles Vogl spoke of mutuality in terms of community welfare as a core defining factor,

> I define a community as a group of individuals who share a mutual concern for one another's welfare. It's distinct from a group whose members may share ideas, interests, proximity, or any number of things but lack concern for one another. (Vogl 2016, 9)

Marshall Sahlins addressed the question of relationship mutuality and connection in *What Kinship is–and is Not* in this way:

> In brief, the idea of kinship in question is 'mutuality of being': people who are intrinsic to one another's existence—thus 'mutual person(s),' 'life itself,' 'intersubjective belonging,' 'transbodily being,' and the like… Finally, 'mutuality of being' will logically motivate certain otherwise enigmatic effects of kinship bonds—of the kind often called 'mystical'—

> whereby what one person does or suffers also happens to others. Like the biblical sins of the father that descend on the sons, where being is mutual, there experience is more than individual. (Sahlins 2013, 2)

This depth of interrelatedness, or "intersubjective belonging" (Sahlins 2013, 1), was patently missing from most of the missions literature explored in Chapters 5 and 6.

It was as if writers within the missions community did not believe this type of mutuality (for its own sake) was achievable in culturally diverse missions groups. It may be convenient for Individualists to believe this, but Collectivists assume mutuality as a given and I believe this assumption helps make it so. If the group is oriented toward inclusive mutuality new members will sense belonging. Stella Ting-Toomey noted,

> While some cultures make greater distinctions between insiders and outsiders, some groups have built-in mechanisms to facilitate the socialization of newcomers. Sojourners and immigrants are marginalists to a new culture. They often need help and coaching to learn the inner working of a culture. To the extent that the newcomers are treated with dignity and respect by insiders of a new culture and a trusting climate is developed, they experience identity validation and inclusion. (Ting-Toomey 1999)

Once welcomed and oriented to a group, with a validated identity grafted into the group, a process of deep interrelatedness strengthens belonging. Edith Turner idealized this process of deep bonding as having potential to create a state of collective joy, represented by mutual affirmation of meaning which she identified as *Communitas*.

> Communitas often appears unexpectedly. It has to do with the sense felt by a group of people when their life together takes on full meaning… Communitas can only be conveyed properly through stories. Because it is the sense felt by a plurality of people without boundaries, there are numberless questions as to its form, provenance, and implications. (Turner 2012, 1)

As I showed in my discussion of a Māori commitment to grieving together (*mōteatea*), joyful discovery of collective meaning can develop out of the most painful collective experiences.

Developing a mutuality of belonging in covenant community under God, creating intercultural hybridity through mutual welfare, and enjoying mutuality of experience in

the communitas of life together, is a result of the leaven that should permeate all missions groups, not just culturally diverse ones. Furthermore, as Arthur Baker observed, it is a spiritual process. Cultural diversity adds degrees of transformative potential to group relationships, which should be the envy of groups everywhere, all over the world—because that will show the world the Father lovingly sent the Son (John 17:20-23).

Learning in Process

Assuming the theological priority of interpersonal unity in diversity as foundational to our witness for Christ, how do we create a community with deep mutuality of belonging? How do we harmonize followers of Christ from such distinctive epistemes into a "thoroughly fused collective 'we'" (Menkiti 1984, 179)? It will not be without pain in the process. The process is epistemic and it is transformative; it is a learning process… and it is a pruning process.

Consider again the *pā harakeke*, 'flax bush', and the need to prune off the old blades to make way for the new. When applied to epistemological theory it refers to the sacrificing of old ways of knowing and allowing new ways to emerge. Chellie Spiller and her co-writers in *Wayfinding Leadership* apply a concept like this in their defense of a uniquely Pasifika[8] metaphor of leading. Referring to the great Polynesian navigators of the Pacific Ocean as "wayfinder" leaders, Spiller and her co-writers argued,

> The wayfinder must develop the ability to continuously refresh her or his thinking. The wayfinder leader is in a state of constant 'shedding' and letting go and cannot afford to cling to rigid mental models, but must aim to rejuvenate her or his mindset continuously by challenging her or his own thinking. (Spiller, Barclay-Kerr, and Panoho 2015, Kindle loc. 429)

Occidental dependence on cartography versus the more intuitive navigation of the Collectivist wayfarer (whether over oceans, deserts or continents) is another way of

[8] This spelling is commonly used to refer to all peoples from the South Pacific: Polynesian (of which Māori are a part), Melanesian, and Micronesian.

conceiving of the epistemic counterpoints. The diversity and variability of missions group contexts demand that members and leaders alike be prepared to let go of assumptions that will hinder mutuality and thereby affect their ability to grow interculturally.

The advantage of referring to the two domains of the missions community as territorial epistemes lies with the flexibility of the concept. An episteme is similar to missionary anthropology's development of worldview (Burnett 1990, Hiebert 1985, Hiebert 1994, Hiebert 2008, Kraft 1989, Sire 1988), which is now considered part of a bygone era (Asante, Miike, and Yin 2014, Beine 2010, Moreau 2009). The episteme concept is less structured, more dynamic, wholistic and interpersonal. Epistemes are bodies of knowledge or ways of knowing (Foucault 2004), but we must not presume that knowledge is merely cognitive. New scientific studies of the mind, from within the Occidental episteme, now reinforce what indigenous peoples have always known, that knowledge is a wholistic and interpersonal experience. It integrates "everything from the societal to the synaptic" (Siegel 2012, 3). Epistemes are malleable, formed through our interaction with reality and guided by those who from part of our epistemic social group, our hermeneutic community, wider society or culture. Discussing our lived reality in this way may seem overly philosophical but human sciences are increasingly realizing that the way we interact with others and our environment shapes who we are. It literally forms our mind[9] (Cloud 2016, Doidge 2007, Siegel 2012, Shaules 2015, Thompson 2010).

Esther Lightcap Meek captured the transformative power of collective knowing within a covenantal relationship in *Loving to Know.* She argued,

> Human knowing… is interpersonal, reciprocal, and most effective when pursued in covenant faithfulness of the knower to the known. To affirm

[9] Daniel Siegel, in *The Developing Mind: How Relationships And The Brain Interact And Shape Who We Are* stated, "A core aspect of the human mind is an embodied and relational process that regulates the flow of energy and information within the brain and between brains… to put simply, human connections shape neural connections, and each contributes to the mind… this is the essence of emergence" (Siegel 2012, 3).

> this will be to breathe restorative life into our epistemic stance. It will rekindle the longing to know. (Meek 2011, 33-34)

Meek's entire thesis is that knowledge (as the core of who we are, not just cognitive information) develops best in constant community.

> Let's think of another kind of knowing—interpersonal knowing. Let's take that as our paradigm or model. We move from third to second person, from objectifying, informational pronouncements to person-to-person conversation that asks, listens, and receives discovery as grace. (Meek 2011, 40)

Developing our mind within a covenantal community and "receiving discovery as grace" is essential to this discussion. Our social groups of origin (family, peer groups, religion and wider society) influence the way we view the world and the priorities we adopt as we interact with the world (Archer 2000, Douglas 1966, 1992, Jenkins 2014, Silzer 2011, Ting-Toomey 1999). It is comfortable to follow because it is what we know and in that knowing we find meaning, and shared meaning shapes our identity. When we are confronted by an encounter that challenges that meaningful knowing it causes a disruption at the core of our being. Michael Polanyi argued that if the evidence is compelling and more meaningful than prior beliefs then it can prompt a change—a conversion (Polanyi and Prosch 1975). For Polanyi, it was not compelling logic that changed hearts and minds (and therefore, our identity) but compelling meaning.

Some post-modern philosophers perceived this sort of disruption on a grand scale, between scientific and philosophical ideas of whole societies, and identified it as epistemic rupturing[10]. This is when one way of knowing, which has certain limited possibilities or plausibility, meets another that has a different plausibility boundary or horizon. When they clash, it causes friction and creates a state of liminality until a resolution is achieved. On the macro level, applied to the sciences, this sort of process is

[10] Gaston Bachelard is credited as the originator of epistemological rupturing which both Louis Althusser (overtly) and Michel Foucault (implicitly) incorporated into their post-structural philosophies (Foucault 2004, Honderich 1995).

known in a more structural way as a paradigm shift (Kuhn 1970)[11]. On the micro level, it can be identified as interpersonal conflict. In the diverse missions group context, we experience it as cross-cultural conflict.

Epistemic rupturing can infer a clean break between epistemes, but Thomas Kuhn's theory of paradigm shifts fits better with reality in the sense that Kuhn viewed change as a gradual process rather than an abrupt break. So too with the transforming of our personal episteme when we are confronted by the epistemic position of fellow missions group members. I do not see epistemic rupturing as a break so much as a gradual shift. The interactive, interpersonal process that facilitates this is one of transformative learning that can be wonderfully beneficial and developmental, leading all (willing) participants toward maturity. Like a worked muscle that endures micro-tears in order to build strength, epistemic ruptures are breaches or disturbances in our ways of knowing caused by our interactions with those who know differently than us.

Epistemic rupturing appears in the theory of educationalist James Loder, who referred to the process as a "logic of transformation" in *The Transforming Moment* (Loder 1989, 115). Loder identified five phases of "therapeutic knowing" (Loder 1989, 58) that help map the transformation process:

1. conflict in context (ruptures)
2. interlude for scanning (rumination)
3. insight felt with intuitive force (revelation)
4. release of energy and repatterning (revitalization)
5. interpretation (reinforcement)[12] (Loder 1989).

[11] The paradigm shift concept is quite structural so I only refer to paradigms shifts when speaking of structural or clearly defined systemic changes. Epistemic shifts are more variable and dynamic.

[12] The bracketed alliteration is my invention for future development.

