

**Clergy and Cultural Intelligence:  
A Study of the Foundational  
Capacity of Clergy to Function  
Effectively as Multicultural  
Leaders in Multiethnic  
Communities Within the Baptist  
and Uniting Church  
Denominations in South Australia**

by

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TABLE OF CONTENTS	
ABSTRACT OF THESIS .....	5
DECLARATION .....	7
ACKNOWLEDGEMENTS.....	8
CHAPTER ONE – INTRODUCTION.....	10
Introduction .....	10
The Imperative to Investigate Clergy as Multicultural Leaders.....	26
The Way Forward for the Research Project – an Overview.....	30
Key Terminology .....	32
Thesis Outline .....	37
Conclusion.....	38
CHAPTER TWO – THE WAY FORWARD: MULTICULTURAL LEADERS, INTERCULTURAL EFFECTIVENESS AND CULTURAL INTELLIGENCE .....	39
Introduction .....	39
Absence of a Significant Empirical Clergy Study Creates Need .....	40
Theoretical Options for Multicultural Church Leadership Criteria .....	42
Conclusion.....	94
CHAPTER THREE – THE PROJECT’S METHOD AND EXPECTATIONS.....	96
Introduction .....	96
Research Question and Goals .....	96
Delimitations.....	97
Research Methodology.....	100
Methodological Framework – Quantitative .....	103
Challenges and Risk Factors.....	117
Research Expectations .....	119
Conclusion.....	123
CHAPTER FOUR – CLERGY AND THEIR CROSS-CULTURAL EXPERIENCE .....	124
Introduction .....	124
The Sample .....	125
Who Participated in the Study?.....	127
Clergy's Intercultural and International Experience .....	135
Initial Personal Assessment of Extent of Cross-Cultural Experience .....	137
Intercultural Education .....	151
Conclusion.....	163
CHAPTER FIVE – CLERGY AND THEIR ATTITUDES TOWARDS MULTICULTURAL CHURCH .....	165

Introduction .....	165
Purpose .....	166
The Data.....	169
Overview of Response to Multicultural Church Vision .....	170
Support for Multiculturalism in Society.....	173
Attitudes to Intercultural Engagement.....	173
Recognise the Challenge of Multicultural Church .....	175
Clergy’s Response to the Multicultural Church Concept and Associated Beliefs .....	175
Engagement with the Biblical Foundation.....	182
Engagement with the Theological Platform .....	186
Conclusion.....	190
<b>CHAPTER SIX – CLERGY’S PERCEIVED LEVELS OF CULTURAL INTELLIGENCE .....</b>	<b>193</b>
Introduction .....	193
The CQ Scale Instrument .....	194
Self-Perception Concerning Level of Preparedness.....	198
Cultural Intelligence.....	199
Cultural Intelligence and Demographic Characteristics.....	212
Conclusion.....	234
<b>CHAPTER SEVEN – CONTRIBUTING FACTORS TO CLERGY’S PERCEIVED LEVELS OF CULTURAL INTELLIGENCE .....</b>	<b>238</b>
Introduction .....	238
Impact of Clergy’s Cross-Cultural Experience and Education .....	240
The Impact of Clergy’s Position on the Multicultural Church Vision .....	266
Connection Between Cross-Experience and Education Related Variables, and the Multicultural Church Vision Related Beliefs .....	283
<b>CHAPTER EIGHT – CLERGY’S CAPACITY TO BE MULTICULTURAL LEADERS.....</b>	<b>287</b>
Introduction .....	287
Key Findings Summary.....	288
Extent of Clergy’s Collective Capacity to Be Multicultural Leaders .....	290
Implications Arising for Clergy and Denominations .....	299
Conclusion.....	325
<b>CHAPTER NINE – CONCLUSION.....</b>	<b>327</b>
Introduction .....	327
The Findings .....	327
Significance .....	329
Recommendations for Denominations and their Clergy .....	330
Ongoing Research Options .....	337

Conclusion..... 341

BIBLIOGRAPHY ..... 343

APPENDIX ONE – LETTER TO DENOMINATIONAL HEADS ..... 387

APPENDIX TWO – SUPPORTIVE LETTERS FROM DENOMINATIONAL HEADS TO CLERGY.... 389

APPENDIX THREE – INFORMATION SHEET FOR QUESTIONNAIRE ..... 391

APPENDIX FOUR – QUESTIONNAIRE ..... 394

APPENDIX FIVE – LETTER OF INTRODUCTION FROM PRINCIPAL SUPERVISOR ..... 403

APPENDIX SIX – CLERGY CHECKLIST ..... 405

## **ABSTRACT OF THESIS**

Immigration, particularly from the majority world, is producing demographic change within the Australian Christian community. With the presence of diaspora believers within denominations and local congregations, clergy are now facing ministry in multiethnic environments. The clergy's ministry requires theological and intercultural engagement capacity to consider and realize a vision of multicultural church. This thesis investigates the perceived gap between the multicultural church vision and the actual reality in the ministry settings. Are clergy a contributing factor to this gap through the delivery capacity weaknesses in the skillsets, attitudes and behaviours required for intercultural engagement? An initial step in assessing clergy's capacity to be culturally intelligent multicultural leaders is to investigate their intercultural engagement background, knowledge and attitudes. Cultural intelligence, a business world construct, provided the conceptual background, especially because of its theological connectivity. Numerous studies provide precedents for this research approach and demonstrate the value of building capacity for appropriate intercultural engagement. Clergy from two South Australian denominations were analysed through a 45-item questionnaire in areas such as cross-cultural experience, perspectives of the multicultural church vision and the 20-item CQ Scale instrument.

This research project produced four key findings. First, the clergy's documented cross-cultural experience in six key categories proved to be mixed and diverse individually. The majority report some intercultural engagement, but only a minority report broad, substantial cross-cultural experience. Second, the clergy's perspectives of a multicultural church vision revealed a supportive majority with weaknesses, especially concerning the biblical foundation. Third, the majority of clergy self-assessed their perceived levels of cultural intelligence to be in the moderate range. Higher perceived levels of cultural intelligence were evident amongst those under 50, those who had postgraduate qualifications and those with more recent ministry experience. Fourth, the study identified possible influential cross-cultural experience variables and beliefs related to the multicultural church vision that contribute to the development of clergy's cultural intelligence. The significant experiential factors include being multilingual, participating in a multicultural church context, engaging in post-ministry training related to

intercultural engagement and living overseas for more than three months. The significant beliefs include clergy learning a language, that God intended the local church to be truly multicultural in its life and practice, and that multicultural church is a challenge in the 21st century.

This study highlights a gap between the ideal of the multicultural church vision and clergy's delivery capacity for intercultural engagement and reveals a platform exists to build and deepen capacity. Denominations can become increasingly more culturally intelligent through intentionally building more capacity amongst their clergy through improved recruitment processes, promotion of language learning, provision of suitable cross-cultural experiences within a theological reflective environment, and relevant educational programs and activities that integrate the multicultural church vision and cultural intelligence. Clergy can then realise a vision of multicultural church, allow diasporic communities to contribute healthily, and function effectively in the transforming workplace with the benefits of wellbeing and job satisfaction.

**DECLARATION**

I certify that this thesis does not incorporate without acknowledgement any material previously submitted for a degree or diploma at any other university; and that to the best of my knowledge and belief it does not contain any material previously published or written by another person except where due reference is made in the text.

David W. Turnbull

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## CHAPTER ONE – INTRODUCTION

### Introduction

Global migration is “a worldwide, multidirectional phenomenon.”<sup>1</sup> Tippett’s observation that “the present age is multi-ethnic” reflects the consequence arising from migration.<sup>2</sup> The Australian Christian community is compelled to embrace this global trend, and address the resultant challenges arising for local congregations and denominational structures.<sup>3</sup> The clergy are integral for these actions to occur.

The increasing presence of believers from the diaspora within denominational communities affects the nature and extent of ministry response.<sup>4</sup> A reflection of this changing Australian Christian context through immigration resulted in the development of this cross-disciplinary practical theology related research project. Practical theology encourages a “critical, theological reflection on the practices of the Church as they interact with the practices of the world with a view to ensuring faithful participation in the continuing mission of the triune God.”<sup>5</sup> The goal is to “make connections between the world of human action and Christian tradition that result in transformative practice.”<sup>6</sup> Thus, this research project explores this goal in relation to realising the aspirational multicultural church vision within Christian denominations. As the clergy’s roles and responsibilities in multiethnic denominational contexts involves intercultural engagement, an opportunity presents to investigate their capacity to function effectively as culturally intelligent

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<sup>1</sup> This mission affirmation was unanimously approved by the World Council of Churches, September 2012, “Together Towards Life: Mission and Evangelism in Changing Landscapes.”

<sup>2</sup> Alan R. Tippett, *Introduction to Missiology* (Pasadena: William Carey Library, 1987), 257.

<sup>3</sup> Lois E. Foster and David Stockley, *Australian Multiculturalism: A Documentary History and Critique* (Clevedon, UK and Philadelphia: Multilingual Matters, 1988), 22-41; Bob Hodge and John O’Carroll, *Borderwork in Multicultural Australia* (Crows Nest, NSW: Allen and Unwin, 2006), 1-20. Eleazar S. Fernandez, *Burning Center, Porous Borders: The Church in A Globalized World* (Eugene, OR: Wipf and Stock, 2011); Kirsteen Kim, “Mission’s Changing Landscape: Global Flows and Christian Movements, *International Review of Mission* 100, no. 2 (2011), 254-257; “Pew Forum Faith on the Move – The Religious Affiliation of International Migrants,” 2012, <http://pewforum.org/2012/03/08/religious-migration-exec/>

<sup>4</sup> Diaspora is a term commonly used for the dispersion of the Jews beyond Israel. In the contemporary context it is used to refer to the dispersion or spread of any people from their original homeland to another country.

<sup>5</sup> John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* (London: SCM, 2006), 25.

<sup>6</sup> Neil Darragh, “The Practice of Practical Theology: Key Decisions and Abiding Hazards in Doing Practical Theology,” *Australian eJournal of Theology* 9 (2007), 1.

multicultural leaders in these ministry settings and identify constructive ways to strengthen capacity.

This introductory chapter explores the rationale, context, terminology and structure for the research project. The study's benefits and importance emerge from the discussion.

## **Diversification within the Australian Christian Community**

### **The Statistics**

Immigration is a feature of Australia's history.<sup>7</sup> The arrival of convicts and free settlers from Britain and Ireland from 1788 onwards entered the world of the first nations. Waves of predominantly Anglo-Irish immigration, with smatterings of migrants from Asian and other European countries, continued until World War II. Since 1946, over seven million migrants have arrived, over one million since 2012.<sup>8</sup> Legislative changes in the 1970s resulted in a critical change from the 'White Australia Policy' to multiculturalism. Consequently, more migrants from the non-European/non-English speaking world arrived in Australia. Significant countries of origin included Lebanon, Vietnam, Cambodia, Somalia, India, Afghanistan, Iran and Syria.<sup>9</sup>

A multiethnic society is the product of Australia's long immigration history, although some commentators still consider the country ethnically homogenous.<sup>10</sup> The overseas born population amounts to approximately one in four.<sup>11</sup> In 2010

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<sup>7</sup> Philip Clarke, *Where the Ancestors Walked: Australia as an Aboriginal Landscape* (Crows Nest, NSW: Allen and Unwin, 2003), 3; William H. Edwards, *An Introduction to Aboriginal Societies* (Tuggerah, NSW: Social Science, 2004), 2, 10; James Jupp, *From White Australia to Woomera: The Story of Australian Immigration*, 2nd ed. (Cambridge: Cambridge University Press, 2007).

<sup>8</sup> Fact Sheet 4 – More than 65 Years of Post-war Migration, <https://immi.gov.au/media/fact-sheets/04fifty.htm>; Fact sheet 2 – Key facts about immigration, <http://immi.gov.au/media/fact-sheets/02key.htm>; Australian Bureau of Statistics, 2071.0 – Census of Population and Housing: Reflecting Australia - Stories from the Census, 2016, "Cultural Diversity in Australia."

<sup>9</sup> Fact Sheet 2 – Key Facts in Immigration; Race Discrimination Commissioner, Human Rights and Equal Opportunity Commission, "Battles Small and Great – The First Twenty Years of the Racial Discrimination Act" (Canberra: Australian Government Publishing, 1995).

<sup>10</sup> Max Fisher, "A Revealing Map of the World's Most and Least Ethnically Diverse Countries," *Washington Post* (16 May 2013); James D. Fearon, "Ethnic and Cultural Diversity by Country," *Journal of Economic Growth* 8, no. 2 (2003), 195-222.

<sup>11</sup> "The People of Australia: Statistics from the 2011 Census" (Belconnen, ACT: Department of Immigration and Border Protection 2014), 1.

Australia ranked second behind Luxembourg as the most multicultural country.<sup>12</sup> The past few Australian censuses record over 300 ancestries, list nearly 200 countries of birth, and identify over 300 languages in households.<sup>13</sup>

Numbering more than 12 million, the Christian community is one sector of Australian society deeply affected by the immigration legacy. Powell acknowledges that "Australian churches are shaped by the experience of migrants from first, second and third generations."<sup>14</sup> Statistics reveal the extent of the numerical impact. In the 25-year period between 1986 and 2011, the number of overseas born Christians increased by 42%.<sup>15</sup> Thirty-five percent of the 2.3 million new arrivals (804,246) between 2006 and 2016 identified as Christian.<sup>16</sup> Nearly 47% of the overseas born population in the 2016 Census identified as Christian.<sup>17</sup> The 2016 National Church Life Survey (NCLS) reflected this change by noting that 36% of the 400,000 participants were born overseas, an increase from 28% in 2006 and above the national percentage of 33.3 in the 2016 Census.<sup>18</sup>

The diaspora Christians' contribution numerically is significant for the position of Christianity in Australia. Hughes writes that "if it was not for continuing immigration, many Christian denominations would be declining far more rapidly than the Census indicates that they are."<sup>19</sup> Between 2006 and 2011 Christianity increased by 3.7% through immigration rather than falling by 3% (if no immigration

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<sup>12</sup> Meredith Griffiths, "Australia Second Most Multicultural Country (AM 17 November 2010), <http://abc.net.au/news/2010-11-17/australia-second-most-multicultural-country/2339884>; Rhyana Miranti, Binod Nepal and Justine McNamara, *Calling Australia Home: The Characteristics and Contributions of Australian Migrants* (Sydney: AMP, 2010).

<sup>13</sup> Australian Bureau of Statistics, 2024.0 – Census of Population and Housing: Australia Revealed, 2016, "Cultural Diversity: Who We are Now"; Australian Bureau of Statistics, "Cultural Diversity in Australia."

<sup>14</sup> "An Australian Church for the Nations," <http://ncls.org.au/default.aspx?sitemapid=6512>

<sup>15</sup> In 1986 the percentage of overseas born was approximately 20% of the Christian community (the Christian population of 11,381,900) and by 2011 the percentage was 22.9% (the Christian population of 13,150,671); Ian Castle, "Religion in Australia" (Canberra: Australian Bureau of Statistics, 1991), 7ff.

<sup>16</sup> Phillip J. Hughes, "Immigration and its Continuing Impact on Religion in Australia," *Pointers: Bulletin of the Christian Research Association* 27, no. 4 (2017), 2.

<sup>17</sup> 2006 Census of Population and Housing, Australia, Table 1.6, "Religious Affiliation (a), by Country of Birth and Proficiency in Spoken English and Year of Arrival"; Australian Bureau of Statistics, "Cultural Diversity in Australia."

<sup>18</sup> "Who Goes to Church? Results from the 2006 National Church Life Survey," <http://ncls.org.au/default.aspx?sitemapid=6816>; Miriam Pepper and Kathy J. Kerr, "Cultural Diversity on the Increase in Australian Churches," <https://ncls.org.au/news/cultural-diversity-increase>

<sup>19</sup> Hughes, "Immigration," 2, 3.

had occurred).<sup>20</sup> In addition, diaspora Christians tend to be more regular church attendees as they continue practices from their home countries prior to departure.<sup>21</sup> It is estimated that “around 30 per cent of new immigrants attend religious services compared with around 15 per cent of Australian born people.”<sup>22</sup> Church often plays a central role in the settlement process.<sup>23</sup> The 2009 Australian Survey of Social Attitudes discovered that 26% of migrants to Australia “reported attending religious services at least once a month, compared with just 14% of those born in Australia.”<sup>24</sup> Further the study reported “that of all those attending a Christian church under the age of 64 years, 41% are immigrants” and that “among people aged 65 and older, immigrants constitute just under 30% of those attending.”<sup>25</sup> If immigration failed to happen, then Australian Christianity would be losing further ground in mainstream society.

### **Emergent Multiethnic Composition of the Australian Christian Community**

Since the mid-1980s immigration has contributed to changing the ethnic composition of the Australian Christian community.<sup>26</sup> Christians from the majority world now predominate.<sup>27</sup> The switch in geographic distribution occurred in the late 1990s.<sup>28</sup> In 1986 approximately 60% of Christians born overseas arrived from Europe and Oceania.<sup>29</sup> In 2011 only approximately 46% arrived from those regions.<sup>30</sup> Christians are the leading religious group in majority world immigration to Australia in recent decades, especially from Asia and sub-Saharan Africa.<sup>31</sup> The 2006 Census reported that 1,102,700 Christians were born in English speaking

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<sup>20</sup> Ibid, 2.

<sup>21</sup> Phillip J. Hughes, “The Impact of Recent Immigration on Religious Groups in Australia,” *Pointers: Bulletin of the Christian Research Association* 22, no. 4 (2012), 5-6; “The Demographics of a Nation: Australia and the Church: The Catholic Church in Australia” (Sydney South: NCLS, 2011), 6.

<sup>22</sup> Hughes, “Immigration,” 3.

<sup>23</sup> Hughes, “The Impact,” 5-6; “The Demographics of a Nation,” 6.

<sup>24</sup> Hughes, “The Impact,” 5-6.

<sup>25</sup> Ibid.

<sup>26</sup> Ibid.

<sup>27</sup> Ibid.

<sup>28</sup> Ibid.

<sup>29</sup> Ibid.

<sup>30</sup> Ibid.

<sup>31</sup> Asian countries include Philippines, India, Korea, China and Malaysia and African countries include South Africa and Sudan. Hughes, “The Impact,” 7.

countries and 1,580,800 were born in non-main English speaking countries.<sup>32</sup> The trend was still evident in the 2016 Census.<sup>33</sup>

The presence of diaspora followers of Christ and their families within the Australian Christian community is visible in two main spheres. First, the majority of first-generation immigrants prefer to attend homogenous congregations where the language and culture mirror the cultural context in their homeland. Denominations often incorporate such congregations into their structures through renting their church property. Approximately a quarter of churches in Australia share either property or church services with non-English speaking congregations.<sup>34</sup>

Second, multiethnic congregations, especially in urban areas and major rural centres, increasingly provide an alternative for first generation and their offspring.<sup>35</sup> These congregations can occur within migrant churches just as much as dominant culture churches. Numerous possible contributing factors exist.<sup>36</sup> Often diaspora Christians seek out these congregations when insufficient numbers from one cultural group exists, or when they desire to integrate more into Australian society and culture in response to concerns about potential social rejection.<sup>37</sup> Further, they could be "more attracted to churches that display sensitivity to the needs of people of other races," and prioritise "relational harmony and settings that emphasize sensitivity."<sup>38</sup> Often the cultural dynamics of interracially married or second-generation diaspora Christians lead them to prefer faith settings of diversity. Young

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<sup>32</sup> 58% of Christians born overseas were from the majority world, 2006 Census of Population and Housing, Australia Table 1.6.

<sup>33</sup> Hughes, "Immigration," 3-5.

<sup>34</sup> "An Australian Church."

<sup>35</sup> Multiethnic congregation is based on the definition of used by George Yancey to describe multiracial church, where no one ethnic group comprises more than 80%. There is little agreement as to what it means beyond the numerical. This is my preference over multicultural or multiracial congregations. Research is limited and more is needed, evidence from the US, Canada and the UK suggests this too. Gary D. Bouma, *Being Faithful in Diversity* (Adelaide: ATF, 2011), 12; Kathleen Garces-Foley, *Crossing the Ethnic Divide: The Multi-Ethnic Church on a Mission* (Oxford: Oxford University Press, 2007); David Marr, "Faith: What Australians Believe In," *The Age* (18 December 2009); George Yancey, *One Body, One Spirit: Principles of Successful Multiracial Churches* (Downers Grove: IVP, 2003), 18.

<sup>36</sup> Data is limited with regards to the proportion that come from diaspora communities, extent to which they participate in multiethnic churches, where they are located, and an historical analysis. David Boyd, *You Don't Have to Cross the Ocean to Reach the World* (Grand Rapids: Chosen, 2008), ch. 14; Garces-Foley, *Crossing*, 11-12, 61.

<sup>37</sup> Yancey, *One Body*, 18.

<sup>38</sup> *Ibid*, 122.

adults, including those from Anglo-Celtic backgrounds, increasingly select congregations based on how they manage diversity.

The changing ethnic composition of the Australian Christian community will continue into the future through the ongoing arrival of diaspora Christians into Australia. The contributing factors include the ongoing recruitment of skilled migrants annually to cover gaps left by the retirement of Baby Boomers from the workforce, the arrival of those fleeing the Middle East from civil wars and persecution, and refugee intake programs from Christian contexts. These trends run parallel with the aging Anglo-Celtic Christian population in Australia, of which over 56% are over 50 years of age.<sup>39</sup> The outcome of these two significant trends will most likely lead to an increased ethnic composition in the denominations in the coming decades.

The arrival of the diaspora into the Australian Christian community, especially within multiethnic congregations, presents cultural and spiritual challenges.<sup>40</sup> Cultural differences become more pronounced through changes in ethnic composition. Unfamiliar cultures become visible. Diversity in cultural value orientations surface. These include power distance in decision making (emphasis on equality or differences in status), uncertainty avoidance (emphasis on flexibility or planning), time orientation, context (emphasis on direct or indirect communication), direct or indirect approach, guilt-shame, being-doing orientation, co-operative-competitive and individualism-collectivism tendencies.<sup>41</sup> Cultural

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<sup>39</sup> Graeme Hugo, "The Demographic Facts of Ageing in Australia," *Australian Population and Research Centre Policy Brief 2*, no. 2 (2014), 19.

<sup>40</sup> Gordon E. Dames, "A Multicultural Theology of Difference: A Practical Theological Perspective," in *Churches, Blackness, and Contested Multiculturalism: Europe, Africa, and North America*, ed. R. Drew Smith, William Ackah and Anthony G. Reddie (New York: Palgrave Macmillan, 2014), 171; Tony Floyd, "Living Cross-Culturally: Journeying in Cultural and Linguistic Diversity," in *An Informed Faith: The Uniting Church at the Beginning of the 21st Century*, ed. William W. Emilsen (Preston: Mosaic, 2014), 244; Hughes, "Immigration," 6.

<sup>41</sup> Jayson Georges and Mark D. Baker, *Ministering in Honor-Shame Cultures: Biblical Foundations and Practical Essentials* (Downers Grove: IVP Academic, 2016); Bob Burns, Tasha D. Chapman and Donald Guthrie, *Resilient Ministry: What Pastors Told Us About Surviving and Thriving* (Downers Grove: IVP, 2013), 151-159; Sarah A. Lanier, *Foreign to Familiar: A Guide to Understanding Hot and Cold Climate Cultures* (Hagerstown, MA: McDougal); Sherwood Lingenfelter and Marvin Mayers, *Ministering Cross-Culturally: An Incarnational Model for International Relationships* (Grand Rapids: Baker Academic), 2003; David A. Livermore, *Expand Your Borders: Discover Ten Cultural Clusters* (East Lansing, MI: Cultural Intelligence Center, 2013); Soong-Chan Rah, *The Next Evangelicalism: Freeing the Church from Western Cultural Captivity* (Downers Grove: IVP, 2009).

differences can create challenges and difficulties in interpersonal relationships, sense of belonging, communication and ministry practice.<sup>42</sup> Feelings of uncertainty and anxiety can result. Livermore writes that: "the most common problems in ministry across different cultural contexts are not technical or administrative."<sup>43</sup> For him, the problems lie in "indifference miscommunication, misunderstanding, personality conflicts, poor leadership, and bad teamwork."<sup>44</sup> Difficulties can result from a clash of expectations in a range of areas including truth, biblical interpretation,<sup>45</sup> learning style, communication, hierarchy and power differential, hospitality, authority and priorities, and conflict.<sup>46</sup> New worldviews, cultural practices, languages, norms and values impact on areas such as the quality of interpersonal relationships, discipleship, Christian education, worship, property management, programs, pastoral care, conflict resolution and decision making.<sup>47</sup> People with different sets of eyes and backgrounds challenge the status quo and the cultural captivity of the western church. The diasporic communities discover they are caught between their own cultural homogenous community and the culture of mainstream society.<sup>48</sup>

### **Aspirational Multicultural Church Vision**

The ongoing presence and significance of the diaspora Christians within the Australian Christian community necessitates an internal conversation between theology and the contemporary reality. Penman, the former Anglican Archbishop of Melbourne, encouraged Christians to consider their response to immigrants. In his last address in 1989 he stated that "in our gratitude for what we have gained from

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<sup>42</sup> Joost J. L. E. Bücker et al., "The Impact of Cultural Intelligence on Communication Effectiveness, Job Satisfaction and Anxiety for Chinese Host Country Managers Working for Foreign Multinationals," *The International Journal of Human Resource Management* 25, no. 14 (2014), 2081.

<sup>43</sup> David A. Livermore, *Cultural Intelligence: Improving Your CQ to Engage Our Multicultural World* (Grand Rapids: Baker Academic, 2009), 240.

<sup>44</sup> Ibid.

<sup>45</sup> Roger Hooker and Christopher Lamb, *Love the Stranger: Ministry in Multi-Faith Areas* (London: SPCK, 1993), ch. 6; E. Randolph Richards and Brandon J. O'Brien, *Misreading Scripture with Western Eyes: Removing Cultural Blinders to Better Understand the Bible* (Downers Grove: IVP, 2012).

<sup>46</sup> Yancey, *One Body*, 33-34

<sup>47</sup> David C. Thomas and Kerr Inkson, *Cultural Intelligence: People Skills for Global Business* (San Francisco: Berrett-Koehler, 2004).

<sup>48</sup> Sabine Krajewski, *The Next Buddha May be a Community: Practising Intercultural Competence at Macquarie University, Sydney, Australia* (Newcastle, UK: Cambridge Scholars, 2011); Keri E. Iyall Smith and Patricia Leavy, eds., *Hybrid Identities: Theoretical and Empirical Examinations* (Chicago: Haymarket, 2008).

our country and what our diverse communities have contributed to it, we must continually monitor our attitude towards those who might join us."<sup>49</sup> This call still applies in the contemporary Australian Christian community.

The theological vision for multicultural church gained momentum in the 1980s, especially in evangelical communities in the USA. The concern was for the wellbeing of the diasporic communities, the authentic expression of being united in the body of Christ, and the witness of the transforming power of the gospel to the wider world. A vision developed from evaluating contemporary practice towards diaspora Christians in the human contexts of local congregations.<sup>50</sup> Initial concerns were the segregated population on a Sunday morning and the emphasis on the homogeneous unit principle within the church growth movement.<sup>51</sup> Further concerns arose with the potential documented barriers associated with integrating diasporic communities into multiethnic Christian contexts and the potential isolating effect of them. The barriers identified in the literature included colour blindness, racism, assimilatory expectations and ethnocentric tendencies.<sup>52</sup>

Out of these contexts, challenges and experiences of a theological vision for multicultural church emerged, primarily within western countries.<sup>53</sup> The reactions to

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<sup>49</sup> Alan Nichols, *David Penman: Bridge Builder, Peacemaker, Fighter for Social Justice* (Sutherland, NSW: Albatross, 1991), 236.

<sup>50</sup> Darragh, "The Practice," 2; Swinton and Mowat, *Practical Theology*, 26.

<sup>51</sup> Donald A. McGavran, *Understanding Church Growth*, rev. ed. (Grand Rapids: Eerdmans, 1980), 101-104, 163-178, 221-237; C. Rene Padilla, "The Unity of the Church and the Homogenous Unit Principle," in *Landmark Essays in Mission and World Christianity*, ed., Robert L. Gallagher and Paul Hertig (Maryknoll, NY: Orbis, 2009), 73-92.

<sup>52</sup> Melinda McGarrah Sharp, "Globalization, Colonialism, and Postcolonialism," in *The Wiley Blackwell Companion to Practical Theology*, ed. Bonnie J. Miller-McLemore (Chichester, UK: Wiley Blackwell, 2014), 422-431.

<sup>53</sup> Gerardo Marti, *A Mosaic of Believers: Diversity and Innovation in a Multiethnic Church* (Bloomington: Indiana University, 2005); Manuel Ortiz, *One New People: Models for Developing a Multiethnic Church* (Downers Grove: IVP, 1996); Mark DeYmaz and Harry Li, *Ethnic Blends: Mixing Diversity into Your Local Church* (Grand Rapids: Zondervan, 2010); Korie L. Edwards, *The Elusive Dream: The Power of Race in Interracial Churches* (Oxford and New York: Oxford University Press, 2008); Michael O. Emerson and Rodney M. Woo, *People of the Dream: Multiracial Congregations in the United States* (Princeton and Oxford: Princeton University Press, 2006); William Cenkner, ed., *The Multicultural Church: A New Landscape in US Theologies* (New York: Paulist, 1996); Sheryl A. Kujawa-Holbrook, *A House of Prayer for all Peoples: Congregations Building Multiracial Community* (Bethesda: Alban Institute, 2002); Laurene B. Bowers, *Becoming a Multicultural Church* (Cleveland: Pilgrim, 2006); Elizabeth S. Conde-Frazier, Steve Kang and Gary A. Parrett, *A Many Colored Kingdom: Multicultural Dynamics For Spiritual Formation* (Grand Rapids: Baker Academic, 2004); Charles Foster and Theodore Brelsford, *We Are the Church Together: Cultural Diversity in Congregational Life* (Valley Forge, PN: Trinity, 1996).

these contextual factors generated investigations into Scriptural and theological perspectives related to the nature and expectations of multiethnic Christian communities.<sup>54</sup> An increased emphasis on racial relations to address white privilege and racism in western countries featured prominently.<sup>55</sup> Apart from the United States, other western countries participating in the global conversation include the UK,<sup>56</sup> South Africa,<sup>57</sup> and Australia.<sup>58</sup> Denominations developed statements around being an inclusive multicultural community.<sup>59</sup> An example is the Confession of Belhar from South Africa.<sup>60</sup>

The outcome is a strong call within the Christian community for authentic integration by seeking to turn multiethnic church into a truly multicultural church (sometimes referred to as a multiracial church).<sup>61</sup> In this thesis, I prefer to use multiethnic church to describe the ethnic composition of a local congregation. I then use multicultural church to describe a deeper level of engagement within a multiethnic congregation. Multicultural church becomes the goal and desired outcome for a functioning multiethnic congregation.<sup>62</sup> Tahaafe-Williams suggests:

A multicultural church is one that knows and accepts that it is a community of difference, and that values this difference rather than fears it. A multicultural

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<sup>54</sup> Darragh, "The Practice," 2-3; Swinton and Mowat, *Practical Theology*, 26.

<sup>55</sup> Curtiss P. DeYoung et al., *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race* (New York: Oxford University Press, 2003), chs. 6 and 7; George Yancey, *Beyond Racial Gridlock: Embracing Mutual Responsibility* (Downers Grove: IVP, 2006).

<sup>56</sup> Delbert Sandiford, *Multiethnic Church: A Case Study of an Anglican Diocese* (Cambridge: Grove, 2010); Linbert Spencer, *Building a Multiethnic Church* (London: SPCK, 2007).

<sup>57</sup> Dames, "A Multicultural Theology," 174.

<sup>58</sup> "A Garden of Many Colours: The Report of the Archbishop's Commission on Multicultural Ministry and Mission" (Melbourne: Anglican Diocese of Melbourne, 1985); Jeannie Mok, *The Technicolour Faith: Building a Dynamic Multicultural Church* (Brisbane: Asian Pacific Institute, 2004).

<sup>59</sup> Floyd, "Living Cross-Culturally," 266; James Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church* (Downers Grove: IVP Academic, 2009), 11.

<sup>60</sup> Dames, "A Multicultural Theology," 174.

<sup>61</sup> Brad Christerson, Korie L. Edwards and Michael O. Emerson, *Against All Odds: The Struggle for Racial Integration in Religious Organizations* (New York and London: New York University Press, 2005); DeYoung et al., *United*; Emerson and Woo, *People of the Dream*; Edwards, *The Elusive Dream*; Kujawa-Holbrook, *A House*, 16; Dehner Maurer, *The Blended Church: The Emergence of Multicultural Christianity* (Tulsa: Thorncrown, 2010); "A Multicultural Vision for The Church: A Theological Statement" (Melbourne: Multicultural Network, 2005); Yancey, *One Body*.

<sup>62</sup> Geoffrey H. Blackburn, "A Strategy for Cross-Cultural Ministry by the Baptist Churches of Melbourne, Australia," DMin diss., Fuller Theological Seminary, 1991; Boyd, *You Don't Have*; Bowers, *Becoming*; Fred Hansen and Tony Twist, "Multicultural Preaching and Teaching in Eastern Europe," in *Serving the Word: Essays in Honor of Dr. Chuck Sackett*, ed. Eddy Sanders and Frank Dicken (Eugene, OR: Wipf and Stock, 2015), 148.

church knows that it is a community because of the rich diversity that exists, not in spite of it. [A multicultural church] recognises that when people accept, respect and value their ethnic and cultural differences, they are better equipped to move forward together in creative and life-enriching ways.<sup>63</sup>

Multicultural church becomes a community of believers who feel their manner of worship is "learned, respected, embraced," and eventually "celebrated for the glory of God," and where power is evenly distributed.<sup>64</sup> Characteristics of a truly multicultural church for Pernia include "recognition of other cultures," "respect for cultural difference," and "promotion of a healthy interaction between cultures."<sup>65</sup> The result is a setting which enables individuals "to choose to preserve and develop their culture" so they "can become living elements in the diverse culture of the total society, while at the same time they enjoy effective and respected places."<sup>66</sup> The many cultural flavours influence the whole, promote social cohesion, and create an environment that displays racial reconciliation. Reconciliatory behavior encourages multilingual activity, cohesive vision-casting and decision making, mutual respect and intercultural dialogue.

In interpreting the biblical text for multicultural church, authors have attempted to use contemporary visual metaphors to inform their theological understanding. These include 'garden salad,' 'tapestry' and 'mosaic.'<sup>67</sup> The use of 'salad' highlights diversity of ingredients but allows each to maintain identity whilst contributing to the richness and flavour. In many ways, the metaphor presents a foretaste of heaven as people from all nations gather around God's throne. In a multicultural church diversity exists but unity is possible with the binding of different components to one another coming through obedience to Jesus Christ and the work

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<sup>63</sup> Malcolm Patten, *Multiethnic Church: A Six Week Course for Small Groups to Help Develop Healthy, Integrated Churches!* (Didcot: Baptist Union of Great Britain, 2015), 5.

<sup>64</sup> F. Lee Jones, *Pastoral Leadership Skills for the Multicultural, Multiethnic Church: A Case Study of Southeast Asians in an American Church* (Dartford: Xlibris, 2010), 82.

<sup>65</sup> Van Thanh Nguyen, "Biblical Foundations for Interculturality," *Verbum SVD* 54, no. 1 (2013), 36.

<sup>66</sup> Bruce Kaye, "Christianity and Multiculturalism in Australia," *Zadok Series 1 Paper*, 1989.