This five-phase epistemic transformation process serves to illustrate the journey from comfort, through disruption[13], to consideration and a realization, which motivates an epistemological shift, and a reorientation of a person to their world and community with fresh insight or meaning, which is then shared with others. This process, in short, describes how the metaphorical *harakeke* of knowledge's blades are pruned. It is the transformational process necessary to harmonize culturally diverse missions groups.

In order to change toward positive epistemic development or hybridity, there needs to be sufficient discomfort with the way things are and enough attraction about the way things could be to motivate people to move from the old to the new[14]. Epistemic clashes are a given for culturally diverse missions groups and the culturally complex dynamic of the missions community demands new ways to navigate its changing environment with reoriented purpose. Expectations need to change, with missions group members allowing the disruption they experience to mature them by expanding their epistemic boundaries or horizons through the transformation process. Individualists extend toward the Collectivist episteme and Collectivists toward the Individualist episteme to create something like a "third life" (Battle 2009, 8), the place of group hybridity in the epistemic overlap. In his article in *Reflecting God's Glory Together*, concerning missional communities in Canada, Sheffield argued similarly. "The individual learns to engage comfortably with the beliefs, values, and behaviors of her neighbor in a manner that ultimately calls for adjustment on all sides." For Sheffield, however, this was no mere act of tolerant compromise, for "The encounter with difference, with the 'other', is transformative; change, adjustment does emerge" (Sheffield 2011, 7).

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[13] In *Reflecting God's Glory Together* Dan Sheffield referred to disruptive experiences in culturally different situations as "acculturative stress… a stress reaction in response to life events that are rooted in the experience of encountering cultural difference" (Sheffield 2011, 13)

[14] This is a truism that runs throughout leadership literature. Space prohibits listing specific titles, but if I were required to cite some representative examples, they would include: (Clinton 1992, Covey 1990, Gibbons 2015, Gibbs 2005, Hiebert 2008, Johnson 1998, Kotter 2012, Patterson 2008, Quinn 2004, Shea and Solomon 2013, Stanley 1999, Trebesch 2015).

Leaning into Longsuffering

Friedrich Nietzsche's twelfth *Maxim and Arrows* aphorism in *Twilight Of The Idols* (Nietzsche 2016) is translated by Viktor Frankl as, "He who has a *why* to live for can bear almost any *how*" (Frankl 2006, 104 emphasis Frankl's). For Nietzsche it is almost a throw-away line, alongside his belief that only Englishmen pursue happiness, but for philosophers such as Frankl and Polanyi (Polanyi and Prosch 1975) it is the very basis of human development. The 'why' speaks of meaning, and Frankl's experience of suffering in concentration camps taught him deep truths regarding Nietzsche's curt observation. For Frankl, having a sense of meaning in such dire circumstances made a life or death difference. Frankl did not, however, see circumstances or suffering as the problem. Rather, he saw them as opportunities for development. He would not wish an oppressive experience on anyone, but he did not believe human development is well served by homeostasis, the absence of tension. He argued, "What man actually needs is not a tensionless state but rather the striving and struggling for a worthwhile goal, a freely chosen task" (Frankl 2006, 105). Such a goal or task should not be interpreted in an industrial sense, but instead as something "with a potential meaning… to fulfill" (Frankl 2006, 105). It should be so with missions groups, with meaning derived from their inward intercultural and spiritual development rather than some arbitrary external achievement, regardless of how biblically founded it seems.

Rooted in the pursuit of meaning, epistemic transformation needs to be an intentional process, worked out in the midst of tension, in a constant, vulnerable and forgiving *kanohi ki te kanohi kōrerorero*, 'face to face conversation', within the group. It is not a quick process and is never truly complete. Meek argued that a transformational process at an epistemic level is iterative. She saw Loder's five-phases repeating in a spiral fashion as we grow (Meek 2011). The feeling of discomfort experienced from

growth out of a state of tension is unfortunate but necessary, and great courage is required for the circuitous journey.

We can take our theological cue from the Apostle James, who wisely discerned the spiritual value of a testing process such as I have just described. We too quickly interpret the trials he referenced as being external persecution, but let us revisit that in light of this discussion:

> Dear brothers and sisters, when troubles of any kind come your way, consider it an opportunity for great joy. For you know that when your faith is tested, your endurance has a chance to grow. So let it grow, for when your endurance is fully developed, you will be perfect and complete, needing nothing. (James 1:2-4, NLT)

James describes an iterative process of transformation under troubles, trials and testing, in community. The context is instruction about rich and poor within the fellowship. We can legitimately use communitas to interpret the joy that James expects to come from walking through tension-creating circumstances together. What would our missions groups look like if we imbibed this attitude and allowed our endurance to grow?

I do not interpret "endurance" as irritable forbearance, painfully putting up with the quirks of others. No maturity comes of that. Rather, I see endurance as a growing together, enduring trials together (internal and external to the group), so that the group moves toward becoming fully developed, perfect, complete and needing nothing. This is longsuffering[15], patiently learning from one another so we grow together, transforming one another in the process as a covenantal community. The Māori concept of *whanaunga*, as 'leaning in toward one another', informs this commitment (Metge 1995).

With this dissertation, I have counterpointed the Individualist domain of the Cartesian proposition, "I think therefore I am" (Honderich 1995), with an episteme from

[15] This is a deliberate reference to biblical Greek, *μακροθυμία* (*makrothumia*), 'longsuffering', used in Rom. 2:4; 9:22; 2 Cor. 6:6; Gal. 5:22; Eph. 4:2; Col. 1:11; 3:12; 1 Tim. 1:16; 2 Tim. 3:10; 4:2; 1 Pet. 3:20; 2 Pet. 3:15 (Vine 1996).

a Collectivist environment, the anthem of which is: "I am, because we are" (Mbiti 1990, 106). The former looks outside the group, seeking to effect change, the latter looks inside the group seeking to embrace change. In counterpoint with each other, Individualist and Collectivist working together, we can imagine a pulsation effect, centripetal and centrifugal, like a heartbeat. In the process, in the midst of interpersonal and intercultural tension, we experience "discovery as grace" (Meek 2011, 40).

From my findings, this is what longsuffering in a hybridized missions group episteme could look like in a counterpointed community[16]:

- Individualists are adept at developing systems to work within. They tend to be literal, defined and pragmatic with specific end goals in view. Collectivists can bring life to the construct, softening the rigidity with dynamic images that help plans better adapt to complex and changing contexts. Done well, two dimensional blueprints emerge as three dimensional processes that release fourth dimensional creativity—transformation over time.

- The Individualist naturally individuates, able to see the distinctive of the members as autonomous bodies with contributions to bring to the community. The Collectivist is naturally able to embrace the whole and views every person as an indispensable part of the group and integral to the purpose of the group for the time that they are participating. When a member departs or a new one joins, Collectivists help the group's being to shift and adapt to the new situation, with Individualists mapping or articulating the changed reality.

- Individualists are eager to define and measure the outward activity of the group, and evaluate progress along the way. Collectivists can easily foster the whole group's interactivity along the way, keeping them aware of the moment, making sure the pace is conducive to everyone. They keep the group together while working, and seek ways to promote enjoyment in the process.

- Under pressure, the Individualist tends to diagnose, strategize and plan solutions in concrete steps, designing a specific journey for the group to move toward resolution outcomes. The Collectivist draws the group together to support one another through the trial, lamenting and dwelling together, working synchronously, eating and storying together to strengthen each other as each member of the group contributes to the journey toward hope of resolution.

[16] Since the Individualist episteme is dominant in the missions community, and I am writing primarily for mission community members from traditional sending nations, I deliberately lead each of these scenarios with the reigning perspective, counterpointing the Collectivist view to show how it can bring about a balance.

- An Individualist is likely to keep an inventory of resources, of distributed materials, of contributions made, of generosity extended to the group. They experience a close relationship with resources they bring with them as part of their group involvement, they possess these things as part of their being. This attachment can prove helpful for identifying needs, tracking progress, keeping account of usage, and supplying the group's cause. The Collectivist has a propensity to ascribe honor or esteem to individuals for their contribution and considers the supply of each as available to all the group for the good of the cause, or the benefit of anyone in the collective who might have a need at any moment in the life of the group. Collectivists are natural redistributors of resources for the benefit of all, especially to those in need who they consider to be part of their ingroup and therefore their responsibility.

These examples are obviously a very simple introduction to the complex process that is intercultural counterpointing, but my findings should be readily recognizable in each synopsis. Tension and pulse should also be evident in each scenario. It is in this rhythmic process of group-life over time that epistemic transformation happens, little by little, as epistemes are challenged in conflict, discussed in conversation, understood as revelation, adjusted to revitalize interaction, and reinforced historically and symbolically through the group's common narrative[17]. Boundaries are extended into each other. In the longsuffering together that is core to a state of mutuality of belonging, intercultural hybridity is nurtured.

Leading in Diversity

If it is not immediately apparent, it should be noted that leading a missions group in this rhythm toward epistemic hybridity is a masterful art. Not only do leaders need to readily shed themselves of rigid mental models (Spiller, Barclay-Kerr, and Panoho 2015) but they also need to be always discerning, and aware of the tangible and hidden forces at work within and upon the group (Spiller, Barclay-Kerr, and Panoho 2015).

Leaders must reorient themselves to accept intercultural hybridity as the primary aim of the group. One of the first blades of the metaphorical hybrid *harakeke* that must be

[17] If it is not obvious, here again I present Loder's five phases in a slightly different fashion.

pruned is the idea that anything other than the group loving one another in unity is going to show the world that we are Christ's disciples (John 17:20-23). In agreement with Lingenfelter, the covenant community of the group must become the highest priority (Lingenfelter 2008). Only then can missions leaders lead culturally diverse missions groups effectively, honoring both epistemes. Leaders should be wise mediators, sensitive enough to know when to guide and when to back off and allow each participant to flourish in their contribution. All the while, setting the pace and nurturing the group in a mutually agreed direction and in a state of constant harmonic resolution. Furthermore, leaders should do this without coercion.

The missions community needs to cultivate wise diplomatic leaders able to nurture growth in missions groups without needing to dominate and direct. Psychologist William Glasser pinpointed coercion as the very cause of interpersonal dysfunction (Glasser 1998). Coercion is the imposition of our will over another. The default posture of most leaders, especially but not exclusively in the Individualist episteme, is to influence others to do what the leader believes needs to be done. Glasser noted that this idea persists because it works, but it does so oppressively. Rather than employing coercion, Glasser recommended that leaders simply help people to make better choices. He posited that all we can do is present information and allow those we interconnect with to make their own choices. The onus on wise leaders is to present information in such a way that the others want to choose what is beneficial for the group and therefore for themselves (Glasser 1998).

It is well accepted in the business world that someone in a supervisory role tasked to generate productivity is not a leader but a manager (Gibbs 2005, Drucker 2006, Kotter 2012, Kouzes and Posner 2012, Bolman and Deal 2013, Northouse 2013). Managers can play a critical role in missions groups and the wider missions community, but it is unfair to expect administratively gifted managers to lead and foster relational harmony when by

default they will choose to control aspects of the productive process. Sadly, all too frequently, the Individualist prioritizing of productive outcomes puts competent managers in overall charge, to the detriment of all involved.

The posture of missions leaders and missions care providers should lean toward helping the whole group persist and push through intercultural and interpersonal disruption (usually disguised as dysfunction), to allow epistemic transformation to happen as a community of equals. I introduced the Māori concept of *aroha*, 'loving kindness', in Chapter 4. As a concept, it is powerful in its ability to guide leaders in their nurturing responsibility, as Spiller and her co-writers explain, *aroha* offers "a profound message of love and connection" (Spiller, Barclay-Kerr, and Panoho 2015, Kindle loc. 1553). Manifest as *manaaki*, 'encouraging esteem', *aroha* represents a leader's duty of care for their group members, to maximize their recognized *mana* or charisma for the benefit of the group. Leaders do this by sensitively investing themselves in the wellbeing of the group, recognizing every member, and carefully navigating the forces at work in the group to foster the epistemic transformation process toward the collective meaning determined by the group. Fankl argues that the 'will to meaning' has the ability to harness both 'will to power' (Nietzsche and Hollingdale 2003) and 'will to passion' (Fankl's interpretation of Sigmund Freud's work) to great effect (Frankl 2006). With something like *aroha* as the leader's primary posture, creating coherent meaning should become their primary purpose, fostering mutuality of belonging as it emerges in the group. Within this dynamic trust is formed, but trust is a byproduct not the focus.

The conflict that manifests from epistemic clashes is painful to work through, and change must be desired, motivated by meaning, for the benefits of epistemic transformation to emerge. Conflict needs to happen, however, and be deliberately processed if the experience is to move from trauma to flourishing. Giving birth is an appropriate analogy, with pain giving way to joy. Leadership and counselling is like

midwifery, helping the group to remain hopeful (and desirous) of the hybrid outcome in the same way that the Apostle James encouraged his readers (James 1:2-4), with the assumption that maturity has eternal value. Intercultural and interpersonal character development can be underrated as a primary outcome in the Individualist episteme, but in the Collectivist reality it holds the highest value with the deepest meaning, and rightfully so—our character is the only thing we take with us into life eternal.

The international leader of a large culturally complex global missions agency once asked me, "What do you think is an appropriate model of leadership for an organization such as ours as we move into the future?" Instinctively I answered, "Eldership". The eldership model of leadership is well established in indigenous societies, but it is qualitatively different to the concept of eldership that most Occidental thinkers develop from biblical precedents. *Kaumatua*, 'elders', have already been introduced. They can be either male or female, and are not always elderly. Recognized *mana*, as 'charisma, giftedness, wisdom, spiritual authority', is the prime prerequisite. For Māori, when tensions arise in the *whānau* or amongst *whanaunga*, *kaumatua* play an important role in nurturing harmony back into relationships. Proactively maintaining harmony is the supreme responsibility of *kaumatua*. *Kaumatua* with great *mana* will often be superb mediators, with quietness of spirit and humility. Spiller and her co-writers add the importance of deep listening to the attributes of these leaders,

> Many elders in Māori culture have an incredible capacity to listen from a deep state of wisdom and knowing. They tend to be quiet and listen deeply, such that to the casual observer they may even appear to be half-asleep… They allow all perspectives to be heard, and are not listening simply in order to give an opinion and show others what they know or think; they are not rallying their argument while others talk. They look to find the common ground where everyone stands and to weave people together, respecting that there will be some with divergent views. (Spiller, Barclay-Kerr, and Panoho 2015, 2531)

The best *kaumatua* type elders tend to be much more hands-off and facilitative than overtly directive. In a personal conversation, as we discussed cultural similarities between tribal Brazilians and Māori, anthropologist Levi DeCarvalho commented, "the more important a tribal chief is, the quieter he speaks". The business world has recognized the benefits of 'quiet leadership' (Collins 2001) and 'servant leadership' (Greenleaf and Spears 2002), but the emphasis still tends toward their ability to lead coercively and generate productivity and profitable expansion. Introverted people-manipulators are not what the missions community needs. We need quiet, caring and thoughtfully wise elders able to encourage willing participation from the group, to foster epistemic transformation while working toward mutually agreeable meaning. Peter Block argued that to foster communal transformation, leaders must be oriented toward,

> intention, convening, valuing relatedness, and presenting choices. It is not a personality characteristic or a matter of style, and therefore it requires nothing more than what all of us already have. (Block 2008, 122)

For Block, the responsibility on community leaders is to create space and use every opportunity for deep mutual engagement: participation, creative conversations, active listening, valuing contributions, and reflective accountability that reinforces commitment (Block 2008).

Every group gathering writes another chapter into the group's common narrative that can be retold to reinforce its meaning and encourage mutuality of belonging. According to Turner, "Communitas can only be conveyed properly through stories. Because it is the sense felt by a plurality of people without boundaries, there are numberless questions as to its form, provenance, and implications" (Turner 2012, 1). My preference for metaphor and analogy, and reluctance to design models or architect best practices for the application of my research, is because I have been exploring a dynamic, the manifestations of which are, "without boundaries". Instead, I encourage readers and especially leaders to learn to be storytellers and draw on common metaphors that weave

together the epistemic threads of the group's collective life stories into a single coherent community. To create a mythos that holds its meaning, within which members can locate their identity (Denning 2007, 2011, Jenkins 2014, Ting-Toomey 1999). If successfully done, every group member will immediately recognize themselves in the constructed *whakapapa*, 'origins, heritage', of the group and they will belong. Stephen Denning called this interactive leadership,

> It's an interactive mode of leadership that swims in the richness and complexity of living and thrives on the connections between things. Participants grasp the interrelatedness of things in the world—and so are able to connect with the world in new ways… someone who embodies the interactive mode of thinking, speaking, and acting and takes on the new capabilities that narrative enables can accomplish what was inaccessible to someone operating solely in the traditional command-and-control mode. (Denning 2011, 269-270)

Leaders faced with the kind of complexity that cultural diversity creates in the missions community can easily be tempted to contribute clarity and command cohesion. The problem with clarity is that it is merely the imposed perspective of one person—the clarifier. In the face of increasing cultural and digital complexity, the business world has discovered the inadequacy of this, as Emmanuel Gobbilot confirmed,

> Clarity is no longer feasible as a source of engagement. It is either impossible to provide or requires a one-sided view of the world (the leader's) to be constructed. This will not do for social engagement. Simplicity, on the other hand, by providing simplification (i.e. simpler ways of operating) and coherence (i.e. a purpose for the effort) will play the role clarity once had. (Gobillot 2011, 9)

Coercion, or commanding cohesion, no longer works either, but it does not keep organizations from trying—missions agencies chief among them. This most clearly manifests with prolific policy making, but as Jason Fried and David Hansson observed, "policies are organizational scar tissue" (Fried and Hansson 2010, 260), and too much scar tissue only serves to cripple. Instead, social networking theorists like Gobbilot extol the virtues of coherence, which is, looking "at how something fits with what we are

trying to achieve" (Gobillot 2011, 90). For the purposes of this study, coherence is an interactive, mutually constructed, *kaupapa*, 'purpose', articulated in dynamic narrative form that makes sense to the group. For a leader to develop this they must,

> foster an environment where the conditions are right to attract a thriving community. It is not to create transactional involvement, as our leadership instinct too often leads us to do, by single-handedly creating or controlling the elements. Rather, leaders must shift their emphasis to the fostering of social engagement by valuing conversations that they otherwise might have deemed wasteful and inefficient. To be worth following, leaders will need to work primarily on the contribution they make, rather than the direction they give, to the community. (Gobillot 2011, 10)

Coherence encourages engagement and engagement is motivated by simplicity. Simplicity for missions group leaders could mean that all that is required is an invitation. Along the lines that Block encouraged, the leader's primary function is to convene the group. When everyone is confident they know their role according to their competency, the leader can then just concentrate on their own part and allow harmony to happen.

Epistemic rupturing is a destabilizing experience for most people and Individualists and Collectivists alike need strong supportive relationships to help stay on course and push through the transformational process. Every missionary who has ever experienced culture shock will understand this. In *The Intercultural Mind*, Joseph Shaules reframed culture shock as a personal development opportunity; in other words, a process of epistemic transformation.