<sup>67</sup> Anne Bachmann, "Melting Pot or Tossed Salad? Implications for Designing Effective Multicultural Workgroups," *Management International Review* 46 (2006), 721-741; Mary Connerley and Paul Pedersen, *Leadership in a Diverse and Multicultural Environment: Developing Awareness, Knowledge and Skills* (Thousand Oaks: Sage, 2005), 4; Myron Lustig and Jolene Koester, *Intercultural Competence: Interpersonal Communication Across Cultures*, 4th ed. (Boston: Allyn and Bacon, 1996), 56-58; Ross Langmead and Myong Yang, "Multicultural Congregations: A Victorian Baptist Perspective," in *Crossing Borders: Shaping Faith, Ministry and Identity in Multicultural Australia*, ed. Helen Richmond and Myong Yang (Sydney: UCA Assembly and NSW Board of Mission, 2006), 127.

of the Holy Spirit. This metaphor contrasts the assimilatory ones such as 'melting pot,' where diverse peoples tend to be submerged within a dominant culture and potentially lose cultural distinctiveness, identity, honour and dignity.<sup>68</sup>

### **Clergy and the Multicultural Church Vision**

Within an authentic, socially cohesive multiethnic church environment mutuality of benefits are possible for clergy, local congregations and diasporic communities. Sherlock describes "the process of growth in knowing God as we experience the presence of many cultures within one society."<sup>69</sup> Powell recognises the mutuality of benefits: "migrants offer a richness to Australian church life, and churches can offer migrants a sense of identity, belonging, community and practical support."<sup>70</sup> The ways in which diasporic communities are engaged affects cultural identities, outcomes for communities, and the extent to which benefits become reality.<sup>71</sup>

The growth in literature in western contexts around the multicultural church vision suggests a potential gap exists between the theological expectations and imperative, and the reality in contemporary practice, that needs addressing. The presence of documented obstacles and barriers suggest challenges exist in realising the vision within multiethnic Christian contexts. Western European Christianity struggles with the cultural captivity of its' message in the area of race.<sup>72</sup> Woodley argues that through racial division comes uniformity to cement a dominant cultural position and to exercise power to demonstrate cultural priority.<sup>73</sup> Australian narratives from diaspora Christian communities and individuals highlight this gap too.<sup>74</sup>

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<sup>68</sup> Bachmann, "Melting Pot."

<sup>69</sup> Charles Sherlock, "Many Flowers, One Fragrance: The Scriptural Witness to Multiculturalism," in *The Cultured Pearl: Australian Readings in Cross-Cultural Theology and Mission*, ed. Jim Houston (Melbourne: Joint Board of Christian Education, 1986), 43.

<sup>70</sup> "An Australian Church."

<sup>71</sup> Nathan Glazer, *We Are All Multiculturalists Now* (Cambridge: Harvard University Press, 1997), 148.

<sup>72</sup> Rah, *The Next Evangelicalism*.

<sup>73</sup> Randy Woodley, *Living in Color: Embracing God's Passion for Ethnic Diversity*, rev. ed. (Downers Grove: IVP, 2004).

<sup>74</sup> Samata Elia, "Swimming Across the Waves: Samoans Finding their Place," in *Crossing Borders*, 194; Floyd, "Living Cross-Culturally," 266; Andrew P. Schachtel, Choon-Hwa Lim and Michael K. Wilson, *Changing Lanes, Crossing Cultures: Equipping Christians and Churches for Ministry in a Culturally Diverse Society* (Sydney: Great Western, 2016), 94,

This research project aims to reduce the gap between the contemporary reality of multiethnic church with its difficulties and barriers, and the ideals encouraged by the multicultural church vision. The existence of the multicultural church vision alongside the realities of migration generates an opportunity to explore the gap and examine the practices within the Christian community.<sup>75</sup> The popular starting point in Christian literature for better practices tends to focus on the practicalities of managing diversity associated with the implementation of pragmatic and formulaic principles, suggested models and practices of engagement.<sup>76</sup> Case studies of successful multiethnic churches reinforce the importance of these behavioural and structural approaches.<sup>77</sup>

However, in literature beyond the Christian community, the engagement of staff is central to transformative practices in multiethnic organisations and contexts. Cox states that "one of the most serious sources of failure or suboptimal results for diversity change work is the failure to successfully integrate the work on diversity with the strategy" of the organisation.<sup>78</sup> Therefore, a culturally engaging organisation should be concerned with how their staff behave and expect them to function effectively cross-culturally.<sup>79</sup> Cox acknowledges that "if the change effort is to succeed, the norms of behavior in the organization must change, and leaders must be first to demonstrate this shift of behavior."<sup>80</sup> Duff, Tahbaz and Chan recommend that the focus be switched to staff rather than external influences on programs.<sup>81</sup> Leadership becomes an essential requirement for change.<sup>82</sup>

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100, 122-123.

<sup>75</sup> Darragh, "The Practice"; Paul H. Ballard and John Pritchard, *Practical Theology in Action: Christian Thinking in the Service of Church and Society* (London: SPCK, 1996), 20; Swinton and Mowat, *Practical Theology*, 26.

<sup>76</sup> Angus J. Duff, Ardeshir Tahbaz and Christopher Chan, "The Interactive Effect of Cultural Intelligence and Openness on Task Performance," *Research and Practice in Human Resource Management* 20, no. 1 (2012), 1; Marti, *A Mosaic*; Ortiz, *One New People*; DeYmaz and Li, *Ethnic Blends*; DeYoung et al., *United*; Conde-Frazier, Kang and Parrett, *A Many Colored*.

<sup>77</sup> Boyd, *You Don't Have*; Emerson and Woo, *People of the Dream*.

<sup>78</sup> Taylor Cox, *Creating the Multicultural Organization: A Strategy for Capturing the Power of Diversity* (San Francisco: Jossey-Bass, 2001), 41, 50.

<sup>79</sup> Joanna Lima, "The Culturally Intelligent Mission Organization: Five Factors to Evaluate," *Evangelical Missions Quarterly* 52, no. 4 (2016).

<sup>80</sup> *Ibid*, 41, 50.

<sup>81</sup> *Ibid*.

<sup>82</sup> Cox, *Creating the Multicultural Organization*, ch. 3.

The clergy, then, can be a help or hindrance to developing authentic multicultural church communities. They play a significant role in addressing the cultural and spiritual dimensions within a ministry setting. Their leadership is crucial to church effectiveness.<sup>83</sup> The clergy's engagement with the diaspora is of vital significance in realising the multicultural church vision. Clergy can participate in the "opportunities for the creation of intercultural and multicultural churches."<sup>84</sup> The substantial theological platform evident in the Old and New Testament highlights the importance of their participation. The clergy's critical role comes with their position and responsibility to develop responses to denominational policy and strategy, to foster and embrace theological principles in their local congregational ministry, to facilitate a non-assimilatory environment, and to oversee the cultural change to accommodate diasporic Christians.<sup>85</sup> Three main areas of responsibility contribute to the position clergy find themselves in.

Clergy perform an influential role in setting the vision and in implementing choices made in terms of teaching, activities and priority foci within a given Christian community.<sup>86</sup> The few narratives of documented multiethnic congregations in the US and Australia highlight the integral, intentional and central role of leadership in the formation and implementation of the vision. Positive examples include David Boyd from the Jesus Family Centre, Ken Fong from Evergreen Church,<sup>87</sup> David Smith from Oak Park Baptist Church<sup>88</sup> and Jack Finney from Good Shepherd Lutheran Church.<sup>89</sup> The activities include creating a transitional pathway, supporting congregational members in the transition and consolidating the resultant fruit that arises from the change process.

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<sup>83</sup> Ian Hussey, "Leadership in Effective and Growing Australian Congregations: A Study of Three Cases," *Journal of Religions Leadership* 12, no. 1 (2013): 64.

<sup>84</sup> WCC, "Together Towards Life," item 75; Chris A. M. Hermans, "When Theology Goes Practical: From Applied to Empirical Theology," in *Hermeneutics and Empirical Research in Practical Theology*, ed. Chris A. M. Hermans and Mary M. Moore (Boston: Brill, 2004), 21-51; Hans-Günter Heimbrock, "Practical Theology as Empirical Theology," [https://uni-frankfurt.de/40697817/Vortrag\\_BU\\_2008.pdf](https://uni-frankfurt.de/40697817/Vortrag_BU_2008.pdf)

<sup>85</sup> Helen Richmond, ed., *Snapshots of Multicultural Ministry* (Sydney: UCA Multicultural and Cross-Cultural Ministry, 2006); Richmond and Yang, *Crossing Borders*.

<sup>86</sup> Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs: Navpress, 1988); Bill Hybels, *Courageous Leadership* (Grand Rapids: Zondervan, 2002); John Maxwell, *The 21 Indispensable Qualities of a Leader: Becoming the Person that Others Will Want to Follow* (Nashville: Nelson 1999).

<sup>87</sup> Garces-Foley *Crossing*.

<sup>88</sup> Penny Becker, "Making Inclusive Communities: Congregations and Problems of Race," *Social Problems* 45, no. 4 (1998), 451-472.

<sup>89</sup> *Ibid*, 460-464.

Clergy can foster and facilitate socially cohesive inclusionary environments, especially since local congregations “can create space for different cultural communities to come together.”<sup>90</sup> Leadership is required to ensure different ethnic groupings can work collaboratively and co-operatively together “in order to survive and prosper,” otherwise social cohesion could fail to occur.<sup>91</sup> Clergy have an unprecedented opportunity to assist their communities “play a key role in emphasizing the crossing of cultural and racial boundaries, and affirming cultural difference as a gift of the Spirit.”<sup>92</sup> Clergy are responsible for resolving intercultural issues and finding solutions to working with one another.<sup>93</sup>

Clergy can act as advocates by educating their communities and representing the voice of the minority to the dominant culture through sharing the vision of the church and addressing ethnocentrism that can exist within a community.<sup>94</sup> In the process they address the potential barriers that can’t be ignored to building a socially cohesive community such as the imbalance in power, racism, conflict, misunderstanding, hidden cultural expectations and communication issues.<sup>95</sup> Further they can act as cultural brokers by assisting individuals and groups to traverse cultural divides.<sup>96</sup> Through both these responsibilities they can act as process helpers by facilitating the route to social cohesion, overseeing the development of a multicultural community and helping people feel valued within the community through the use of language and cross-cultural worship.<sup>97</sup>

These three areas of responsibility for clergy highlight the significant role they play in realising the multicultural church vision within multiethnic contexts. This ministry dimension necessitates clergy moving out of their familiar cultural patterns and becoming intentional multicultural leaders. Bordas defines multicultural

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<sup>90</sup> WCC, “Together Towards Life,” item 75.

<sup>91</sup> Dick Stanley, “What Do We Know about Social Cohesion: The Research Perspective of the Federal Government’s Social Cohesion Research Network,” *The Canadian Journal of Sociology* 28, no. 1 (2003), 5.

<sup>92</sup> WCC, “Together Towards Life,” item 75.

<sup>93</sup> Mai Moua, *Culturally Intelligent Leadership: Leading Through Intercultural Interactions* (New York: Business Expert Press, 2010), 9.

<sup>94</sup> Evergreen, Oak Park Baptist Church and Oak Park Lutheran Church; Frank Tucker, *Intercultural Communication for Christian Ministry* (Adelaide: Frank Tucker, 2013), 339.

<sup>95</sup> Yancey, *One Body*, 33-34.

<sup>96</sup> Tucker, *Intercultural Communication*, 339.

<sup>97</sup> Ibid.

leadership as “an inclusive approach and philosophy that incorporates the influences, practices, and values of diverse cultures in a respectful and productive manner.”<sup>98</sup> According to Sheffield, a multicultural leader is one who is capable of engaging cross-culturally in their leadership setting.<sup>99</sup> Clergy are expected to embody the multicultural church vision and act accordingly.<sup>100</sup>

The degree to which clergy function as multicultural leaders will affect positively or negatively their leadership effectiveness, their capacity to model reconciliation, and their personal wellbeing. A range of responses are possible. Rogers identifies a spectrum of seven responses to cultural diversity, of which compassionate action, conversation and collaboration (working across the boundaries of differences) are preferred over conquest, coercion, co-existence and conversion.<sup>101</sup> Additionally the response of clergy to cultural challenges and cultural diversity shapes and influences the extent to which diaspora Christians are incorporated into their faith communities and where social cohesiveness occurs.

Clergy who successfully engage and address diversity will have significant, positive consequences for witness, mission and ministry. Outcomes will include “communicating clearly without causing conflict from misunderstandings,” and “ministering to others in love, with respect and appreciation for differences.”<sup>102</sup> They will recognise and address the many challenges that arise in transforming multiethnic congregations into truly multicultural communities.<sup>103</sup> Under clergy’s leadership their Christian communities will produce bicultural persons within churches with the capacity to engage effectively cross-culturally in mission. Boyd explains that such an environment “does not allow people to remain isolated in their own comfort zones” as “prejudices and monocultural values” are challenged.<sup>104</sup> As

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<sup>98</sup> Juana Bordas, *Salsa, Soul and Spirit: Leadership for a Multicultural Age* (San Francisco: Berrett-Koehler, 2007), 8.

<sup>99</sup> Dan Sheffield, *The Multicultural Leader: Developing a Catholic Personality* (Toronto: Clements, 2005), 47-50.

<sup>100</sup> Uniting Church in Australia Assembly, Assembly Standard Committee, “Standards for Theological Education and Formation, Phase 2 for Ordained Ministries,” 2.

<sup>101</sup> Rogers, *Building a House*.

<sup>102</sup> Burns, Guthrie and Chapman, *Resilient Ministry*, 146; Daniejela S. Petrovic, “How do Teachers Perceive their Cultural Intelligence?” *Procedia – Social and Behavioral Sciences* 11 (2011), 276–280.

<sup>103</sup> Bachmann, “Melting Pot”; Connerley and Pedersen, *Leadership*, 4; Langmead and Yang, “Multicultural Congregations,” 127; Lustig and Koester, *Intercultural Competence*, 56-58”; “An Australian Church.”

<sup>104</sup> Boyd, *You Don’t Have*.

a result, churches have the potential to grow and survive into the future. Powell acknowledges that “churches that continue to innovate through their worship services, additional events, leveraging relevant technologies and embracing cultural differences and strengths will continue to effectively reach the diverse generations.”<sup>105</sup> Hughes also acknowledges that how well any church welcomes the diaspora through providing “services and resources in their languages” in response to their need and relating in “ways in which these immigrants think about their faith may have an impact on how long these people stay in the churches.”<sup>106</sup> Positive responses from clergy will realise the benefits of having a functioning, active, socially cohesive, multiethnic community. Their actions can prevent some of the negative consequences arising from inaction, assimilation, discrimination, and potential marginalisation of diaspora in local congregations.<sup>107</sup> Clergy who successfully engage diversity will address the power differential that exists and provide diaspora Christians with the opportunity to develop multicultural awareness and an environment that exemplifies racial reconciliation.<sup>108</sup>

Dangers exist if clergy fail to be culturally aware and equipped for intercultural engagement. The cross-cultural missionary attrition rate highlights the potential negative personal consequences that can arise from participating in intercultural settings.<sup>109</sup> The negative impact of an unequipped professional to engage diasporic communities can create difficulties with costly negative consequences, especially for the diaspora. The consequences for the diaspora include limited engagement and/or leaving the church.<sup>110</sup> Boyd recognises some of these difficulties:

Immigrants may feel marginalized, and although they continue to come to attend, they may not become fully part of the church, ... those who fully integrate may do so at the cost of losing their own ethnic identity, ... they lose the opportunity to develop bicultural awareness and, although they may become valued members of the congregation and be held up as examples of immigrants who have become successful in this country, their potential as bicultural servants is lost.<sup>111</sup>

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<sup>105</sup> “An Australian Church.”

<sup>106</sup> Hughes, “The Impact,” 6.

<sup>107</sup> Boyd, *You Don’t Have*.

<sup>108</sup> Ibid.

<sup>109</sup> William D. Taylor, “Introduction: Examining the Iceberg Called Attrition,” in *Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition*, ed. William D. Taylor (Pasadena: William Carey Library, 1997), 10.

<sup>110</sup> Floyd, “Living Cross-Culturally,” 252-253.

<sup>111</sup> Boyd, *You Don’t Have*, 93.

## **The Imperative to Investigate Clergy as Multicultural Leaders**

The cross-cultural perspective is often overlooked when examining vision casting and leadership style for clergy. The multicultural church vision necessitates a priority focus on preparing clergy to respond to and manage the resultant diversity of their community and to bridge the gap between the ideal and reality. Therefore, clergy, under God's leadership, should aspire to bring the theological vision into reality. To engage with and respect diaspora Christians, clergy need to display healthy attitudes towards multiculturalism in a community, have knowledge of culture and cultural differences, be open to learning, and have behavioural capability. Clergy need to be ready for intercultural encounters within their Christian communities.

For clergy, their role requires capacity for intercultural engagement to realise the theological multicultural church vision.<sup>112</sup> Since leadership holds the key to positive outcomes for diasporic communities, an assessment of how leaders respond is required. Ascertaining whether clergy are prepared and have intercultural and theological capacity to respond constructively and provide appropriate pastoral leadership becomes crucial to move forward. Delivery capacity for intercultural effectiveness becomes imperative, as clergy contribute to bridging the perceived gap between theological vision and reality in practice within denominations and local congregations. An opportunity exists to explore a sector of the Australian Christian community with responsibilities and roles that can shape responses to ethnic diversity. Evaluating clergy's capacity to realise multicultural church vision is one-dimension worth investigating.<sup>113</sup> Capacity "implies the notion of substance or volume, as in a collection of attitudes, abilities and skills."<sup>114</sup> This research project seeks to ignite and develop the conversation around this vocational community. A study around clergy's intercultural effectiveness and capacity to be multicultural leaders becomes imperative for several reasons.

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<sup>112</sup> Nguyen, "Biblical Foundations," 36.

<sup>113</sup> Steve Jacobsen, "Navigating Culture: Polycultures and Digital Culture in the Postmodern Age," in *From Nomads to Pilgrims: Stories from Practicing Congregations*, ed. Diana Butler Bass and Joseph Stewart-Sicking (Herndon, VA: Alban Institute, 2006), 139-152.

<sup>114</sup> Sheffield, *The Multicultural Leader*, 49; Susan R. Whittle, Anne Colgan and Mary Rafferty, *Capacity Building: What the Literature Tells Us* (Dublin: The Centre for Effective Services, 2012), 8-9.

First, empirical research within the global Christian community to determine the state of play is limited. This situation provides an opportunity to conduct research. Establishing the current position around capacity through objective research can inform and address anecdotal evidence and facilitate the implementation of structural responses.

Second, precedence for such studies concerning delivery capacity for intercultural effectiveness exists in other professional and vocational communities in Australia and other countries.<sup>115</sup> Numerous empirical studies have occurred since the 1980s relating to improving practitioner empowerment for intercultural engagement in the workplace. These studies are predominantly in the medical sector (nursing and psychology), human services sector (youth work and social work), and the international business/management sector.<sup>116</sup> These studies establish a context for comparison since clergy participate in “culturally diverse situations,”<sup>117</sup> and are distinct from other professions. The Australian Christian community and denominations can learn from other professions about how to approach the challenge of multiethnic communities and the provision of services. Despite the flaws and level of progress made due to failures in systems at times,

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<sup>115</sup> Profession is “paid occupation, especially one that involves prolonged training and a formal qualification.” Professionals “perform analytical, conceptual and creative tasks through the application of theoretical knowledge and experience.” Ministers are under professionals in ABS categories, “Australian and New Zealand Standard Classification of Occupations,” <http://abs.gov.au/AUSSTATS/abs@.nsf/0/71200051AA046C37CA2575DF002DA5C3?opendocument>; <http://oxforddictionaries.com/definition/english/professional>

<sup>116</sup> Letitia Burns, “Diversity Management: An Australian Experience,” *International Journal of Diversity in Organisations, Communities and Nations* 5, no. 4 (2007), 151-160; Connerley and Pedersen, *Leadership*; Bill Cope and Mary Kalantzis, *Productive Diversity: A New Australian Model for Work and Management* (Sydney: Pluto, 1997); Bill Cope and Mary Kalantzis, “Making Diversity Work: The Changing Cultures of Australian Workplaces,” in *The Abundant Culture: Meaning and Significance in Everyday Australia*, ed. David Headon, Joy Hooten and Donald Horne (St Leonards, NSW: Allen and Unwin, 1994), 163-183; Carmel Guerra, *Young People, Social Justice and Multiculturalism* (Melbourne: Ethnic Youth Issues Network, 1990); Olga Kanitsaki, “Transcultural Nursing and Challenging the Status Quo,” *Contemporary Nurse* 15, no. 3 (2003), v-x; George Miltenyi, P. Migliorino and H. Roberts, *Best Practice in Managing a Culturally Diverse Workplace: A Manager's Manual* (Canberra: Australian Government Publishing, 1994); Akram Omeri and Elizabeth Cameron-Traub, eds., *Transcultural Nursing in Multicultural Australia* (Deakin: Royal College of Nursing, 1996); Rob Ranzijn, Keith McConnochie and Wendy Nolan, *Psychology and Indigenous Australians: Foundations of Cultural Competence* (South Yarra: Palgrave Macmillan, 2009); Hanna Repo, Tero Vahlberg and Leena Salminen, “The Cultural Competence of Graduating Nursing Students,” *Journal of Transcultural Nursing* 28, no. 1 (2016), 98-107; David Vukovich, “Cultural Diversity and Social Work in South Australia: A Biographical Case Study,” Hons diss., University of South Australia, 1999.

<sup>117</sup> Soon Ang et al., “Cultural Intelligence: Its Measurement and Effects on Cultural Judgment and Decision Making, Cultural Adaptation, and Task Performance,” *Management and Organization Review* 3, no. 3 (2007), 337.

what has been achieved offers valuable insights.<sup>118</sup> The opportunity exists to pause and evaluate the management of and approach to ethnic diversity by clergy within their own communities. The need does exist as they appear to lag behind by approximately ten to 15 years other professions and Christian conversations in other parts of the world, especially the United States.<sup>119</sup>

Third, clergy provide an interesting vocational community to study with regards to their response to ethnic diversity. This reason reinforces the practical theology nature of the thesis. The Christian community can play a key role in understanding intercultural engagement, a dimension for which God created humanity. The aspirational ideal for racial reconciliation in a multiethnic church context is "a distinctly Christian response to diversity that sets evangelical efforts apart from secular responses to demographic and attitudinal changes."<sup>120</sup> The goal and motivation of the response provides clergy with a significant distinctive vision compared to those in traditional occupational and professional communities. Ideology and beliefs may play a role in the formation for the clergy's capacity to be multicultural leaders.

Fourth, a clergy study may identify significant factors behind the struggle to interpret and explain the gap between the theological vision and reality in practice within denominations and local congregations. The knowledge of these factors will aid clergy formation and inspire innovative solutions to address them. The lessening of the gap may benefit the clergy's effectiveness and diaspora Christian's inclusion into the faith communities.

Fifth, researching the extent to which clergy have the capacity to respond, embrace the theological foundation and display intercultural effectiveness will guide future planning within the Australian Christian community. Identifying if a platform exists on which to build the clergy's capacity is critical for moving forward. In other professions and vocations, similar type studies resulted in organisational

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<sup>118</sup> Lansbury makes no mention of diversity management, Russell Lansbury, "Business and Management in Australia," in *Managing Across Cultures: Issues and Perspectives*, ed. Pat Joynt and Malcolm Warner (London: Thomson, 2002), 203-214.

<sup>119</sup> David Turnbull, "The Christian 'Salad': How to Keep Fresh? Insights for Christian Leadership from Other Professional Communities," paper presented at AAMS Conference, Sydney, 2011.

<sup>120</sup> Garces-Foley, *Crossing*, 33-34.

monoculturalism being addressed through implementing professional education, and evaluating service delivery, employment criteria and organisational structures.<sup>121</sup> For enhanced effectiveness in the workplace, the focus shifts to diversity management and building capacity in communities to engage ethnic diversity.<sup>122</sup> Since denominations accept responsibility and duty of care to manage their human assets, they must consider how to ensure capacity exists to realise the multicultural church vision and respond to the multicultural reality.<sup>123</sup> The researched voice through formal and informal studies can play a significant role in developing a culturally appropriate response to ethnic diversity within occupational and professional communities. Research can contribute to overcoming resistance and increasing intentionality in transcultural education at all levels and can address some of the barriers to diasporic communities having an identity and sense of belonging within local congregations and denominations. Through evaluating levels of intercultural effectiveness within professions, areas for improvement can be recommended to address the usual low to moderate levels of intercultural effectiveness discovered. Significant changes can occur in professional training prior to and during workplace engagement. New cultural awareness and sensitivity training seminars and courses can emerge to facilitate workers to learn about other cultures and adapt their relationships with workers from other cultures.

Sixth, the wellbeing and pastoral care of clergy in this contemporary context lies at the core of this research, which provides an opportunity to identify background, experience and attitudes towards multiethnic faith communities. Consequentially, through this project clergy have a voice and can corporately and anonymously contribute to their denominations' building of a communal picture of

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<sup>121</sup> In Australia, it has been heavily used in the context of working within indigenous communities, Guerra, *Young People*; Omeri and Cameron-Traub, *Transcultural Nursing*; Ranzijn, McConnochie and Nolan, *Psychology and Indigenous Australians*; Burns, "Diversity Management," 151-160; Connerley and Pedersen, *Leadership*; Cope and Kalantzis, *Productive Diversity*; Cope and Kalantzis, "Making Diversity Work," 163-183; Miltenyi, Migliorino and Roberts, *Best Practice*.

<sup>122</sup> Cope and Kalantzis, *Productive Diversity*; Phillip Harris and Robert Moran, *Managing Cultural Differences* (Houston: Gulf, 1996); Michàlle E. Mor Barak, *Managing Diversity: Toward a Globally Inclusive Workplace*, 2nd ed. (Los Angeles: Sage, 2011); Gill Kirton and Anne-Marie Greene, *Dynamics of Managing Diversity: A Critical Approach*, 2nd ed. (Oxford and Boston: Elsevier Butterworth-Heinemann, 2005); R. Roosevelt Thomas, "A Diversity Framework," in *Diversity in Organizations: New Perspectives for a Changing Workplace*, ed. Martin M. Chemers, Stuart Oskamp and Mark A. Costanzo (Thousand Oaks: Sage, 1995), ch. 9; Carolyn Dickie, Zhanna Soldan and Mike Fazey, *Diversity at Work: Working With and Managing Diversity* (Pahran, VIC: Tilde, 2005).

<sup>123</sup> Whittle, Colgan and Rafferty, *Capacity Building*, 8.

the formational dimensions associated with multicultural leadership. Through resultant capacity building, clergy will be better equipped to engage with challenges and benefits of being truly multiethnic and identify strengths and weaknesses which aid their development moving forward. Formation to engage will minimise potential negative consequences of intercultural engagement, dissonance between the ideal and reality of realising the theological vision and could be a positive factor in reducing possible attrition around the messiness of intercultural inclusion.

Seventh, clergy's integrity is enhanced within the Christian community and wider when they can express support for the multicultural church concept and demonstrate delivery capacity for intercultural effectiveness. Such integrity will result in authentic witness and modelling of racial reconciliation.

These seven reasons highlight the original contribution of this research project. The opportunity occurs to investigate a way that the perceived contemporary gap between the ideal (multicultural church vision) and the contemporary reality within multiethnic Christian communities can be addressed. The contribution may result in a future for denominations more aligned to the multicultural church vision. The desire is that clergy might be more effective, happier, and more likely to remain in ministry for longer and to contribute to the future of the Australian Christian community.

### **The Way Forward for the Research Project – an Overview**

The above reflective activity outlines the significant responsibility clergy have within multiethnic Australian Christian communities in realising the theological vision relating to multicultural church. The need to investigate their capacity for intercultural engagement becomes a priority.<sup>124</sup> A scoping research project is birthed. Having established the need to investigate clergy and their intercultural effectiveness, a baseline understanding is required of the current position of leadership to be multicultural leaders. This project intends to contribute to the discussion of multiethnic church life in Australia through exploring clergy's capacity to function effectively in cross-cultural contexts because of their pivotal role.<sup>125</sup> A

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<sup>124</sup> Dames, "A Multicultural Theology," 172.

<sup>125</sup> Darragh, "The Practice," 1-3; Randy L. Maddox, "Practical Theology a Discipline in Search of a Definition," *Perspectives in Religious Studies* 18 (1991), 159-169; A. Gerhard Van Wyk, "From 'Applied Theology' to 'Practical Theology,'" *Andrews University Seminary Studies* 33,

profile with regards to intercultural effectiveness will emerge. The significant research question to be investigated in this project is:

What is the foundational capacity of clergy to function effectively as multicultural leaders in multiethnic communities within the Baptist and Uniting Church denominations in South Australia?

The challenge is how to approach the assessment regarding clergy's intercultural effectiveness. One helpful approach is to conduct an assessment activity that acts as an audit of clergy and their delivery capacity.<sup>126</sup> The empirical data will enable understanding of the clergy's capacity to extend beyond anecdotal evidence and untested hypotheses. The audit enables a descriptive exploration of core elements that contribute to intercultural effectiveness, including theological position, and provides a current, corporate picture. Connerley and Pedersen state that "comparing the level of multicultural competency needed to be a successful leader with the current level that a leader possesses allows for both training and development plans to be determined."<sup>127</sup> An audit can include the extent of embrace of the application of given skills and personal attitudes/biases; and benchmarking for cultural intelligence.<sup>128</sup> From the audit and empirical data, an assessment can be made of the clergy's delivery capacity for intercultural effectiveness. Key priorities for education, training and professional development will be identified from the audit. A core component is to assess how clergy engage with the multicultural church vision and their capacity to be confident and function effectively cross-culturally.

Before such an audit can be designed, the foundational capacity of leaders needs to be established. Decisions as to what knowledge, skills, motivation and attitudes need to be documented and investigated. Three core areas arise from the literature review: a directive and supportive theological framework; cross-cultural experience and cultural intelligence; and capacity to function effectively cross-culturally.<sup>129</sup> What will be investigated is based on information clergy provide about

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no. 1 (1995), 85-101.

<sup>126</sup> James W. Altschuld, *Bridging the Gap Between Asset/Capacity Building and Needs Assessment: Concepts and Practical Applications* (Los Angeles: Sage, 2015), chs. 2, 3, 4; Connerley and Pedersen, *Leadership*, 90.

<sup>127</sup> *Ibid*, 90.

<sup>128</sup> *Ibid*, 70.

<sup>129</sup> Other terms have been used such as transcultural leader or bicultural leader; Boyd, *You Don't Have*; Livermore, *Cultural Intelligence*; Sheffield, *The Multicultural Leader*; Richmond P. B. Williams, "Towards a Strategic Transcultural Model of Leadership that Enhances Koinonia in Urban Southern Africa: Synthesising a Multicultural Model of Leadership that

background and ministry journey, perceived levels of cultural intelligence and possible contributing factors from background and ministry, and perspectives on multicultural church. The following supplementary research questions highlight the areas of information being collected in relation to the three core areas. Answering these questions will supply the data that is required to address the primary research question around capacity:

- To what extent do clergy embrace a truly multicultural church and feel prepared to function effectively?
- What are the levels of cultural intelligence as perceived by clergy and if they differ greatly between denominations, why?<sup>130</sup>
- Which sub-dimensions of cultural intelligence are strengths, and which are weaknesses, and how do they contribute to the overall score?<sup>131</sup>
- What factors contribute to clergy's levels of cultural intelligence, particularly with regards to demographics; the extent of international and cross-cultural experience; and theological understanding of multicultural church?
- Do they have opportunity, access, mentoring and resources to support their development of cultural intelligence?

Therefore, the focus is on one state to keep the geographic context consistent and on two denominations, The Uniting Church in Australia (South Australia) and the Baptist Churches of South Australia. By grouping them a sufficient size sample was generated. The primary data is collected through a questionnaire completed by clergy, particularly with regards to their theological position on multicultural church, cultural intelligence levels and some of the variables contributing to those levels.

### **Key Terminology**

In conducting this research, fundamental terminology needed to be selected and defined in several key areas, especially due to the diversity of interpretations and meanings within some of the terminology categories.

#### **Terminology for the Non-Western World**

A range of terms describe the non-western world in contrast to the western, developed, first world or global north. These include third world, developing world, global south or majority world. My preference is for majority world and western

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Transcends the Socio-Political Barriers Within the Cities of Southern Africa," PhD diss., University of South Africa, 2006.

<sup>130</sup> Theresa Seright, "Perspectives of Registered Nurse Cultural Competence in a Rural State," <http://rnojournl.binghamton.edu/index.php/RNO/article/viewFile/144/121>

<sup>131</sup> CQ stands for Cultural Quotient. Livermore, *Cultural Intelligence*, 52 and 210.

world.<sup>132</sup> The majority world covers Asia, Africa, the Pacific and Latin America, thus reflecting the geographical and population size of the region.

### **Terminology for Describing Ethnic Minorities**

Diversity in terminology exists for the description of people from the nations, particularly the majority world, and who comprise minority groups within western countries like Australia. Some of the common options are:

- 'Black and Minority Ethnicities' (BMEs) or 'minority ethnic' are used in the UK.
- 'CALD' (Culturally and Linguistically Diverse) is common in Australia.<sup>133</sup>
- 'NESB' (Non-English-Speaking Backgrounds) is used in Australia in nursing.
- 'Australians Ethnically Diverse and Different from the Majority' (AEDDM) which is a term suggested in 2009 by Sawrikar and Katz but is not widely used.<sup>134</sup>

Other terms include 'ethnics' or 'diaspora communities'.<sup>135</sup> My preference is diaspora Christians rather than CALD, despite the strengths associated with the use of the term, such as avoiding highlighting people for what they are not, relational exclusion, explaining why they experience barriers or disadvantages, and any "explicit criterion to define membership."<sup>136</sup> CALD is not perfect due to a "mismatch between its function of celebrating Australia's cultural diversity, and its implicit categorical use of referring to groups different from the majority."<sup>137</sup> Diaspora once strictly referred to Jewish people dispersed throughout the globe and the Jewish community residing outside Palestine/Israel. Today diaspora refers to "people who have relocated from their lands of birth for whatever reason" either temporarily or permanently, voluntarily or involuntarily.<sup>138</sup> The term infers no judgment and extends beyond focusing on those from the non-English speaking world.

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<sup>132</sup> Alan Pence and Kofi Marfo, "Early Childhood Development in Africa: Interrogating Constraints of Prevailing Knowledge Bases." *International Journal of Psychology* 43, no. 2 (2008), 78-87.

<sup>133</sup> Pooja Sawrikar and Ilan Katz, "How Useful is the Term 'Culturally and Linguistically Diverse' (CALD) in Australian Research, Practice, and Policy Discourse?" 11th Australian Social Policy Conference, An Inclusive Society? Practicalities and Possibilities, UNSW, 2009.

<sup>134</sup> Ibid.

<sup>135</sup> Cape Town Commitment Part 2, Section 5.

<sup>136</sup> Sawrikar and Katz, "How Useful," 3-5.

<sup>137</sup> Ibid, 5-9, 13.

<sup>138</sup> Cape Town Commitment Part 2, Section 5; British Sociological Association, "Language and the BSA: Ethnicity and Race," <http://britsoc.co.uk>

### **Terminology Describing Ethnic Diversity within Faith Communities**

Terminology for groups of people from geographical and cultural contexts and traditions, poses challenges. Rather than use 'race' I have elected to use 'ethnic' groups.<sup>139</sup> A flow on of this will be the use of 'ethnic diversity' rather than 'cultural diversity' to describe variations and differences that exist, even though they tend to be used interchangeably in nursing literature.<sup>140</sup>

### **Definition of Church**

Defining 'church' is complex.<sup>141</sup> The focus of this thesis is on local expressions of Christianity therefore, church relates to the local church which may have a number of congregations at various venues. The broader use of 'church' is referred to as the Australian Christian community. Denomination is used to describe a branch of the Christian community comprising a family of local churches united around doctrine and practice.

### **Terminology Describing Culture and Engagement with Ethnic Diversity**

Numerous attempts exist to define culture. For the thesis, culture is:

A complex, integrated coping mechanism, belonging to and operated by a society (social group), consisting of: (i) concepts and behaviour that are patterned and learned; (ii) underlying perspectives (worldview); (iii) resulting products, both nonmaterial (customs, rituals) and material (artefacts).<sup>142</sup> Key responses to ethnic diversity generate key terminology.

The first category concerns the monocultural perspective which dominates cultural engagement and expectation.<sup>143</sup> Terms such as ethnocentrism,<sup>144</sup> racism,<sup>145</sup>

<sup>139</sup> Garces-Foley, *Crossing*, 95; Timothy Baumann, "Defining Ethnicity," *The SAA Archaeological Record* (2004), 12-14; Elliott D. Green, "Redefining Ethnicity," paper presented at the Annual International Studies Association Convention, San Diego, 2006; British Sociological Association, "Language and the BSA."

<sup>140</sup> Lorraine Culley and Simon Dyson, eds., *Ethnicity and Nursing Practice* (Basingstoke, UK: Palgrave, 2001).