> *Foreign experiences make possible a process of deep cultural learning*, one that can make us aware of the cultural configuration of our unconscious mind, and make us more effective interculturally. This learning process can be experienced in negative ways—such as culture shock or cross-cultural misunderstanding—but it also can stimulate personal growth and provoke deep-seated changes in our perception, worldview, and identity. (Shaules 2015, 17. Italics original.)

All that has been discussed in this chapter could be summarized as "deep cultural learning" and the unconscious mind is the locus of epistemic transformation.

Summary

As missionaries from traditional and new sending nations dwell with one another in culturally diverse missions groups, and live in the tension that counterpointed difference creates, leaders and carers need to patiently, sensitively and lovingly guide an epistemic transformation process. They must maintain a balance in the group as a community of equals, lead with coherent meaning to help members lean into the longsuffering required for intercultural and spiritual maturity to develop, drawing on specialist assistance as necessary to help it happen well. A strong narrative around common history (past) and meaningful purpose (future) are foundational, but the narrative of the present needs to adjust the expectations of the group to the fact that change is their new normal (Berger and Johnston 2015)[18]. I once heard a New Zealand mission leader tell his culturally diverse missions group, "If you're feeling comfortable, something's wrong". At best, it means you are not making yourself vulnerable to be influenced by others and that will stifle the growth of the whole group, at worst it means you (consciously or unconsciously) consider yourself a privileged part of a dominant cultural perspective to which everyone else has to acquiesce.

Next, I will illustrate how I am applying all of this to my leadership context.

[18] Team development theory suggests that teams go through forming, storming, norming, and performing phases (Hibbert and Hibbert 2014). This far through the dissertation it will come as no surprise that I disagree with this paradigm, even as it is understood as an ongoing iterative process. As soon as a group starts to solidify norms it becomes resistant to incorporating new members who will naturally upset those norms (unless they are oppressively coerced to submit to the established norms). The promise of norming sets up unrealistic expectations that are unlikely to be met in missions groups and it therefore only serves to create frustration. Instead, if anything is to be embraced as normal it should be constant and challenging change.

Chapter 8

Influencing A Missions Community

Nōku te whenua, o ōku tūpuna
'the environment is mine, inherited from those who have been before'.

With this *whakataukī*, 'proverb', I acknowledge that I am a recipient of blessings left for me by my forebears in the work of God's mission. My environment is the missions community of Aotearoa New Zealand and it has a rich heritage, both in the forming of my nation and the blessing of the nations.

In this environment, I seek to develop a hybrid episteme, manifesting as a mutuality of belonging, that will influence the worldwide missions community. Mutuality of belonging is only formed in dynamic iterative process. The process cannot be rigidly structured, there are no defined road maps, and it resists excessive systematization. Examples of the process will always be contextual, differing according to the variables of each context. No hard modelling or two-dimensional diagramming will help leaders learn the artistry of wise discernment. There is no short cut to the hard work required to lead transformative change while being transformed at the same time. Nevertheless, some foundational attributes were presented in the previous chapter.

In this chapter, I will show how I am fostering epistemic transformation within my sphere of leadership influence. As I do so, these first-principles apply:

1. Mutuality of belonging is assumed as the primary objective,
2. Intercultural hybridity is intended as the primary benefit,

3. Epistemic transformation in counterpoint tension is recognized as the primary process that generates the benefit and leads to the objective,

4. Non-coercive narrative leadership is the primary posture that guides the process; one that articulates coherent meaning (purpose) for the group in simple ways with loving intention, esteeming each individual contribution as valuable for the whole,

5. Creating welcoming space and inviting participation is the primary function of a leader, within which to facilitate conversation, discern consensus and articulate meaning that reinforces points 1 through 4,

6. The ultimate outcome is so that the world will know that the Father lovingly sent the Son, for God's glory in all the earth (John 17:20-23).

My hope is that by sharing the application of my findings in my context it will inspire other leaders to consider how they too can apply the first-principles to their contexts for the benefit of their group members and God's mission.

Context

In addition to my ethnic hybridity, I brought to my research process over twenty-five years of missions involvement and reflective missions praxis; fifteen of those leading the Aotearoa New Zealand arm of a large international missions organization that deployed missionaries around the world. Leading a small team[1] required involvement in every aspect of institutionalized missions support: governance, management, promotions, sending, care and reentry. Part of my responsibility in that role was to serve on the organization's International Leadership Team. Since 2007 I have also been an Associate of the World Evangelical Alliance Missions Commission (WEAMC), leading the Missions Mobilization Network since 2011.

In 2015, I was appointed the Executive Officer of Missions Interlink New Zealand (MINZ), the association of missions passionate organizations and individuals in

[1] It was very much a team in the productivity-expected sense, but we also learned much together about what it means to be a covenantal community during this time.

Aotearoa New Zealand, established in 1972. MINZ exists to "facilitate collaboration to increase participation in mission from and within Aotearoa New Zealand" (MINZ Statement of Intent, 2017). We currently have 105 participating organizations in membership, all registered charities in Aotearoa New Zealand. MINZ is a national missions network associated with the WEAMC similar to: Missio Nexus (USA), Global Connections (UK), NEMA (Nigeria), IMA (India), and Missions Interlink Australia[2].

While conducting my research, I transitioned out of missions organization leadership into missions network leadership, and that informed the development of some aspects of this dissertation. While questions were raised and research was formulated within the context of a complex international missions organization, the MINZ network allows me to apply concepts introduced in this dissertation in a much broader way with more flexibility and potentially wider influence. Through MINZ I can nurture mutuality of belonging across many missions organizations and help new growth to flourish in missions thinking and praxis from and within Aotearoa New Zealand.

Having served on the MINZ Council for over twenty years, I knew well the context I was being invited to lead in 2015. For some years, the network had struggled to identify its reason for being and the Council had debated several times over those years about shutting the organization down. New growth was developing locally with the emergence of a Pasifika oriented missions movement driven by Samoan, Tongan and Fijian leaders, and MINZ had been instrumental in fostering that. Some traditional sending and advocacy missions, however, were finding it difficult to perceive enough benefit from retaining their membership. There was a lack of coherency in the network and organizations were siloing themselves as they each focused on their own survival—my former organization among them. I eventually applied for the role because I felt

[2] Although we share a name, MINZ has no formal connection with our Australian counterpart other than that which is shared with all the other networks.

convicted by the Holy Spirit to help revitalize our missions history and spy-out new conceptual territories for mission from and within Aotearoa New Zealand. A core part of that conviction was to see mission singularly, with MINZ members as partners in the one mission. This very well-known (almost cliché) *whakataukī*, 'proverb', was tattooed onto my spirit: *he waka eke noa*, 'we are all, without exception, in this canoe'.

Aotearoa New Zealand has a rich missions heritage. Our nation was forged into being by missionaries, some of whom helped design a world-class covenantal treaty that was established in 1840 between the Pākehā settlers and the indigenous Māori (Orange 2011). As early as 1857 the settler church was supporting and sending missionaries to other nations (Morrison 2016). The settler and missionary history of our nation has tragic incidents of abuse and colonial oppression, but without missionary involvement, Aotearoa New Zealand would not be the bi-culturally rich nation we are today (Consedine and Consedine 2012, Newman 2010). MINZ is one of the legitimate heirs to over 200 years of Aotearoa New Zealand missions heritage. Our meaning is to be found in this heritage and a biblical injunction to stand in awe and declare God's glory in songs of praise that inspire shouts of joy in all the earth (Psalm 65:8 with Isaiah 24:16).

Coherence

With this context in mind, I implemented a covenant-oriented development strategy. I ceased speaking of MINZ as a network and began using Christ-centered community nomenclature. I usually do not presume to use family or *whānau* terminology because we do not normally work together as a single missions group. I do refer to MINZ as *whānau mīhana*, 'a family of missions', but that emphasizes relationships between organizations more than people as group members. MINZ is more like a *hapu*, 'sub-tribe', of the tribe of the people of God in Aotearoa New Zealand. Instead, I treat persons within MINZ, as *whanaunga*; and I encourage that perspective within the community.

One of our community's leaders asked me shortly after I began if I felt the role was like was trying to herd cats. In an instant, I sensed God show me that I did not need to herd (coerce) anything, but to discern where the Holy Spirit was leading each one and help them move in that direction. In *Leadership On The Line*, Ronald Heifetz and Marty Linsky recommended that leaders maintain a balcony view of what is going on (Heifetz and Linsky 2002)[3]. Imagining a raised vantage, I felt God show me that what may look like chaos at ground level is actually a finely choreographed move of the Holy Spirit among Christ followers when viewed from above.

Shelley Trebesch proposed an ecological dynamic of organizational development in her book, *Made To Flourish*. Many of the principles I apply to MINZ's development resonate with or were refined by her model in some way. With this comment, she confirmed my conviction to lead with articulated spiritual discernment,

> Prayer-filled envisioning of the future in a participative process results in God's picture of the future for your context. It is critical to describe this picture in as much imaginative detail as possible, because this detail points toward what should be done in the present to get to the future. (Trebesch 2015, 152)

My role, therefore, is to bring a coherent narrative to the community and keep adjusting the narrative in iterative fashion (participative process) as more input is received from the community. This leadership posture helps ensure that the Holy Spirit remains the Director of Mission (Bosch 1991) and saves me a lot of grief in trying to foster something that is not meant to flourish in my environment. Instead, I nurture what is emerging and tend to what exists. All the while, I promote collaborative harmony within the community, affirm every good thing that relates to mission and look for opportunities to nurture epistemic transformation. To do this, I simply connect people, encourage conversations, and conduct whatever the community needs me to do.

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[3] This perspective synchronizes well with the *taumata,* 'raised vantage point', metaphor I used to position my approach to this study.

With the affirmation of the Council of Missions Interlink, to whom I report, my main activity is to generate and grow a coherent narrative within the community that is informed and adopted by the members of the community as core to their identity in mission. To assist with the transmission of that narrative, the first thing I did was create a symbolic representation (Bolman and Deal 2013) of the narrative, one that is rooted in a Māori (Collectivist) perspective—a new MINZ logo (Figure 3). The centrifugal spiral sits on top of the cross-styled-t in "interlink". The spiral has three blades, with obvious allusion to the Holy Three in whom mission is rooted and for whom missions exist. A green blade (right) represents the *whenua*, 'land, environment', that has nurtured the Gospel and infused it with a unique flavor (or grace) developed in our context. An orange blade (bottom) represents the *tangata o Atua*, 'people of God', again uniquely forged in this land for God's glory. A cyan blade (left) represents *Wairua Tapu*, the 'Holy Spirit', that leads the people of God out of the land into the world to *manaakitanga ko te iwi ao*, 'bless, honor, encourage, esteem all nations', with the presence of God. Within this single image is missional intent and the kernel of a post-colonial missiology that can lead members of our community more effectively into the global missions community as contributor-participants alongside people of God from all nations, manifesting the presence of God in the world as we dwell together in unity there. The three colors are applied to MINZ's three core commitments, which I discuss next: connect (green), converse (orange), and conduct (cyan).

Figure 3. Missions Interlink Logo

Connect

> To bring together and nourish a mutually beneficial community of mission-oriented people, churches and organisations from and within Aotearoa New Zealand. (MINZ Strategic Plan, 2017)

When discussing collectivism and individualism at a personality level, Triandis and his colleagues developed additional terminology to explain Collectivist attraction within Individualist groups, and Individualist traits within Collectivist groups. The former, they called allocentric behavior and the latter idiocentric behavior. Triandis mapped these as orthogonal (right angled) aspects of each end of the coll/ind value dimension (Triandis and Gelfand 1998, Triandis 2001, Triandis and Suh 2002). This concept proved helpful for my MINZ context, which has traditionally been populated by Individualists. Rather than expect to shift the community's episteme overnight, Triandis' map encouraged me build a strategy that could at least move the community toward a greater degree of allocentric preference (group orientation). The orthogonal aspects of the dimension were specifically designed to apply to persons (regardless of their coll/ind preferences). Although MINZ has mostly organizational members, it is the people from those organizations who interact with MINZ. All of those people, therefore, are potentially open to epistemic transformation every time we connect as a community.

"Together: On Mission", is the simple byline the MINZ Council and I have introduced to the community to foster allocentrism. I use it whenever and wherever I can to reinforce the unity we share together in our common purpose—God's mission. In social media and MINZ publications I use a corollary hashtag #stayonmission to encourage a long obedience in the same direction (Nietzsche and Hollingdale 2003, Peterson 2000) that is required to see the fruit of mission blossom and mature. These simple devices, consistently used, immediately focus everything we do, why we do it and that we are doing it together. Each member-missions organization, from the biggest to the smallest, is catching the idea that they are connected to a much larger whole: missions

from and within Aotearoa New Zealand. I get regular feedback that they are perceiving new sense of mutuality of belonging around common meaning or purpose.

In my first month of operation I transformed what was a basic member newsletter into a fully-fledged, free, 20-page electronic monthly magazine, the BULLETIN[4]. This is my single biggest connection commitment to the community, with over 1,000 subscribed recipients. The BULLETIN has multiple benefits. It is a means of fostering conversation, which will be discussed more in the next point. It is a means to educate the community, since I am able to curate content that introduces new ideas and concepts that challenge the community and create some gentle disruption. It is a means of sharing information, the name of the magazine is deliberate and designed to evoke the idea of a community bulletin board. It is the virtual community center, if anything is happening in missions in Aotearoa New Zealand it will be in the BULLETIN. It also provides a means of income by selling advertising space to missions and corporate suppliers to missions. Most of all, it is a means to establish a new episteme in the community, and reinforce epistemic transformation in the community's missions thinking.

As I am able, I try to be as visible as possible in the community. *Kanohi kitea*, 'showing face', is an important connection point. Many missions organizations are clustered in the city in which I live and work, with additional clusters in cities within a three-hour drive. Some organizations are more isolated around the country but I make it a point to try and visit them as often as possible. When I do I take a box of Cadbury chocolates with me for the office staff as an acknowledgement of all the work they do behind the scenes. The box is very similar in color to MINZ's branding so it creates some strong reinforcing symbolic associations.

The chocolates and other gifts I devise for occasions (for example, welcoming new leaders of missions and farewelling departing leaders), as well as the hospitality we

[4] Past issues of the BULLETIN can be found online here: http://missions.org.nz/converse/bulletin/.

provide for events, all reinforce the concept of *manaakitanga* that I have introduced to the community as a core value. I am developing a missiology of *manaakitanga* as an indigenous expression of mission from and within Aotearoa New Zealand, but first the concept needs to be grounded in and practiced by our community. In brief, *manaakitanga* as mission is going into the world with humility, high intercultural sensitivity, deep respect for the perspectives of others, and generosity of heart that will encourage or lift up their *mana*. This is qualitatively similar to Ubuntu in Sub-Saharan Africa (Battle 2009). For our missions community, the highest expression of *manaakitanga* would be to invite people to become part of the community of God under *te Ariki Ihu Karaiti*, 'the high King, Jesus Christ.' *Manaakitanga* is attractional, it is invitational, it is inclusive and it is generous. This is my ideal for MINZ, to embed this concept into the missiology of our people to lead us into a flourishing intercultural future for God's glory.

An increasing sense of the *whānau* concepts from Chapter 3 and all of the attributes of *whanaunga* in Chapter 4 are integrated into every opportunity we have to connect as a missions community. I convene two or three gatherings a year and invite wide participation. Our Annual General Meeting is a particular occasion for community celebration, or collective mourning if we have experienced a tragedy in our midst. Opportunities for cohorts or as much of the community as possible to gather are precious times that reinforce our unity under God and the singularity of our mission from and within Aoteaora New Zealand.

Converse

> To create *kauwhanga kōrerorero* (sacred conversation spaces) for the missions community in Aotearoa New Zealand to discuss issues of relevance to God's mission. (MINZ Strategic Plan, 2017)

Kanohi ki te kanohi, 'face to face', opportunities to strengthen our relationship with one another in the community are precious, sacred times. I take seriously the sanctity of relationship and the Council and wider MINZ community knows and appreciates this. It has taken some time for Individualist missions leaders to tune in to doing *whanaungatanga* before we get down to business, but each encounter is an opportunity for epistemic micro-fractures that over time will break down resistance and strengthen our hybrid unity.

Creating sacred space is as simple as praying, worshipping, and looking at the Scriptures together in a devotional posture at the commencement of all gatherings. I include *pōwhiri* protocols if there are newcomers present. That can be as simple as acknowledging their presence, welcoming them in, and inviting them to enlighten us and share something about who they are. It is a basic initiation activity (Vogl 2016) that says, 'we see your face and you are welcome among us', in other words, 'you belong here'.

Once established, the space becomes *kauwhanga kōrerorero*, a 'sacred conversation space'. Any meeting or gathering is an opportunity to share ideas, concerns, information, or personal needs. Naturally, it needs to align with the *kaupapa*, 'purpose', of the meeting but conversation is encouraged. I consciously try to facilitate gatherings along the lines of Joan Metge's recommendations in *Kōrero Tahi*, 'talking together', where she introduces a hybrid Māori *hui*, 'meeting', method (Metge 2001).

Conversation in the community is not always so formally convened. I invite the community to submit articles to be published in the BULLETIN which provides a means of contributing to the wider conversation about some aspect of missions. Obviously, the visits I make to offices of member organizations involve conversing. I am also available to consult with missions and their governance teams. I attend general conferences, denominational and church-centered missions events, and I am an adjunct lecturer in missions subjects at Bible Colleges, all of which expands the conversation beyond the

MINZ community while advocating for the epistemic reinforcing narrative emerging within the community. Wider still, I represent our missions community to the global missions community and the conversation continues, as with this dissertation.

Conduct

> To create and apply resources towards greater effectiveness in mission by individuals, churches and organisations from and within Aotearoa New Zealand. (MINZ Strategic Plan, 2017)

In *Reflections On The Human Condition*, Eric Hoffer wrote, "In a time of drastic change it is the learners who inherit the future. The learned usually find themselves equipped to live in a world that no longer exists" (Hoffer 1973, 22). My passion for MINZ, indeed for the entire global missions community (if I may be so bold), is that we remain well equipped for the changing world around us. A world that is made up of many worlds, all of which have much to teach us and to which we have much to offer. This means the missions community needs to learn to develop what Paul Gibbons calls "Changeagility" (Gibbons 2015, 42)—with emphasis on agility. To remain resilient in our global context we must remain agile enough to change with the tides, but savvy enough to lean into the tiller and set the sails of our *waka*, 'canoe', to let the wind carry us where God wants us to go.

The implemented strategies I have discussed all arise from the findings in this dissertation. It is a manifestation (in my context at least) of a concerted effort to nurture an epistemic shift in our community participants' thinking, from the Individualist domain to a hybrid middle-ground by fostering allocentrism without coercion. It is also embraced by Collectivists in the community for whom my metaphors, narrative elements and values are familiar. The challenge for them is to adapt their more fluid preferences toward the middle and work within structural processes that cannot be changed because

of the Occidental bureaucracy of our national government (charities compliance, financial reporting, employment law, health and safety regimens and so much more). In this regard, Individualist administrators in our community have been a great help.