<sup>141</sup> Roger L. Omanson, "The Church," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids: Baker, 1984), 231-233; George W. Peters, *A Theology of Church Growth* (Grand Rapids: Zondervan, 1981), 29-57.

<sup>142</sup> There are many definitions of culture, Charles H. Kraft, *Anthropology for Christian Witness* (Maryknoll, NY: Orbis, 1996), 38.

<sup>143</sup> Boyd, *You Don't Have*, 86.

<sup>144</sup> "A tendency to perceive the world from the point of view of one's own culture." British Sociological Association, "Equality and Diversity: An Introduction to Equality and Diversity Language at the BSA," <https://britsoc.co.uk/Equality-Diversity>

<sup>145</sup> "An ideology, structure and process in which inequalities inherent in the wider social

whiteness<sup>146</sup> and assimilation tend to be used. The second concerns engagement with different cultures and movement from one culture to another. Cross-cultural relates to the capacity to “traverse from one culture to another.”<sup>147</sup> Intercultural relates to interaction between two cultures.<sup>148</sup> Interculturality refers to “multi-directional exchange whereby both parties are enriched in the encounter.”<sup>149</sup> Key terms related to the nature of the capability to engage with different cultures include diversity management,<sup>150</sup> cultural competence, intercultural communication competence and cultural intelligence.<sup>151</sup>

### **Benefits/Importance of the Research Project**

This study will generate empirical data for the Australian Christian community to evaluate philosophical and theoretical frameworks in the area of intercultural effectiveness and build capacity for clergy in the area of intercultural effectiveness.<sup>152</sup> No matter what the results of this research are, even if clergy are found to lack capacity for intercultural effectiveness and are not fully supportive of genuine multiethnic faith communities, the results have the potential to influence future planning within denominations. The research may identify barriers in the ministry response to the diasporic communities, and identify ways to develop and improve ministry practice associated with the demographic changes in the Australian Christian community.

The resultant impact on clergy’s intercultural effectiveness will leave a positive legacy for the Christian community. The outcomes will contribute further to the

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structure are related in a deterministic way to biological and cultural factors attributed to those who are seen as a different ‘race’ or ethnic group,” Ibid.

<sup>146</sup> Impacts more in predominantly western contexts. Refers to a dominant but usually unquestioned cultural space that is neutral and normative and because it is an unnamed, hegemonic position of privilege and power, becomes the point of reference for measuring others, unlike ‘blackness’ which has been the predominant term of racial signification.

<sup>147</sup> Boyd, *You Don’t Have*, 86; Hansen and Twist, “Multicultural Preaching,” 148.

<sup>148</sup> Ibid.

<sup>149</sup> Nguyen, “Biblical Foundations,” 36.

<sup>150</sup> Refers to “the strategy of using best practices with proven results to find and create a diverse and inclusive workplace. Successful strategies link diversity progress directly to business results. Best practices include effective use of employee resource groups, diversity councils, mentoring and sponsorship, and supplier diversity,” Diversity Inc., “Diversity 101: Definition of Diversity-Management Best Practices,” <http://diversityinc.com/diversity-management/diversity-management-101014>,

<sup>151</sup> Mary J. Collier, “Cultural and Intercultural Communication Competence: Current Approaches and Directions for Future Research,” *International Journal of Intercultural Relations* 13 (1989), 287-302.

<sup>152</sup> Krajewski, *The Next Buddha*, ch. 1.

development of clergy to realise the multicultural church vision, to the visible reality of racial reconciliation,<sup>153</sup> and to racism being addressed constructively. Subsequently there will be positive external implications for itself and its witness to broader Australian society.<sup>154</sup>

The on-going response of denominations to the research findings will determine the degree to which local churches will be seen to be viable and relevant. DeYmaz writes that:

In the twenty-first century it will be the unity of the diverse believers walking as one in and through the local church that will proclaim the fact of God's love for all people more profoundly than any one sermon, book, or evangelistic crusade. And I believe the coming integration of the local church will lead to the fulfilment of the Great Commission, to people of every nation, tribe, people, and tongue coming to know him as we do.<sup>155</sup>

The primary beneficiaries will be the two participating denominations in South Australia and their clergy. Corporate de-identified data and trends will be shared with them. The research will inform them about the capacity of clergy to respond to ethnic diversity. Further, the findings provide clues on how clergy manage other categories of diversity within the Christian population and outside the Christian community. Understanding the current state of play and addressing needs arising will play a positive and constructive role in empowering their communities to engage with Australian society and ensure duty of care of professionals. Institutional support plays a vital role if the grassroots are to be proactive in their response and equipped to do so. The findings will assist these two denominations to change and address the problems/difficulties that arise through professional development and formal theological education. An increase should be seen in self-awareness amongst clergy to be culturally intelligent and intentional in implementing the theological framework related to inclusion, and how to assess, reflect on and manage the related stress.

The significance of this research project can overflow into the broader Christian community in South Australia and beyond in similar ways to the two participating denominations, particularly in the areas of theological education and

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<sup>153</sup> Garces-Foley, *Crossing*, 33-34.

<sup>154</sup> Mark DeYmaz, *Building a Healthy Multi-Ethnic Church: Mandate, Commitments and Practices of a Diverse Congregation* (San Francisco: Jossey-Bass, 2007), 11.

<sup>155</sup> *Ibid.*

ministry training/formation, diversity management, and impact on and pastoral care of clergy. Conversations could start that lead to further evaluation and reviews in these areas and result in improvements that prevent clergy exiting the profession due to the challenges and difficulties associated with intercultural engagement. Consequentially the Christian community can provide a relevant prophetic response in a postcolonial and postmodern world as it bears witness to the truth of the gospel and can compose a significant contribution to society as it dialogues in the secular public square.

This project will provide an Australian voice or case study to the international conversation within the global Christian family on responding to ethnic diversity, which is tending to be primarily from the US to date. One of the possible areas of contribution relates to the place and role of theology in influencing intercultural effectiveness. In addition, the Australian context provides a good environment in which to add to the conversation, especially due to the nature of multiculturalism.

### **Thesis Outline**

The thesis is arranged in nine chapters. The Introduction outlines the project and the rationale. Chapter Two commences the literature review and how this research project has sources in several fields of study, thus leading to it being integrative through using the concept of cultural intelligence in describing the cultural capacity of clergy. Exploration of the literature regarding the theological foundation for multicultural churches is included to address the nature of the theological capacity required for clergy to be multicultural leaders. Chapter Three explores the methodology and research expectations for the research project. Chapters Four through to Seven will outline the findings from the questionnaire. Chapter Four reports on the nature and extent of the clergy's cross-cultural experience and education. Chapter Five reports on the theological capacity of clergy regarding the multicultural church vision. Chapter Six documents the clergy's perceived levels of cultural intelligence and identifies demographic related variations in these levels. Chapter Seven investigates and identifies possible contributing antecedents for cultural intelligence for clergy. Chapter Eight discusses the research findings regarding the clergy's capacity to be multicultural leaders and the possible implications for them and their denominations. Chapter Nine concludes the

research project by focusing on the overall conclusions, the recommendations arising from the findings and the future directions for ongoing research.

### **Conclusion**

The missiological and theological reflection on the current demographic change within Australian Christianity lays the foundation for this practical theology research project. The future of Australian Christianity entails leadership and clergy interacting and engaging with the increasing presence of diaspora Christians in local parishes, locally based congregations and denominational structures. The clergy's foundational capacity to function effectively as multicultural leaders becomes an integral starting point to the realisation of the theological vision for multicultural church. The clergy's capacity to behave interculturally in multiethnic ministry settings becomes vital in the role and responsibilities associated with realising that the multicultural church vision requires skills, attitudes and knowledge for intercultural engagement. The biblical metanarrative and theological tradition produces a vision for multicultural church and cross-cultural engagement. The extent to which the vision is facilitated relies on clergy who are culturally intelligent multicultural leaders.

The literature review in the next chapter (Two) will identify and discuss the motivation, knowledge, strategies and skills to be able to cross cultural borders and engage effectively so diaspora Christians are accepted, embraced and included in the community of believers with dignity, respect, and love. Cultural intelligence becomes the construct to undergird the training audit for numerous reasons, including theological compatibility.

## **CHAPTER TWO – THE WAY FORWARD: MULTICULTURAL LEADERS, INTERCULTURAL EFFECTIVENESS AND CULTURAL INTELLIGENCE**

### **Introduction**

Chapter One outlined the rationale and argument for the research project, in that the increasing multiethnic nature of the Australian Christian community demands a response from clergy. Clergy can play a significant role in diversity engagement within the Christian community. They can facilitate a non-assimilatory environment and implement cultural change that accommodates diasporic Christians arriving in their congregations. Diversity engagement requires clergy to exhibit capacity to cross cultural borders, and function effectively as multicultural leaders. The outcome of engaging effectively demonstrates to those from a different ethnic heritage that they are accepted, embraced and included in the community of believers with dignity, respect, and love. Thus, assessing the clergy's multicultural leadership capacity to realise the multicultural church vision becomes strategic and essential.

Clergy and their denominations can benefit from the opportunity this contemporary context presents to self-evaluate and reflect.<sup>1</sup> The extent of their capacity will provide clues concerning the impact of clergy's engagement with diasporic communities, an often-overlooked dimension. Through articulating perceptions, feelings and concerns related to challenges and opportunities arising from this context, directed change can occur to strengthen the multicultural leadership response.

The lack of specific empirical clergy studies into intercultural effectiveness necessitates building the background for the project from a wider context, that includes church documents, published theoretical works and empirical studies in other professions. An investigation of the foundational criteria for clergy's capacity to undertake the relevant roles for the desired outcomes in this chapter will involve a multistage and multidisciplinary literature review process. The desired outcome is

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<sup>1</sup> Darragh, "The Practice"; Maddox, "Practical Theology," 159-169; Van Wyk, "From Applied Theology," 85-101.

to identify significant individual traits, attitudes, motivation, knowledge, strategies, worldview capabilities and skills required by clergy to be multicultural leaders.<sup>2</sup>

The literature review involves four phases. An inductive approach is followed. First, the literature review reveals no equivalent study to replicate. More research into the association between theoretical perspectives for clergy's intercultural criteria and their practical reality is required. The necessity for this study and its place within the Australian and international Christian literature is reinforced. Second, the review explores international literature addressing Christian leadership and multicultural church in search of key criteria for multicultural leadership. The literature, though, is heavily weighted towards the theology of multicultural church vision and the realisation of the vision through the implementation of preferred principles and practices.<sup>3</sup> However a few writers address the criteria for the practitioner and their delivery capacity. The multicultural church vision is assumed, but diversity of possible criteria for clergy emerges without any clear agreement. Third, to necessitate a decision regarding key criteria the review, then, broadens beyond the Christian community to examine literature, particularly since the 1980s, that addresses intercultural effectiveness in other workplace environments.<sup>4</sup> Cultural intelligence becomes the preferred construct. The terminology decision triggers a theological reflective analysis in assessing the validity of importing cultural intelligence as a construct into the Christian environment. Consequently, this construct's connectivity with Scripture and theology is examined. Fourth, the review addresses the place of this research project within contemporary cultural intelligence research. Three areas emerge. Presenting Australian content, igniting a conversation between theology and cultural intelligence, and researching a new professional/vocational community.

### **Absence of a Significant Empirical Clergy Study Creates Need**

The first phase in the literature review process pursues specific empirical studies on clergy and intercultural effectiveness. A limited number of studies were

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<sup>2</sup> Kwok Leung, Soon Ang and Mei Ling Tan, "Intercultural Competence," *Annual Review of Organizational Psychology and Organizational Behavior* 1, no. 1 (2014), 489-519.

<sup>3</sup> Sheffield, *The Multicultural Leader*, 49; David S. Weiss and Vince Molinaro, *The Leadership Gap: Developing Leadership Capacity for Competitive Advantage* (Mississauga: Wiley, 2005), 5.

<sup>4</sup> Date of when up to, due to part-time nature of the project, is 2017. Rockstuhl and Ng, "The Effects"; Brent D. Ruben, "The Study of Cross-Cultural Competence: Traditions and Contemporary Issues," *International Journal of Intercultural Relations* 13 (1989), 229-240.

located. No published significant study of clergy exists worldwide where levels of cultural intelligence or cultural competence are explored.<sup>5</sup> Clergy studies have been conducted in Australia, particularly since the 1960s, however, only two explore cross-cultural dimensions. In 1989 Hughes' clergy study addressed cultural diversity and discussed the spectrum of exclusivism–inclusivism.<sup>6</sup> In 2005 Hughes and Bond investigated multicultural congregations in Victoria, including leadership aspects.<sup>7</sup> Eight Australian clergy studies in the post 'White Australia' policy era (after 1972) failed to explore clergy's experiences of multiethnic church and their responses to cultural diversity, intercultural effectiveness and level of engagement within their congregations and denominations.<sup>8</sup> They focused on ministry preparation or formation,<sup>9</sup> ministry practice,<sup>10</sup> attitudes to ethical issues<sup>11</sup> and self-care through

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<sup>5</sup> Solari Hospice Care, "Resources for Clergy."

<sup>6</sup> Phillip J. Hughes, *The Australian Clergy: Report from the Combined Churches Survey for Faith and Mission* (Hawthorn, VIC: Christian Research Association, 1989), 34-37.

<sup>7</sup> Philip J. Hughes and Sharon Bond, *A Handbook for Cross-Cultural Ministry* (Adelaide: Openbook, 2005).

<sup>8</sup> Norman W. H. Blaikie, *The Plight of the Australian Clergy: To Convert, Care or Challenge* (Brisbane: University of Queensland Press and Hemel Hempstead, UK: Prentice-Hall, 1979); Catholic Church, Catholic Bishops of Australia, *Priests of Australia: Yesterday, Today and Tomorrow – A Panorama* (Parkholme, SA: Pilgrims Quest), 2010; Nicole Hancock, Miriam Pepper, and Ruth Powell, *2011 NCLS Local Church Leaders Report: Demographics and Staffing* (North Sydney: NCLS Research, 2016); Hussey, "Leadership"; Michael K. Wilson, *Churches Crossing Cultures: A Practical Guide and Workbook to Multicultural Ministry in Your Church* (Parramatta, NSW: Anglicare, 2002); Kenneth Dempsey, *Conflict and Decline: Ministers and Laymen in an Australian Country Town* (North Ryde, NSW: Methuen, 1983); Hughes, *The Australian Clergy*; Philip J. Hughes, *Working in the Anglican Church: Experiences of Female and Male Clergy* (Kew, VIC: Christian Research Association, 2001); Chris McGillion and John O'Carroll, *Our Fathers: What Australian Catholic Priests Really Think About Their Lives and Their Church* (Mulgrave, VIC: John Garratt, 2011); David Wetherell, *Women Priests in Australia: The Anglican Crisis* (Melbourne: Spectrum, 1987).

<sup>9</sup> Andrew Dutney, *A Genuinely Educated Ministry: Three Students on Theological Education in the Uniting Church in Australia* (Unley, SA: MediaCom, 2007).

<sup>10</sup> Vernon Cracknell, "Ordination Authority – Rhetoric and Reality: A Comparison of the Perceptions Held by Recently Ordained Ministers About Authority Accorded by Ordination with Official Statements About Ordination in the Uniting Church in Australia, Synod Of South Australia," MEd diss., University of South Australia, 1995; Paul Smith, "An Analysis of Educational Philosophies Used by South Australian Lutheran Pastors in their Reflection on their work as Parish Religious Educators," MEd diss., University of South Australia, 1997.

<sup>11</sup> Wendy Leane, "Teachers' and Clergy's Knowledge of, and Attitude Toward Suicide," Hons. diss., Flinders University, 1993; Janice Schmidt-Loeliger, "Approaches to Ethics in the Lutheran Church of Australia: A Study of Ethical Decision Making Among Clergy," PhD diss., Flinders University, 2004.

burnout minimisation in response to stress.<sup>12</sup> The National Church Life Survey of leaders is an example.<sup>13</sup>

Internationally, the only known study specifically measuring cultural intelligence amongst clergy was conducted by Livermore in the United States but at this stage the intention is for the results to remain unpublished.<sup>14</sup>

This limited coverage means the area of intercultural engagement for clergy could be invisible, possibly through colour blindness.<sup>15</sup> Therefore, a gap exists in the literature that requires addressing.

## **Theoretical Options for Multicultural Church Leadership Criteria**

### **The Literature**

No significant precedent in the Christian community is available to replicate or identify foundational criteria. The absence of relevant clergy empirical studies suggests the need for a search in existing Christian literature for developed and established criteria to assess the clergy's capacity to be multicultural leaders and to realise the multicultural church vision. The shortage of clergy studies using established criteria presents an opportunity to decide upon a suggested construct and assess the extent to which clergy possess characteristics associated with the

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<sup>12</sup> Cecily Ciezowski, "The Effect of Social Support and Role Originated Stressors on Strain in Clergy," Hons. diss., University of South Australia, 2005; Sarah Cotton, "'Flash Point' in The Third Sector: A Longitudinal Examination of Clergy Well-Being Using a Participatory and Integrated Framework of Theory (Research), Practice and Process (Action)," PhD diss., University of South Australia, 2006; Rowland Croucher, "Ex-Pastors: What Happens When Clergy Leave Parish Ministry?" Unpublished manuscript (Melbourne: Monash University, 1991); Antony C. Cumming, *Stress Among Anglican Clergy: A Theoretical and Clinical Treatise* (Adelaide: Flinders University, 2000); Peter Kaldor and Rod Bullpitt, *Burnout in Church Leaders* (Adelaide: Openbook, 2001); Peter J. Pereira, "How Uniting Church in Australia Clergy, Particularly Females, Experience and Deal with Stress in Ministry," MCoUn diss., University of New England, 2007; Robin J. Pryor, *At Cross Purposes: Stress and Support in the Ministry of the Wounded Healer* (Newtown, VIC: Neptune, 1986); Robin J. Pryor, *High Calling, High Stress* (Adelaide: Australian Association for the Study of Religion, 1982); Solari Hospice Care, "Resources for Clergy"; Paul Whetham, "Understanding the Relationships of Clergymen Using Personal Construct Psychology," PhD diss., University of Wollongong, 1997; Paul Whetham and Libby Whetham, *Hard to Be Holy: Unravelling the Roles and Relationships of Church Leaders* (Adelaide: Openbook, 2000).

<sup>13</sup> Kaldor and Bullpitt, *Burnout in Church Leaders*.

<sup>14</sup> Livermore, *Cultural Intelligence*, 268-270; Conversation with David Livermore, Konstanz, Germany, 28 June 2012.

<sup>15</sup> David E. Leininger, *Color-Blind Church: Integration Under the Steeple* (Lima, OH: CSS Publishing), 2007; Sarah Shin, *Beyond Colorblind: Redeeming Our Ethnic Journey* (Downers Grove: IVP, 2017).

selected construct. This literature review ventures into a second phase, the exploration of theoretical Christian ministry literature around leadership and multicultural church, particularly since the 1980s in western contexts.

The generic Christian leadership literature's contribution to comprehending multicultural leadership criteria is minimal. The cross-cultural perspective is often lacking when examining vision casting and leadership style.<sup>16</sup> The significance of the growing multiethnic context for ministry in this contemporary age and the associated leadership issues around conflict and vision appear to be neglected or overlooked.<sup>17</sup> The generic Christian leadership literature generally makes no reference to the popular constructs of cultural intelligence or cultural competence. The assumption appears to be that clergy will adapt knowledge and behavioural principles automatically to multiethnic communities since leadership principles and practices apply to all contexts. With no success in discovering specific criteria for

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<sup>16</sup> Clinton, *The Making of a Leader*; Hybels, *Courageous Leadership*; Maxwell, *The 21 Indispensable Qualities*; Efrain Agosto, *Servant Leadership: Jesus and Paul* (St. Louis: Chalice, 2005); Robert J. Banks and Bernice M. Ledbetter, *Reviewing Leadership: A Christian Evaluation of Current Approaches* (Grand Rapids: Baker Academic, 2004); Ruth H. Barton, *Strengthening the Soul of Your Leadership: Seeking God in the Crucible of Ministry* (Downers Grove: IVP, 2008); Henry Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda* (Nashville: B. and H. Publishing, 2011); Ken Blanchard, John P. Carlos and Alan Randolph, *Empowerment Takes More Than a Minute*, 2nd ed. (Warriewood, NSW: Business and Professional Publishing, 2001); Ken Blanchard and Phil Hodges, *Lead like Jesus: Lessons for Everyone from the Greatest Leadership Role Model of All Time* (Nashville: Thomas Nelson, 2008); Peter Corney and Yvonne Paddison, *A Passion for Leadership: Insights from Our Australian Leadership Team* (Kirrawee, NSW: Arrow Leadership Australia, 2009); Max De Pree, *Leadership Is an Art* (New York: Bantam Doubleday Dell, 2004); Israel Galindo, *The Hidden Lives of Congregations: Understanding Congregational Dynamics* (Herndon, VA: Alban Institute, 2004); Gary V. Nelson and Peter M. Dickens, *Leading in Disorienting Times: Navigating Church and Organisational Change* (Danvers, MA: TCP, 2015); Brian Harris, *The Tortoise Usually Wins: Biblical Reflections on Quiet Leadership for Reluctant Leaders* (Milton Keynes: Paternoster, 2013); Jim Herrington, Robert Creech and Tricia Taylor, *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation* (San Francisco: Jossey-Bass, 2003); Graham Hill, *Servantship: Sixteen Servants on the Four Movements of Radical Servantship* (Eugene, OR: Wipf and Stock, 2013); Eric O. Jacobsen, ed., *The Three Tasks of Leadership: Worldly Wisdom for Pastoral Leaders* (Grand Rapids: Eerdmans, 2009); James M. Kouzes and Barry Z. Posner, *The Leadership Challenge: How to Get Extraordinary Things Done in Organizations* (San Francisco: Jossey-Bass, 2010); Patrick M. Lencioni, *The Five Dysfunctions of a Team* (San Francisco: Pfeiffer); Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership* (Grand Rapids: Baker, 2003); Ray McLean, *Teamwork: Forging Links Between Honesty, Accountability and Success* (Camberwell, VIC: Penguin, 2010); Larry L. McSwain, *The Calling of Congregational Leadership: Being, Knowing, Doing Ministry* (St. Louis: Chalice, 2013); Plueddemann, *Leading Across Cultures*; J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Bible Institute, 2007); Walter C. Wright, *Relational Leadership: A Biblical Model for Influence and Service* (Carlisle, UK: Paternoster, 2000).

<sup>17</sup> Lingenfelter and Mayers, *Ministering*.

multicultural leadership from exploring generic Christian leadership literature, the search shifts to focus on literature specifically addressing multicultural church leadership and management.

The search for criteria for clergy to respond practically and effectively in a sustainable manner in a multiethnic context widens to explore multicultural church literature. The literature examined derived primarily from the post-1990 US conversations addressing homogenisation and segregation.<sup>18</sup> A significant catalyst was 'The Multiracial Congregations Project' in 1998, a study of 2,500 Americans and 16 multiracial congregations.<sup>19</sup> The multicultural church literature that resulted appears to reflect specific contexts and to favour English-speaking western contexts, especially from the US. The key US theological reflective contributors stem primarily from minority backgrounds such as Afro-American,<sup>20</sup> Asian,<sup>21</sup> native Indian<sup>22</sup> and Hispanic.<sup>23</sup> An example is Jung's work which argues that marginality is the key to a multicultural theology.<sup>24</sup> The UK literature tends initially to address racism and ethnic prejudice within the Christian community. In recent years the exploration of multicultural church principles and practices exploration has emerged.<sup>25</sup> The volume of Australasian theoretical literature on the subject is limited, with three main writers: Dewerse, Mok and Boyd.<sup>26</sup> Several denominations, including the Anglican Diocese of Melbourne, and the Christian Research Association have published reports and narratives to inspire their membership on the needs and

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<sup>18</sup> Marti, *A Mosaic*; Ortiz, *One New People*; DeYmaz and Li, *Ethnic Blends*; Edwards, *The Elusive Dream*; Emerson and Woo, *People of the Dream*; Cenker, *The Multicultural Church*; DeYoung et al., *United*; Kujawa-Holbrook, *A House*; Bowers, *Becoming*; Conde-Frazier, Kang and Parrett, *A Many Colored*; Foster and Brelsford, *We Are the Church*.

<sup>19</sup> DeYoung et al., *United*.

<sup>20</sup> George Yancey, *Who is White? Latinos, Asians, and the New Black/Nonblack Divide* (Boulder: Rienner, 2003); Yancey, *Beyond Racial Gridlock*.

<sup>21</sup> Rah, *Many Colors*.

<sup>22</sup> Woodley, *Living in Color*.

<sup>23</sup> Mark L. Branson and Juan F. Martínez, *Churches, Cultures and Leadership: A Practical Theology of Congregations and Ethnicities* (Downers Grove: IVP Academic, 2011); Ortiz, *One New People*.

<sup>24</sup> Jung Young Lee, *Marginality: The Key to Multicultural Theology* (Minneapolis: Fortress, 1995).

<sup>25</sup> David Haslam, *The Churches and 'Race': A Pastoral Approach* (Cambridge: Grove, 2001); Spencer, *Building a Multiethnic Church*; Sandiford, *Multiethnic Church*, 122; David Haslam, *Race for the Millennium: A Challenge to Church and Society* (London: Church House, 1996); Malcolm Patten, *Leading a Multicultural Church: A Story of Suppression, Secrecy and Survival* [Kindle edition] (London: SPCK, 2016); Owen Hylton, *Crossing the Divide: A Call to Embrace Diversity* (Nottingham: IVP, 2009).

<sup>26</sup> Mok, *The Technicolour Faith*; Boyd, *You Don't Have*; Rosemary Dewerse, *Breaking Calabashes: Becoming an Intercultural Community* (Unley, SA: MediaCom, 2013).

possibilities associated with multiethnic church communities.<sup>27</sup>

The multicultural church literature divides into two key categories. The first encompasses the theological vision to inspire. The recent literature around multiethnic church and race relations offers a foundational rationale for developing multicultural congregations and constructs a theological mandate or imperative from Scripture, especially the apostles' teaching.<sup>28</sup> The authors who discuss their particular church context and their reasoning for embarking on developing a truly multicultural church draw heavily from the New Testament rather than the Old Testament.<sup>29</sup> Within this category four types of approaches to developing the multicultural church vision exist. First, narratives and theological frameworks are provided by those who share from their experiences of implementation and ethnic integration in multiethnic churches they lead and manage.<sup>30</sup> One example is DeYmaz who shares his ministry philosophy used in founding and leading the multiethnic Mosaic Church in Arkansas.<sup>31</sup> Second, theological incentives are provided to restore and reconcile broken race relations within multiethnic communities through addressing white privilege,<sup>32</sup> racial segregation,<sup>33</sup> racial relations, inclusion and diversity engagement.<sup>34</sup> Yancey is a key author.<sup>35</sup> Third, theological and spiritual benefits associated with cross-cultural ministry are highlighted. Sherlock describes "the process of growth in knowing God as we experience the presence of many cultures within one society."<sup>36</sup> Fourth, theological critiques of the homogenous unit principle exist to endorse the formation of

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<sup>27</sup> "A Garden"; Houston, *Seeds Blowing*; Richmond, *Snapshots*.

<sup>28</sup> Eric H. F. Law, *Inclusion: Making Room for Grace* (St Louis: Chalice, 2000), xii; Justo Gonzalez, *For the Healing of the Nations: The Book of Revelation in an Age of Cultural Conflict* (Maryknoll, NY: Orbis, 1999); Miroslav Volf, *Exclusion and Embrace: A Theological Exploration of Identity, Otherness and Reconciliation* (Nashville: Abingdon, 1996); William Rader, *The Church and Racial Hostility: A History of Interpretation of Ephesians 2:11-22* (Tübingen: Mohr Siebeck, 1978)

<sup>29</sup> Boyd, *You Don't Have*

<sup>30</sup> DeYmaz and Li, *Ethnic Blends*; Rodney M. Woo, *The Color of Church: A Biblical and Practical Paradigm for Multiracial Churches* (Nashville: B & H Publishing, 2009).

<sup>31</sup> DeYmaz, *Building*; DeYmaz and Li, *Ethnic Blends*;

<sup>32</sup> George Yancey, *Beyond Black and White: Reflections on Racial Reconciliation* (Grand Rapids: Baker, 1996); Yancey, *Beyond Racial Gridlock*; George Yancey, *Neither Jew Nor Gentile: Exploring Issues of Racial Diversity on Protestant College Campuses* (New York: Oxford University Press, 2010); Yancey, *One Body*; Yancey, *Who is White?*

<sup>33</sup> DeYoung et al., *United*, chs. 6 and 7.

<sup>34</sup> David M. Rhoads, *The Challenge of Diversity: The Witness of Paul and the Gospels* (Minneapolis: Fortress, 1996).

<sup>35</sup> Yancey, *Beyond Racial Gridlock*.

<sup>36</sup> Sherlock, "Many Flowers," 43.

authentic multicultural churches.<sup>37</sup> Rogers is one example.<sup>38</sup> These four approaches combined reveal God's ideals for the multiethnic community that should stimulate the development of authentic multicultural communities.

The second category concerns practicalities associated with realising the theological vision. The multicultural church literature outlines principles, models and practices associated with developing sustainable multicultural churches. Pragmatic, logistical and structural dimensions and principles associated with forming, establishing and maintaining such multiethnic faith communities are discussed.<sup>39</sup> In addition, particular dimensions of life within a multiethnic congregation or context are explored, including worship,<sup>40</sup> governance, decision making, leading multicultural teams,<sup>41</sup> education and discipleship,<sup>42</sup> fellowship, community and social cohesion,<sup>43</sup> pastoral care and pastoral counselling,<sup>44</sup> property management,<sup>45</sup> and

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<sup>37</sup> McGavran, *Understanding Church Growth*; Padilla, "The Unity of the Church," 73-92; C. Peter Wagner, "How Ethical is the Homogenous Unit Principle?" *International Bulletin of Missionary Research* 2, no. 1 (1978), 12-19.

<sup>38</sup> David Rogers, "A Biblical Evaluation of the Homogenous Unit Principle, Part 1" (*SBC Voices*); Rogers, "A Biblical Evaluation ... Part 2"; Rogers, "A Biblical Evaluation ... Part 3"; Rogers, "A Biblical Evaluation ... Part 4"; Rogers, "A Biblical Evaluation ... Part 5."

<sup>39</sup> David A. Anderson, *Multicultural Ministry: Finding Your Church's Unique Rhythm* (Grand Rapids: Zondervan, 2004); Blackburn, "A Strategy"; DeYmaz, *Building*; Charles Foster, *Embracing Diversity: Leadership in Multicultural Congregations* (Bethesda: Alban Institute, 1997); Yancey, *One Body*, Houston, *The Cultured Pearl*; Houston, *Seeds Blowing*; Richmond and Yang, *Crossing Borders*; Richmond, *Snapshots*; Seongja Yoo, Colville Crowe and John Mavor, eds., *Building Bridges: Sharing Life and Faith in a Multicultural Church* (Sydney: National Mission and Evangelism Committee, UCA, 1993).

<sup>40</sup> Kathy Black, *Culturally-Conscious Worship* (St. Louis: Chalice, 2000); Emily Brink, ed., *Authentic Worship in a Changing Culture* (Grand Rapids: CRC, 1997); C. Michael Hawn, *One Bread, One Body: Exploring Cultural Diversity in Worship* (Bethesda: Alban Institute, 2003); R. Mark Liebenow, *And Everyone Shall Praise: Resources for Multicultural Worship* (Cleveland: United Church, 1999); Gerardo Marti, *Worship Across the Racial Divide: Religious Music and the Multiracial Congregation* (Oxford and New York: Oxford University Press, 2012); Thomas Schattauer, Karen Ward and Mark Bangert, *What Does "Multicultural" Worship Look Like?* (Minneapolis: Augsburg Fortress, 1996).

<sup>41</sup> Sheryl Takagi Silzer, *Biblical Multicultural Teams: Applying Biblical Truth to Cultural Differences* (Pasadena: William Carey International University Press, 2011).

<sup>42</sup> James Breckenridge and Lillian Breckenridge, *What Color is Your God: Multicultural Education in the Church* (Grand Rapids: Baker, 1995).

<sup>43</sup> David V. Esterline and Ogbu U. Kalu, eds., *Shaping Beloved Community: Multicultural Theological Education* (Louisville and London: Westminster John Knox, 2006); Yoo, Crowe and Mavor, *Building Bridges*.

<sup>44</sup> John Danso, *The Ministry of Pastoral Care in Multi-Cultural Churches* (London: Avon, 1996); Emmanuel Y. Lartey, *In Living Colour: An Intercultural Approach to Pastoral Care and Counselling* (London: Cassell, 1997).

<sup>45</sup> Richmond, *Snapshots*.

the role of language. The use of congregational narratives inspires vision and best practice.<sup>46</sup> Australian denominations provide examples of such literature.<sup>47</sup>

### **Multicultural Church Leadership Criteria**

This multicultural church literature favours the theoretical requirements and framework for engagement rather than empirical studies of the current position and the core leadership criteria for formation to realise the multicultural church vision. As the multicultural church literature explores heavily the theological motivation, necessity of, logistics and management of multiethnic congregations and communities, leadership dimensions are presented but limited in coverage. When exploring leadership for multiethnic faith communities the literature emphasises tasks to perform and personal characteristics and qualities required. Coverage in multicultural church literature is limited regarding the viable role of clergy as multicultural leaders, the criteria for displaying intercultural effectiveness and realising multicultural church vision, and the capabilities to address potential cultural obstacles and barriers to develop authentic multicultural congregations. Leadership concerns and criteria for intercultural engagement are rarely discussed in literature concerning pastoral care, worship, discipleship and Christian education, and developing corporate cohesion and identity.<sup>48</sup>

The limited coverage concerning multicultural church leadership and required criteria appears isolated and disconnected from the three other possible established literature sources. First, the literature that discusses biblical characters who were border crossers provides insights regarding capacity, qualities and skills.<sup>49</sup> Some of these characters are discussed further in this chapter. Second, international literature outlining qualifications and criteria for short-term or long-term cross-cultural Christian workers is readily available, especially in regards to building trusting cross-cultural relationships, communicating cross-culturally, developing

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<sup>46</sup> Alberto L. Garcia and Raj A. R. Victor, eds., *The Theology of the Cross for the 21st Century: Signposts for a Multicultural Witness* (St. Louis: Concordia Publishing House, 2002); Garces-Foley, *Crossing*; Blackburn, "A Strategy"; John K. Gibson, "A Pneumatological Theology of Diversity," *Anglican Theological Review* 94, no. 3 (2012), 433.

<sup>47</sup> Houston, *The Cultured Pearl*; Houston, *Seeds Blowing*; Richmond and Yang, *Crossing Borders*; Richmond, *Snapshots*; Yoo, Crowe and Mavor, *Building Bridges*.

<sup>48</sup> Bouma, *Being Faithful in Diversity*, 48ff.