Agile planning joins metaphor, symbol and narrative to foster a mutuality of belonging. Agile strategies are iterative rather than fixed, and encourage exploration and experimentation. My discomfort with two dimensional systems and models and my critique of functionalism in missions literature is because I believe those are things that equip us to live in a world that no longer exists, and it is negatively affecting how we conduct our mission.

With the Council of MINZ as a guiding coalition (Kotter 2012), we are experimenting with new ideas in mission, adding to our narrative and creating innovations that both bless our community and reinforce the values that are emerging. For example, I wondered, 'how can we get the *manaakitanga* concept beyond cognitive awareness and into the deep episteme of our community so that it becomes a natural part of our nomenclature and an intuitive value?' Years ago, a relationship was established with a Christian bulk-purchasing syndicate that allowed MINZ members access to coded discounts at certain retailers. The relationship had gone cold and many of the codes were no longer valid. Nevertheless, I contacted the CEO and we discussed how to renew and develop the relationship. One of the outcomes has been a greatly enhanced benefits scheme for our members, and renewed discount codes on a card that I have branded the "ManaakiCard". Every member of every member organization in the MINZ community receives a ManaakiCard that provides them with access to bulk-user discounts at popular retail outlets. MINZ receives some financial rebate, our members get discounts, everyone now understands the meaning of *manaaki* (to a greater degree).

MINZ conducts other community benefiting initiatives as well, including:

- a combined insurance scheme that reduces premiums on all manner of insurance for our members,
- access to Western Union foreign exchange services (with no fees),
- seeking legal opinion on matters relating to missions in our context,
- assisting with understanding compliance regulations,
- developing care and crisis strategies for missionaries,
- lobbying the government to protect the rights of missions as charities, and the list goes on.

The rationale for conducting all of these activities is to strengthen mutuality of belonging. Recipients of these benefits know they are valued and supported in our community and we have an exciting adventure ahead of us—together: on mission.

Summary

Every context is different and every expression of the missions community or missions group has variations that make it impossible to prescribe one-size-fits-all solutions. What I have attempted to illustrate through my leadership-in-context is how the findings discussed in this dissertation, together with the epistemic transformation theory introduced, can converge and help leaders visualize a way forward for Individualists and Collectivists to interact together in their respective contexts. Metaphor, symbol, narrative, and agility, rooted in epistemic transformation first-principles, are required elements of a process to create coherent meaning and affect change at an epistemic level.

Gatherings I convene in time and space allow epistemic ruptures to occur where different priorities clash in counterpoint tension. As a leader of the community, I embrace the opportunity to wisely mediate and nurture situations toward epistemic transformation of all those involved without coercion or concern for clarity or cohesion. Instead, I prefer to lead with coherence, by reassuring all the participants that they belong and are valid

heirs of our legacy, according to the narrative history we have established together and the hope-filled meaningful vision of mission ahead of us. Lastly, I continue to facilitate or at least articulate, tangible benefits of belonging, not the least of which is our members' individual spiritual, intercultural and character maturity, and our collective harmony in Christ. All so that the world will know that the Father lovingly sent the Son, for God's glory everywhere, always.

Chapter 9

Reviewing The Journey

Māu anō e rapu he oranga
'Your livelihood is in your own hands.'

Our journey has brought us a long way, and as this *whakataukī*, 'proverb', suggests it is time for readers to take what I have presented and do with it what they will. The proverb infers: it is now out of my hands. Whether from a traditional sending nation (my primary audience) or new sending nation, I respectfully present my findings as a *koha*, 'gift, offering', to readers.

My journey began from my vantage point of ethnic hybridity, spying out the land and developing a CRI to guide me forward. My CRI was,

> to seek ways to strengthen mutuality of belonging in culturally diverse missions groups through epistemic transformation by applying relationship attributes of *whanungatanga*, 'relationships', from the lived experience of Christian Māori as a Collectivist counterpoint, with Individualist relationship assumptions of the missions community, revealed in post-1990 missions literature.

Two epistemes (Individualist and Collectivist) can be detected in the CRI, each of which required a thorough investigation to identify core attributes.

My research questions directed both my investigation and the conclusions I developed from the findings. The questions helped me: (1) identify Collectivist attributes explicated from narrative data of Māori Christians' experience of family, that could enhance missions groups, (2) highlight relationship assumptions discovered in post-1990 missions literature, (3) propose ways to counterpoint the two epistemes from the findings

of each investigation, and (4) show how a process of epistemic transformation can foster mutuality of belonging within culturally diverse missions groups.

Fostering mutuality of belonging in culturally diverse missions groups was my ultimate goal. The purpose of the research project was to show how an epistemic transformation process could help toward that goal, working through tensions created by counterpointed diversity, to nurture an intercultural hybridity in missions group members and harmonizing the group toward mutuality of belonging. The result therefore would be a manifestation that resembles biblical ideals such as *shalom* and *koinonia*, as our primary witness to the world.

From Whence We Have Come

My investigation explored a broad territory with two identified epistemological domains: the realm of the Individualist (traditional sending nations) and the habitat of the Collectivist (new sending nations) in the missions community. This dissertation began by describing how I conducted my research. To start, I established my research criteria and constraints, and explained the contrasts I investigated. I set the tone of the dissertation with a charge from a representative Collectivist perspective that reinforced the significance of my work. Using a spying metaphor, I explained how I investigated each territory from a particular vantage point, that of my ethnic hybridity, looking through the lens of social psychology, encased in a *kaupapa Māori* indigenous methodology as the telescoping mechanism. The findings were then interpreted through a philosophical understanding of epistemology.

Empirical evidence from missions researchers confirmed that traditional sending nations are struggling to sustain their mission involvement, and that the missions community demographic has well and truly shifted to a majority of missionaries from new sending nations. Yet there is not a discernably proportionate shift in hegemonic

influence from an Individualist perspective to a more Collectivist approach. Based on this assessment, I entered Collectivist territory.

Investigating the Collectivist

Although I identify with the Collectivist perspective in the missions community, I cannot speak for all Collectivist peoples. My access point to this territory was a Māori Christian perspective, drawing on my own Māori heritage. With the help of narrators, who I now consider *whanaunga*, 'wider family', I travelled the metaphorical narrative rivers of *whānau*, 'family', experiences and collected treasurers along the way. From my analysis of the narratives entrusted to me, concepts of *whānau* emerged that had deep meaning for my investigation and to the missions community. On the surface, terms like biological lineage, adoption and marriage appear no different from Individualist concepts of family. For Māori, however, they are qualitatively different and this was illustrated by representative voices recalling their experiences, which I triangulated with further explanations from precedent Māori research and literature.

Māori are an indigenous people who believe that relationships are precious for their own sake, this dominates our episteme. Relationships are forged either through birth, forms of adoption, marriage, or common purpose. Embedded deep in the epistemic roots of the culture is a conviction that reality is relational, with broken relationships affecting the harmony of the universe. The sanctity of relationships therefore, require ritualistic treatment to foster, beginning with the way people are inducted into a relationship. Māori initiation protocols emphasize how important time spent getting to know one another is for creating understanding in enlightened fashion. Food is a great normalizer. The joy found in working together builds relationship history and fosters trust, a byproduct of relational commitment. Mutual generosity (material, verbal, spatial and chronological) strengthens relationships and increases the giver's respect among

community. No more so than when the community grieves together, when mutuality and belonging strengthen as relationships focus on loss and remembrance. Physical presence has deep significance for Māori relationships, and the value of presence intertwined with all the other attributes mentioned. The wholistic and integrated worldview of Māori concluded with a parable of infusion that provided a fitting metaphor for illustrating the process of mutuality.

Investigating the Individualist

Turning to the missions community, I investigated post-1990 missions literature, which I discovered to be indicative of an Individualist episteme. By means of a literary critique, the published material revealed pragmatic strengths but also gaps in the episteme with regard to accommodating culturally diverse relationships that include people from new sending nations. A teleological orientation was detected, relegating relationships to means rather than as ends. This was evident in both project development and peer relationship categories of literature. Functionalist priorities dominated the genre, with a pragmatic focus on making 'teams' work using cultural components to diagnose problems and a business hermeneutic to recommend solutions. 'Team' was the preferred metaphor guiding the peer relationship discourse, which was shown to have epistemic limits that can inhibit Collectivists from flourishing.

For the benefit of readers from traditional sending nations, I highlighted examples of counterpoint gaps in the episteme with reference to my narrative research data and rare contributions from new sending nation writers. I noted a discernable shift in the literature from the latter half of the 2000's with some Occidental authors critiquing Individualist assumptions and promoting new expectations of interculturality and community.

I concluded my findings from the Individualist episteme by noting that covenant community was an appropriate objective of missions groups. This was a more biblically

defensible expression of group than ‘team’ and establishes a Christocentric basis from which missions groups can develop a mutual narrative and in which each member can find their identity regardless of their episteme of origin.

Instigating Hybridity

My purpose for investigating aspects of Collectivist and Individualist epistemes was to highlight differences between the two approaches to relationships so that the missions community can better identify how to create harmony between people with either preference in missions groups. I chose the musical term ‘counterpoint’ as a metaphor for this intention. I argued that counterpointing creates tension that makes for a transformative learning opportunity. Framing the process as epistemic transformation, I encouraged leaders to deliberately cultivate relationships in missions groups by helping members to push through the discomfort of difference, out the other side, to develop a hybrid interculturality, both interpersonally and as a group. The mutuality of belonging formed in this experience of epistemic rupturing and resolution makes harmony possible as a witness to God’s goodness and grace.

I illustrated how I am applying these principles within my sphere of influence: Missions Interlink New Zealand (MINZ). I will continue to test this thesis within the MINZ community and elsewhere for years to come, with the belief that every encounter is an opportunity to mature ourselves and strengthen our relationships and our witness toward fulfilling God’s mission.

To Where Should We Go

By highlighting the counterpoint tensions between my empirical data from Māori Christian narratives and my analysis of post-1990 missions literature, my presentation throughout this dissertation has been intentionally disruptive. I hope, however, that it is

also constructive. As a reflective practitioner of missions mobilization (Matenga and Gold 2016) and member care, my desire is that the findings and conclusions discussed in this dissertation will foster new growth in the missions community. It is for the missions community to decide how my findings will be processed and applied further.

While writing primarily for readers from traditional sending nations, with this dissertation I have also provided missions practitioners and missiologists from new sending nations with some precedent literature to catalyze new research in the territory of Collectivist epistemes. By researching my own tribal links, using methodology that is conducive to indigenous Māori, I have pointed the way for Collectivist brothers and sisters to do similarly from their epistemic realities. I encourage all research from an indigenous peoples' perspective that will enhance an understanding of their culture in the missions community (and the Church global) and strengthen our collective understanding of relationships as an end in themselves, for God's glory.

Emulating the Māori warrior, I have laid down a *wero*, 'challenge', to Occidental thinkers within the missions community. The challenge I give Individualist researchers and writers is to move on from 'old-world' assumptions and explore 'new-world' realities with innovative insight concerning missions praxis within culturally diverse missions contexts. We live in an agile age of experimentation and reflection and adjusted experimentation and so on. It is now a given that we do not know what we do not know, and there is too much complexity to presume we even know what questions to ask. Probe, ponder and promote unity. The authors I quote in Chapters 7 and 8 provide paradigmatic pathways. Follow those if mine seem too foreign. The world is rapidly changing around us and new innovations are emerging even as fresh challenges spring up and surprise us. The challenge stands for thought-leaders in the missions community, from Individualist and Collectivist epistemes alike, to bring some of those innovations to the community in book form.

A corollary challenge goes out to missions book publishers to dare to accept the responsibility for working with authors from new sending nations to help their voice be heard where it is needed most, to help us all grow and be transformed. Publish works that will help to prepare new missionary personnel to be better equipped to engage with the cultural diversity in the missions they are joining. If more resources were available to prepare missionaries to expect to be transformed by the tensions of interpersonal relationships in culturally diverse missions groups, perhaps we will help to curb the attrition rate in the missions community due to aborted relationships and increase the effectiveness of mission through mutuality of belonging.

Finally, my appeal to missions leaders and missionary carers: learn to love interculturally. Become competent in intercultural group dynamics and minister life into missions groups as well as missionaries. Learn what it means to be non-coercive *kaumatua*, 'elders', to those who look to you for help in their times of interpersonal and intercultural trouble. Investigate innovations in social work and psychology among indigenous peoples for inspiration. Great strides are being made in neurobiology, identity therapy and tribal reintegration that point a way forward for new methods of caring for those from new sending nations whose identity is dependent on a collective. Use those precedents to help nurture hybridity through the epistemic transformation of the members, the group, and the missions community.

For all of us, may we remain vulnerable to transformative epistemic ruptures, as we learn what it means to love and be, together in Christ: our *Sar-shalom*, 'Prince of harmony'. Amen.

Epilogue

> *Kia tau, ki a tātou katoa, te atawhai o tō tātou Āriki a Ihu Karaiti, me te aroha o te Atua, me te whiwhi nga kotahitanga ki te Wairua Tapu. Ake, ake, ake. Āmine*.
>
> 'May the benevolence of our Lord Jesus Christ and the love of God be with us all, with the togetherness of the Holy Spirit. Forever and ever. Amen.'

It is Māori tradition to end an occasion with a *poroporoaki*, a farewell oratory that literally means 'to encourage and cut off'; in other words, to finish well. A *poroporoaki* is an opportunity for those at a gathering to honor the hosts and their fellow participants, and acknowledge any transformative developments that emerged from the experience of being together. Chapter 9 effectively represents my *poroporoaki*. I encourage readers to journal their own as they reflect on the material I have presented and consider how to integrate what they have learned into their relationships, groups and ministries.

It is Māori protocol that all oratory, especially *poroporoaki*, finishes well with an appropriately meaningful *waiata*, 'song'. I conclude with "Tutira Mai", a well-known Māori *waiata*, circa 1950, that calls for harmonious unity—a lining up together. It was written by Anglican Canon Wiremu (Wi) Te Tau Huata (MC, QSO, CBE, 1917 - 1991), and it neatly summarizes my entire journey represented by this dissertation.

Being from Ngati Kahungunu, Canon Huata is *whanaunga* to me. He wrote this song and taught it to his children whilst on a family gathering to Lake Tutira, north of

Napier New Zealand, to explain how the *iwi*, 'tribe', came together at that lake to support each other. Canon Huata's overt desire for the song was to help unite different cultures[1].

I learned to sing this song as a primary school student in the 1970s. It has since experienced a renaissance as the official song of the 2017 All Blacks rugby team, complete with media promotion[2] and encouragement for the nation to learn and sing the song together. May it also encourage us all as we move forward, together: on mission.

Tūtira mai ngā iwi	Line up together, people
Tātou tātou e	All of us, all of us.
Tūtira mai ngā iwi	Stand in rows together, people
Tātou tātou e	All of us, all of us.
Whai-a te marama-tanga	Seek after knowledge
Me te aroha - e ngā iwi!	And love of others — everyone.
Kia ko tapatahi,	Call ourselves one people (think as one)
Kia kotahi rā.	And stay united (act as one)
Tātou tātou e.	All of us, all of us.
Tātou, tātou e!	All of us, all of us!
Hi aue hei!	(an exclaimed affirmation of unified relationship. Literally, to lift up astonishment together)

[1] The story behind the *waiata* can be found online using this URL (accessed June 2017): http://www.folksong.org.nz/tutira_mai_nga_iwi/index.html

[2] The All Black's example of the song can be viewed on YouTube using this URL (accessed June 2017): https://www.youtube.com/watch?v=VxorRtINRTc&spfreload=10

Appendix A

Life Story Narrative Interview Informed Consent

E te rangatira, tēnā koe,[1] 'Dear highly valued leader, warm greetings',

Jay Matenga *ahau*, 'I am Jay Matenga'. I am conducting a research project as part of my Doctoral study at **Fuller Graduate School of Intercultural Studies**.

The purpose of my thesis research is to understand the **lived experience of *whanaungatanga***, 'kinship', amongst *Māori Karaitiana o Aotearoa*, 'Māori Christians of Aotearoa'. today. I believe whanaungatanga can be very helpful for enhancing intercultural relations.

To allow me to fully understand whanaungatanga I would like to *kōrerorero*, 'converse', in your home about your experience of *whānau*, 'family', and similar relationships. To help guide our kōrero I have some questions I would like to explore with you, but I would be honored if you could share with me what is important about whānau for you and your *hapū*, 'sub-tribe'. Your contribution will be to me as a *taonga*, 'prized treasure', *mōhio*, 'knowledge/wisdom', that will be treasured. We can take as much time as you wish but a kōrero would require at least fifty minutes.

I would like to digitally record our session so I can review and analyze the kōrero for the wealth it contains. I may also wish to photographically record things that have meaning for you concerning your whānau, however, I will only do so with your permission. **I will ensure all recordings and photographs are protected and stored securely.** Your permission will be sought first if aspects of our kōrero are likely to be useful for any future study in which I am involved outside of the current research project.

I would like to be able to honor you as the owner of the knowledge you share with me so my preference is that this interview is <u>not</u> made anonymous. Please bear in mind that this may have implications for your whānau. **If you feel there is potential for you or members of your whānau to be adversely affected by your participation in this project please indicate "yes" to the anonymity question below** and I will ensure that your name and those of your whānau are obscured through the use of pseudonyms and no photos are published. **You can decide this at the end of the kōrero.** Participation in this study is entirely up to you, and you may skip any questions or conclude the conversation and/or cease participating in this study at any time.

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[1] Translation gloss of Māori words and phrases is added in the appendices for the purposes of this dissertation. It was not required for my respondents.

I believe your experience of whānau will help benefit future generations of Māori, the evangelical missions community, and the global church, if we can understand and apply attributes of whanaungatanga to cross-cultural situations locally and globally.

If you are comfortable participating in this research project, please provide some information on the next page that will help me to reference your contribution appropriately.

I understand this statement and willingly agree to be part of this research project.

Name (please print)**:** _____ **Gender:** _____

Iwi (just your primary tribe)**:** _____

Age Range: ____ 20-30 ____ 31-45 ____ 46-60 ____ 60-80 ____ 81+

Anonymity: I want to remain anonymous, no ☐ yes ☐ (please tick only one)

Signature: _____ **Date:** _____

If you have questions or concerns regarding the study or your rights as a participant, please contact my supervisor, Professor R. Daniel Shaw, at danshaw@fuller.edu or telephone (USA) +1 626 798 6503.

If questions or concerns arise after our *kōrero* please do not hesitate to contact me. My contact details are on the business card I will leave with you.

Appendix B

(Semi-Structured) Life Story Narrative Interview Questionnaire

Introduction (following an initial greeting and discussing the informed consent).

Tena koe, 'warm greetings' (first name). *Kia ora*, 'thanks', for agreeing to participate in this research project. As I indicated, I'm eager to understand what *whānau* means to Christian Māori and what their experience of *whanaungatanga* has been. I'm looking for a broad set of experiences and I believe you can provide a unique perspective of *whānau* from your experience. From the outset I want you to know that I will treasure this *kōrerorero*, 'conversation', as a *taonga*, 'treasure', and treat it with the greatest respect for the knowledge you are entrusting me with.