<sup>49</sup> Marvin J. Newell, *Crossing Cultures in Scripture: Biblical Principles for Mission Practice* (Downers Grove: IVP, 2016).

cultural intelligence and contextualisation.<sup>50</sup> An example is Elmer's emphasis on trust building in the action of displaying cross-cultural servanthood.<sup>51</sup> Third, extensive secular literature associated with intercultural effectiveness and cross-cultural leadership since the 1950s provides relevant terminology, paradigms and instruments.<sup>52</sup> More than 300 personal characteristics have been identified with regards to intercultural effectiveness in the areas of "intercultural traits, intercultural attitudes and intercultural capabilities."<sup>53</sup> The Christian community could benefit from documented experience from other professional and occupational communities such as human services, the medical community and business world.<sup>54</sup> These communities developed cross-cultural leadership effectiveness to provide safe environments for the client, patient and employee.<sup>55</sup>

The conversation on criteria assumes clergy will embrace and apply in practice the articulated and developed theological components of a multicultural church vision. The theological case for multicultural ministry and church is clearly presented in the multicultural church literature. The theological mandate or

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<sup>50</sup> John M. Arbelaez, "Crossing the Great Divide: Advocating for Cultural Intelligence in the Training of Missionaries to Navigate the Missiological Implications of Globalization," DMin diss., George Fox University, 2016; Rob Brynjolfson and Jonathan Lewis, eds., *Integral Ministry Training: Design and Evaluation* (Pasadena: William Carey Library, 2006); Tom A. Steffen and Lois McKinney Douglas, *Encountering Missionary Life and Work: Preparing for Intercultural Ministry* (Grand Rapids: Baker Academic, 2008); David A. Livermore, *Serving with Eyes Wide Open: Doing Short Term Missions* (Grand Rapids: Baker, 2006); Steve Hoke and Bill Taylor, *Send Me!: Your Journey to the Nations* (Pasadena: William Carey Library, 1999); Tom Stallter, "Cultural Intelligence: A Model for Cross-Cultural Problem Solving," *Missiology: An International Review* 37, no. 4 (2009), 543-554; Duane Elmer, *Cross-Cultural Conflict: Building Relationships for Effective Ministry* (Downers Grove: IVP, 1994); Duane Elmer, *Cross-Cultural Connections: Stepping Out and Fitting in Around the World* (Downers Grove: IVP Academic, 2002); Elmer, *Cross-Cultural Servanthood*; David J. Hesselgrave, *Communicating Christ Cross-Culturally: An Introduction to Missionary Communication* (Grand Rapids: Zondervan, 1991); Paul G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids: Baker, 1985); Paul G. Hiebert, *Anthropological Reflections on Missiological Issues* (Grand Rapids: Baker, 1994); Charles H. Kraft, *Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective* (Maryknoll, NY: Orbis, 1979); Charles H. Kraft, *Communication Theory for Christian Witness* (Maryknoll, NY: Orbis, 1991); Kraft, *Anthropology for Christian Witness*; Charles H. Kraft, ed., *Appropriate Christianity* (Pasadena: William Carey Library, 2005); Charles H. Kraft, *Worldview for Christian Witness* (Pasadena: William Carey Library, 2008); Charles H. Kraft and Tom N. Wisley, eds., *Readings in Dynamic Indigeneity* (Pasadena: William Carey Library, 1979).

<sup>51</sup> Elmer, *Cross-Cultural Servanthood*, 17-18.

<sup>52</sup> Moua, *Culturally Intelligent*, 15; Ruben, "The Study," 229-240.

<sup>53</sup> Leung, Ang and Tan, "Intercultural Competence," 490.

<sup>54</sup> Omeri and Cameron-Traub, *Transcultural Nursing*.

<sup>55</sup> Ling Deng, "EQ and CQ of Expatriate Transformational Leaders: A Qualitative Study of Cross-Cultural Leadership Effectiveness for Australian Business Managers Working in China," PhD diss., RMIT, 2008, 5.

imperative emerges from the transformative theological vision of authentic multicultural Christian communities and inclusion implored and enacted in the life of Israel and the early church.<sup>56</sup> These dimensions form a theology of difference.<sup>57</sup> The framework incorporates critical cognitive and theocentric themes, distinct from each other but complementary and contributing to the whole. The themes include welcoming and loving the stranger,<sup>58</sup> following the example of Jesus' intercultural engagement,<sup>59</sup> embodying inclusion and racial reconciliation,<sup>60</sup> understanding unity and diversity,<sup>61</sup> living with and embracing the eschatological vision around the throne of God as recorded in Rev 7 and 9.<sup>62</sup> The foundation stems from God's desire for inclusive communities as modelled by members of the Trinity<sup>63</sup> and God's

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<sup>56</sup> Law, *Inclusion*; Gonzalez, *For the Healing*; Volf, *Exclusion and Embrace*; Rader, *The Church*; Rhoads, *The Challenge of Diversity*; DeYmaz and Li, *Ethnic Blends*; Woo, *The Color of Church*, 37; Yancey, *Beyond Racial Gridlock*; Tony Campolo and Michael Battle, *The Church Enslaved: A Spirituality of Racial Reconciliation* (Minneapolis: Fortress, 2005); Edward Gilbreath, *Reconciliation Blues: A Black Evangelical's View of White Christianity* (Downers Grove: IVP, 2006); Paula Harris and Doug Schaupp, eds., *Being White: Finding Our Place in a Multiethnic World* (Downers Grove: IVP, 2004); Brenda McNeil and Rick Richardson, *The Heart of Racial Justice: How Soul Change Leads to Social Change* (Downers Grove: IVP, 2009); Dennis Okholm, ed., *The Gospel in Black and White: Theological Resources for Racial Reconciliation* (Downers Grove: IVP 1997); Norman A. Peart, *Separate No More: Understanding and Developing Racial Reconciliation in Your Church* (Grand Rapids: Baker, 2000); William Rademacher, *Healing and Developing our Multiculturalism: A New Ministry for the Church* (Eugene, OR: Wipf and Stock, 2009); Richards and O'Brien, *Misreading Scripture*, ch. 2; Jeffrey S. Rogers, *Building a House for All God's Children: Diversity Leadership in the Church* (Nashville: Abingdon, 2008); Douglas R. Sharp, *No Partiality: The Idolatry of Race and the New Humanity* (Downers Grove: IVP, 2002); Clarence Shuler, *Winning the Race to Unity: Is Racial Reconciliation Really Working?* (Chicago: Moody, 2003); A. Charles Ware, *Prejudice and the People of God: How Revelation and Redemption Lead to Reconciliation* (Grand Rapids: Kregel, 2001); Yancey, *Neither Jew*.  
<sup>57</sup> Dames, "A Multicultural Theology," 171.

<sup>58</sup> Andrew E. Arterbury, *Entertaining Angels: Early Christian Hospitality in its Mediterranean Setting* (Sheffield: Phoenix, 2005), chs. 4-6; Hooker and Lamb, *Love the Stranger*; Amy G. Oden, *And You Welcomed Me: A Sourcebook on Hospitality in Early Christianity* (Nashville: Abingdon, 2001).

<sup>59</sup> Maurer, *The Blended Church*, ch. 5; Rhoads, *The Challenge of Diversity*.

<sup>60</sup> Woo, *The Color of Church*, 56; Woodley, *Living in Color*.

<sup>61</sup> Anderson, *Multicultural Ministry*, 156; "A Garden," 35; Stephen A. Rhodes, *Where the Nations Meet: The Church in a Multicultural World* (Downers Grove: IVP, 1998), 56; Woo, *The Color of Church*, 39.

<sup>62</sup> Justo L. González, *Out of Every Tribe and Nation: Christian Theology at the Ethnic Roundtable* (Nashville: Abingdon, 1992); Maurer, *The Blended Church*, chs. 3 and 4; Patten, *Multiethnic Church*, 7; Rogers, "A Biblical Evaluation, Part 3."

<sup>63</sup> Law, *Inclusion*, xii; Gonzalez, *For the Healing*; Volf, *Exclusion and Embrace*; DeYmaz, *Ethnic Blends*.

sense of justice in race relations.<sup>64</sup> The key theological constructs inspire and motivate action within multiethnic communities.<sup>65</sup>

In addition to the theological framework, other criteria to be multicultural leaders emerge from the literature up to 2010. There are several attempts to indicate what is required for clergy to be multicultural leaders. The majority are theoretical in nature rather than emerge from formal empirical studies on clergy in multiethnic contexts using quantitative or qualitative research methods. Until 2010 at least nine significant attempts existed worldwide which seek to identify core criteria for Christian leadership from a Protestant perspective.<sup>66</sup> These attempts outline key qualities, attitudes, knowledge, capabilities and skills essential to manage a multiethnic congregation. All but one of these attempts emanated from the US. The first by Foster appears in 1997.<sup>67</sup> Over half of the attempts have occurred since 2009. Five focused on leadership skills, including Woo's nine key non-negotiable elements that comprise a character sketch of a multiracial leader and Anderson's seven areas for being a gracist (another term to depict a multicultural leader).<sup>68</sup> Two were chapters in a book on the dynamics of blended churches.<sup>69</sup> Two attempts emanate from empirical research. Emerson and Yancey's criteria emerged from their pioneer study of multiracial churches and elements for their success. This particular study included leadership dimensions as they examined the clergy's journey and role in their specific multiethnic congregation.<sup>70</sup>

A comparative overview of these studies reveals a diversity of criteria for multicultural leadership with some correlation, which is often hidden, and no one

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<sup>64</sup> Campolo and Battle, *The Church Enslaved*; Gilbreath, *Reconciliation Blues*; Harris and Schaupp, *Being White*; McNeil and Richardson, *The Heart of Racial Justice*; Okholm, *The Gospel*; Peart, *Separate No More*; Rademacher, *Healing and Developing*; Rogers, *Building a House*; Sharp, *No Partiality*; Shuler, *Winning the Race*; Ware, *Prejudice and the People*; Yancey, *Neither Jew*.

<sup>65</sup> Law, *Inclusion*, xii; Gonzalez, *For the Healing*; Volf, *Exclusion and Embrace*; Rader, *The Church*.

<sup>66</sup> A Catholic contribution exists. Marco Tavanti, "Cross-Cultural Vincentian Leadership: The Challenge of Developing Culturally Intelligent Leaders," *Vincentian Heritage Journal* 26, no. 1 (2005), 201-225.

<sup>67</sup> Foster, *Embracing Diversity*.

<sup>68</sup> David Anderson, *Gracism: The Art of Inclusion* (Downers Grove: IVP, 2007); Jones, *Pastoral Leadership*; Livermore, *Leading*; Sheffield, *The Multicultural Leader*; Woo, *The Color of Church*.

<sup>69</sup> Woo, *The Color of Church*; DeYmaz, *Building*.

<sup>70</sup> Yancey, *One Body*.

dominant construct was evident or agreed to. The characteristics identified would be in addition to the generic criteria for Christian leadership. As seen in Table 2.1, at least four profile suggestions identified criteria related particularly to the nature of the task. Foster explored three key types of leadership styles (Transformative, Relational (intercultural dialogue) and Anticipatory).<sup>71</sup> Emerson and Yancey identified from their interviews four personal skills that pastors of multiracial churches perceive as important for the development and maintenance of multiracial churches. These include patience,<sup>72</sup> being sensitive to different needs,<sup>73</sup> empowering individuals through small groups and interpersonal contact,<sup>74</sup> and relating to different cultures.<sup>75</sup> Yancey argues that these skills were a useful starting point “for helping potential leaders of multiracial churches think about which individual talents are valuable for those called to handle distinct racial cultures in their congregation.”<sup>76</sup>

Criteria related to attitudes, knowledge or capabilities/skills associated with border crossing and underpinning task implementation is present. Focus on tasks appears to infer key accompanying beliefs, values and knowledge related to the cross-cultural engagement dynamics.<sup>77</sup> Table 2.1 outlines at least four attempts to define what is required to be a multicultural leader. Sheffield identified five multicultural capacities.<sup>78</sup> Rah suggested four key activities.<sup>79</sup> Jones identified four key skills.<sup>80</sup>

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<sup>71</sup> Foster and Brelsford, *We Are the Church*; Foster, *Embracing Diversity*.

<sup>72</sup> Patience is “not merely endurance, a waiting for the problems to end” but “should also be proactive in helping solve the problems. “Patience is not only required for abiding with individuals who show flashes of racism; it is also necessary for church leaders to succeed in sustaining their ministries,” Yancey, *One Body*, 123-124.

<sup>73</sup> The “ability to be sensitive to the different needs that people of various races bring to a church” which involves the ability to receive, evaluate and appropriately handle criticism that may come because of the church’s attempt to create a multiracial atmosphere” and “the ability to adjust to the various cultures and customs that new racial groups bring to an existing church,” Yancey, *One Body*, 120-122, 127.

<sup>74</sup> This attribute involves “preparing the members of the congregation for living within a multiracial culture” because “it is a vital that a church help facilitate a social atmosphere that supports racial diversity,” Yancey, *One Body*, 124-125.

<sup>75</sup> Yancey, *One Body*, 19 and 125-127.

<sup>76</sup> *Ibid*, 127, ch. 10.

<sup>77</sup> Sheffield, *The Multicultural Leader*; Woo, *The Color of Church*.

<sup>78</sup> Sheffield, *The Multicultural Leader*.

<sup>79</sup> Rah, *Many Colors*.

<sup>80</sup> Jones, *Pastoral Leadership Skills*.

	Sources	Qualities/ Personality	Skills	Attitudes	Know- ledge	Moti- vation	Tasks/ Role
<b>Foster 1997</b>							Transformative, relational, (inter-cultural dialogue), anticipatory
<b>Yancy 2003</b>  Personal Skills		Patience	Sensitive to different needs, relates to different cultures				Empower other individuals
<b>Sheffield 2005</b>  Multicultural Capacities		Catholic Personality					Envision eschatological reality of multi-cultural congregation. Embody multi-cultural vision, embrace diversity, enable inter-cultural empowerment
<b>Woo 2009</b>		Teachable/forbearing spirit, Phil 4:5, give permission to be different	Seasoned facilitator in conflict resolution		Strong biblical base	Evangelistic heart, global vision, strong biblical base	Person of passionate prayer
<b>DeYmaz and Li 2010</b>  Core Components				Embrace experiences			Intentional steps, empower leaders develop cross-cultural relationships, promote spirit of inclusion, mobilise for impact, pursue cross-cultural competence
<b>Jones 2010</b>  Pastoral Leadership Skills			Identify/analyse cultural/ethnic groups need for security/belonging. Select appropriate response to ensure need for significance. Assess success to ensure some self-actualisation				
<b>Livermore 2010</b>  Dimensions and Antecedents of Cultural Intelligence	Incar-nation	Learning style, extraversion, agreeableness, conscientiousness, emotional stability, open to experience	CQ Action – behaviours needed to adapt and act appropriately		CQ Knowledge What need to know	CQ drive, interest and confidence to engage/adapt	

<b>Anderson 2010</b>  Sayings of the Gracist	1 Cor 12						I will lift you up, cover you, share with you, honour you, stand with you, consider you and celebrate with you
<b>Rah 2010</b>  Cultural Intelligence							Tell the story, journey together, hospitality, organisational change

Table 2.1: Criteria for Multicultural Church Leadership

Three authors use existing constructs from beyond the international Christian community. First cultural intelligence was selected by Rah and Livermore.<sup>81</sup> In pursuing cultural intelligence Livermore articulates specifically the attitudes, knowledge and skills associated with border crossing. The other construct is cultural competence. This is the preferred construct of DeYmaz.<sup>82</sup> For him cultural competence is a proficiency or aptitude “in addressing another’s culture or customs, their needs and expectations different from our own.”<sup>83</sup> He urges churches to pursue cross-cultural competence since it provides a deeper understanding of life from another’s perspective and facilitates adaptation to their cultural context.<sup>84</sup>

This overview presents a divergent variety of criteria and reveals the lack of a real and identifiable integrating framework for clergy. A lack of agreement as to terminology and what is critical exist. Further clarification is required as to the foundational criteria for people to function effectively in a cross-cultural context and fulfil the multicultural church vision. Identifying core areas is vital because without them actions and behavioural dimensions will not occur and will not be incorporated in training programs, professional development and performance reviews.

### **The Selected Criteria Integrating Framework Option: Cultural Intelligence**

The need for an empirical study centred on clergy and their capacity to be multicultural leaders emerges from the above literature review. However, before the study can proceed a decision is required concerning what construct to use for assessing intercultural engagement capacity. A construct is required since a research project cannot cover the 300 or more characteristics associated with

<sup>81</sup> Livermore, *Cultural Intelligence*; Rah, *Many Colors*.

<sup>82</sup> DeYmaz, *Building*.

<sup>83</sup> DeYmaz and Li, *Ethnic Blends*, 8, 48

<sup>84</sup> DeYmaz, *Building*, ch. 8 and DeYmaz and Li, *Ethnic Blends*, 48.

intercultural effectiveness.<sup>85</sup> The two competing constructs for intercultural effectiveness emerge from the analysis of the multicultural church literature, cultural competence and cultural intelligence. They are more than statistical instruments. A decision of which construct to use is required before proceeding with the study.<sup>86</sup> The literature review enters the third phase by investigating the use of the constructs beyond the international Christian community.

Choosing which construct to use is complex. Few scholars compare the two when addressing the value and critique of their preferred construct.<sup>87</sup> The comparative analyses and critiques that exist contribute positively to the selection. The similarities between the two constructs can obscure the potential differences, especially when used interchangeably to explain what is required by people to function effectively in different cultural contexts.<sup>88</sup> For example, cultural intelligence is identified as a cross-cultural competency,<sup>89</sup> a contributor to developing cultural competence<sup>90</sup> and a stage in the linear development in the study of cultural competencies.<sup>91</sup> The end goal of culturally competent care applies to both constructs. The differences between the two constructs evolve primarily from their origins and the knowledge pertaining to cross-cultural encounter dynamics. Despite these difficulties, the literature review will argue that cultural intelligence, is more suited to this project than cultural competence. Since 2015 cultural intelligence has become popular within the Christian community.<sup>92</sup> Authors include Tavanti; Burns, Guthrie and Chapman; Otaigbe; Kim; and Kumbi.<sup>93</sup>

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<sup>85</sup> Leung, Ang, and Tan, "Intercultural Competence," 489-519.

<sup>86</sup> Rah, *Many Colors*; Livermore, *Cultural Intelligence*; Kujawa-Holbrook, *A House*, 12.

<sup>87</sup> Ang et al., "Cultural Intelligence," 340.

<sup>88</sup> Li-Rong Lilly Cheng, "Cultural Intelligence (CQ): A Quest for Cultural Competence." *Communication Disorders Quarterly* 29, no. 1 (2007): 36-42; Tavanti, "Cross-Cultural Vincentian," 216, 219, 220 and 224.

<sup>89</sup> Ramalu et al., "The Effects of Cultural Intelligence on Cross-Cultural Adjustment and Job Performance amongst Expatriates in Malaysia," *International Journal of Business and Social Science* 2, no. 9 (2011).

<sup>90</sup> Kerri Anne Crowne, "What Leads to Cultural Intelligence?" *Business Horizons* 51 (2008), 391-39; Michael Goh, Julie M. Koch and Sandra Sanger, "Cultural Intelligence in Counselling Psychology: Applications for Multicultural Counselling Competence," in *Handbook of Cultural Intelligence: Theory, Measurement, and Applications*, ed. Soon Ang and Linn Van Dyne (Armonk, NY: Sharpe, 2008), 260, highlights this in relation to multicultural counselling competence; Kent Strader, "Culture: The New Key Terrain Integrating Cultural Competence into JIPB" (Fort Belvoir, VA: Defense Technical Information Center, 2006).

<sup>91</sup> Kok-Yee Ng and P. Christopher Earley, "Culture and Intelligence: Old Constructs, New Frontiers," *Group and Organization Management* 31 (2006), 4.

<sup>92</sup> DeYmaz urges churches to pursue cross-cultural competence, *Building*, ch. 8.

<sup>93</sup> Burns, Guthrie and Chapman, *Resilient Ministry*, ch. 10; Hirpo Kumbi, *The Culturally Intelligent Leader: Developing Multi-Ethnic Communities in a Multicultural Age* (Watford, UK:

## Cultural Competence

The journey of choosing which construct to use commenced with cultural or intercultural competence, the option DeYmaz selects.<sup>94</sup> Numerous attempts to define cultural competence exist,<sup>95</sup> influencing the meaning and contributing to variations in the definitions.<sup>96</sup> The original definition by Cross et al. defines cultural competence as “a set of congruent behaviours, attitudes, and policies that come together in a system, agency or among professionals and enable that system, agency or those professions to work effectively in cross-cultural situations.”<sup>97</sup>

Cultural competence, particularly in the medical and social work communities, pre-dates cultural intelligence.<sup>98</sup> The construct originated in the 1980s and became prominent and popular in the 1990s.<sup>99</sup> Today the construct still dominates the field of intercultural effectiveness.<sup>100</sup> More than 30 models of cultural competence exist, particularly within the fields of nursing, psychology and social work.<sup>101</sup> Instruments to assess cultural competence have emerged.<sup>102</sup> The concept implies the capacity to function effectively within the cultural context of consumers and their

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Instant Apostle, 2017), 58-65; Matthew D. Kim. *Preaching with Cultural Intelligence. Understanding the People Who Hear Our Sermons* (Ada, MI: Baker Academic, 2017); Osoba O. Otaigbe, *Building Cultural Intelligence in Church and Ministry: 10 Ways to Assess and Improve Your Cross-Cultural Competence in Church and Ministry* (Bloomington: Author House, 2016); Tavanti, “Cross-Cultural Vincentian,” 223.

<sup>94</sup> Darla K. Deardorff, ed., *The Sage Handbook of Intercultural Competence* (Thousand Oaks: Sage, 2009); Leung, Ang and Tan, “Intercultural Competence,” 489-519.

<sup>95</sup> [http://en.wikipedia.org/wiki/Cultural\\_competence](http://en.wikipedia.org/wiki/Cultural_competence); <http://businessdictionary.com/definition/cultural-competency.html>; Darla K. Deardorff, “Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization,” *Journal of Studies in International Education* 10 (2006),” 242.

<sup>96</sup> Definitions have evolved from diverse perspectives, interests and needs and are incorporated in state legislation, statutes and programs, private sector organisations and academic setting; Ang et al., “Cultural Intelligence,” 340; Deardorff, “Identification and Assessment,” 258; Leung Ang, and Tan, “Intercultural Competence,” 490.

<sup>97</sup> Cross et al., *Towards a Culturally Competent System of Care, Vol. I* (Washington: Georgetown University, 1989).

<sup>98</sup> In discussing cultural competence, it is important to differentiate from cultural competencies, Barbara L. K. Pillsbury, “Book Review: Cultural Competence in Health Care: A Guide for Professionals,” *World Cultural Psychiatry Research Review* 4, no. 2 (2009), 95-98.

<sup>99</sup> Cross et al., *Towards a Culturally Competent System*.

<sup>100</sup> Tabor’s catalogue, February 2015, had 17,755 items for Cultural Competence compared with 11,042 for Cultural Intelligence.

<sup>101</sup> Cross et al., *Towards a Culturally Competent System*; James Green, *Cultural Awareness in the Human Services: A Multi-Ethnic Approach*, 2nd ed. (Boston: Allyn and Bacon, 1995); Leung, Ang, and Tan, “Intercultural Competence,” 490-494.; Martell Teasley, Tiffany D. Baffour and Edgar H. Tyson, “Perceptions of Cultural Competence Among Urban School Social Workers: Does Experience Make a Difference?” *Children and Schools* 27 (2005), 227-237.

<sup>102</sup> Josepha Campinha-Bacote, *A Biblically Based Model of Cultural Competence in the Delivery of Healthcare Services* (Cincinnati: Transcultural CARE Associates, 2005)

communities and allows the individual practitioner or their organisation to interact with the clientele in a more educated and effectual way.<sup>103</sup>

### **The Construct of Cultural Intelligence**

However, I will not use cultural competence as the selected construct rather I will use cultural intelligence. The writing of Rah and Livermore in the international Christian community was persuasive.<sup>104</sup> Selecting cultural intelligence rather than cultural competence recognises that the terms are connected and similar but non-identical, even if the differences are limited and primarily linguistic.<sup>105</sup> The decision reflects the advances in the study of intercultural effectiveness during the past three decades and acknowledges that cultural intelligence incorporates the strengths and advantages of cultural competence. Moua writes that “to be competent in global cultures is no longer the norm,” and that a leadership requirement is “to cultivate their competence into cultural intelligence.”<sup>106</sup> Moua’s quotes suggest that cultural intelligence extends beyond what is commonly associated with cultural competence, the focus on gaining knowledge of given cultural features and performing a human service to people of other cultures in a culturally appropriate manner. Livermore recognises the importance of cultural intelligence in pastoral ministry:

Cultural intelligence is a pathway to help us along the journey from desire to action, a pathway toward more effectively loving our neighbour, near and far, a framework for dealing with the array of issues involved in crossing various cultures ... and it’s the bridge that helps us more effectively express and embody Christ’s unconditional love across the chasm of cultural difference.<sup>107</sup>

Numerous attempts to define cultural intelligence exist.<sup>108</sup> Moua states that cultural intelligence “is both a strategy and a tool that leaders can use to gain more confidence and proficiency when working across cultures.”<sup>109</sup> Cultural intelligence can be defined as a skill. Peterson wrote that “the good news is that cultivating

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<sup>103</sup> DeYmaz *Ethnic Blends*, 48.

<sup>104</sup> Livermore, *Cultural Intelligence*; Rah, *Many Colors*.

<sup>105</sup> Goh, Koch and Sanger, “Cultural Intelligence,” ch. 16, 257 and 259.

<sup>106</sup> Moua, *Culturally Intelligent*, 9.

<sup>107</sup> Livermore, *Cultural Intelligence*, 19, 45, 56; David Turnbull, “Clergy and Diasporic Voices in Australia: Deepening the Conversation Through Cultural Intelligence,” *Australian Journal of Mission Studies* 9, no. 2 (2015), 6.

<sup>108</sup> Margaret Shaffer and Gloria Miller, “Cultural Intelligence: A Key Success Factor for Expatriates,” in *Handbook of Cultural Intelligence*, 109; Richard D. Bucher and Patricia Bucher, *Building Cultural Intelligence (CQ): Nine Megaskills* (Upper Saddle River, NJ: Pearson/Prentice Hall, 2008).

<sup>109</sup> Moua, *Culturally Intelligent*.

cultural intelligence is a skill that can be learned."<sup>110</sup> Bucher categorises cultural intelligence differently around cultural awareness, skills and cultural understanding and in the process, identifies nine megaskills.<sup>111</sup> Cultural intelligence, then, is the knowledge and capacity to perform core functions related to interpreting and behaviourally adapting to diverse or new cultural contexts and functioning effectively cross-culturally.<sup>112</sup> Cultural intelligence relates to the ability to study and inductively understand a social situation, identify cultural features and values, integrate different cultural values and features into personal behaviours and work processes, compare or deal with two or more different cultures, and involve or bridge the differences between cultures.

Sometimes cultural intelligence can be abbreviated to CI or CQ (Cultural Quotient). Livermore asks that the CQ abbreviation be reserved "for the score or measurement of the four capabilities" since it is "a specific way of assessing intercultural performance" and labels for the four capabilities.<sup>113</sup>

Accompanying the construct is a psychometric instrument "developed to assess and predict an individual's intercultural performance based upon the framework."<sup>114</sup> An advanced level of cultural intelligence based on results of the CQ Scale instrument can indicate capacity for diversity engagement in multiethnic contexts, and intercultural dialogue. Further, advanced levels of cultural intelligence indicate capacity for establishing "inclusionary rather than exclusionary relationships," participating in "culturally appropriate activities and decision making

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<sup>110</sup> Brooks Peterson, *Cultural Intelligence: A Guide to Working with People from Other Cultures* (Yarmouth, ME: Intercultural Press, 2004).

<sup>111</sup> Bucher and Bucher, *Building*, 9, 11.

<sup>112</sup> Soon Ang and Linn Van Dyne, "Conceptualization of Cultural Intelligence: Definition, Distinctiveness, and Nomological Network," in *Handbook of Cultural Intelligence*, 3-15; P. Christopher Earley, Soon Ang and Joo-Seng Tan, *CQ: Developing Cultural Intelligence at Work* (Stanford: Stanford Business Books, 2006); P. Christopher Early and Soon Ang, *Cultural Intelligence: Individual Interactions Across Cultures* (Palo Alto, CA: Stanford University Press, 2003), 26; P. Christopher Early and Elaine Mosakowski, "Cultural Intelligence," *Harvard Business Review* (2004); David A. Livermore, *Leading with Cultural Intelligence: The New Secret to Success* (New York: AMACON, 2004); Livermore, *Cultural Intelligence*; Livermore, *Serving*; David A. Livermore, *The Cultural Intelligence Difference: Master the One Skill You Can't do Without in Today's Global Economy* (New York: American Management Association, 2011); David C. Thomas et al., "Cultural Intelligence: Domain and Assessment," *International Journal of Cross-Cultural Management* 8 (2008), 123-143.

<sup>113</sup> David Livermore, email, 9 September 2014.

<sup>114</sup> *Ibid.*

processes,” and problem solving in a different cultural context.<sup>115</sup> When performing with high cultural intelligence, individuals recognise ethnocentrism or colour blindness, avoid stereotypes, display attitudes of respect, appreciate diversity, possess curiosity and interest in other cultures, establish trusting interpersonal relationships, display cultural sensitivity, manage language differences to achieve shared meaning, build a co-culture of co-operation and innovation, and engage confidently.<sup>116</sup> Cultural intelligence aims to foster inclusivity, demonstrate respect for ethnic identity and encourage adaptive behaviours to new contexts to bridge cultural divides.<sup>117</sup>

### **The Four CQ Capabilities**

When cultural intelligence is applied to a person’s behaviour, it will produce certain characteristics.<sup>118</sup> Yordanova writes that cultural intelligence “will be meaningless without more precise understanding of the term of effective cultural interaction.”<sup>119</sup> A number of statements exist as to what they are.<sup>120</sup> Experts have constructed cultural intelligence “as a tripartite or multidimensional model including dimensions such as: cognitive, behavioural, and motivational (Earley and Ang); attitude, skills and knowledge (Johnson et al); and knowledge, skills and mindfulness (Thomas and Inkson).”<sup>121</sup> The four factor structure (“motivation, cognition, knowledge and behaviour”) appears in Ang, Van Dyne and Koh.<sup>122</sup> If all

<sup>115</sup> Stallter, “Cultural Intelligence: A Model,” 543-554.

<sup>116</sup> Bucher and Bucher, *Building*, ch. 8; Peter W. Cardon, *Business Communication: Developing Leaders for a Networked World* (New York: McGraw Hill, 2014); Robert L. Engle and Chadwick C. Nehrt, “Antecedents of Cultural Intelligence: The Role of Risk, Control, and Openness in France and the United States,” *Journal of Management Policy and Practice* 13, no. 5 (2012), 35-47; Galya K. Yordanova, “Managing with Cultural Intelligence: The New Secret to Multicultural Team Success,” BSc diss., Aarhus University, 2011; Turnbull, “Clergy and Diasporic Voices,” 7.

<sup>117</sup> Duff, Tahbaz and Chan, “The Interactive Effect,” 2; Batoul Soltani and Mahmoud Keyvanara, “Cultural Intelligence and Social Adaptability: A Comparison Between Iranian and Non-Iranian Dormitory Students of Isfahan University of Medical Sciences,” *Materia Socio-Medica* 25, no. 1 (2013), 41.

<sup>118</sup> Natasha C. Van der Merwe, “A Theological Evaluation of Emotional Intelligence,” MA diss., Rand Afrikaans University, 2004, 47.

<sup>119</sup> Yordanova, “Managing with Cultural Intelligence,” 4-5.

<sup>120</sup> Bucher and Bucher, *Building*, chs. 4 and 9; Muqarram Khorakiwala, “Cultural Intelligence (CQ): A New Approach to Measuring and Enhancing Intercultural Competencies,” paper at SIETAR India’s 3rd Annual Conference, Pune, 2009; Peterson, *Cultural Intelligence*; Andrea R. Ramirez, “Impact of Cultural Intelligence Level on Conflict Resolution Ability: A Conceptual Model and Research Proposal,” *Emerging Leadership Journeys* 3, no. 1 (2010), 47.

<sup>121</sup> Thomas and Inkson, *Cultural Intelligence*.

<sup>122</sup> Soon Ang, Linn Van Dyne and Christine Koh, “Personality Correlates of the Four Factor Model of Cultural Intelligence,” *Group and Organization Management* 31, no. 1 (2006), 100-

four exist within a practitioner, there is the likelihood of an advanced level of cultural intelligence. The four capabilities are measured using the developed CQ Scale instrument.

First, CQ Drive (formerly Perseverance CQ or motivation) involves the level of interest and confidence required to engage and adapt cross-culturally (self-efficacy) and to cross borders.<sup>123</sup> The role of motivation provides energy for learning and functioning in culturally diverse situations. Livermore highlights that “our level of interest, drive, and motivation to adapt cross-culturally” is influential.<sup>124</sup> The practitioner possesses energy and self-confidence to pursue the necessary cultural understanding and planning, and an intentionality and commitment to overcome stumbling blocks or failure.<sup>125</sup> Livermore stresses the importance of being “honest about the points of resistance we feel with cultural differences and learning when to persevere despite the discomfort and when to respectfully decline.”<sup>126</sup> If this does not occur, there are consequences. Livermore acknowledges this by that stating:

If you can't translate any of your understanding and interpretation into behavior that positions you to communicate and interact effectively, all of your knowledge and interpretative CQ won't make much difference. Or maybe it isn't that you 'can't' but that you simply don't want to.<sup>127</sup>

The area of motivation is often lacking in the discussion of cultural competence and the degree to which professionals are forced to work with such clients.<sup>128</sup> Such motivation addresses the concerns associated with ethnocentric

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<sup>123</sup> Moua, *Culturally Intelligent*, ch. 5; P. Christopher Earley and Randall S. Peterson, “Elusive Cultural Chameleon: Cultural Intelligence as a New Approach to Intercultural Training for the Global Manager,” *Academy of Management Learning and Education* 3, no. 1 (2004), 100; Earley, Ang and Tan, *CQ: Developing Cultural Intelligence*; Livermore, *Cultural Intelligence*, 48, 52; Livermore, *The Cultural Intelligence Difference*, 41-68; Otaigbe, *Building Cultural Intelligence*, 16-17, 34-35; Thomas and Inkson, *Cultural Intelligence*; Riana Van den Bergh, “Cultural Intelligence: A Comparison Between Managers in South Africa and the Netherlands,” MCom diss., University of Pretoria, 2008.

<sup>124</sup> Livermore, *Cultural Intelligence*, 48, 52.

<sup>125</sup> Livermore, *Cultural Intelligence*, 214; Linn Van Dyne, Soon Ang and David Livermore, “Cultural intelligence: A Pathway for Leading in a Rapidly Globalizing World, in *Leadership Across Differences: Cases and Perspectives*, ed. Kelly M. Hannum, Belinda B. McFeeters and Lize Booysen (San Francisco: Pfeiffer, 2010); Turnbull, “Clergy and Diasporic Voices,” 6; Khorakiwala, “Cultural Intelligence”; Peterson, *Cultural Intelligence*, 95.

<sup>126</sup> Livermore *Cultural Intelligence*, 53, 230.

<sup>127</sup> *Ibid*, 52.

<sup>128</sup> Goh, Koch and Sanger, “Cultural Intelligence in Counselling,” 264.

tendencies. Intrinsic and extrinsic factors contribute to the motivational development for intercultural engagement.<sup>129</sup>

Second, CQ Knowledge refers to cognition or acquiring knowledge.<sup>130</sup> The focus concerns thinking through how and why people respond in a particular way in a particular encounter. The knowledge required includes how others function in different cultural contexts, how personal learned values and biases impact,<sup>131</sup> and how to “understand cross-cultural issues and differences.”<sup>132</sup> Livermore recognises that “overall cultural understanding and appreciation for how individuals’ beliefs and practices are connected to their cultural backgrounds” but also that “assessing, seeing, and reaching the embedded layers of emotions, judgments, and implicit connotations lurking behind a foreign reality and a foreign text” is necessary too.<sup>133</sup> Livermore further recognises that linguistic awareness and fluency plays a key role in moving towards greater understanding of culture. Language is central to CQ Knowledge and cross-cultural interaction. Understanding the symbolic power of words and what they mean to the other contributes to better expressing our love for the other.<sup>134</sup> The beliefs and knowledge inform, interpret and diagnose participation in cross-cultural encounters.

Third, CQ Strategy (formerly Interpretative CQ or metacognition) refers to the areas of self-reflection, building strategic thinking, planning for interculturality and mindfulness.<sup>135</sup> The purpose is “to look closely at our thoughts and to ask ourselves how we understand new situations.”<sup>136</sup> To achieve the purpose, the practitioner needs to develop knowledge about an unfamiliar culture (linked to CQ Knowledge); and “compare previous knowledge of the culture with the reality of the

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<sup>129</sup> Otaigbe, *Building Cultural Intelligence*, 16-17, 25-26.

<sup>130</sup> Moua, *Culturally Intelligent*, ch. 4; Livermore, *The Cultural Intelligence Difference*, 69-106; Otaigbe, *Building Cultural Intelligence*, 48-49; Turnbull, “Clergy and Diasporic Voices,” 6-7.

<sup>131</sup> Van Dyne, Ang and Livermore, “Cultural Intelligence”; Khorakiwala, “Cultural Intelligence.”

<sup>132</sup> Can also be referred to meta-cognition or cultural strategic thinking. Earley and Peterson, “Elusive Cultural Chameleon,” 100; Earley, Ang and Tan, *CQ: Developing Cultural Intelligence*; Livermore, *Cultural Intelligence*, 47, 58; Thomas and Inkson, *Cultural Intelligence*; Ramirez, “Impact of Cultural Intelligence,” 47.

<sup>133</sup> Livermore, *Cultural Intelligence*, 58, 119.

<sup>134</sup> *Ibid*, 119-120.

<sup>135</sup> Moua, *Culturally Intelligent*, ch. 4; Livermore, *Cultural Intelligence*, 48; Livermore, *The Cultural Intelligence Difference*, 107-140; Otaigbe, *Building Cultural Intelligence*, 73-76; Turnbull, “Clergy and Diasporic Voices,” 7.

<sup>136</sup> Livermore, *Cultural Intelligence*, 50; Turnbull, “Clergy and Diasporic Voices,” 7.

experience."<sup>137</sup> The outcome for the practitioner is to prepare and "interpret what's going on in diverse contexts;" evaluate strategically;<sup>138</sup> "enact their desired and intended actions to a given cultural situation";<sup>139</sup> "be versatile and adaptable";<sup>140</sup> devise constructive personal adjustments;<sup>141</sup> and "integrate appropriate behaviors and expectations to the situation."<sup>142</sup> A key effect is the maintenance and development of constructive interpersonal relationships with those from other cultural backgrounds.<sup>143</sup> Livermore writes:

The journey into interpretive CQ requires an ability to grasp paradox rather than forced choice. As we learn to go deep, tolerate ambiguity, and explore the complex patterns elicited by the issues ..., we can make great strides in deepening our interpretive CQ. Therefore *'it's an ongoing process of understanding and reflection in the midst of everyday interactions and experiences'* and people at higher levels of cultural intelligence have a more complex perception of the environments in which they find themselves.<sup>144</sup>

Fourth, CQ Action (formerly Behavioural CQ) "refers to the skills, especially in regards to communicating cross-culturally, and the behaviors needed to adapt and act appropriately."<sup>145</sup> This practical component encourages "appropriate behavior through actions and words when engaging cross-culturally" in a new cultural context, and addresses "the extent to which we appropriately change our verbal and nonverbal actions when we interact cross-culturally."<sup>146</sup> Examples include pausing differently, using silence differently, altering verbal behaviour, changing the manner of greeting and changing the level of expressiveness when connecting cross-culturally.<sup>147</sup> The effects are reduced noise in the communication process and shared meaning and understanding between the communicator and recipient.<sup>148</sup>

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<sup>137</sup> Ibid," 7.

<sup>138</sup> Otaigbe, *Building Cultural Intelligence*, 90.

<sup>139</sup> Khorakiwala, "Cultural Intelligence."

<sup>140</sup> Ramirez, "Impact of Cultural Intelligence," 47; Bucher and Bucher, *Building*, ch. 5.

<sup>141</sup> Yordanova, "Managing with Cultural Intelligence."

<sup>142</sup> Turnbull, "Clergy and Diasporic Voices," 7.

<sup>143</sup> Bucher and Bucher, *Building*, chs. 7 and 10; Khorakiwala, "Cultural Intelligence"; Ramirez, "Impact of Cultural Intelligence," 47.

<sup>144</sup> Livermore, *Cultural Intelligence*, 189, 202, 206.

<sup>145</sup> Moua, *Culturally Intelligent*, ch. 4; Livermore, *The Cultural Intelligence Difference*, 141-168; Otaigbe, *Building Cultural Intelligence*, 98-99, 105-107; Turnbull, "Clergy and Diasporic Voices," 7.

<sup>146</sup> Earley and Peterson, "Elusive Cultural Chameleon," 100; Earley, Ang and Tan, *CQ: Developing Cultural Intelligence*; Livermore, *Cultural Intelligence*, 48; Turnbull, "Clergy and Diasporic Voices," 7; Van den Bergh, "Cultural Intelligence: A Comparison."

<sup>147</sup> Livermore, *Cultural Intelligence*, 234.

<sup>148</sup> Bucher and Bucher, *Building*, ch. 6; Turnbull, "Clergy and Diasporic Voices," 7.

## History and Development

The cultural intelligence framework with the four capabilities emanates from the business world and has been expanded into other professional and occupational domains, including teachers, military personnel, and missionaries. Cultural intelligence is now “a critical competency of effective global leaders.”<sup>149</sup> The concept was first formally introduced by Earley and Ang.<sup>150</sup> The early history is summarised in this quote from Ng, Van Dyne and Ang:

In 2004, we organised the first symposium on CQ at the Academy of Management annual meeting. In 2006, we published a special issue devoted to the conceptualization and empirical investigation of CQ in *Group and Organization Management*. In the same year, we organized the first Global Conference on Cultural Intelligence, which started a diverse network of researchers from different cultures and different disciplines who continue to exchange ideas and work collaboratively to advance the research on CQ to this day. In 2007, we published the first paper on the measurement and predictive validity of CQ in *Management and Organization Review*. By offering a validated scale to assess individuals’ CQ, this paper triggered exponential growth in empirical studies on CQ across diverse disciplines.<sup>151</sup>

Early scholars of cultural intelligence investigated why some people flourish more than others in intercultural contexts.<sup>152</sup> A key trigger was the debate about Gardiner's eight multiple intelligences, and Sternberg's understanding of intelligence.<sup>153</sup> The link of cultural intelligence to “contemporary approaches to understanding intelligences” such as emotional intelligence (EQ), social intelligence and spiritual intelligence (SI) exists.<sup>154</sup> Ng, Van Dyne and Ang write that:

None of these non-academic intelligences focus on the ability to solve cross-cultural problems. This gap prompted Earley and Ang’s work on cultural intelligence (CQ), which draws on Sternberg and Detterman’s integrative theoretical framework on multiple loci of intelligences, to propose a set of capabilities comprising mental, motivational, and behavioural components that focus specifically on resolving cross-cultural problems.<sup>155</sup>

The research into cultural intelligence has flourished since 2007 when Ang et al. wrote “research on individual capabilities for intercultural effectiveness is sparse

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<sup>149</sup> Thomas Rockstuhl et al., “Beyond General Intelligence (IQ) and Emotional Intelligence (EQ): The Role of Cultural Intelligence (CQ) on Cross-Border Leadership Effectiveness in a Globalized World,” *Journal of Social Issues* 67 (2011), 834.

<sup>150</sup> Ng, Van Dyne and Ang, “Cultural Intelligence”; Peterson, *Cultural Intelligence*.

<sup>151</sup> Ng, Van Dyne and Ang, “Cultural Intelligence.”

<sup>152</sup> Livermore, *The Cultural Intelligence Difference*, 23-26.

<sup>153</sup> Later added a ninth, existential. Livermore, *The Cultural Intelligence Difference*, 27.

<sup>154</sup> Goh, Koch and Sanger, “Cultural Intelligence in Counselling,” 259.

<sup>155</sup> Ng, Van Dyne and Ang, “Cultural Intelligence.”

and unsystematic.<sup>156</sup> The drive to respond to this gap generated greater research into cultural intelligence.<sup>157</sup> Research centred on conceptualising and theorising about cultural intelligence; cultural intelligence in relation to other types of intelligence (spiritual and emotional); antecedents and the outcomes of cultural intelligence.<sup>158</sup> An example is the *Handbook of Cultural Intelligence* which contains 24 conceptual and empirical contributions.<sup>159</sup> A body of literature on cultural intelligence exists outside the Christian world with over 40 substantial articles and over ten significant texts, and with the concept being cited in over 60 academic journals.<sup>160</sup>

Research into cultural intelligence is global. The geographic distribution is primarily in North America (US<sup>161</sup> and Canada<sup>162</sup>) and Europe (Switzerland,<sup>163</sup> France,<sup>164</sup> Germany,<sup>165</sup> Holland,<sup>166</sup> Hungary,<sup>167</sup> Turkey<sup>168</sup> and Ukraine<sup>169</sup>). In

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<sup>156</sup> Ang et al., "Cultural Intelligence," 336; Ng, Van Dyne and Ang, "Cultural Intelligence."

<sup>157</sup> Early and Ang, *Cultural Intelligence: Individual Interactions*.

<sup>158</sup> Ag et al., "Cultural Intelligence," 336; Joo-Seng Tan, "Issues and Observations: Cultural Intelligence and the Global Economy, *Leadership in Action* 24, no. 5 (2004), 19-21.

<sup>159</sup> Ang and Van Dyne, *Handbook of Cultural Intelligence*.

<sup>160</sup> Bucher and Bucher, *Building*; Livermore, *The Cultural Intelligence Difference*; Livermore, *Leading with Cultural Intelligence*; Moua, *Culturally Intelligent*; Elizabeth Plum, *Cultural Intelligence: The Art of Leading Cultural Complexity* (London: Middlesex University, 2008); Thomas and Inkson, *Cultural Intelligence*.

<sup>161</sup> Engle and Nehrt, "Antecedents," 35-47; Kevin S. Groves, Ann Feyerherm and Minhua Gu, "Examining Cultural Intelligence and Cross-Cultural Negotiation Effectiveness," *Journal of Management Education* 39, no. 2 (2015), 209-243; Joanna Lima et al., "Measuring Organizational Cultural Intelligence: The Development and Validation of a Scale," *International Journal of Cross Cultural Management* 16, no. 1 (2016), 9-31; Andrea Mazzurco, Brent K. Jesiek and Kavitha Ramane, "Are Engineering Students Culturally Intelligent? Preliminary Results from a Multiple Group Study," proceedings of ASEE Annual Conference, San Antonio, 2012; Bernadette M. Racicot and Diane L. Ferry, "The Impact of Motivational and Metacognitive Cultural Intelligence on the Study Abroad Experience," *Journal of Educational Issues* 2, no. (2016), 115-129.

<sup>162</sup> Emily Spencer, *Solving the People Puzzle: Cultural Intelligence and Special Operations Forces* (Toronto: Dundurn, 2010)."

<sup>163</sup> Rockstuhl et al., "Beyond General Intelligence," 829.

<sup>164</sup> Engle and Nehrt, "Antecedents."

<sup>165</sup> Corinna Nefzger, *Cultural Intelligence: A Review and Synthesis of its Antecedents, Impacts and Implications for International Human Resource Management* (Munich: Grin Verlag, 2013).

<sup>166</sup> Birgit Flaspöler, "Cultural Intelligence and Adaptation: The Impact of the Anticipated Tenure of a Cross-Cultural Assignment," MA diss., Maastricht University, 2007.

<sup>167</sup> Agnes Balogh, "Cultural Intelligence – the Key Competence of the Twenty-First Century," PhD diss., University of Pannonia, 2011.

<sup>168</sup> Faruk Sahin et al., "Measuring Cultural Intelligence in the Turkish Context," *International Journal of Selection and Assessment* 21, no. 5 (2013), 135-144.

<sup>169</sup> R. Boyd Johnson, "Cultural Intelligence in Ukraine," *Journal of European Economy* 13, no. 3 (2014), 235-245.

addition, the concept has extended into Australasia,<sup>170</sup> Asia (Azerbaijan,<sup>171</sup> China,<sup>172</sup> India,<sup>173</sup> Iran,<sup>174</sup> Korea,<sup>175</sup> Malaysia,<sup>176</sup> Singapore,<sup>177</sup> and Taiwan,<sup>178</sup>) and South

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<sup>170</sup> Ng et al., "International Placements," 61-68.; Meredith A. Tharapos, "Cultural Intelligence in the Transnational Education Classroom: The Case of Australian Accounting Academics," PhD diss., RMIT, 2015; Ying Zhang, "Towards Better Cross-Cultural Adjustment: From Cultural Distance to Cultural Intelligence," PhD diss., Charles Sturt University, 2014; Coleen Ward, Jessie Wilson and Ronald Fischer, "Assessing the Predictive Validity of Cultural Intelligence Over Time," *Personality and Individual Differences* 51 (2011), 138-142.

<sup>171</sup> Taher Hooshang, Hosein R. Shendi and Amir H. Shendi, "The Comparison of the Cultural Intelligence of Male and Female Employees of East Azerbaijan Province Sports and Youth Administration," *International Journal of Sport Studies* 5, no. 10 (2015), 1155-1161.

<sup>172</sup> Ling Deng and Paul Gibson, "A Qualitative Evaluation on the Role of Cultural Intelligence in Cross-Cultural Leadership Effectiveness," *International Journal of Leadership Studies* 3, no. 2 (2008), 181-197; Ming Li, "Cultural Intelligence: An Examination of its Antecedents Using Canonical Correlation Analysis," paper presented at 16th EDAMBA Academy, Soreze, 2007, 7.

<sup>173</sup> K. Abraruzzaman Khan and B. Hasan, "Validation of the 20-Item Cultural Intelligence Scale in Indian Within Country Migrated Students," *The International Journal of Indian Psychology* 3, no. 2 (2016), 14-23; Brian A. Mullinax, "Cultural Intelligence and Transformational Leadership: A Study of Organizational Leaders in India," EdD diss., Indiana Wesleyan University, 2013, 41-42.

<sup>174</sup> Behzad Ghonsooly and Somayye Shalchy, "Cultural Intelligence and Writing Ability: Delving into Fluency, Accuracy and Complexity," *Novitas-ROYAL* 7, no. 2 (2013), 147-159; Ali N. Isfahani, Rayehe B. N. Jooneghani and Marsa Azar, "Analyzing the Effects of Cultural Intelligence on Employee Performance in Azaran Industrial Group (Isfahan Province)," *International Journal of Academic Research in Business and Social Sciences* 3, no. 5 (2013), 363-376; Ebrahim Khodadady and Batoul H. Yazdi, "Cultural Intelligence of English Language Learners Within a Mono-Cultural Context," *International Journal of Psychology and Behavioral Sciences* 45, no. 5 (2014), 165-172; Maryam Mohammadpour, "Determinants of Cultural Intelligence: A Study in a Research and Educational Organization in Iran," *Advances in Environmental Biology* 8, no. 7 (2014), 2034-2043; Mahdi Nasiri and Vali Ghadiri, "The Relationship Between Cultural Intelligence and Pronunciation Quality: The Case of Iranian EFL Students," *International Journal of Language Learning and Applied Linguistics World* 12, no. 4 (2016), 1-11; Habibeh Soleimanipour and Hamid Janani, "The Relationship Between Cultural Intelligence and Organizational Performance in Physical Education Managers of State Administrations in Tabriz, Iran," *Research Journal of Sport Sciences* 3, no. 4 (2015), 98-105; Soltani and Keyvanara, "Cultural Intelligence," 40-43.

<sup>175</sup> Abdoukhadre Diao and Dong Soo Park, "Culturally Intelligent for Satisfied Workers in a Multinational Organization: Role of Intercultural Communication Motivation," *African Journal of Business Management* 6, no. 24 (2012), 7296-7309; Hyoung Koo Moon, Byoung Kwon Choi and Jae Shik Jung, "Previous International Experience, Cross-Cultural Training, and Expatriates' Cross-Cultural Adjustment: Effects of Cultural Intelligence and Goal Orientation," *Resource Development Quarterly* 23, no. 3 (2012), 285-330; Hyoung Koo Moon, Byoung Kwon Choi and Jae Shik Jung, "Comprehensive Examination on Antecedents of Cultural Intelligence: Case of South Korea," *Personnel Review* 42, no. 4 (2013), 440-465, Taewon Moon, "The Effects of Cultural Intelligence on Performance in Multicultural Teams," *Journal of Applied Social Psychology* 43 (2013), 2414-2425.

<sup>176</sup> Ramalu et al., "The Effects," 59-71.

<sup>177</sup> Ang et al., "Cultural Intelligence," 345.

<sup>178</sup> Mei-Liang Chen and Chieh-Peng Lin, "Assessing the Effects of Cultural Intelligence on Team Knowledge Sharing From a Socio-Cognitive Perspective," *Human Resource Management* 52, no. 5 (2013), 675-695.

Africa.<sup>179</sup> With international students featuring in empirical studies, the reach extends beyond these geographical regions.

Primarily the research focused on cultural intelligence of individuals rather organisations.<sup>180</sup> The participants for the earlier empirical studies tended to be students (both undergraduate and postgraduate), especially in business and management courses, and international students. Students in tertiary environments, schools and ESL centres continue to be participants but the research has broadened to a range of professions and vocations.<sup>181</sup> Empirical studies commenced initially in the business world because of the presence of multicultural teams, the importance of global rather than domestic leaders in them, international assignments,<sup>182</sup> and human resource management issues.<sup>183</sup> This is changing to focus on actual professionals in particular settings.<sup>184</sup> Since 2008 the application of cultural intelligence and related research has moved to other professional/occupational sectors, immigrants, and workplaces in general.<sup>185</sup> Examples of professions and occupations in empirical studies include teachers,<sup>186</sup> military leadership,<sup>187</sup> mental health counsellors,<sup>188</sup> managers,<sup>189</sup> administrators,<sup>190</sup> cross-

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<sup>179</sup> Bright Mahembe and Amos S. Engelbrecht, "A Preliminary Study to Assess the Construct Validity of a Cultural Intelligence Measure on a South African Sample," *SA Journal of Human Resource Management* 12, no. 1 (2014); Natasha, J. Nel et al., "Assessing Cultural Intelligence, Personality and Identity Amongst Young White Afrikaans-Speaking Students: A Preliminary Study," *SA Journal of Human Resource Management* 13, no. 1 (2015), 1-12.

<sup>180</sup> Lima, "The Culturally Intelligent"; Lima et al., "Measuring," 9-31.

<sup>181</sup> Ang and Van Dyne, *Handbook of Cultural Intelligence*, chs. 3, 4, 5, 9 and 10; Engle and Nehrt, "Antecedents," 35-47; Johnson, "Cultural Intelligence in Ukraine"; Khan and Hasan, "Validation"; Nel et al., "Assessing"; Sahin et al., "Measuring Cultural Intelligence"; Ward, Wilson and Fischer, "Assessing the Predictive Validity," 138-142.

<sup>182</sup> Flaspöler, "Cultural Intelligence and Adaptation."

<sup>183</sup> Nefzger, *Cultural Intelligence*; Moua, *Culturally Intelligent*; Balogh, "Cultural Intelligence"; Zhang, "Towards Better."

<sup>184</sup> Ang and Van Dyne, *Handbook of Cultural Intelligence*, chs. 3-5 and 9-10; Ang, Van Dyne and Tan, "Cultural Intelligence," 597.

<sup>185</sup> Ang, Van Dyne and Tan, "Cultural Intelligence," 597; Susanne Martins, "Intercultural Communication and Cultural Intelligence in the Workplace," MEd diss., Murdoch University 2013; Ng, Van Dyne and Ang, "Cultural Intelligence."

<sup>186</sup> Petrovic, "How do Teachers"; Hallmon, "Exploring the Relationship."

<sup>187</sup> Spencer, *Solving the People Puzzle*; Ng, Van Dyne and Ang, "Cultural Intelligence."

<sup>188</sup> Goh, Koch and Sanger, "Cultural Intelligence in Counselling"; Ng, Van Dyne and Ang, "Cultural Intelligence."

<sup>189</sup> Bücken et al., "The Impact"; Diao and Park, "Culturally Intelligent," 7296; Soleimanipour and Janani, "The Relationship."

<sup>190</sup> Hooshang, Shendi and Shendi. "The Comparison."

cultural applied linguists,<sup>191</sup> United Nations peacekeepers,<sup>192</sup> counsellor trainees,<sup>193</sup> team leaders in high-tech industries,<sup>194</sup> construction workers, and international missionary workers.<sup>195</sup> The application of cultural intelligence in these professional and vocational communities suggests a widespread relevance of the construct.

### **Selecting Cultural Intelligence for This Project: The Reasons<sup>196</sup>**

Cultural intelligence is the preferred construct for this research project. Several studies conclude that the CQ model is preferred for assessing intercultural effectiveness.<sup>197</sup> Tavanti recognises that cultural intelligence is an “essential element in leading and motivating people within culturally diverse workplaces and organizations.”<sup>198</sup> The construct incorporates the skills, knowledge and attitudes required for the tasks associated with multicultural church leadership. The cultural intelligence literature lists the benefits and provides reasons for selecting this construct for assessing the clergy’s capacity by presenting the construct’s strengths and the advantages. Seven main reasons emerge for selecting cultural intelligence as the construct. These include the nature of the construct, the instrument, its global application, antecedents and outcomes, and the strong research community. These will be discussed below.

First, the cultural intelligence construct emerges from a holistic, “theoretically grounded, comprehensive, and coherent framework” to articulate the criteria required to adapt to new environments and function effectively in cross-cultural contexts (therefore including local congregations and denominational gatherings).<sup>199</sup>

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<sup>191</sup> Ng, Van Dyne and Ang, “Cultural Intelligence.”

<sup>192</sup> Ibid.

<sup>193</sup> Gene M. James, “The Relationship Between Individualism Versus Collectivism and the Culturally Intelligent Behavior of Counsellor Trainees,” PhD diss., Oregon State University, 2007.

<sup>194</sup> Chen and Lin, “Assessing the Effects of Cultural Intelligence.”

<sup>195</sup> Livermore, *Serving*; Ng, Van Dyne and Ang, “Cultural Intelligence.”

<sup>196</sup> This section was developed further during the Communicating Research subject, second semester 2017, at Flinders University for Writing Task Two Assignment, Editing for Grammar and Style.

<sup>197</sup> Leung, Ang, and Tan, “Intercultural Competence,” 495.

<sup>198</sup> Tavanti, “Cross-Cultural Vincentian,” 224.

<sup>199</sup> Goh, Koch and Sanger, “Cultural Intelligence in Counselling,” 258 and 259, 267; Van der Merwe, “A Theological Evaluation,” 57; Linn Van Dyne, Soon Ang and Tjai M. Nielsen, “Cultural Intelligence” in *International Encyclopaedia of Organization Studies*, ed. Stewart R. Clegg and James R. Bailey (Thousand Oaks: Sage, 2007), 346; Michele J. Gelfand, Lynn Imain and Ryan Fehr, “Thinking Intelligently About Cultural Intelligence” in *Handbook of Cultural Intelligence*, 385.

Van den Bergh acknowledges that “cultural intelligence provides a more holistic approach that is focused on the broad range of traits and behaviours and individual needs in order to adapt to, and function with various culturally diverse situations” rather than focus on specific competencies and skills and “follow a laundry list approach” in dealing with cultural differences.”<sup>200</sup> Goh, Koch and Sanger conclude that cultural intelligence “offers a robustly researched theoretical framework with an ability to predict effective cultural adjustment, decision making and performance.”<sup>201</sup> Therefore some of the potential weaknesses of cultural competence are addressed. Cultural intelligence has a focus that “includes ourselves as having differences, beliefs and biases that are inevitably active.”<sup>202</sup> The concept extends beyond just behaviour which “does not speak to specific cultures” and instead offers “a broad approach that looks at developing a set of skills, as well as awareness and knowledge, that help you to adapt and interact with multiple cultures.”<sup>203</sup> Moua expresses a similar position by stating that culturally intelligent leaders “gather more than knowledge of cultural facts.” They demonstrate “awareness of how culture works, of the values and beliefs that ground a person’s thinking and motivation, and of exploring behavioral intelligence.”<sup>204</sup> A holistic approach to intercultural engagement is promoted through cultural intelligence.

Second, cultural intelligence supplies four assessable learned capabilities that are relevant for clergy as multicultural leaders.<sup>205</sup> Cultural intelligence focuses not only on the knowledge and requirements of dealing with specific groups but on exploring what is required when engaging any cultural group, even when no prior knowledge or opportunity to prepare for the cross-cultural encounter exists. The concern is to engage with anyone from different cultural contexts and function effectively. It does not involve being confined to particular cultural groups and “teaching people about specific cultures and assuming that ‘head’ knowledge [will] translate into sensitivity and effectiveness in intercultural contexts.”<sup>206</sup> The four

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<sup>200</sup> Van den Bergh, “Cultural Intelligence: A Comparison.”

<sup>201</sup> Goh, Koch and Sanger, “Cultural Intelligence in Counselling,” 260, 267.

<sup>202</sup> Ruth G. Dean, “The Myth of Cross-Cultural Competence (Culture and Practice). Families in Society,” *The Journal of Contemporary Social Services* 82, no. 6 (2001), 623.

<sup>203</sup> Moua, *Culturally Intelligent*, 65-66.

<sup>204</sup> *Ibid*, 66.

<sup>205</sup> Elmer, *Cross-Cultural Servanthood*; Garcés-Foley, *Crossing*, 85; Kraft, *Anthropology for Christian Witness*; Livermore, *The Cultural Intelligence Difference*, 32-33; C. Peter Wagner, *The Healthy Church: Avoiding and Curing the Nine Diseases That Can Afflict Any Church* (Ventura, CA: Regal, 1996), ch. 4; Yancey, *One Body*, 123-124.

<sup>206</sup> Duffy, “A Critique”; Livermore, Van Dyne and Ang, “Cultural Intelligence,” 18; David A.

capabilities, as discussed earlier, provide a framework for intercultural engagement. They assist individuals to be motivated to engage cross-culturally, predict and interpret effective cross-cultural outcomes, facilitate planning for the cross-cultural encounter and enable cross-cultural engagement in an appropriate and respectful manner.<sup>207</sup>

Third, the cultural intelligence construct endorses a reliable and valid psychometric instrument to assess the four capabilities.<sup>208</sup> Ang, Van Dyne and Koh developed the CQ instrument in 2004 using the four-factor model.<sup>209</sup> No other scale tackles the four capabilities as systematically as the CQ Scale does.<sup>210</sup> Since 2004 numerous studies from different geographical regions and professional and vocational communities, discussed earlier, acknowledge that the CQ Scale instrument is a reliable validator of cultural intelligence. Therefore, this instrument provides the opportunity and capacity for comparative studies globally.

Fourth, cultural intelligence promotes a lifelong approach to intercultural effectiveness. It recognises that people are never static and reach a point of ultimate achievement. Regression is also possible since cultural intelligence can fluctuate depending on the cultural environment and context. This addresses a potential weakness of cultural competence. Dean poses the critical question with regards to cultural competence "how do we become competent at something which is continually changing?"<sup>211</sup> Moua explains that "over time, one will continue to learn" and "cultural intelligence will expand" as it "is not a step-by-step process that culminates in an "ultimate outcome."<sup>212</sup> The room for ongoing improvement and development is acknowledged. Through reflection and learning from frequent cross-cultural experiences, cultural intelligence can be developed.<sup>213</sup>

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Livermore, "CQ: The Test of Your Potential for Cross-Cultural Success," *Forbes* (6 January 2010).

<sup>207</sup> Goh, Koch and Sanger, "Cultural Intelligence in Counselling," 259.

<sup>208</sup> Joost J. L. E. Bückner, Olivier Furrer and Tanja P. Weem, "Robustness and Cross-Cultural Equivalence of the Cultural Intelligence Scale (CQS)," *Management Research* 4, no. 3 (2016), 312.

<sup>209</sup> Ang, Van Dyne and Koh, "Personality Correlates," 100-123; Linn Van Dyne, Soon Ang and Christine Koh, "Development and Validating of the CQS: The Cultural Intelligence Scale" in *Handbook of Cultural Intelligence*, 16-38.

<sup>210</sup> Ang et al., "Cultural Intelligence," 340.

<sup>211</sup> Dean, "The Myth," 623.

<sup>212</sup> Moua, *Culturally Intelligent*, 65-66.

<sup>213</sup> Peterson, *Cultural Intelligence*.

Fifth, the broad application to any context or ethnic group facilitates the breadth of its relevance, geographically and professionally/vocationally.<sup>214</sup> The construct originated in two main locations, the US and Singapore.<sup>215</sup> The construct then spread through Europe, Asia and the Pacific. The outcome is that over 30,000 participants have undertaken studies in at least 30 countries.

Sixth, the benefits and outcomes of cultural intelligence highlight the construct's value for assessing professionals' levels of preparedness for intercultural effectiveness.<sup>216</sup> Yordanova acknowledges that "individuals who feel comfortable and positive to interact with culturally different persons in a culturally different situation and reach the goals that have been given indicate effective intercultural interaction."<sup>217</sup> Cultural intelligence tests the potential for cross-cultural success and job satisfaction and helps to "define cultural style in six vital areas: management, strategy, planning, personnel, communication and reasoning."<sup>218</sup> Cultural intelligence research reveals the predictive contribution the construct can play in building social cohesion in communities and identifying successful cross-cultural assignments, cross-cultural relationships and adaptability in different cultural contexts.<sup>219</sup> The investigation of and research into the consequences of cultural intelligence in the secular domain reveals the importance for individual performance.<sup>220</sup> Cultural intelligence capacity influences task achievement, negotiation,<sup>221</sup> cross-cultural adjustment/adaptation,<sup>222</sup> and cultural judgment and decision making.<sup>223</sup> Personal well-being and job satisfaction emerge as positive

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<sup>214</sup> Ang et al., "Cultural Intelligence," 340; Leung, Ang, and Tan, "Intercultural Competence," 495; Livermore, *The Cultural Intelligence Difference*, 32.

<sup>215</sup> Moua, *Culturally Intelligent*, 66.

<sup>216</sup> Livermore, *The Cultural Intelligence Difference*, 11-19.

<sup>217</sup> Yordanova, "Managing with Cultural Intelligence."

<sup>218</sup> David Livermore, "CQ: The Test"; Engle and Nehrt, "Antecedents," 35-47.

<sup>219</sup> Goh, Koch and Sanger, "Cultural Intelligence in Counselling," 260, 267; Leung, Ang and Tan, "Intercultural Competence," 495-497.

<sup>220</sup> Hooshang, Shendi and Shendi, "The Comparison," 1159-60; Isfahani, Jooneghani and Azar, "Analyzing the Effects," 373; Livermore, *The Cultural Intelligence Difference*, 14-16.

<sup>221</sup> Groves, Feyerherm and Gu, "Examining," 209-243.

<sup>222</sup> Livermore, *The Cultural Intelligence Difference*, 11, 13; Moon, Choi and Jung, "Previous International," 285.

<sup>223</sup> Li-Yueh Lee and Badri Munir Sukoco, "The Effects of Cultural Intelligence on Expatriate Performance: The Moderating Effects of International Experience," *The International Journal of Human Resource Management* 21, no. 7 (2007), 977-978; Marlin M. A. Malek, "Effect of Support and Cultural Intelligence on the Adjustment and Performance of Expatriates and Their Family Members in Malaysia," MA diss., Aston University, 2011; Kok-Lee Ng, Linn Van Dyne and Soon Ang, "Cultural Intelligence: A Review, Reflections, and Recommendations for Future Research," in *Conducting Multinational Research Projects in Organizational Psychology*, ed. Anne Marie Ryan, Frederick T.L. Leong and Frederick Oswald (Washington:

consequences along with improved job performance.<sup>224</sup> Numerous empirical studies conducted since 2007 demonstrate the role cultural intelligence plays in job performance.<sup>225</sup> Three examples are illustrative. Raduan et al. studied 332 expatriates working on international assignments in Malaysia and reported that "greater assignment specific performance related to greater behavioural cultural intelligence."<sup>226</sup> Elenkov and Manev tested 153 senior expatriate managers and 695 subordinates from companies in 27 countries of the European Union and reported that cultural intelligence "predicts transformational leadership behaviour" in relation to the rate of innovation adoption.<sup>227</sup> Rockstuhl et al. reported that for military officers "cultural intelligence was a stronger predictor of cross-border leadership effectiveness."<sup>228</sup> Thus, cultural intelligence capacity can play a role in job performance and job satisfaction within multiethnic contexts.

Seventh, numerous empirical studies investigate antecedents for cultural intelligence and intercultural effectiveness. These studies explore the role played by personality characteristics,<sup>229</sup> learning styles, cross-cultural or international experiences and languages spoken in cultivating and developing the four capabilities associated with cultural intelligence. These antecedents can potentially increase the perceived levels of cultural intelligence in response to the CQ Scale instrument. Key

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American Psychological Association, 2012), 43; Ramalu et al., "The Effects," 59-71; Rockstuhl et al., "Beyond General Intelligence," 825, 827-829, 836; Linn Van Dyne et al., "Sub-Dimensions of the Four Factor Model of Cultural Intelligence: Expanding the Conceptualization and Measurement of Cultural Intelligence (CQ)," *Social and Personal Psychology: Compass* 6, no. 4 (2012), 295-313; Soon Ang, Linn Van Dyne and Mei Ling Tan, "Cultural Intelligence," in *Cambridge Handbook on Intelligence*, ed. Robert J. Sternberg and Scott B. Kaufman (New York: Cambridge University Press, 2011), 590-593; Nefzger, *Cultural Intelligence*; Zhang, "Towards Better"; Michael E. Williams, "Individual Differences and Cross-Cultural Adaptation: A Study of Cultural Intelligence, Psychological Adjustment, and Sociocultural Adjustment," PhD diss., Touro University International, 2008.

<sup>224</sup> Diao and Park, "Culturally Intelligent," 7305-7306; Livermore, *The Cultural Intelligence Difference*, 11-17.

<sup>225</sup> Ali N. Amiri, Seyed M. Moghimi and Masoumeh Kazemi, "Studying the Relationship Between Cultural Intelligence and Employees' Efficiency," *European Journal of Scientific Research* 42, no. 3 (2010), 418-427; Diao and Park, "Culturally Intelligent," 7296; Isfahani, Jooneghani and Azar, "Analyzing the Effects," 374; Che Rose Raduan et al., "Expatriate Performance in International Assignments: The Role of Cultural Intelligence as Dynamic Intercultural Competency," *International Journal of Business and Management* 5, no. 8 (2010), 78. Soleimanipour and Janani, "The Relationship," 104.

<sup>226</sup> Raduan et al., "Expatriate Performance," 76.

<sup>227</sup> Detelin S. Elenkov and Ivan M. Manev, "Senior Expatriate Leadership's Effects on Innovation and the Role of Cultural Intelligence," *Journal of World Business* 44, no. 4 (2009), 357-369.

<sup>228</sup> Rockstuhl et al., "Beyond General Intelligence."

<sup>229</sup> Duff, Tahbaz and Chan, "The Interactive Effect," 1; Engle and Nehrt, "Antecedents," 36; Li, "Cultural Intelligence," 12; Nefzger, *Cultural Intelligence*; Nel et al., "Assessing," 6.

influential antecedents identified so far include openness, willingness to learn, learning style, international experience (work and non-work (including mission)), language, cross-cultural relationships and training.<sup>230</sup> Thus cultural intelligence is not inherent and involves an on-going process through learning and reflection as acknowledged in the fourth reason.<sup>231</sup>

The literature review identifies a valuable construct for intercultural engagement, cultural intelligence, to accompany the theological framework as criteria for clergy to be multicultural leaders. This demonstrates the value of cultural intelligence as a construct for an empirical study of clergy. In selecting cultural intelligence as the key construct for these reasons, the few limitations and criticisms can be countered.<sup>232</sup>

### **Search for Criteria: Importation of Cultural Intelligence into the Christian Community<sup>233</sup>**

Before adopting cultural intelligence as the preferred construct, one more stage is required in developing a rationale. As the construct stems from the business world, importing cultural intelligence and the CQ Scale instrument into the Christian community necessitates theological reflection to determine biblical and theological compatibility.<sup>234</sup> A dialogical conversation is required to develop complementary evidence for the theological response. This will overcome the predominant circumstantial and indirect nature of the evidence from Scripture regarding the four capabilities. While precedents exist within the fields of cultural

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<sup>230</sup> Engle and Nehrt, "Antecedents," 35; Livermore, *Leading*, 168-172; Li, "Cultural Intelligence," 12; Moon, Choi and Jung, "Comprehensive Examination," 441; Rockstuhl et al., "Beyond General Intelligence," 828; Thomas Rockstuhl and Kok-Yee Ng, "The Effects of Cultural Intelligence on Interpersonal Trust in Multi-Cultural Teams," in *Handbook of Cultural Intelligence*, 206-220; Seright, "Perspectives"; Ibraiz Tarique and Riki Takeuchi, "Developing Cultural Intelligence: The Role of Non-Work International Experiences, in *Handbook of Cultural Intelligence*, 56-70; Nefzger, *Cultural Intelligence*; Peiyong Ng et al., "International Placements Increase the Cultural Sensitivity and Competency of Allied Health Students: A Quantitative and Qualitative Study," *Journal of Physical Therapy Education* 26, no. 1 (2012), 61-68.

<sup>231</sup> Glazer, *We Are All Multiculturalists*, 159.

<sup>232</sup> Francisco D. S. Da Silva, "Psychometric Properties of the Expanded Cultural Intelligence Scale in a South African Context," MCom diss., University of Pretoria, 2015; Mullinax, "Cultural Intelligence," 41-42; Ng, Van Dyne and Ang, "Cultural Intelligence," 44-47.