As we begin, it's only right to *mihimihi,* 'tribal greetings'…

[I will introduce myself with a *pepeha*, 'formal introduction', that locates me according to my *waka*, 'canoe'*, maunga*, 'mountain'*, awa.* 'river'*, iwi,* 'tribe/s'*, hapu,* 'sub-tribe'*, marae,* 'tribal meeting grounds'*, whakapapa,* 'ancestral heritage', and finally my name.

I will invite the narrator to identify themselves in whatever way they are comfortable. It is likely they too will recite their *pepeha*.

Time will be spent discussing people we know in common and any tribal connections we may have in common, potentially to common ancestors.]

Open with *karakia*, 'prayer': for the home, the narrator and their family, the ensuing *kōrerorero*, and for God's glory.

Personal Information

What would you like to share with me concerning you?...

When and where you were born?

What was it like growing up there?

What is your fondest memory of those times?

What was the toughest part of growing up in that context?

What is the main thing that comes to mind when you think back to those days?

Where did you end up going to school as you grew?

What is your highest qualification?

What were the main influences in you pursuing that direction?

Upbringing and Connections

Going back to your family of origin, let's talk about your *whānau*.

Who were your primary care givers?

Who did you feel the closest connection with?

What do you think helped develop that connection?

How many brothers and sisters did you have?

Was there much of an age difference?

Were they all from the same mum and dad as you?

How did you get on with them?

If you got into trouble, who was the one you turned to for help?

How did the rest of the *whānau* react?

Who was it that comforted you most when you were upset?

Extended Family

Beyond your mum and dad, brothers and sisters, and grandparents, who did you consider were your family back then? How close did you live to each other?

Aside from blood and common ancestry what sort of things strengthened your sense of being connected as *whānau*?

How often would you connect with *whānau* outside of your immediate family?

Was that just a tight circle of relations or did it vary?

How long would you visit?

Family Gatherings

Can you describe an event when you were together as an extended *whānau*?

What was the occasion? How many turned up?

How did it feel to be surrounded by so many people?

Would you have known them all by name?

How did you feel when that event finished and you went back home?

What was your responsibility at these large gatherings as you grew?

How important is it that you attend *whānau* events, for example a *tangi*, 'funeral'?

What are some of your reasons for being present?

Is it out of a sense of duty or obligation that you attend these things?

Is it a burden on you or other members of your *whānau*?

Do you feel it benefits you by being there? In what ways?

Marriage and Children

When did you get married (the first time)? How did you meet?

What gave you the confidence to give yourself to this person?

Was your whānau of origin actively involved in this relationship much? How?

At times when this relationship went a bit sour who did you turn to for support?

If they have children…

When did you have your first child/grandchild?

How did that impact your life?

What responsibilities weigh heavy on you as a parent/grandparent?

What feelings arise when you think of your *tamariki,* 'children', and *mokopuna*, 'grandchildren'? Do you have similar feelings for other members of your *whānau*?

Māori Perspectives

What aspects of your upbringing and current whānau relationships do you think are influenced by your being Māori?

What do you understand to be a uniquely Māori perspective of *whānau*?

How would a Māori understanding of relationships differ from a Pākehā, 'European', view?

If you have a bust-up with a member of your *whānau*, what would be the process of sorting that out with a view to restoring that relationship?

If you needed support from *whānau* because of some difficulty would you have problems finding someone to help?
What would be their motive for helping you?
What would be the reason you'd help other family members?
Would it be a burden or more like a privilege because they thought you were someone able to help?

Obviously marriage is one way of joining a *whānau*, and it can be a tough job getting used to all the new relationships, what other ways can you be integrated into the *whānau*?

How important is a 'sense of belonging' to Māori?
Is there any fear of not belonging or becoming an outcast?
How is a banished member incorporated back into the *whānau*, *hapu* or *iwi*?

Conclusion

Is there anything else about the topic of *whanaungatanga* that you would like to share with me that we haven't already covered?

[Close with karakia. Give thanks for God's presence and for *whānau*, for blessing on the home and the host. Share food and drink together and *poroporoaki,* 'concluding thanks and honor'.]

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Vita

From a non-believing middle-working-class background, I came to Christ in 1985 and became actively involved in the missions community immediately after marrying Pauline in 1990. Immediately following our honeymoon, we commenced *Perspectives on the World Christian Movement* training in Porirua, New Zealand. That course and our subsequent support of missions and missionaries led us to attend the Missionary Training College (now Worldview College) in Launceston, Tasmania from 1992-1994. There, I earned my Bachelor of Ministries degree along with a Diploma of Missiology.

Following missionary training, we joined WEC International in New Zealand in an administrative and mobilization capacity. In spite of seeking God earnestly for an overseas posting we were clearly led to mission support ministries, particularly the strategic role of mobilization. For four years, we represented WEC in *Perspectives* classes, churches, and conferences of various kinds around the country.

An opportunity arose for me to study further and Pauline and I relocated to All Nations Christian College in Hertfordshire, England, 1997 through 1998. There, I earned a Master of Arts in Aspects of Christian Mission. With a mobilizer's interest, I researched Foucauldian post-modernism seeking to understand the underlying motivations of Generation X. The objective was to discern ways to help my generation better engage with mission. I determined that a locus of tension at that stage was the mission team, dominated by older generational thinking and rigid institutional processes.

Shortly after our return to New Zealand, Pauline and I resigned our positions in WEC and waited on the Lord for another service opportunity. Six months later that emerged in the form of leadership of a freshly established mission called Pioneers New Zealand, part of the Pioneers international fellowship. With Pauline in support, I led Pioneers in New Zealand from 2000 to 2015. During my tenure in Pioneers I became increasingly involved in global mission leadership, both within the wider Pioneers fellowship and the World Evangelical Alliance Missions Commission (WEAMC). Alongside my Pioneers role, I participated in the WEAMC as a researcher for the Mission Mobilization Task Force. In 2011 I was appointed leader of the Task Force and its research project. In 2016, we published our findings in *Mission in Motion: Speaking Frankly of Mobilization* (Matenga and Gold 2016).

In 2015, we resigned our positions in Pioneers and joined Missions Interlink, the association of mission passionate organizations and individuals in Aotearoa New Zealand, which I now lead. In this more diplomatic role, I foster collaborative missions activities to promote the advance of mission from and within Aotearoa New Zealand. In addition, not only am I continuing to lead the WEAMC Mission Mobilization Task Force (now the Mobilization Network) but I was also appointed as Coordinator of the WEAMC publications program in January 2017. I now leverage my positions to help amplify Collectivist voices in the global evangelical missions community.

What can kaupapa Māori teach us about harmonizing culturally diverse relationships?

That is the central question Jay set out to research. The question arose from a convergence of factors. Jay has spent more than two decades exposed to culturally diverse Christianity within the global missions community. It is his great privilege to minister alongside Africans, Arabs, Central, East, South and South East Asians, Latinos, Melanesians, and Pacific Islanders, as well as Americans, Australians, English, Europeans and of course a lot of Kiwis. Much of Jay's time in mission work has been spent focused on reconciling cultural differences and helping to create organisational structures that best facilitate the strengths that cultural diversity has to offer missions groups for God's glory globally.

Over time, Jay noted a significant difference of mindset between missionaries from new sending nations (collectivist oriented people) and those from traditional sending nations (individualist oriented people). He increasingly sensed tension between these two perspectives within himself. He was often co-opted to speak on behalf of missionaries from new sending nations. When Jay asked why, they invariably responded that it was because he understood their concerns. It was his fellow mission leaders from new sending nations, particularly Africans, that identified Jay's Māori heritage as the reason for this.

It was this experience that prompted Jay to dive into his paternal roots, to investigate his whakapapa and better understand the kaupapa that was manifesting through his life and ministry. It will be a lifelong quest but the research project that this book represents is a critical part of that journey.

From his own hybrid vantage point (his *taumata*), Jay researched the lived experience of *whānau* and *whanaunga* by Māori Christians, particularly those who have had cross-cultural experience. He then counterpointed these findings with relationship assumptions evident in the global missions community through missions literature produced after 1990. The findings show two very different views of the world: a Collectivist Māori perspective (similar to that of missionaries from new sending nations in Jay's experience) and the Individualist perspective that clearly still dominates the global missions community.

Not content with mere diagnosis, Jay draws on transformative educational theory to show how the two perspectives can counterpoint in tension to harmonize groups and develop an intercultural hybridity in group participants, which should be seen as an attractive and positive outcome. The missional purpose of the unity that emerges within this process is found in John 17:21-23—so that the world will believe and know that the Father lovingly sent the Son into the world.

Ko Tuhirangi te maunga, ko Onoke te moana, ko Ruamahanga te awa, ko Tākitimu te waka. Ko Ngati Kahungunu ki Wairarapa, Ngati Porou, Kai Tahu nga iwi. Ko Ngati Rakaiwhakairi te hapū, ko Kohunui te Marae.

Ko Aperahama Kuhukuhu Tui Matenga rāua ko Mere Noke Whaare oku tupuna, Ko Kaki Tui Matenga rāua ko Morehu Rera Manihera Pouhiki oku kaumatua, ko Taare May Matenga te koro, ko Barrie James Tui Matenga tōku mātua.

Ko Jay Matenga ahau. At the time of writing, I am the Director of Missions Interlink in Aotearoa New Zealand, the national association of mission passionate organisations and individuals. I also coordinate the World Evangelical Alliance Mission Commission's mission mobilisation network and publications.

Jay Matenga

FULLER THEOLOGICAL SEMINARY

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