<sup>233</sup> This section was developed further during the Communicating Research subject, second semester 2017, at Flinders University for, Final Paper.

<sup>234</sup> Van der Merwe, "A Theological Evaluation," 40.

competence, emotional intelligence and spiritual intelligence,<sup>235</sup> dangers associated with blindly accepting the construct without any discerning theological critique are addressed.<sup>236</sup> This stage commences with existing Christian literature and extends into a considered theological response using Fiddes' 'connectional theology' approach.

### Existing Literature

Existing theological analysis of cultural intelligence is confined to two proponents, Livermore and Mischke.<sup>237</sup> While they both concentrate on Jesus, they articulate different reasons for an undergirding theological and biblical foundation.<sup>238</sup> Livermore concludes that "nowhere does cultural intelligence find a better home than in the Christian faith,"<sup>239</sup> adding that it is "essential" for Christians for two reasons.<sup>240</sup> First, cultural intelligence is the bridge to effectively express love toward the other across the "chasm of cultural difference." Jesus' great commandment in Matthew 22:37-39 supplies the foundation.<sup>241</sup> Second, he asserts that "culturally intelligent love is theologically informed and centered on being the incarnation of Jesus today."<sup>242</sup> For him, "Jesus' incarnation radically embodied the most extreme demonstration of cultural intelligence" as "God stretched his arms across the ultimate chasm of difference – God and humanity – to *become* the Second Adam."<sup>243</sup> So Jesus' life and death ensures humanity can progress "beyond the desire to love the Other to actually doing it."<sup>244</sup>

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<sup>235</sup> Helen C. Bryant, *Emotional Intelligence: The Biblical Connection* (Detroit: G. Publishing, 2011); Campinha-Bacote, *A Biblically Based Model*; Fernando L. Garzon, "Cultural Competence and Minority Groups," Faculty Publications and Presentations, Paper 63 (2011); Horseman, *Ministering*, 127; Neil Nedley, "Emotional intelligence: A Biblical Understanding," *Dialogue* 23, no. 2 (2011), 5-9; Van der Merwe, "A Theological Evaluation"; Lisa M. Beardsley, "Spiritual Intelligence and the Bible," presented at the 2nd Symposium on the Bible and Adventist Scholarship, 2004.

<sup>236</sup> Steve Turner, *Popcultured: Thinking Christianly About Style, Media and Entertainment* (Downers Grove: IVP, 2013).

<sup>237</sup> Livermore, *Serving*; Livermore, *Cultural Intelligence: Improving Your CQ*; Werner Mischke, "Does Jesus Have Cultural Intelligence?" Part 1.

<sup>238</sup> Livermore, *Cultural Intelligence*, 12, 32-44; Mischke, "Does Jesus Have Cultural Intelligence?" Part 1.

<sup>239</sup> Livermore, *Cultural Intelligence*, 18, 33.

<sup>240</sup> Some of the more difficult Scriptural scenarios like Jesus and the Syrophenician woman (Matthew 15:21-28) are not explored. Livermore, *Cultural Intelligence*, 14-15, 32, 34.

<sup>241</sup> Livermore, *Cultural Intelligence*, 19.

<sup>242</sup> *Ibid*, 35.

<sup>243</sup> *Ibid*, 32.

<sup>244</sup> *Ibid*, 32.

Mischke provides a different reason.<sup>245</sup> He presents the case for Jesus' cultural intelligence through describing the positive display and effect of Jesus radically including the Samaritan woman rather than addressing the role the four capabilities played in the encounter. Three elements contribute. These are Jesus' omniscience (knows all things (Psalm 147:5; John 1:1)), his ability to cross intentionally the cultural and social chasm between Jews and Samaritans, and his approach to building the relationship with ease and with dignity, despite the chasm.<sup>246</sup> Jesus becomes the model for intercultural engagement.

Livermore and Mischke's reasoning, deepens the foundation beyond the pragmatic and behavioural benefits to motivation for border crossing based on Jesus' example and teaching on love. Their perspectives indicate that cultural intelligence can be warranted in the Christian context. However, they engage inadequately with theoretical frameworks and models associated with theological reflection, and the understanding of the relationship between theology and the social sciences. These two attempts reflect the generic arguments for crossing cultures rather than addressing the specifics of the four capabilities of cultural intelligence and the use of a modern empirical tool. While the three authors find in the life and work of Jesus an example to follow, they both neglect to consider Jesus' ethnocentric behaviour.<sup>247</sup> One key example is the possible display of discrimination against Canaanite the woman in Matthew 15.<sup>248</sup> Also "Jesus himself exemplified bounded-set thinking in many instances, for example his statements concerning the Pharisees and Sadducees."<sup>249</sup> Therefore, a more considered, broad and robust theological analysis is necessary.

Reasoning supplied in these two theological platforms differs primarily from the emphasis of Campinha-Bacote's theological based model for cultural

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<sup>245</sup> Mischke, "Does Jesus Have Cultural Intelligence?" Part 1.

<sup>246</sup> Ibid.

<sup>247</sup> Van der Merwe, "A Theological Evaluation," 48ff; Horseman, *Ministering*, 10.

<sup>248</sup> Lynne B. Jencks, "Refusing the Syrophenician Woman: The Disparate Perspectives of Jesus, Mark, and Feminist Critiques," in *Women in the Biblical World: A Survey of Old and New Testament Perspectives*, ed. Elizabeth A. McCabe (Lanham, MD: University Press of America, 2009), 71-72, 75, 81.

<sup>249</sup> Bob Robinson, *Jesus and the Religions: Retrieving a Neglected Example for a Multicultural World* (Eugene, OR: Cascade, 2012), 101; Kyle Butt, *Jesus, the Syrophenician Woman, and Little Dogs* (Montgomery: Apologetics, 2006); Livermore, *Cultural Intelligence: Improving your CQ*.

competence in the delivery of healthcare.<sup>250</sup> Her central construct is the *Imago Dei* which supports the integration of 17 virtues into the model of cultural competence.<sup>251</sup> These include teachability, humility and justice.<sup>252</sup> Only two, love and caring, seem to use language reflected in these theological platforms for cultural intelligence.

### **A More Considered Theological Response Required: Generic Theological Reasons for Intercultural Engagement**

Livermore, Mischke and Campinha-Bacote establish a foundation for the theological platform for cultural intelligence. A deeper and more considered theological response engaging the entire Scriptures becomes important. As a record of the narratives and wisdom of God's people in the complex, diverse, multiethnic world of the Middle East, intercultural engagement is ever present.<sup>253</sup> Old and New Testament characters reinforce the value of engaging the nations through loving endeavours associated with God's agenda and purposes.<sup>254</sup> Throughout Scripture, God's leaders, prophets and apostles found themselves engaged cross-culturally. Some of the biblical characters include Joseph, Abram, Boaz, Elijah with Namaan, Solomon with the Queen of Sheba, Daniel, Jonah with the Ninevites, Peter with Cornelius (Acts 10) and Paul. Learning from their actions in those encounters can reinforce the importance of culturally intelligent behaviour. The multicultural church literature is the starting point for the analysis. The Christian literature focused on the intercultural engagement of one or more biblical characters and biblical commentaries become helpful.

As a result, Scripture provides beliefs, examples and valuable case studies which show the significance and nature of cultural intelligence as a lifestyle feature. Cultural intelligence is an expression of life which God prescribes, made available through Christ and empowered through the Holy Spirit.<sup>255</sup> Cultural intelligence contributes to how God's created order functions and the integration of the Great Commission and Great Commandment. Mutual love and reconciliation mean accepting others for who they are, being inclusive, and building a bridge across the

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<sup>250</sup> Campinha-Bacote, *A Biblically Based Model*.

<sup>251</sup> Ibid.

<sup>252</sup> Ibid.

<sup>253</sup> Newell, *Crossing Cultures*.

<sup>254</sup> Ibid.

<sup>255</sup> Horseman, *Ministering*, 10.

cultural chasm. Compassion results from the personal infusion of God's principles and love. Crossing the cultural divide provides a platform for God's people to respond accordingly but high cultural intelligence is required.

The first additional general reason focuses on the example emanating from the way the other two members of the Trinity, God the Father and the Holy Spirit, engage interculturally through God's people in Israel and beyond. biblical theology of mission texts supply the detail.<sup>256</sup> The "great overarching perspective of the mission of God" engaging the nations provides a missional hermeneutic for Scripture according to Wright.<sup>257</sup> The focus on the Trinity is a more constructive approach rather than solely emphasising 'What Would Jesus Do' (WWJD), a common approach in the Christian community for encouraging behavioural practices.<sup>258</sup> Scripture provides narratives revealing how the Trinity demonstrates an inclusionary, just commitment to, engagement with and communication with the nations (people groups) from creation (Genesis 1 and 11) onwards.<sup>259</sup> The members of the triune God, especially God the Father, participant in strategic actions that affected humanity and their relationship to God. Examples include creating humanity (Genesis 1),<sup>260</sup> blessing the nations through Abraham,<sup>261</sup> producing languages after the Tower of Babel (Genesis 11 and Acts 17:26),<sup>262</sup> establishing Israel (Exodus 19),<sup>263</sup> saving the Ninevites through Jonah,<sup>264</sup> and

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<sup>256</sup> Glasser, Arthur F. *Announcing the Kingdom: The Story of God's Mission in the Bible* (Grand Rapids: Baker, 2003); Andreas J. Kostenberger and Peter T. O'Brien, *Salvation to the Ends of the Earth: A Biblical Theology of Mission* (Downers Grove: IVP, 2001); George W. Peters, *A Biblical Theology of Missions* (Chicago: Moody, 1972).

<sup>257</sup> Christopher Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Nottingham: IVP, 2006), 64, 67.

<sup>258</sup> B. Bruce Humphrey, *What Would Jesus Do?* (Prescott, AZ: B. B. Humphrey 1997); Charles M. Sheldon, *In His Steps: What Would Jesus Do?* (Mineola, NY: Dover, 2010); Mack Thomas with Helen Haidle, *What Would Jesus Do?* (Richmond, IL: Sisters; Gold 'n' Honey, 1997); Wright, *The Mission of God*, 455ff; George Yancey, ed., *Christology and Whiteness: What Would Jesus Do?* (London and New York: Routledge, 2012).

<sup>259</sup> David Burnett, *God's Mission, Healing the Nations* (Carlisle, UK: Paternoster, 1996), 56; Elaine Graham, Heather Walton and Frances Ward, *Theological Reflection: Methods* (London: SCM, 2005), ch. 3; Horseman, *Ministering*, 8-9, 10; John R. W. Stott, "The Living God is a Missionary God," in *Perspectives on the World Christian Movement: A Reader*, 4th ed., ed. Ralph D. Winter and Steven C. Hawthorn (Pasadena: William Carey Library, 2009).

<sup>260</sup> Genesis 1 and 2; William A. Harbinson, *Eden* (London: New English Library, 1998), 3; David B. Hegeman, *Plowing in Hope: Toward a Biblical Theology of Culture* (Moscow, ID: Cannon, 1999).

<sup>261</sup> Glasser, *Announcing*, 56ff; Kostenberger and O'Brien, *Salvation*, 28-32; Wright, *The Mission of God*, 63.

<sup>262</sup> Maurer, *The Blended Church*, 28; Woodley, *Living in Color*, 20ff.

<sup>263</sup> Glasser, *Announcing the Kingdom*, 56ff.

<sup>264</sup> Kostenberger and O'Brien, *Salvation*, 44-45.

sending Jesus to dwell in Israel (John 1:14).<sup>265</sup> The Holy Spirit's arrival in Acts 2 inspired the apostles to speak in different languages to those witnessing the events of Pentecost, engaged in regenerating individuals (John 3:1-8; 1 John 2:29; 3:9; 4:7), and transformed cultures, particularly with regards to elements that are contrary to God's preferred way (Acts 15).<sup>266</sup> Each of the members of the Trinity engages with the nations. Glasser writes that "because the Father is the Sender, Jesus Christ the One who is sent, and the Holy Spirit the Revealer, it follows that non-involvement in mission on the part of the church is to be deplored."<sup>267</sup> They establish an example to follow.

The second additional general reason focuses on racial reconciliation through relationship. This dimension deepens Livermore's first reason concerning love. Reconciliatory engagement involves working together as stewards of divine grace in a manner that embraces, maintains the dignity and respects cultural differences.<sup>268</sup> The Cape Town Commitment summarises this position in Item 7(b) which states that "such love for all peoples demands that we reject the evils of racism and ethnocentrism, and treat every ethnic and cultural group with dignity and respect, on the grounds of their value to God in creation and redemption" (Acts 10:35, 14:17, 17:27).<sup>269</sup> Racial reconciliation stems from the behavioural example of Jesus, the believer's conversion, and the renewal process post-conversion evidenced in the early church. Fairness, love and tolerance replace the natural tendencies concerning racial relations such as ethnocentrism, mono-culturalism, racism and prejudice (Galatians 3:28; Romans 3:22; Colossians 3:11).<sup>270</sup> The aspiration to love the other includes the ability to be effective in communication and engagement.<sup>271</sup> Love is demonstrated through caring for the aliens, welcoming the stranger, accepting one another (Romans 15:7), and providing hospitality to the alien, stranger and foreigner (Hebrews 13:2).<sup>272</sup> Cultural intelligence provides the

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<sup>265</sup> Robert T. Coote and John R. W. Stott, *Down to Earth: Studies in Christianity and Culture* (Grand Rapids: Eerdmans, 1980), ch. 3; H. Richard Niebuhur, *Christ and Culture* (New York: Harper and Row, 1951); Kraft builds on this in *Christianity in Culture*, ch. 6; Wright, *The Mission of God*, 105ff.

<sup>266</sup> Harry R. Boer, *Pentecost and Missions* (London: Lutterworth, 1961); Glasser, *Announcing*, 259ff.

<sup>267</sup> Glasser, *Announcing*, 245.

<sup>268</sup> Volf, *Exclusion and Embrace*.

<sup>269</sup> <http://lausanne.org/docs/CapeTownCommitment.pdf>, item 7(b), 15, accessed 19 July 2014.

<sup>270</sup> Richards and O'Brien, *Misreading Scripture*, ch. 2.

<sup>271</sup> Livermore, *Cultural Intelligence*, 19.

<sup>272</sup> WCC Affirmation on Mission and Evangelism, section 70.

knowledge and skills associated with loving, reconciliatory relationships with people from the nations.

The investigation into God's people crossing borders and engaging cross-culturally reveals two additional general based arguments for intercultural engagement deeper than just the example of Jesus. They provide a theological framework for analysing contemporary empirical tools and the four capabilities. Synergy exists between the Scriptures and cultural intelligence.

### **A More Considered Theological Response Required: Minimise the Dangers/Complexities**

The generic biblical arguments apply to any terminology used to articulate intercultural engagement. Therefore, they suggest the theological compatibility of cultural intelligence. However, these additional generic biblical arguments fail to relate directly to the associated four capabilities of cultural intelligence and the associated instrument. The considered theological response, then, necessitates a conversation between the modern cultural intelligence construct and associated instrument, and the Christian understanding of cross-cultural engagement.<sup>273</sup>

The known complexities affect the development of a more considered theological response. First, interpretation is difficult because the concept and language of cultural intelligence appears absent from biblical literature. Second, the diverse response to intercultural engagement by God's people and leaders indicates that no categorical claim is possible for a particular position on cultural intelligence. The behaviour of God's messengers and ambassadors in their intercultural encounters can include intolerance, cultural arrogance, ethnocentrism, assimilatory demands and prejudice rather than best practice cultural intelligence.<sup>274</sup> Third, the historical account of cross-cultural relations in Scripture focuses on the external outcomes and behavioural dimensions (CQ Action) rather than the other three internal capabilities (CQ Drive, CQ Knowledge and CQ Strategy). Evidence regarding the preparation for actual intercultural encounters, especially by Jesus, is generally not supplied in biblical accounts. Clues about motivation and intercultural

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<sup>273</sup> Paul Fiddes, "Ecclesiology and Ethnography: Two Disciplines, Two Worlds?" in *Perspectives on Ecclesiology and Ethnography*, ed. Peter Ward (Grand Rapids: Eerdmans, 2012), 23.

<sup>274</sup> Richards and O'Brien, *Misreading Scripture*, ch. 2.

knowledge are present in Scripture but not necessarily directly linked to encounters. These three complexities suggest a definitive mandated position on cultural intelligence is impractical.

Therefore, these complexities require a theological analysis to avoid two potential approaches that can occur in the search for a supportive position. First, proof texting can occur when exploring the four capabilities and seeking areas of connection from a biblical perspective. Second, reading a contemporary construct back into the biblical worldview can lead to prescriptive and mandated outcomes when much more knowledge exists concerning intercultural effectiveness and developing cultural intelligence than during the biblical period. Awareness of these pitfalls in the method can contribute to preventing them from occurring and ensuring a robust theological analysis interacts with these complexities.

### **A More Considered Theological Response Required: The Way Forward**

The next stage explores the engagement of modern constructs and empirical instruments for measuring human behaviour in the world of theology.<sup>275</sup> Existing theological reflection models the struggle to cater for importation of contemporary terms and constructs into the Christian community.<sup>276</sup> The lack of agreement on an established model to compare a modern construct with the Scriptures and theology must be addressed first.<sup>277</sup> Of the six possible models, inculturation emerges as most relevant but is inadequate as it addresses sharing of theology within context.<sup>278</sup> The theological reflection approaches used for emotional intelligence and spiritual intelligence demonstrate the diversity of options available. Horseman develops a theological rationale for emotional intelligence by featuring the "theological consideration of its principles and themes in four key areas."<sup>279</sup> These are the Christian view of personhood, wisdom literature's focus on the good life, Christ the Exemplar and the Trinity. Nedley addresses three principles to develop emotional intelligence and illustrates each one from a biblical example.<sup>280</sup> Van der

<sup>275</sup> Fiddes, "Ecclesiology and Ethnography," 22.

<sup>276</sup> Stephen Bevans, *An Introduction to Theology in Global Perspective* (Maryknoll, NY: Orbis, 2009), 165.; Robert L. Kinast, *What Are They Saying About Theological Reflection?* (New York: Paulist, 2000), 40ff.

<sup>277</sup> Fiddes, "Ecclesiology and Ethnography," 35

<sup>278</sup> Kinast, *What Are They Saying*, 40ff.

<sup>279</sup> Horseman, *Ministering*, 8.

<sup>280</sup> Nedley, "Emotional Intelligence," 6, 9.

Merwe identifies theological and biblical principles in relation to peoples' emotions, and characteristics associated with a mixed model of emotional intelligence. Her logic was that "if these are biblical principles that God has ascribed for people, then the behaviour associated with emotional intelligence is biblical too."<sup>281</sup> The consequence is that "the church would be able to identify and apply emotional intelligence so as to produce this behaviour."<sup>282</sup> These three theologically reflective attempts to justify emotional intelligence within the Christian context could be seen to be proof-texting or reading a contemporary construct back into the biblical period. The inadequacy and diversity of the biblical evidence used in these attempts suggests a different strategy is required for the theological reflection process.

Fiddes' "connectional theology" provides a relevant method for this theological reflection process. He recognises the relationship between contemporary wisdom and theology and addresses the complexities of exploring the social sciences from a biblical perspective. His goal is "not to manipulate" contemporary wisdom to "serve theological ends, but expect that the voices within them will shape the theology itself."<sup>283</sup> His concern is to connect "themes of doctrine with each other and" allow "this process to be shaped by a connection with the world in which theology is made."<sup>284</sup> Further he desires Christian believers to be concerned with "thinking about what it means to be attuned to the world and its creator," rather than with this world alone.<sup>285</sup> In the dialogue between contemporary wisdom and theology, mutual illumination and new meaning emerge.<sup>286</sup> Fiddes proposes a conversation between 'biblical wisdom' and contemporary thought of the late-modern age, including the social sciences.<sup>287</sup> His foundation emanates from God's immanence and engagement with all of creation and God's wisdom "found in the entirety of the world God made" and stemming from God.<sup>288</sup> Humanity, then, participates universally "in the self-disclosure of God" within the world.<sup>289</sup> Fiddes' approach

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<sup>281</sup> Van der Merwe, "A Theological Evaluation," 40.

<sup>282</sup> *Ibid*, 40.

<sup>283</sup> Paul Fiddes, *Seeing the World and Knowing God: Hebrew Wisdom and Christian Doctrine in a Late-Modern Context* (Oxford: Oxford University Press, 2013), 24.

<sup>284</sup> *Ibid*, 12.

<sup>285</sup> *Ibid*, 12.

<sup>286</sup> *Ibid*, 23.

<sup>287</sup> Fiddes, "Ecclesiology and Ethnography," 27; Steve Taylor, *Built for Change: A Practical Theology of Innovation and Collaboration in Leadership* (Unley, SA: MediaCom, 2016), 19.

<sup>288</sup> Taylor, *Built for Change*, 116; Fiddes, *Seeing the World*, 12.

<sup>289</sup> Fiddes, "Ecclesiology and Ethnography," 33; Fiddes, *Seeing the World*, 27.

suggests that as God's wisdom is in the world, then cultural intelligence is part of that world and has validity. Practically, the way forward, is to explore the connectivity between cultural intelligence and the Scriptures rather than seek categorical, prescriptive foundations based on God being culturally intelligent and God's expectations for believers. The challenge is the methodology for establishing the connectivity.

### **A More Considered Theological Response Required: Biblical Characters<sup>290</sup>**

The conversation between the contemporary construct of cultural intelligence and the associated instrument and biblical wisdom commences. This approach extends beyond the prevailing expectation for intercultural engagement and explores the Scriptures looking for the nature of intercultural engagement through the four capabilities associated with cultural intelligence. Connectivity between cultural intelligence and the Scriptures becomes the priority rather than a mandated cultural intelligence based on Scripture. Two possible approaches to apply the theological method of Fiddes can assist in achieving this goal.

The first approach analyses the role and relevance the four cultural intelligence capabilities (CQ Drive, CQ Knowledge, CQ Strategy and CQ Action) in the intercultural activities of key biblical characters. This task engages with the biblical narrative given that the secondary published literature lacks analyses of cross-cultural encounters involving God's people in Scripture from a cultural intelligence paradigm.<sup>291</sup> Five significant border crossers in Scripture act as role models through their approach to intercultural engagement, Joseph, Daniel, Jesus, Peter and Paul (in Athens).<sup>292</sup> All were Jewish, three were located in minority contexts and two in the Jerusalem region. Their handling of cross-cultural interactions varied in degree of effectiveness and success, in the quality and depth of engagement, and in the detail supplied about their cross-cultural interactions. The spiritual dynamic is a common thread. God was with each of them, especially Joseph (Genesis 39:2, 21).<sup>293</sup> Table 2.2 outlines intercultural encounters faced and how the four capabilities were evident in the encounter. The successful biblical

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<sup>290</sup> Taylor, *Built for Change*, 19.

<sup>291</sup> *Ibid*, 32.

<sup>292</sup> Newell, *Crossing Cultures*.

<sup>293</sup> *Ibid*, 72.

border crossers demonstrate the importance of the four capabilities for effective intercultural engagement associated with cultural intelligence.

### **Joseph**

Joseph's brothers trafficked him to Egypt as part of God's plan to preserve God's people on earth (Genesis 45:7-8). After time in Potiphar's house and in prison as a perceived unknown, when freed, Joseph became a courtier at the age of 30 (Genesis 41:41, 46; 45:9). This role enabled Joseph to travel throughout Egypt and engage with Egyptians (Genesis 41:45). The acculturation process enhanced his value to the Egyptians and saved his family, even though he maintained his Israelite identity and feared God without compromise (Genesis 42:18).<sup>294</sup> The evidence of capability to embrace the Egyptian experience despite the period in prison reflects CQ Drive to function in a different cultural setting. His cultural knowledge (CQ Knowledge) acquired through travelling aided this participation in Pharaoh's household, as seen with the structure and format of the dinner for his brothers (Genesis 43:16ff, 32), his communication with Pharaoh, and his awareness of divination (Genesis 44:5, 15).<sup>295</sup> Joseph's capacity for intercultural engagement (CQ Strategy and CQ Action) is seen in the use of Egyptian to interpret the dreams to Pharaoh and communicate with the hired interpreter when addressing his brothers in the family reunion after 20 years (Genesis 41: 45; 42:23).<sup>296</sup> Joseph's culturally intelligent behaviour enabled God to save Egypt and Israel after the great famine.

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<sup>294</sup> Newell, *Crossing Cultures*, 72, 75.

<sup>295</sup> *Ibid*, 75.

<sup>296</sup> *Ibid*, 74.

	Joseph	Daniel	Jesus			Peter	Paul
	Entering Egyptian Court (Genesis)	Entering Civil Service in Babylon (Daniel)	Samaritan Woman at the well (John 4)	Syrophoenician/ Canaanite Woman (Matthew 15)	Roman Centurion	Cornelius (Acts 10, 11)	Ministry in Athens (Acts 17)
CQ Drive	Survived prison Maintains his Israelite identity with his brothers	Opposition Areas to resist Maintained Israelite identity	Broke cultural norms	Broke cultural norms, despite being hesitant at first		Extrinsic - not natural, required vision from Holy Spirit	Objected to foreign babblers charge
CQ Knowledge	Travelled in Egypt (Genesis 41:14ff) Dinner arrangements Divination Dreams	Knowledge of all kinds of literature Learnt the language (Daniel 1:4)	Samaritan history Samaritan religion and differences with Judaism	Term "dogs"	Nature of the Roman army structure	Judaism, especially the rules around Gentile contact	Greek religion and their gods Greek poets Multilingual
CQ Strategy	Interpreting dreams and visions	Preparing to interpret dreams and visions	Requested water – presented a need Questions	Questioned		Lead by Holy Spirit Accepted invitation for hospitality in the Centurion's home	Contextual message Argument structure Tackled their questions
CQ Action	Language/ speech Acts	Language/ speech Acts	Worked from known to unknown	Listened	Listened	Listened	Addressed needs Started from familiar
Outcome	Ruler and the protection of Jacob's family	Leadership	Conversion and impact on local context	Healing	Healing	Conversion and baptism of household	Establishment of a church and more enquirers

Table 2.2: Biblical Characters and the Cultural Intelligence Capabilities

### Daniel

Daniel prospered in the royal service in Babylon as a Jew but not without difficulties. He chose to partially acculturate in order to avoid contravening key moral and spiritual dimensions of the Hebraic religion (Daniel 1-4, 6).<sup>297</sup> The name change was a factor.<sup>298</sup> His inner motivation and resolve enabled him to persevere and engage rather than withdraw, despite abstaining from the royal food and drink and entering the lions' den (Daniel 1:8, 6). Daniel and his three young friends received three years training in Babylonian literature and language (Daniel 1:4) and this cultural knowledge assisted him in royal service and interpreting visions and dreams (Daniel 1:17, 20). He used the Babylonian diviners' method of interpretation for the writing on the wall.<sup>299</sup> This deciphering method "replaced the

<sup>297</sup> Ibid, 147.

<sup>298</sup> Ibid, 147.

<sup>299</sup> Alan R. Millard, "Daniel and Belshazzar in History," *Biblical Archaeology Review* 11, no. 77

symbols with the key words or thoughts that the symbols represented"<sup>300</sup> His communicative and behavioural responses enhanced his acceptance within the Babylonian community. The king acknowledged the spirit of the gods present within him and his "insight, intelligence and outstanding wisdom" (Daniel 5:14). Daniel earned their respect and contributed to God's purposes in Babylon.

### Jesus

Jesus' example is vital since he was God's Son (John 2:24-25). His importance was highlighted earlier (pages 73-74) in the general reasons for cultural intelligence. He walked regularly through multiethnic Palestine conducting his ministry primarily amongst the house of Israel (Matthew 10:6, 15:24).<sup>301</sup> Jesus encountered numerous people groups during his ministry around Palestine and could be used as an exemplar from all these exceptions within his ministry.<sup>302</sup> Eight significant cross-cultural encounters are recorded in the Gospels, for which much has been written.<sup>303</sup> Jesus encountered a Gadarene demoniac and the deaf mute in Decapolis (Matthew 8:28-34; Mark 5:1-20; Luke 8: 26-39 and Mark 7:31-35),<sup>304</sup> a Roman Centurion's servant (Matthew 8:5-13, Luke 7:1-10),<sup>305</sup> the royal official's son (John 4:46-54),<sup>306</sup> a Syro-Phoenician (Canaanite) woman (Matthew 15:21-28; Mark

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(1985), 73-78; Daniel C. Samms, "Daniel: A Model for the Cultural Relevancy of the Believer," Hons. diss., Liberty University, 2003.

<sup>300</sup> Ira L. Milligan, *Understanding the Dreams You Dream: Biblical Keys for Hearing God's Voice in the Night* (Shippensburg, PN: Treasure House, 1997), 10, 30.

<sup>301</sup> Newell, *Crossing Cultures*, 172.

<sup>302</sup> Robinson, *Jesus and the Religions*.

<sup>303</sup> Joachim Jeremias, *Jesus' Promise to the Nations: Studies in Biblical Theology* (Philadelphia: Fortress, 1982); Thomas W. Manson, *Only to the House of Israel? Jesus and the Non-Jews* (Philadelphia: Fortress, 1964); Michael F. Bird, *Jesus and the Origins of the Gentile Mission* (London; New York: T. and T. Clark, 2007), 117-121; Warren Carter, *Matthew and the Margins: A Sociopolitical and Religious Reading* (Maryknoll, NY: Orbis, 2000); Ker, "Jesus and the Mission to the Gentiles," 89-101; Eckhard J. Schnabel, *The First Gospel and Matthew's Mission Narrative, Theological and Historical Perspectives* (Philadelphia: Society of Biblical Literature, 2005); Donald Senior, "Between Two Worlds: Gentiles and Jewish Christians in Matthew's Gospel," *Catholic Biblical Quarterly* 61, no. 1 (1999), 10; Stephenson Humphries-Brooks, "The Canaanite Woman in Matthew," in *A Feminist Companion to Matthew*, ed. Amy-Jill Levine (Cleveland: Pilgrim, 2004), 142; J. Julius Scott, "Gentiles and the Ministry of Jesus: Further Observations on Matt 10:5-6; 15:21-28," *Jets* 33, no. 2 (1990), 161-169; Stephen G. Wilson, *The Gentiles and the Gentile Mission in Luke-Acts* (Cambridge and New York: Cambridge University Press, 2005); Newell, *Crossing Cultures*, 172-175.

<sup>304</sup> Wright, *The Mission of God*, 508.

<sup>305</sup> Robinson, *Jesus and the Religions*, 83-95; Mark Driscoll, "Jesus Heals A Centurion's Servant," <https://markdriscoll.org/sermons/jesus-heals-a-centurions-servant>; Wright, *The Mission of God*, 507-508.

<sup>306</sup> Robinson, *Jesus and the Religions*, 83-95.

7:24-31),<sup>307</sup> Greeks (John 12:20ff), the Samaritan woman (John 4),<sup>308</sup> and a Samaritan leper who was part of the group of ten (Luke 17:12-19). These encounters comprise less than 20 percent of the total number of recorded encounters Jesus had with people.<sup>309</sup> Jesus would have related also to these ethnicities in larger groups such as when the 4,000 were fed (Mark 8:1-10)<sup>310</sup> or speaking at the temple such as when he cleared the prayer area to return it to its intended purpose (Matthew 21:12-13; Mark 11:15-17 and Luke 19:45-46).<sup>311</sup>

In addition, we ascertain his rate of cultural intelligence in the way he embraced women such as the Samaritan woman (John 4), the marginalised and those from diverse socio-economic backgrounds when he was a carpenter and when relating to fishermen and tax collectors.

Jesus crossed ethnic boundaries despite participating in his youth in an enculturation process into Jewish culture, religion and theology through temple education. The source of Jesus' awareness of the Gentiles and their place in the kingdom emanates from his education in the Hebrew Bible (the books of Moses, the Prophets and the Psalms) relating to God's concern for the nations.<sup>312</sup> Livermore sees Jesus both embracing the temple, land, Torah and racial identity yet protesting against the ideas that the kingdom was merely a domain limited by geographical and national boundaries and that "Jews should discriminate against or even avoid people from other cultures."<sup>313</sup> Jesus redraws the boundaries of Israel.<sup>314</sup>

How Jesus engaged interculturally highlights the value of the four capabilities of cultural intelligence in his life and ministry. Jesus displayed CQ Drive regularly in

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<sup>307</sup> Robinson, *Jesus and the Religions*, 95-109; Gene R. Smillie "Even the Dogs: Gentiles in the Gospel of Matthew," *Jets* 45 (2002), 73-97; Wright, *The Mission of God*, 508-509.

<sup>308</sup> Kenneth E. Bailey, *Jesus Through Middle Eastern Eyes: Cultural Studies in the Gospels* (Downers Grove, IL: IVP Academic, 2008), 200-216; Jerome H. Neyrey, "What's Wrong with This Picture? John 4, Cultural Stereotypes of Women, and Public and Private Space," *Biblical Theology Bulletin: Journal of Bible and Culture* 24, no. 2 (1994): 77-91; Mischke, "Does Jesus Have Cultural Intelligence?" Part 1, 176-181.

<sup>309</sup> "Encounters with Jesus," <https://godswordforyou.com/thoughts/41-encounters-with-jesus.html>

<sup>310</sup> Thomas S. McCall, "The Feeding of the 4,000 – Were They Gentiles?" Zola Levitt Ministries, 1996.

<sup>311</sup> Wright, *The Mission of God*, 509.

<sup>312</sup> H. Cornell Goerner, *All Nations in God's Purpose: What the Bible Teaches about Missions* (Nashville: Broadman, 1979).

<sup>313</sup> Livermore, *Cultural Intelligence: Improving Your CQ*.

<sup>314</sup> Robinson, *Jesus and the Religions*, 110-111.

his encounters with Gentiles, despite facing opposition. Jesus knew “how to build relationships with anyone and everyone, regardless of tribe, ethnicity, social class, language, religion, or other cultural difference.”<sup>315</sup> He extended beyond the exclusivity of Jewish culture and law to cordially engage with others.<sup>316</sup> One of the reasons stems from his acknowledgement of the Gentiles’ position within God’s eternal kingdom. This is evident in his teaching and speaking. Examples include the parable of the tenants of the vineyard (Matthew 21:33-46, Mark 12:1-12 and Luke 20:9-19),<sup>317</sup> the parable of the wedding banquet (Matthew 22:1-10; Luke 14:15-24),<sup>318</sup> signs of the end times which included the good news being preached to the nations (Matthew 24:14; Mark 13:10),<sup>319</sup> and the great commission (Matthew 28:16-20). Jesus constantly received rebuke as he engaged with the marginalised and had disappointments with his own group of disciples in their response to his intercultural engagement (John 4). Love, one of the seven marks of Jesus’ cross-cultural ministry, features as an intrinsic motivational force.<sup>320</sup>

The outcomes arising from Jesus’ cross-cultural encounters contributed to God’s kingdom. Effective engagement suggests Jesus’ actions display CQ Knowledge, CQ Strategy and CQ Action. Jesus’ cultural knowledge of particular people groups focused on spiritual dynamics and featured in his conversations. For example, he engaged knowledgeably with the Samaritan woman (John 4) about her community’s spiritual history.<sup>321</sup> He also engaged interculturally as discussed earlier, used strategies to move from the known to the unknown in conversations (the use of water with the Samaritan woman in John 4), used questions to invite response (Luke 17:17, John 4:7) and used parables as discussed above. These communication approaches reflected his capacity to plan and participate in intercultural encounters to effectively border cross.

However, the encounter with the Syro-Phoenician woman (Matthew 15) could suggest Jesus lacked cultural knowledge and adaptability.<sup>322</sup> Initially Jesus refused

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<sup>315</sup> Mischke, “Does Jesus Have Cultural Intelligence?” Part 2.

<sup>316</sup> Newell, *Crossing Cultures*, 175.

<sup>317</sup> Wright, *The Mission of God*, 509-510.

<sup>318</sup> *Ibid*, 510-511.

<sup>319</sup> *Ibid*, 511.

<sup>320</sup> Newell, *Crossing Cultures*, 188-189.

<sup>321</sup> *Ibid*, 512.

<sup>322</sup> Bailey, *Jesus through Middle Eastern Eyes*, 217-226; Jencks, “Refusing the Syro-Phoenician Woman,” 71-72, 75, 81.

to speak to this woman, which is surprising, as he had shown he was unafraid to cross gender and racial barriers. Then he used the term "dogs," which reflects insensitivity, intolerance and would have been racially offensive to her position and could imply that he was racially prejudiced and insulting.<sup>323</sup> He may not intentionally have applied the unkind word to her. However, Butt recognises the damage to Jesus' reputation and integrity "if the statement made by Jesus actually could be construed as unkind" because "Jesus would be guilty of violating one of the primary characteristics of love, since love "suffers long and is kind" (1 Corinthians 13:4), which would cast doubt on His deity."<sup>324</sup> Jencks suggests that Jesus challenges her privilege and prejudice so she can "comprehend the impact and implications of her attitude toward the Galileans."<sup>325</sup> Her faith remained strong despite Jesus' comment potentially causing offense and testing her. She realised that "if her daughter was to be healed," she was "willing to relinquish her privilege."<sup>326</sup> Still supports this perspective by stating that "Jesus' initial rejection need not be mitigated out of a strange fear that Jesus' image will become tarnished" but that "the moral of the story is bigger than that, for as a result of the woman's brilliant reply, participation in God's kingdom is possible for the Gentiles after all."<sup>327</sup> The phrase in Matthew 15 was more about priority rather than an exclusionary intention to not engage.<sup>328</sup> Jesus' approach could question his cultural intelligence but the outcome left the daughter healed and the faith of a Gentile honoured. Jesus eradicated the barrier because she persisted.<sup>329</sup>

### **Peter**

Peter, the apostle, provides an example of transformation although at times he remained ethnocentric. He preferred to socialise and engage still within the Jewish community (Galatians 2:1ff).<sup>330</sup> Peter struggled to engage with Gentiles and respond to their needs (Acts 10). God spoke to Peter through a dream prior to the Cornelius encounter in order for him to prepare for border crossing. Peter's reluctant response is despite witnessing Jesus' encounters with Gentiles, hearing Jesus' teaching and the outward manifestation of the drive and motivation for the

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<sup>323</sup> Butt, *Jesus, the Syrophenician Woman*.

<sup>324</sup> Ibid.

<sup>325</sup> Jencks, "Refusing the Syrophenician Woman," 81-82.

<sup>326</sup> Ibid, 82.

<sup>327</sup> James Still, "The Syrophenician Woman in Mark 7:25-30/Matthew 15:21-28."

<sup>328</sup> Newell, *Crossing Cultures*, 170.

<sup>329</sup> Jencks, "Refusing the Syrophenician Woman," 75.

<sup>330</sup> Ibid, 224ff.

nations and the knowledge of the place of the nations in God's vision for humanity through eternity. The transformation comes with Peter's advocacy for engaging Gentiles as witnessed in the Jerusalem Council (Acts 15:9).<sup>331</sup> He still struggled to engage and required Paul to confront extrinsically to engage Gentiles when other Jews were present (Galatians 2). There is limited material on his CQ Knowledge, CQ Strategy and CQ Action but the Holy Spirit played a significant role in the effective border crossing that occurred for Peter, especially with Cornelius.

### **Paul**

Paul could be considered an exemplar for culturally intelligent intercultural engagement. He was born into a diverse cultural context in Tarsus. Paul conveyed the gospel, went into Asia Minor, Greece and Rome and numerous churches were planted (Galatians 1:16; Philippians 3:4-6). Multiethnic churches grew after the initial ministry to Jews in synagogues. To be an apostle, he forsook all his cultural privileges and achievements as a Jew to aid the advancement of the Gospel in the Gentile world (Philippians 3:4-9). His bicultural heritage as a Roman citizen (Acts 22:22-39) and a Jew (Acts 22:3, and his multilingualism (Acts 22:2) helped him to engage cross-culturally.<sup>332</sup> He engaged with Grecian Jews (Acts 9:29), God-fearing Greeks (Acts 17:4) and prominent Gentile women (Acts 17:4). His CQ Drive to cross borders and to adapt was high. His writings reflect the theology undergirding this border crossing, and the intrinsic motivation through the desire to win some for the kingdom (1 Corinthians 9: 19-23). His distressing experience in Athens reflects the extrinsic motivation (Acts 17) to engage the Greeks. Paul experienced much suffering and difficulty to cross borders but persevered and refused to concede. He understood cultural sensitivity as a biblical mandate and the extent to which gospel engagement demands cultural awareness. For him cultural adjustments were expected (1 Corinthians 9:19-23; Philippians 3:17; 1 Thessalonians 2:13-17).

Like Jesus, Paul is a real model in his ability to adapt, strategise and plan, and in his communicative behaviour in his messages to non-Jewish audiences (1 Corinthians 9:19ff).<sup>333</sup> The diversity of his sermons shows awareness of different

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<sup>331</sup> Ibid, 228.

<sup>332</sup> Otaigbe, *Building Cultural Intelligence*, 6-10; Nguyen, "Biblical Foundations," 37.

<sup>333</sup> Trevor J. Burke and Brian S. Rosner, eds., *Paul as Missionary: Identity, Activity, Theology, and Practice* (London: T. and T. Clark, 2011); Robert L. Plummer and John M. Terry, *Paul's Missionary Methods: In His Time and Ours* (Downers Grove: IVP, 2012); Eckhard J. Schnabel, *Paul the Missionary: Realities, Strategies and Methods* (Downers Grove:

terminology, different arguments and logic, and different punch-lines for the response.<sup>334</sup> In Pisidian Antioch (Acts 13) and Lystra (Acts 14) he speaks in the synagogues where he focuses on the lineage of Jesus and uses agricultural imagery. In contrast in Athens (Acts 17:16ff) at the Areopagus he uses Greek logic and poets to address polytheism. These sermons utilise local concepts like the altar of the unknown God and uses cultural knowledge gleaned from conversations, observations, and his own reading (Acts 17:16ff). His decision making reflected this level of versatility as evident in his leadership role at the Jerusalem Council (Acts 15).<sup>335</sup> He also critiqued Peter for not engaging cross-culturally (Galatians 2:11-21). His writings were contextual and tailored to the cultural needs of the various communities in the Mediterranean basin where he had spent time and established churches. He features in the analysis of each of the four cultural dimensions, especially with regards to CQ Drive, CQ Knowledge and CQ Strategy.

### **A More Considered Theological Response Required: The Four CQ Capabilities and the Scriptures**

The five biblical characters set the scene for the second approach to the conversation. These characters, especially in the New Testament, display the four cultural intelligence capabilities in their long-term intercultural engagement. These capabilities and their influence in desired outcomes suggest they have relevance within the Christian community and can be used by God to achieve kingdom purposes. These capabilities may form nuanced language to express biblical meaning. Consequently, the exploration for connectivity and compatibility between the four capabilities and theology allows for a conversation to occur. This second approach assesses the dialogical conversation that the four capabilities instigate with the four key reasons for multicultural church – unity and diversity, racial reconciliation, welcome the stranger and love one another (as discussed earlier). The evidence used is from the actions, teachings and writings of key biblical characters. Cultural intelligence capabilities compared with biblical concepts suggests value for intercultural engagement and connectivity and appears to contribute to realising the theological multicultural church vision.

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IVP Academic, 2008).

<sup>334</sup> Newell, *Crossing Cultures*, 233ff.

<sup>335</sup> Rah, *Many Colors*, ch. 6.

The Scriptures document clearly the motivation (CQ Drive) to engage cross-culturally and persist in cultural desire. An emphasis on love and the place of the stranger in God's purposes provides reasons for intercultural engagement. The theme of loving one another with mutual affection and honour as part of loving God prevails in Scripture (1 John 4:20; John 13:24; Romans 12:9-10, 13:8; and 1 Corinthians 13:4-7).<sup>336</sup> Paul often highlighted the importance of love in his communication with the multiethnic communities in centres like Rome and Corinth. Love extends beyond cultural differences and critique to communicate acceptance, respect, empathy, compassion, and grace.<sup>337</sup>

In exploring motivation, another additional factor emerges. Calling played a role in maintaining love and engagement when God's personnel were confronted by multicultural contexts. This dimension is evident with Joseph (Genesis 45:7-8), Jesus (Luke 4:16ff), Peter (Acts 10) and Paul (Acts 9 and Acts 22:2ff).<sup>338</sup> They all overcame physical opposition and conflict. Joseph experienced a theological platform associated with a calling which enabled numerous of God's people to persevere interculturally. Perseverance through opposition and conflict contributes to developing credible cross-border relationships which promote long-term reconciliatory behaviour, unity, love and welcome.

The Scriptures promote the value of cultural knowledge (CQ Knowledge). Joseph (Genesis 43:16ff, 32), Daniel (Daniel 1:1-4, 6), Jesus (John 4) and Paul (Acts 17:16ff) demonstrate how knowledge opens up connections and builds relationships, especially through language learning, studying culture, observation and dialogue. Their endeavours result in positive outcomes for God's purposes. Learning with and from others facilitates building relationships, minimises conflict associated with differences, and facilitates strategic planning for intercultural encounters. Knowledge displays acceptance, an act of welcoming the stranger, and contributes to building unity in relationships.

Numerous documented outcomes of intercultural engagement suggest success in the communication and imply appropriate, contextual behaviour. Cultural

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<sup>336</sup> Josepha Campinha-Bacote, "The Spiritual Key to Cultural Competence," *Journal of Christian Nursing* 20, no. 3 (2003), 20-22.

<sup>337</sup> Elmer, *Cross-Cultural Servanthood*.

<sup>338</sup> Newell, *Crossing Cultures*.

adaptability and versatility in strategic planning for intercultural engagement and actual speech acts in cross-cultural encounters (CQ Strategy and CQ Action) lack specific attention in the Scriptures. Cultural mindfulness in conversations is often ignored in intercultural encounter descriptions. The examples of positive engagement would suggest those characteristics were active within the biblical characters. Examples include Peter's conversation with Cornelius that ignites an attitude change in the Jerusalem church (Acts 11), the unity outcome from the Jerusalem Council (Acts 15) and Paul's presentation at the Areopagus which results in new believers (Acts 17). Language demonstrates how a foreigner loves and values the other.<sup>339</sup> Newell states that "language is the gateway to cultural acceptance."<sup>340</sup> Further, he writes that "learning the heart language of the people qualifies us to speak about heart issues with them."<sup>341</sup> Respect and dignity shown through contextual communication builds and maintains trusting relationships. The valued place of contextual language shines through with Joseph, Daniel and the disciples in Jerusalem at Pentecost.

### **The Significance of Cultural Intelligence for the Research Project**

The case to use cultural intelligence within the Christian community now extends beyond the three initial reasons. The incarnation, Jesus as the exemplar, and love for others were supplied by Livermore and Mischke. Fiddes' 'connectional theology' enabled an approach to assess compatibility. The two main conversation avenues between the four capabilities and Scripture suggests synergy with using language and priorities of society in order to speak God into it and encourage God's people to implement God's intentions for cross-cultural engagement. The biblical characters illustrate elements of successful cross-cultural encounters in the story of Israel and the new Israel (the early church). Cultural intelligence "reflects strongly the biblical values associated with dignity, cultural sensitivity, submission, humility, compassion and love."<sup>342</sup> The four capabilities offer language and concepts to articulate and illumine what is required for intercultural engagement. Since God ascribed human capacity for intercultural engagement, behaviour associated with cultural intelligence is evident throughout Scripture.

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<sup>339</sup> Ibid, 74.

<sup>340</sup> Ibid, 74

<sup>341</sup> Ibid, 74.

<sup>342</sup> Turnbull, "Clergy and Diasporic Voices," 6.

Cultural intelligence when applied within the Christian community can occur within a Christian framework. The Scriptural analysis provides encouragement and support rather than prescription or a universal mandate. Therefore, the construct warrants use within the Christian community. This analysis provides a functional, initial exploration of cultural intelligence, primarily from a theological position and a post-Christ oriented, New Testament perspective. This is sufficient for this research project that addresses intercultural engagement capacity. The consequence is the church identifying and applying cultural intelligence to encourage appropriate behaviour in intercultural encounters.<sup>343</sup> However, an advanced integrated framework would take greater account of the Old Testament and explore the theological understanding of culture, cultural identity and cultural diversity arising from God's interaction with the nations and Israel.

The selection of cultural intelligence and the validity in the construct's use within the Christian community establishes direction for the research project. Cultural intelligence is appropriate to provide the intercultural engagement criteria, especially in the Christian community where engagement has lacked connection to theory and conceptual understanding around intercultural effectiveness, and there is no popular framework to assess the clergy's capacity to function effectively cross-culturally. Cultural intelligence contributes to the construction of clergy's profile as multicultural leaders. This project draws upon the insights into key capabilities that need to be present for the demonstration of cultural intelligence, such as motivation, knowledge of and management of cultural differences, and the possible key background characteristics (antecedents) that influence the development of cultural intelligence. Figure 2.1 provides a visual representation. This research project will focus on the intercultural engagement capacity of clergy rather than the outcomes and consequences of cultural intelligence for clergy in ministry.

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<sup>343</sup> Van der Merwe, "A Theological Evaluation," 40.

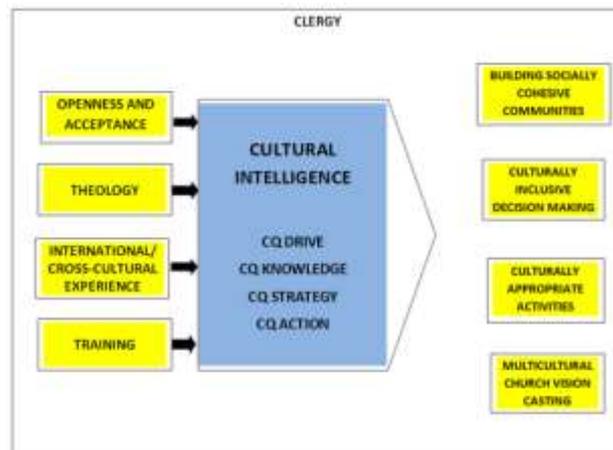


Figure 2:1: Possible Antecedents and Outcomes of Cultural Intelligence for Clergy

The outcome for clergy extends beyond just co-existing with people from other ethnicities to building powerful, trusting and enriching relationships where people learn from and with each other. The biblical narrative and the theological dimensions come together to provide motivation for responding to cultural diversity and to engage with those from a diasporic background. A greater integrated, theocentric framework emerges which builds on the missional mandate of the church to connect with the nations.

### **This Clergy Research Project's Original Contribution**

The literature review confirms the necessity for and the validity of the project. The lack of existing empirical clergy studies created the necessity to search for foundational criteria in the literature to assess the clergy's capacity to be multicultural leaders. The literature review identified two significant criteria that extend beyond general requirements for pastoral ministry and generic personal qualities. The multicultural church vision emerged as one key criteria for clergy. To display cultural intelligence in multiethnic congregations and create resilience to move forward and persevere against ethnocentric tendencies, clergy need to engage with and embrace the theological vision components. The second key criteria to emerge is cultural intelligence after a complex decision-making process regarding intercultural effectiveness occurred. These criteria become clues as to what needs to be studied and measured to produce preliminary judgments about a person's intercultural effectiveness with regards to multicultural leadership. This research project responds to three gaps in the literature.

First, this research project responds to the need for more empirical clergy-oriented studies focusing on intercultural engagement. The literature review highlighted the limited number of Australian related empirical studies on intercultural effectiveness, especially in the Christian community. As ethnic diversity exists within this community and will continue to increase, with consequences, the clergy's response becomes critical. The data on clergy's capacity to manage resultant diversity becomes critical for managing future responses and addressing the extent to which clergy are a contributing factor to the gap between the theological vision and actual reality within multiethnic Christian communities.

Second, this research project will connect clergy research to the wider field of intercultural effectiveness and cross-cultural leadership. An Australian clergy study will supply empirical data from a different human service professional group to the conversation within the international cultural intelligence research community. This project will provide a different perspective. One area missing from discussions of the antecedents for cultural intelligence concerns ideology and beliefs.<sup>344</sup> A person with a strong supportive ideological position with regards to engaging cross-culturally should develop cultural intelligence and function effectively. The opportunity exists to investigate the link between clergy beliefs and cultural intelligence. The literature review in this chapter demonstrates the existence of a theological multicultural church vision for corporate engagement rather than just individually for one on one engagement. The nature and extent of the clergy's response to diaspora Christians and their communities will be influenced by their understanding of the multicultural church vision.<sup>345</sup> This vision becomes critical for clergy for intercultural engagement and should be explicit rather than assumed as a contributing factor. The vision informs significant beliefs and values that influence the motivation, principles and practices used in cross-cultural ministry. A point of difference now occurs from other professions. Consequentially, a potentially new area of research emerges in the exploration of the antecedents for cultural intelligence.

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<sup>344</sup> Li, "Cultural Intelligence"; Ng, Van Dyne and Ang, "Cultural Intelligence," 36; Petrovic, "How do Teachers," 276–280; Shaffer and Miller, "Cultural Intelligence: A Key Success"; Lu M. Shannon and Thomas M. Begley, "Antecedents of the Four-Factor Model of Cultural Intelligence," in *Handbook of Cultural Intelligence*, 41-55; Tarique and Takeuchi, "Developing Cultural Intelligence," 56-70.

<sup>345</sup> For definitions, see Chapter One.

Third, this research project responds to the need to be more holistic and comprehensive in the assessment of the professional's capacity for intercultural engagement that incorporates relevant and motivational beliefs. The opportunity exists to investigate the link between clergy beliefs and cultural intelligence and move beyond focusing just on personality and the various dimensions of cross-cultural experience. The trend in the cultural intelligence studies is to concentrate on a few specific dimensions associated with intercultural engagement, including language, travel and living overseas. Beliefs regarding intercultural engagement are rarely addressed in studies. This study, though, will go further to explore the clergy's theological position regarding the multicultural church vision and relevant dimensions of their personal history related to intercultural engagement capacity. The danger of being simplistic in the judgment regarding intercultural engagement capacity is avoided.

Limited theoretical and conceptual attempts at outlining what is required to be a multicultural leader have effectively identified key criteria to consider in analysing the clergy's capacity to be multicultural leaders.

## **Conclusion**

The literature review is complete. This research project is positioned in the discourses of multicultural church, and the study of individuals and their intercultural effectiveness, especially regarding cultural intelligence. Two significant criteria for clergy to be multicultural leaders emerge. First, clergy need to embrace the theological beliefs associated with multicultural church vision. Second, clergy require capacity for intercultural engagement effectiveness and to be culturally intelligent. These two criteria become the focus for this research project.

The study's original contribution has become clearer through the literature review. Gaps were identified. These are the lack of a clergy study in Australia addressing intercultural engagement capacity, of studies assessing clergy's theological response to the multicultural church vision, and of studies that address beliefs in regards to intercultural engagement and cultural intelligence. These present an opportunity for research to address the gaps. Clarifying what research is needed is the task of the next chapter.

As a result, the study will contribute to ongoing conversations concerning assessing capacity to function effectively cross-culturally in any community, especially in Australia. The richness of diversity and the colour of community will be enhanced long-term through the response to the study's findings. Therefore, the shape of clergy's supporting theological beliefs needs to be established as well as whether they have delivery capacity for intercultural effectiveness.

The methodology for this study will be explored in the next chapter. It will also investigate clergy's approach to theological multicultural church vision, the extent of the known cross-cultural experiential antecedents to cultural intelligence, clergy's perceived levels of cultural intelligence and the relationships between the three components of cross-cultural experience, the multicultural church vision and cultural intelligence.

## CHAPTER THREE – THE PROJECT’S METHOD AND EXPECTATIONS

### Introduction

The presence of the diaspora in Australia presents a challenge to the Christian community. The resultant demographic changes in the workplace environment impact on clergy’s ministry practice and capacity for culturally appropriate engagement.<sup>1</sup> An opportunity presents to investigate a neglected group, the clergy, and gather data on their capacity for intercultural engagement to assist understanding practicalities required for realising the multicultural church vision. The literature review explored intercultural engagement and multicultural church, and revealed what might comprise the foundational criteria for clergy to function effectively as multicultural leaders in multiethnic communities. Three significant core dimensions of multicultural leadership emerge: cross-cultural experience as an antecedent to cultural intelligence; high cultural intelligence; and a theological vision for multicultural church. The dimensions intersect rather than stand alone as independent factors. With the foundation established for this research project, the opportunity now exists to proceed in a quantitative study with developing the clergy’s profile as multicultural leaders and assessing what capacity exists to respond to the demographic changes.

This chapter outlines the method required to assess the three significant factors and respond to the research objectives, and to gather such data. The key sections include the reasoning behind the research methodology, factors in the selection of the sample of the clergy, the actual stage in the research process, the limitations, and research expectations.

### Research Question and Goals

The significant research question to be investigated in this project is:  
 What is the foundational capacity of clergy to function effectively as multicultural leaders in multiethnic communities within the Baptist and Uniting Church denominations in South Australia?

The research objectives are:

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<sup>1</sup> Capacity refers to the ability, capability, aptitude and qualifications to accomplish a specified task. Sheffield, *The Multicultural Leader*, 49; Weiss and Molinaro, *The Leadership Gap*, 5.

- To examine the theological beliefs of clergy in relation to the concept of a truly multicultural church, and the extent to which they embrace the concept and feel prepared to function effectively.
- To assess the levels of cultural intelligence as perceived by clergy from the two denominations.
- To identify the key factors that contribute to clergy's levels of cultural intelligence, particularly with regards to demographics; the extent of international and cross-cultural experience; theological and philosophical understanding of culture, unity, diversity and multicultural church.
- To assess the extent to which clergy have the intentionality needed to develop their cultural intelligence.

These objectives influence the specific supplementary questions. Answering these questions will supply the data that is required to address the primary research question around capacity:

- 1) To what extent do clergy embrace a truly multicultural church and feel prepared to function effectively?
- 2) What are the levels of cultural intelligence as perceived by clergy and if they differ greatly between denominations, why?<sup>2</sup>
- 3) Which sub-dimensions of cultural intelligence are strengths, and which are weaknesses, and how do they contribute to the overall score?<sup>3</sup>
- 4) What factors contribute to clergy's levels of cultural intelligence, particularly with regards to demographics; the extent of international and cross-cultural experience; and theological understanding of multicultural church?
- 5) Do they have opportunity, access, mentoring and resources to support their development of cultural intelligence?

### **Delimitations**

The study operates within intentional boundaries. Decisions in the research process restrict the scope and focus of the analysis and investigation about the foundational capacity of the three significant factors identified in the literature. The delimitations should be acknowledged.

This study explores a set of professionals in one specific locale rather than across Australia.<sup>4</sup> The research is confined to clergy within South Australia, thus restricting the generalisations that can be made from the study to clergy elsewhere in Australia.

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<sup>2</sup> Seright, "Perspectives."

<sup>3</sup> CQ stands for Cultural Quotient. Livermore, *Cultural Intelligence*, 52 and 210.

<sup>4</sup> Harold E. Quinley, *The Prophetic Clergy: Social Activism Among Protestant Ministers* (New York: Wiley, 1974), 313.

Clergy's role and associated responsibilities, as outlined in the introductory chapter, point towards their importance in realising the multicultural church vision. Clergy provide an 'emic' or insiders' perspective as gatekeepers or influencers at all denominational levels, not just in their local congregations.<sup>5</sup> Their voice and perspective becomes valued in investigating the reality of the multicultural church vision. This individualised approach replicates other similar professional or occupational studies. No church members or ministry colleagues provided an external perspective on clergy performance cross-culturally. The cost of completing a 360-degree survey ruled out this possibility.<sup>6</sup> The decision to select clergy only is not intended to downplay the role of laity within congregations and denominations.

This project focused on clergy's comprehension and perspective of their preparedness to be multicultural leaders. While clergy occupy spiritual leadership positions, this study did not explore generic spiritual leadership characteristics nor generic qualities of a leader, ministry functions associated with diversity management in a multiethnic community or responses to the given challenges and difficulties in managing a multiethnic congregation. Restricting the focus to clergy's preparedness to be a multicultural leader acknowledged research highlighting the potential predictive nature of antecedents to cultural intelligence and identifiable consequences of cultural intelligence for task performance, cultural adjustment and decision making along with other outcomes.<sup>7</sup> This focus precluded addressing the impact of cross-cultural engagement on stress and burnout or ordination authority.<sup>8</sup> Further, this study did not examine clergy's approach in a multiethnic context to church programs, use of property, management, community building, spiritual practices/disciplines and inclusive hospitality.

In selecting clergy, attention to background, formation and preparedness to implement policies and practices concerning multicultural church became the priority rather than the organisation's own cultural intelligence. The clergy's cultural intelligence levels will contribute the organisation's cultural intelligence. The

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<sup>5</sup> Sheffield, *The Multicultural Leader*, 49.

<sup>6</sup> Wilbur I. Smith, Nanda R. Shrestha and Charles L. Evans, "360° Approach to Assessing Cross-Cultural Intelligence: Use of Film."

<sup>7</sup> Ng, Van Dyne and Ang, "Cultural Intelligence"; Rockstuhl et al., "Beyond General Intelligence," 825, 827-829, 836; Van Dyne et al., "Sub-Dimensions," 295-313; Ang, Van Dyne and Tan, "Cultural Intelligence," 590-593.

<sup>8</sup> Cracknell, "Ordination Authority."

research project intends not to critique denominational policy or practice although recommendations will follow the research data concerning clergy's opportunity to access mentoring and resources to support the development of cultural intelligence.

The study addresses intercultural engagement with the diaspora, however, cultural intelligence can relate to other diversity categories that can contribute to a multicultural Christian community but were not the focus for this project. These categories include physical ability, socio-economic levels, sexuality and religious tradition.<sup>9</sup> This study indirectly provides clues concerning their capacity to respond to these forms of difference within a Christian community.

This research project investigates clergy's perceived levels of cultural intelligence, especially with regards to the four capabilities, and known antecedents from empirical research relating to intercultural engagement and international experience. As the cultural intelligence field is much broader, several research areas were omitted from this study. No engagement is possible between cultural intelligence and other members of the 'intelligence' family, including emotional intelligence, spiritual intelligence and social intelligence. As the study concentrated on the antecedents for the cultural perspective, the study precluded investigating consequences and outcomes (particularly in regards to achievement and organisational effectiveness),<sup>10</sup> competence to do the actual job and current performance in a particular context.<sup>11</sup> The decision regarding antecedents still caters for the role that the provided service and its quality can play in understanding intercultural effectiveness of clergy, and their experiences of multicultural church or equivalent as they influence and shape their responses.<sup>12</sup>

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<sup>9</sup> Lee Gardenswartz and Anita Rowe, *Diverse Teams at Work: Capitalizing on the Power of Diversity* (Alexandria, VA: Society for Human Resource Management, 2003).

<sup>10</sup> Akbar Etebarian, Qader V. Damirchi and Moosa Z. Darban, "Cultural Intelligence and Managers Achievement in Iranian Cultural Institutions," *Arabian Journal of Business and Management Review* 1, no. 4 (2011), 55-60; Mahmood Ghorbani, Hussein Ali Kouhestani and Azamosadat Rasouli, "Study of the Relationship Between Cultural Intelligence and Organizational Effectiveness in Esfarayen Industrial Complex of Iran," *African Journal of Business Management* 6 (2012), 1491-1498.

<sup>11</sup> Lorinda J. Sealey, Michael Burnett and Geraldine Johnson, "Cultural Competence of Baccalaureate Nursing Faculty: Are We Up to the Task?" *Journal of Cultural Diversity* 13, no. 3 (2006), 131-140.

<sup>12</sup> Dozier and Nackerud, "Cultural Diversity," 309.

The number of identifiable antecedents to cultural intelligence incorporated into the study is restricted. The antecedents selected related to clergy's background and ministry journey. Personality and learning orientation/style were not considered, although Li tested for them.<sup>13</sup> Her conclusion was that the most important factor that determined cultural intelligence was international experience and that personality was not a significant factor.<sup>14</sup> Time constraints limited the size of the questionnaire that could be processed by the participants and the extent to which clergy can genuinely complete a proper personality analysis. The 'Big 5' personality tests have over fifty or more questions in them.<sup>15</sup> A shorter, more simplistic equivalent of such a test would be impractical, would impact results and hinder statistical significance.

## **Research Methodology**

### **Background to Methodology**

An assessment of clergy's capacity for intercultural effectiveness resembles a focused training needs analysis rather than a full ministry-based audit.<sup>16</sup> Other professions advocate this pathway before creating education programs in the field of cultural competence or cultural intelligence. The data collected and analysed will assist preparing clergy to respond to the diaspora in the future. As strengths and gaps in the clergy's capacity for intercultural engagement are identified, the opportunity to address them constructively will emerge. This data becomes important for developing long-term relevant capacity-building activities and related educational programs in informal and formal contexts within denominations.

Developing the clergy's profile as multicultural leaders provides an opportunity to ensure clergy's voice is presented and is considered to be as important as service delivery and performance. Dozier and Nackerud acknowledge from within social work the value of such analysis. They refer to Schlesinger and DeVore who stress "that social work research related to cultural diversity has been too narrowly focused on capturing how aware an individual social worker may be of his or her

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<sup>13</sup> Li, "Cultural Intelligence."

<sup>14</sup> Ibid.

<sup>15</sup> Ibid.

<sup>16</sup> Connerley and Pedersen, *Leadership*, 70, 90; Elizabeth Houldsworth and Dilum Jirasinghe, *Managing and Measuring Employee Performance* (London: Kogan Page, 2006); Raymond Noe and Colin Winkler, *Employee Training and Development: For Australia and New Zealand* (North Ryde, NSW: McGraw-Hill, 2009), ch. 3; Allison Rossett, *Training Needs Assessment* (Englewood Cliffs, NJ: Educational Technology, 1987).

own biases and how knowledgeable he or she may be of culturally diverse values,” and that “research has failed to focus on assessment of specific skill development, enhancement, and performance as related to a social worker’s cultural competency.”<sup>17</sup> The forthcoming research assesses intercultural engagement capacity in terms of skills, knowledge and attitudes.

Developing the clergy profile as multicultural leaders benefits from methodological approaches used by other communities, especially in human services, to assess professionals in response to cultural diversity.<sup>18</sup> Such approaches emanate from the scientific exploration of humanity’s intercultural effectiveness since the 1950s in the disciplines of anthropology, sociology, intercultural communication and psychology. In this period numerous research projects concentrated on professionals from many occupational communities, their levels of intercultural effectiveness, and their cross-cultural experience. These studies, as mentioned in Chapter Two, inform this research project.<sup>19</sup>

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<sup>17</sup> Dozier and Nackerud, “Cultural Diversity,” 309.

<sup>18</sup> Clergy can be grouped in with the human services professions; Ciezbowski, “The Effect”, vii; Cotton, “Flash Point.”

<sup>19</sup> Hsiu-Chin Chen and Dianne McAdams-Jones, “Nursing Students Perceptions of Cultural Competence,” *International Journal of Behavioural and Healthcare Research* 2 (2011), 265-276; Dierdre Riley, “Cultural Competence of RN to BSN Students,” MSc diss., University of Nevada, 2010; Alicia Fernandez et al., “Physician Language Ability and Cultural Competence: An Exploratory Study of Communication with Spanish-Speaking Patients; Maria Jirwe et al., “Identifying the Core Components of Cultural Competence: Findings from a Delphi Study,” *Journal of Clinical Nursing* 18 (2009), 2622-2634; Jerry C. Johnson et al., “Perceptions of Cultural Competency Among Elderly African Americans,” *Ethnicity and Disease* 16 (2006), 778-785; Suzan Kardong-Edgren and Josepha Campinha-Bacote, “Cultural Competency of Graduating US Bachelor of Science Nursing Students,” *Contemporary Nurse* 28 (2008), 37-44; Vanessa Koempel, “Cultural Competence of Certified Nurse Practitioners,” MA diss., Minnesota State University, 2003; Aru Narayanasamy, “Transcultural Nursing: How Do Nurses Respond to Cultural Needs?” *British Journal of Nursing* 12 (2003), 185-194; Ng et al., “International Placements,” 61-68; Raffy R. Luquis and Miguel a Pérez, “Cultural Competency Among School Health Educators,” *Journal of Cultural Diversity* 13, no. 4 (2002), 217-222; Joachim Reimann et al., “Cultural Competence Among Physicians Treating Mexican Americans Who Have Diabetes: A Structural Model,” *Social Science and Medicine* 59 (2004), 2195-2205; Sara Sargent, Carol Sedlak and Donna Martsofl, “Cultural Competency Among Nursing Students and Faculty,” *Nurse Education Today* 25 (2005), 214-221; Lorinda J. Sealey, “Cultural Competence of Faculty of Baccalaureate Nursing Programs,” PhD diss., Louisiana State University, 2003; Sealey, Burnett and Johnson, “Cultural Competence,” 131-40; Seright, “Perspectives”; Yolanda Suarez-Balcazar et al., “Perceived Levels of Cultural Competence Among Occupational Therapists,” *American Journal of Occupational Therapy* 63 (2009), 496-503; Astrid Wilson, Susan Sanner and Lydia McAllister, “A Longitudinal Study of Cultural Competence Among Health Science Faculty,” *Journal of Cultural Diversity* 17 (2010), 68-72.

As cultural intelligence is the selected construct for this project, the methodology builds on existing studies of cultural intelligence within professional communities. The call for more research "to address both the measurement issues as well as the substantive issues to the pursuit of CQ construct validity" is heeded as is the claim that cultural intelligence is promising and as cultural intelligence is "significant in explaining the variance in performance."<sup>20</sup> A quantitative rather than qualitative methodology has dominated these studies. Very few solely document and analyse perceived levels of a professional group. Cultural intelligence studies progress along two pathways since transitioning from initial theoretical studies in the 2000s associated with conceptualisation of cultural intelligence.<sup>21</sup> They focus on how to develop cultural intelligence (antecedents), or on performance outcomes and benefits of staff or students with cultural intelligence. The relationship between cultural intelligence and achievement,<sup>22</sup> and cultural intelligence and organisational effectiveness are priorities.<sup>23</sup> This research study focuses on antecedents as the focus is on the clergy's capacity for intercultural engagement.

There is limited precedence for the methodological approach selected.<sup>24</sup> The research approach draws upon other studies of professionals with regards to other role dimensions. To develop a framework for the research project, the search has gone beyond intercultural effectiveness studies in Australia. Cultural intelligence projects resemble those dealing with other aspects of intelligence, especially emotional intelligence but use different instruments.<sup>25</sup> Two empirical studies were influential because they modelled how to conduct a state-based study for a professional group. These studies were Beaumont's research on clergy and pastoral

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<sup>20</sup> Pallvi Arora and Neelu Rohmetra, "Cultural Intelligence: Leveraging Differences to Bridge the Gap in the International Hospitality Industry," *International Review of Business Research Papers* 6, no. 5 (2010), 216-234.

<sup>21</sup> Ng, Van Dyne and Ang, "Cultural Intelligence: A Review."

<sup>22</sup> Etebarian, Damirchi and Darban, "Cultural Intelligence and Managers Achievement."

<sup>23</sup> Ghorbani, Kouhestani and Rasouli, "Study of the Relationship."

<sup>24</sup> Arora and Rohmetra, "Cultural Intelligence: Leveraging Differences," 231.

<sup>25</sup> Michael Gosling, "Measuring Emotional Intelligence of Managers in Singapore and the Application of Emotional Intelligence for Individual and Organisation Effectiveness: An Exploratory Study," PhD diss., University of South Australia, 2006; Reuben D. Shaffer, "The Effect of Personality and Emotional Intelligence on Workplace Performance: An investigation of Hong Kong Managers," PhD diss., University of South Australia, 2004.

counselling,<sup>26</sup> and Johnson et al. and their research on experiences of general practitioners working with refugees in South Australia.<sup>27</sup>

### **Methodological Framework – Quantitative**

Since “cultural intelligence is comparatively a newer area,” the approach to research is still developing.<sup>28</sup> Achieving consensus of the use of quantitative methods to determine cultural intelligence is still being debated.<sup>29</sup> However, the predominant nature of cultural intelligence research is primary based, pre-structured, non-interventionist, quantitative and descriptive. The emphasis for this research project concerns developing and analysing the profile of clergy’s capacity to function effectively cross-culturally rather than seeking verification for a specific theory. A qualitative oriented project would fail to provide the breadth required in building the overall picture of clergy. This research may lead to developing possible theories at a later date through qualitative methods.

A mixed methods approach for measuring cultural intelligence is highly recommended but is impractical for this project for several reasons.<sup>30</sup> First, the length of time to process questionnaires (quantitative) and conduct interviews (qualitative) was unrealistic, especially due to the pioneering nature of the project.<sup>31</sup> Second, data collected from the quantitative phase proved sufficient. Additional interview data could not be adequately incorporated. Third, a template for a mixed methods approach is yet to be developed. Fourth, as this project is a new field, a quantitative approach can provide data and benchmarking that could facilitate future studies, especially in the qualitative arena. Fifth, the questionnaire includes open-ended questions to include some data that could be obtained from qualitative

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<sup>26</sup> Stephen Beaumont, “Pastoral Counselling Down Under: A Survey of Australian Clergy,” *Pastoral Psychology* 60 (2011), 117-131.

<sup>27</sup> David Johnson, Anna Ziersch and Teresa Burgess, “I Don’t Think General Practice Should be the Front Line: Experiences of General Practitioners Working with Refugees in South Australia,” *Australia and New Zealand Health Policy* 5, no. 20 (2008).

<sup>28</sup> Arora and Rohmetra, “Cultural Intelligence: Leveraging Differences,” 216-234.

<sup>29</sup> Deardorff, “Identification and Assessment,” 258-259.

<sup>30</sup> Cheryl Dozier and Larry Nackerud, “Cultural Diversity: Future Directions for Practice, Research and Education” in *Cultural Diversity and Social Work Practice*, 2nd ed., ed Dianne Harrison, Bruce Thyer and John Wodarski (Springfield, IL: Charles C. Thomas, 1996), 312; Alan Bryman, “Integrating Quantitative and Qualitative Research: How is it Done?” *Qualitative Research* 6, no. 1 (2006), 105.

<sup>31</sup> John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Thousand Oaks: Sage, 2014), 224-225, 234-235; Nataliya V. Ivankova, John W. Creswell and Sheldon L. Stick, “Using Mixed-Methods Sequential Explanatory Design: From Theory to Practice,” *Field Methods* 18, no. 1 (2006), 5.

methods and could be accessed to illustrate the quantitative data. This data may provide some possible explanations for the perceived levels of cultural intelligence. Therefore, this research project will use a solely quantitative approach.

### **The Research Process**

The research process involves six stages, including key decisions. Each stage will be discussed and will build on best practice recommendations by Ng, Van Dyne and Ang.<sup>32</sup>

#### **Sourcing Clergy**

To research clergy in Australia, a cohort needed to be located and accessed. In the 2006 Census there were 14,786 clergy recorded.<sup>33</sup> A nation-wide study would have provided a national context for generalisation and a significant sample size but was impractical for several reasons. The financial costs of organising an online or paper questionnaire were prohibitive and time to manage a large project was unavailable, given the need to build relationships with various denominations in the different states and compile lists of possible candidates.

Therefore, a regional study based on South Australia became the preferred option. A non-random convenience approach rather than an equal probability approach was employed to determine the sample. Over one thousand ministers of religion reside in the state. This includes those in other religions and those who are inactive. The proportion of South Australian clergy of the Australian total is similar to the proportion of South Australia's population of Australia's population (7%). State based research provides consistency for clergy's context compared with a national study where great variation could occur with regards to context, training and denominational policies and practices. Taking this direction limits capacity for generalisation for Australia as a whole. Beaumont used a similar regional approach with clergy in Queensland.<sup>34</sup> As an initial empirical study, the process could be replicated Australia wide in future.

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<sup>32</sup> Ng, Van Dyne and Ang, "Cultural Intelligence."

<sup>33</sup> 2006 Census data includes religious leaders from other faiths. There may be less once data on clergy is accessed but this is difficult due to privacy regulations.

<sup>34</sup> Beaumont, "Pastoral Counselling," 121.

As the population size of South Australian clergy was still too large for this research project, a non-random convenience approach rather than an equal probability approach was employed to determine the sample. If a random approach was used in the sampling, there still would not be a representative sample of clergy in the state. Numerous studies in cultural intelligence research focus on assessing and describing groups within organisations or locations. The advantages for selecting this approach include convenience, speed to access, lower financial costs to deliver, and ability to capitalise on existing networks. Further, this approach reduced potential variables that influence intercultural engagement. The random probability pathways for this type of research presents difficulties, including identifying personnel, developing appropriate networks, allocating the time required and providing funding for the costs incurred. A useful study emerges through this decision as the intention is not to extrapolate from that convenience sample back to the regional or national target population but to equip the selected participating denominations.<sup>35</sup>

Therefore, the selected sample comprises clergy from two of the seven significant Protestant denominations.<sup>36</sup> The first being the Uniting Church in Australia (UCA), South Australian Synod. The Uniting Church in Australia is ranked third in the list of religions in South Australia in 2011. The second selected denomination, the Baptist Churches of South Australia (Baptists), ranked eighth in South Australia in 2011.<sup>37</sup> The denominations not involved included the Anglican Church of Australia,<sup>38</sup> Roman Catholic Church, Eastern Orthodox Church and various Pentecostal denominations.<sup>39</sup>

Numerous factors contributed to the decision to select these two denominations. The initial triggers were personal convenience and logistical factors,

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<sup>35</sup> <http://conveniencesampling.net/Convenience-Sampling-Pros-and-Cons.html>

<sup>36</sup> Others may include Anglican Church, Lutheran Church, Presbyterian, Reformed Churches of Christ, Assemblies of God and Christian Revival Crusade included in Pentecostal category.

<sup>37</sup> "South Australia: What is Our Religion?" Australia Community Profile; Cyril Hally, *Migrants and the Australian Catholic Church* (Richmond, VIC: Clearing House on Migration Issues, 1980; Quinley, *The Prophetic Clergy*, 314; Michael Rafter and John Murphy, *Positive Aspects of the Australian Catholic Church Facing Migrants 1969-1981* (North Fitzroy, VIC: CIRC, 1982).

<sup>38</sup> Had 2nd highest total, 144,009, of immigrants from 2001-11, of which approximately 60% came from Europe, however, actual growth in 25 years is only 14%.

<sup>39</sup> Nationwide, 76% of growth in Pentecostals has come through immigration between 2001-11, the greatest in overseas born with 261% from 1986. "An Australian Church."

including personal participation in local churches in both denominations and connections in denominational leadership. However, the decision occurred for historical, demographic and theological reasons.

Primarily, the two denominations share theological heritage from the Protestant dissenting or non-conformist tradition in the United Kingdom.<sup>40</sup> The Baptists and the three denominations (Methodist, Presbyterian, and Congregational) that formed the Uniting Church in Australia in 1977 were all separatist movements from Anglicanism, particularly after the sixteenth century Protestant Reformation and the Act of Uniformity in 1642. However, differences still exist between them, particularly around baptism and governance.<sup>41</sup>

Second, both denominations benefit nationally from immigration, particularly since 1990. The changes in the ethnic composition of the Uniting Church in Australia are evident.<sup>42</sup> Over 90% of the UCA in 1991 were Australian born.<sup>43</sup> The major immigrant birthplaces were the UK, New Zealand, Papua New Guinea, Fiji and Korea.<sup>44</sup> In the 2011 Census the UCA throughout Australia had over 270,000 first and second-generation Christians, comprising approximately 25.8%.<sup>45</sup> This total comprises more recent arrivals compared with longer standing migrants within the UCA. From 2001 to 2011 approximately 85% arrived from the majority world.<sup>46</sup> The statistical breakdown for the influence of immigration at denominational level for South Australia is more difficult to obtain, evidence of migrant presence is available. The South Australian Synod is still predominantly Australian born but does have Asians (particularly Korean), Sudanese and Pacific Islanders associated with local congregations.<sup>47</sup>

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<sup>40</sup> David W. Bebbington, *Evangelicalism in Modern Britain: A History from the 1730s To The 1980s* (London: Routledge, 1989), ch. 2; Philip J. Hughes and Darren Cronshaw, *Baptists in Australia: A Church with Heritage and a Future* (Nunawading, VIC: Christian Research Association, 2013), 11-15.

<sup>41</sup> Bentley and Hughes, *The Uniting Church*, 13-16; Hughes, *The Baptists*, 21-26.

<sup>42</sup> Ruth Powell et al., "2013 Uniting Church Census of Congregations and Ministers Headline Report, NCLS Commissioned Report" (Sydney: NCLS Research, 2014).

<sup>43</sup> Bentley and Hughes, *The Uniting Church*, 52, 54, 83.

<sup>44</sup> *Ibid.*, 52.

<sup>45</sup> This differs from the UCA statistic quoted which has 5-7% of members "worship in languages other than English, in 25 different language groupings plus various Aboriginal tribal languages," Hughes, "The Impact," 2.

<sup>46</sup> Hughes, "The Impact," 2.

<sup>47</sup> *Ibid.*

Immigration of Baptists to Australia occurred primarily post World War II, especially from the UK and New Zealand.<sup>48</sup> In 1991 approximately 80% were Australian-born in the denomination.<sup>49</sup> The Australian born percentage is declining with 70% in 2011 being Australian born.<sup>50</sup> In the 2011 Census Baptists had over 166,000 first and second-generation Christians, comprising approximately 47.2%.<sup>51</sup> Nationwide immigration accounted for 98% of the growth of the Baptists between 2001 and 2011. From 1986 Baptists have experienced 250% growth from those born overseas.<sup>52</sup> Over 26 language groups are represented.<sup>53</sup> In 1991, 42 of the 90 first generation churches involved languages from the majority world.<sup>54</sup> Although the statistical breakdown for the influence of immigration at denominational level for South Australia is more difficult to obtain, evidence of migrant presence is available. In 1991 only four first generation congregations existed out of 90 in Australia.<sup>55</sup> In 2017 there were still four churches. Baptist Churches SA's growth occurred particularly through the Chinese, Filipinos and Burmese.<sup>56</sup> Of the 42,416 Baptist immigrants who arrived in Australia between 2001 and 2011, 2,369 settled in South Australia (6%).<sup>57</sup>

Third, both denominations display public support for the multicultural church concept. A 2010 NCLS study reported that "churches who are most likely to say they are heavily involved in ethnic ministry are Catholic churches, followed by similar proportions of Uniting, Baptist, Churches of Christ, Pentecostal and other Protestant churches."<sup>58</sup> Both denominations also promote inclusivity and multiculturalism in publicity within structures and activities.

The UCA's formal commitment to multicultural church occurred during the fourth Assembly in 1985.<sup>59</sup> A statement acknowledged the outcomes from the

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<sup>48</sup> Hughes and Cronshaw, *Baptists in Australia*, 33-35, 54-55.

<sup>49</sup> Phillip J. Hughes, *The Baptists in Australia: Religious Community Profiles*. Canberra: Australian Government Publishing, 1996, 44, 75.

<sup>50</sup> Hughes and Cronshaw, *Baptists in Australia*, 77.

<sup>51</sup> Hughes, "The Impact," 2.

<sup>52</sup> Castle, "Religion in Australia," 10; Hughes, "The Impact," 1-8.

<sup>53</sup> Hughes, *The Baptists in Australia*, 76.

<sup>54</sup> Hughes, *The Baptists in Australia*, 76; Hughes and Cronshaw, *Baptists in Australia*, 71-72, 77.

<sup>55</sup> Hughes, *The Baptists in Australia*, 75.

<sup>56</sup> David Hilliard, "Baptist Church," SA History Hub, History Trust of South Australia.

<sup>57</sup> Hughes and Cronshaw, *Baptists in Australia*, 78.

<sup>58</sup> Powell, "An Australian Church."

<sup>59</sup> Julia L. Pitman, "Sea of Faces: The Development of Multiculturalism in the Uniting Church

commitment to mission in global regions conducted by the three denominations prior to union. At the eleventh Assembly in 2006, delegates renewed their commitment to being a multicultural and cross-cultural community with a vision statement entitled "A Church for All God's People."<sup>60</sup> The thirteenth Assembly in 2012 adopted "One Body, Many Members: Living Faith and Life Cross-Culturally."<sup>61</sup> This statement reflects the core value of "being intentional about cross-cultural inclusion and ministry, and cultural and linguistic diversity."<sup>62</sup> Since 1985 various departments within the UCA managed this vision and inspired congregations and clergy to be engaged in multiethnic congregation resource distribution.<sup>63</sup> Eight national conferences which network congregations of particular ethnic groups across Australia exist.<sup>64</sup> Dutney in his 2012 installation speech stated that nearly 71% of the 19,768 Uniting Church attenders indicated in the 2011 NCLS survey that "inclusiveness of all types of people was the most liked feature of the UCA as a denomination."<sup>65</sup> The next selected option was "provision of community services," at just under 25%.<sup>66</sup> Clergy are expected to embody the vision presented in these church declarations.<sup>67</sup>

The Baptists "have encouraged and sought to welcome and involve immigrants from many other countries."<sup>68</sup> The Baptists claim to be a multicultural church, especially in South Australia.<sup>69</sup> Data and policies lack visibility, though. There appears to be failure to manifest this structurally in the same way as the UCA. The denomination in 2016 appointed a CALD officer for the denomination in response to the needs associated with multiethnic church.

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in Australia," Hons. diss., University of Adelaide, 1997.

<sup>60</sup> [http://assembly.uca.org.au/images/stories/\\_archive/mcm/pdf/img-2110809-0001.pdf](http://assembly.uca.org.au/images/stories/_archive/mcm/pdf/img-2110809-0001.pdf)

<sup>61</sup> Floyd, "Living Cross-Culturally," 264.

<sup>62</sup> Ibid, 243.

<sup>63</sup> Don Carrington and Chris Budden, *Towards a Multicultural Church* (Parap, NT: UCA Northern Synod, 1985); William Emilsen and Susan Emilsen, *Marking Twenty Years: The Uniting Church in Australia 1977-1997* (North Parramatta: UTC, 1997), chs. 12-15; Richmond and Yang, *Crossing Borders*; Richmond, *Snapshots*.

<sup>64</sup> <http://assembly.uca.org.au/mcm/about/11-nationalconferences.html>; Floyd, "Living Cross-Culturally," 255-256.

<sup>65</sup> President's Installation Address, *Journey* (August 2012), 7.

<sup>66</sup> Ibid.

<sup>67</sup> Uniting Church in Australia Assembly, "Standards for Theological Education."

<sup>68</sup> Hughes, *The Baptists in Australia*, 20.

<sup>69</sup> [http://baptist.org.au/About\\_Us/Who\\_We\\_Are.aspx](http://baptist.org.au/About_Us/Who_We_Are.aspx)

These two denominations provide an appropriate sample for this project as there are approximately 180 ordained clergy in the South Australian Synod of the UCA and 75 accredited pastors with the Baptists.<sup>70</sup> Therefore this sample granted access to 255 possible clergy who could participate.<sup>71</sup> Two previous Protestant denominational studies in South Australia have had response rates of over 50% through paper questionnaires.<sup>72</sup> This sample meets the minimum sample size recommendations for most common quantitative research designs<sup>73</sup> and should produce a sufficient result.<sup>74</sup> Many of the early cultural intelligence related studies comprise samples of over 300.<sup>75</sup> The Handbook on Cultural Intelligence had eleven studies with an average of 348 participants, of which seven were over 300.<sup>76</sup> They ranged from 51 to 848 senior expatriate managers and their subordinates in 27 countries of the European Union. While there have been large sample sizes for cultural intelligence research projects since 2010, there still has been numerous studies comprising samples under 150, especially in new vocational communities or geographical contexts.<sup>77</sup>

### **Denominations Approval**

Denominational support for the project was vital, especially with regards to the value of research outcomes, and the ability to assist with distribution of the questionnaire. This included the use of a non-denominational envelope to protect the privacy of contact details and the anonymity of the participants. A letter was sent from the researcher to senior denominational leadership requesting their

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<sup>70</sup> It includes all clergy even if not in a multiethnic congregation now, as they could be in the future or be involved in denominational leadership. Bentley and Hughes, *The Uniting Church*; Dutney, *A Genuinely Educated*, 157; Hughes, *Australia's Religious Communities*.

<sup>71</sup> This is an estimation of the total number of clergy available to participate. The three Anglican dioceses in South Australia have approximately 190 priests in 101 parishes. The Baptists have 70 churches and Churches of Christ have 61 churches in South Australia. The Synod of South Australia in UCA has 313 churches. Lutheran Church of Australia SA and NT Synod has 197 congregations in South Australia, <http://lca.org.au/church-search-results.html?keywordstate=yes&select=SA&Submit2=Search>

<sup>72</sup> Cummins, *Stress Among Anglican Clergy*; Schmidt-Loeliger, "Approaches to Ethics."

<sup>73</sup> Anthony J. Onwuegbuzie and Kathleen M. T. Collins, "A Typology of Mixed Methods Sampling Designs in Social Science Research," *The Qualitative Report* 12, no. 2 (2007), 281-316.

<sup>74</sup> This leaves a sample size similar to other clergy studies. Cotton, "Flash Point," 196 and 324; Schmidt-Loeliger, "Approaches to Ethics," 152; Hoke and Taylor, *Send Me!*

<sup>75</sup> Elenkov and Manev, "Senior Expatriate Leadership's Effects," 357-369.

<sup>76</sup> Ang and Van Dyne, *Handbook of Cultural Intelligence*.

<sup>77</sup> Duff, Tahbaz and Chan, "The Interactive Effect," 4; Groves, Feyerherm and Gu, "Examining," 209-243; Isfahani, Jooneghani and Azar, "Analyzing the Effects," 363; Mohammadpour, "Determinants," 2037; Nasiri and Ghadiri, "The Relationship," 1-11; Soleimanipour and Janani, "The Relationship," 100.

endorsement to clergy via a letter. The letter to the leadership outlined how to connect with clergy, including the possibility of introducing the project and its' rationale at a gathering; and discussing a follow up strategy once results were known. A copy is attached (see Appendix One). The supporting letter from the denomination also stressed the voluntary nature of participation. There was no coercion. The letter to the participants was included in the package assembled by the researcher. Copies of these denominational letters are attached (see Appendix Two (UCA South Australian Synod and Baptist Churches SA)).

### **Developing the Questionnaire Instrument**

Practitioner profiling for intercultural engagement involves past, present and future experiences.<sup>78</sup> The profile ensures future capacity building through professional development and does not just include behaviours but also beliefs and values that can influence "philosophy and orientation in working within" multiethnic Christian faith communities.<sup>79</sup> The best way to develop the profile is through the use of a questionnaire.

The chosen method to gather the data was a questionnaire. A paper questionnaire was preferred rather than an online equivalent due to the likelihood of a better participation rate.<sup>80</sup> Completion of the questionnaire was estimated to take 30-45 minutes. This decision recognised that data entry would be manual and would take longer. This would mean less time for analysis, and may add additional costs with printing and postage. The 45-question document aimed to collect the data required to address the five objectives of the research project.

An assessment of the clergy's perceived levels of cultural intelligence was required. The Cultural Intelligence Assessment Tool (CQ Scale) from the Cultural Intelligence Center was selected. This instrument was chosen from a range of options to assess intercultural effectiveness. There are more than 50 assessment tools available in a wide range of disciplines, particularly in the human services sector (social work, counselling, psychology), education and medical sector

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<sup>78</sup> Bribie Raban-Bisby et al., *Building Capacity: Strategic Professional Development for Early Childhood Practitioners* (South Melbourne: Thomson, 2007), 7-9.

<sup>79</sup> Ibid.

<sup>80</sup> Email, Ruth Powell to David Turnbull, May 2013.

(pharmacy, nursing, medicine, allied health).<sup>81</sup> The majority of these tools relate to cultural competence rather than cultural intelligence. This instrument is the main tool used in many cultural intelligence research projects globally since 2005. The advantages outweigh the disadvantages.<sup>82</sup> The instrument makes comparative work possible<sup>83</sup> and can be completed in reasonable time without burdening clergy excessively. This tool is available free of charge for scholarly work and publications. Validity and reliability of the CQ Scale instrument is strong through standardisation and testing in different settings around the world.<sup>84</sup> Bücken, though, disputes the accuracy of this conclusion.<sup>85</sup> He is concerned about the limited sample sizes in the studies and reliance on participants who have little or no cross-cultural experience. With more studies moving away from using students as participants, this concern will most likely lessen. Permission has been received from the copyright holders, the Cultural Intelligence Center. This required attending the Level 1 Accreditation Program for the instrument in June 2012 in Konstanz, Germany.

The Cultural Intelligence Assessment Tool is a standard self-assessment test that covers the four CQ capabilities associated with cultural intelligence (CQ Drive, CQ Knowledge, CQ Strategy and CQ Action).<sup>86</sup> It is generic, non-specific, and provides benchmarking opportunities with other professions. The 20-item (self-inventory) instrument measured the four CQ capabilities, using the five-point Likert-

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<sup>81</sup> Known instruments include Campinha-Bacote's Inventory for Assessing the Process of Cultural Competence Among Healthcare Professionals-Revised (IAPCC-R); Intercultural Development Inventory (based on the Developmental Model of Intercultural Sensitivity; Multi-Rater for Cultural Intelligence; Staircase to Cultural Intelligence; Intercultural Competence Profiler; Cross-Cultural Adaptability Inventory (CCAI); Intercultural Readiness Check (IRC); Cultural Orientation Indication (COI) and Intercultural Sensitivity Inventory. Campinha-Bacote, *A Biblically Based Model*; Cultural Resource Centre, Assessment and Tools, <http://cultureresourcecentre.com.au/services/assessments-tools>; Timothy E. Findley, "Cultural Competence of Nurses at the Hospital Bedside," EdD diss., Spalding University, 2008; Amy Krentzman and Aloen Townsend, "Review of Multidisciplinary Measures of Cultural Competence for Use in Social Work Education," *Journal of Social Work Education* 44, no. 2 (2008), 7-31; Michael Moodian, ed., *Contemporary Leadership and Intercultural Competence: Exploring the Cross-Cultural Dynamics within Organizations* (Los Angeles: Sage, 2009), chs. 16 and 19, 165ff; [http://idiinventory.com/pdf/idi\\_sample.pdf](http://idiinventory.com/pdf/idi_sample.pdf); Ella Thomas-Heitzler, "Enhancing the Cultural Competence of Women's Health Nurses Via Online Continuing Education," PhD diss., University of Nevada, 2011; Seright, "Perspectives", Part 2.

<sup>82</sup> Cultural Intelligence Center, "The 20 Item."

<sup>83</sup> Turnbull, "The Christian 'Salad,'" 15

<sup>84</sup> Arora and Rohmetra, "Cultural Intelligence: Leveraging Differences," 216-234; Mohammadpour, "Determinants," 2037.

<sup>85</sup> Joost J. L. E. Bücken, Oliver Furrer and Lin Yanyan, "Measuring Cultural Intelligence: A New Test of the CQ Scale," Working Paper, University of Fribourg, 2015.

<sup>86</sup> Van Dyne et al., "Sub-Dimensions," 295.

type scale.<sup>87</sup> The items for each of the four factors can be averaged and then the average of the four scores used to create an overall CQ score. Livermore states that the idea of this instrument “is simply to help individuals see where their greatest and weakest CQ capabilities lie.”<sup>88</sup> It is a quick self-report instrument that suited the clergy’s limited time to participate. The printed option was used rather than the online option through the Cultural Intelligence Center.

The use of the 20-item instrument rules out two other related instruments, the 54-item quick self-report instrument or the 360 Multi-Rater Assessment.<sup>89</sup> Significant factors that have worked against the use of this 54-item instrument include cost and copyright restrictions. The advantages of greater detail in depth of the items covered, the documentation that is available from the Cultural Intelligence Center after the completion of the instrument and the availability solely online via the Cultural Intelligence Center portal could not compete with the disadvantages such as the excessive cost to implement, even for 100 participants, the time needed to complete, especially if given the additional demographic related questionnaire, and the heavy focus on a business context.

In addition to the Cultural Intelligence Assessment Tool, the clergy received a questionnaire containing 25 personally constructed questions in four sections.<sup>90</sup> The purpose was to complement cultural intelligence assessment, provide descriptive statistics, collect quantitative data on variables that could be antecedents to cultural intelligence (related to objective four), and provide greater insight into the nature and depth of clergy’s perceived levels of cultural intelligence (objective five).<sup>91</sup> The questions addressed the clergy’s demographic characteristics, ministry and church experience, international and cross-cultural experience, and their theological understanding of the truly multicultural church concept (related to objective one). As no other comprehensive survey was available, the majority of questions were self-created based on the knowledge gained from the literature review. For seven questions it was possible to draw upon similar surveys in other professions in the creation of this questionnaire.<sup>92</sup>

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<sup>87</sup> Cultural Intelligence Center, “The 20 Item Four Factor Cultural Intelligence Scale.”

<sup>88</sup> Livermore, “CQ: The Test.”

<sup>89</sup> Livermore, *The Cultural Intelligence Difference*, 30.

<sup>90</sup> Optional paper copy can be made available.

<sup>91</sup> Questionnaire can be found in Appendix Four.

<sup>92</sup> Questions 5, 6, 30, 31, 32, 33, 34, 43. Suzan Kardong-Edgren, “Cultural Competence of

There were eight drafts in the questionnaire production before settling on the final version. The process reduced the number of initial questions by 20. A formal pilot study utilising at least 20 clergy friends in other states of Australia could have been advantageous but time constraints meant this was not possible. Instead the researcher consulted with supervisors and several personal contacts interstate. The verbal feedback resulted in no new questions added and no questions deleted. However, the wording for less than ten questions was modified.

### **Data Collection**

After the completion of the questionnaire, the data collection process could begin. This process involved a number of stages.

Ethical considerations were important during this research project and three key elements were important for the data collection process. The voluntary participation of clergy was respected, and informed consent was sought. Opportunities existed to withdraw consent if required. Throughout the project there was the recognition of the importance of maintaining anonymity and confidentiality and causing no harm to participants. This meant that individual clergy would not receive direct feedback, especially with regards to their Cultural Intelligence scores. The process commenced once the project was assessed as low risk and granted ethics approval from the Social and Behavioural Research Ethics Committee at Flinders University in August 2014.

### **Mailing the Questionnaire to Clergy**

The packages were sent on 13 April 2015 via the standard postage system. All clergy in the two denominations were invited to participate because of the limited number in the statistical population. The packages included an information sheet which introduced the project, explained the risks and their freedom to withhold consent (Appendix Three); the questionnaire (Appendix Four); a letter of introduction from principal supervisor (Appendix Five); and a supporting letter from the respective denominational heads which endorsed the project and reassured them of confidentiality, given the results were to be processed by the researcher

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Baccalaureate Nursing Faculty," *Journal of Nursing Education* 46 (2007), 360-366; Petrovic, "How do Teachers"; Suarez-Balcazar et al., "Perceived Levels."

(Appendix Two). Precedent exists for including a letter from the denominational head in other research involving clergy through Flinders University.<sup>93</sup>

Confidentiality and anonymity assurances were supplied in the letter of introduction and the information sheet. These documents informed all participants that no information that identified them would be published or made known to supervisors. Free consent of participants was stressed through freedom to complete the questionnaire. To maintain anonymity and confidentiality, a number was generated as the questionnaires were returned.

All participants were advised of the rationale of the study and the significance of the data collected. Their voluntary participation was acknowledged as being of use in contributing to denominational understanding and future endeavours regarding the diasporic communities. The information document stressed that clergy could opt out of completing the questionnaire at any stage.

An eight-week period was instigated in which clergy could participate. As the process involved self-selection, returning a completed questionnaire indicated participants' willingness to be involved. Gaining enough participation to make the study viable and attain appropriate levels for significance was a concern. Strategies were put into place to encourage participation and gain a sufficient return rate, especially with a follow-up reminder. The researcher did not personally contact participants.

A tear off slip accompanied only those questionnaires where clergy offered themselves as a potential interviewee.<sup>94</sup> This was separated from the questionnaire on receipt and stored in a secure place in Flinders University. Only the researcher will have knowledge of those who offered to be interviewed should this proceed.

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<sup>93</sup> Schmidt-Loeliger, "Approaches to Ethics."

<sup>94</sup> Interviews were planned but did not occur for two reasons. The time constraints made it impossible to conduct them. The interviews would have generated much more data than was required for the PhD.

### **Collate and Record Quantitative Data**

The data from returned questionnaires was collated by the researcher and incorporated into an Excel spreadsheet. Later the data was transferred to worksheets in IBM SPSS Versions 23 and 25 through Flinders University where the data was transformed, filtered and analysed.<sup>95</sup> IBM SPSS enabled the comparative analysis between the variables and assisted in looking for potential relationships and correlations between variables.

### **Quantitative Data Analysis**

The final stage involved the analysis of the data collected in the previous two stages. The raw data and its processed formats were secured in locked filing cabinets during the collation phase. The de-identified data from the questionnaires was stored on a USB which will be locked in the same filing cabinet. The reason being for easy access in the write up process. The researcher ensured that all written drafts of thesis material presented to supervisors were de-identified.

Two software packages supported the statistical analysis. IBM SPSS became the key software package<sup>96</sup> and ACER's ConQuest 4 facilitated standardisation of raw CQ Scale data to be uploaded to IBM SPSS for statistical analysis.<sup>97</sup> This second package facilitates the estimation of item response models and creates weighted likelihood estimates (WLE).<sup>98</sup> Rasch modelling, rarely used in the cultural intelligence community, deals with the CQ Scale instrument and draws upon item-response theory. The rationale for choosing the Rasch Model as part of the analytic procedures is for four reasons.<sup>99</sup> First, the analysis allows "nonlinear raw data to be converted to a linear scale."<sup>100</sup> Second, by converting raw scores into WLE, estimate generalisation across items for any sample is possible.<sup>101</sup> Third, the Rasch model provides a deeper approach to testing the reliability and validity of instruments to measure their intended purpose. The statistical process explores the

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<sup>95</sup> IBM Corporation, IBM SPSS Statistics for Windows.

<sup>96</sup> Ibid.

<sup>97</sup> James Athanasou and Iasonas Lamprianou, *A Teacher's Guide to Assessment* (Tuggerah, NSW: Social Science, 2002), 199.

<sup>98</sup> Australian Curriculum, Assessment and Reporting Authority, "National Assessment Program – Literacy and Numeracy," 2013.

<sup>99</sup> "The Promising Advantages of Rasch."

<sup>100</sup> William Boone, "Rasch Analysis for Instrument Development: Why, When, and How?" *CBE Life Sciences Education* 15 no.4 (2016), 13.

<sup>101</sup> Ibid, 4.

relationship “between the ability of a person, the difficulty of a question and the probability for a correct response.”<sup>102</sup> Fourth, the analysis can identify defective items, uncooperative participants and unexpected responses.<sup>103</sup> The Rasch analysis will be important in Chapters Six and Seven, when analysing the Cultural Intelligence Assessment Tool results and investigating the antecedents.

The data from the questionnaire will be presented in this thesis in four separate chapters. The first three chapters describe the three key components. In Chapter Four the first component, the clergy’s cross-cultural experience (past and present) will be outlined and interpreted. In Chapter Five the second component, the clergy’s attitudes towards the multicultural church vision, will be discussed. This analysis addresses the first supplementary question concerning the extent to which clergy embrace the multicultural church vision. In Chapter Six the third component, the clergy’s perceived levels of cultural intelligence, will be presented and analysed. The data will come from the Cultural Intelligence Assessment Tool instrument and relevant demographic data from the questionnaire. This analysis addresses the second and third supplementary questions which relate to cultural intelligence levels. As the data for the three components is descriptive in nature, measures of central tendency and measures of dispersion feature prominently. The data analysis in these three chapters contributes to developing an overall profile of the clergy in this sample as multicultural leaders.

The final data analysis chapter (Chapter Seven) addresses the various possible predictors of cultural intelligence in response to the fourth supplementary question.<sup>104</sup> There may be unique dimensions for clergy compared with the other professions and the business world. These predictors relate to demographic variables and two components, the clergy’s international and cross-cultural experience, and theological position on the multicultural church vision. Many statistical approaches are used to understand cultural intelligence and its antecedents. The common statistical tools used in studies that explore cultural intelligence and its antecedents, and for its contribution to job satisfaction and cross-cultural adaptation problems are correlation analysis and regression.<sup>105</sup> These

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<sup>102</sup> Athanasou and Lamprinou, *A Teacher’s Guide*, 205.

<sup>103</sup> “The Promising Advantages of Rasch.”

<sup>104</sup> Shannon and Begley, “Antecedents.”

<sup>105</sup> Diao and Park, “Culturally Intelligent,” 7296-7309; Li, “Cultural Intelligence”; Ward,

will be used in this study. IBM SPSS facilitates the comparative analysis between variables and assist in looking for potential relationships and correlations between variables. From the analysis key contributors to the clergy's perceived levels of cultural intelligence and their capacity as multicultural leaders will emerge.

### **Challenges and Risk Factors**

In conducting this research, several potential challenges require addressing by the researcher. An awareness of these potential challenges becomes important when interpreting data relative to the study's objectives.

The author's background and position in relation to the subject could lead to potential areas of bias in conducting the research.<sup>106</sup> The researcher is an advocate for multiethnic church, has scored well on the cultural intelligence item test and is a 'third culture kid' who has experienced the negative side of assimilation.<sup>107</sup> Another area of concern is his known relationships with clergy from the two selected denominations. The researcher has endeavoured to address the potential bias through awareness and objectivity. He avoided preparing clergy friends for the research by not discussing the subject or communicating key concepts with them, and minimised contact with congregations in the two denominations during the data collection phase.

The selection decisions regarding the sample's composition and the methodology present known challenges which could restrict the usefulness of results to the denominations. Two main challenges were addressed. The first was ensuring sufficient numbers respond voluntarily for the project's viability. This concern was addressed by being mindful in the questionnaire design of their time available to participate, plus the follow up reminder. Second, as the study relied on a questionnaire, issues arise for the research process.<sup>108</sup> The nature of measuring intelligence and measuring intercultural effectiveness often involves self-reporting

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Wilson and Fischer, "Assessing the Predictive," 138-142.

<sup>106</sup> Schmidt-Loeliger, "Approaches to Ethics," 36.

<sup>107</sup> Third-Culture Kid (TCK) is "an individual who, having spent a significant part of the developmental years in a culture other than the parents' culture, develops a sense of relationship to all of the cultures while not having full ownership in any. Elements from each culture are incorporated into the life experience, but the sense of belonging is in relationship to others of similar experience," David C. Pollock and Ruth Van Reken, *Third Culture Kids: The Experience of Growing Up Among Worlds* (Boston: Nicholas Brealey, 2001), 19.

<sup>108</sup> Schmidt-Loeliger, "Approaches to Ethics," 34.

which can lead to subjectivity in responses. This concern was addressed by acknowledging this data was based on clergy perception and by benchmarking against similar self-reporting studies. Several restrictions occur regarding the type and volume of data collected, the levels of participants' authenticity in their responses and social desirability bias.<sup>109</sup> As time is limited for participants, the capacity to go deeper and move beyond self-report questions impacts on the nature of the data collected. The questionnaire contained open-ended questions to counteract some of the self-report questions in key areas, especially regarding the theological component and the cross-cultural experience component.

When developing the overall picture, the temptation is to compare and contrast this sample with the national population or similar professional or vocational communities. The uniqueness of this collection and selection of variables for this study make this task difficult. Comparative vocational based studies exist for some of the variables but not others, and not for the whole combination. Further, these vocationally based studies tend to be ad hoc or beyond Australia which means the comparisons can be guides only due to the special, temporal, and cultural variations of specific contexts.

Interpreting the data raises several challenges that require recognition in the data analysis and the interpretation of the findings. First, the research results tend to be probabilistic rather than definitive due to the subjectivity associated with self-reporting. Second, the results will be specific for a particular group at a given point in time. This would be the case for most studies, for example the study of the Baccalaureate nursing faculty.<sup>110</sup> These results may not reflect the current position as cultural intelligence can be developed and improved upon, and could change if assessed later in time. Longitudinal studies have demonstrated the value of the education process and collecting results over time, but this is not possible for this project.<sup>111</sup> Third, the results won't be easily generalised due to the nature of the sample being confined to two denominations; the likely selection bias caused by

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<sup>109</sup> Ng, Van Dyne and Ang, "Cultural Intelligence"; Schmidt-Loeliger, "Approaches to Ethics," 34.

<sup>110</sup> Kardong-Edgren, "Cultural Competence," 360-366; Sealey, "Cultural Competence"; Sargent, Sedlak and Martsofl, "Cultural Competency," 214-221.

<sup>111</sup> Wilson, Sanner and McAllister, "A Longitudinal Study," 68-72; Dawn Doutrich and Marnie Storey, "Education and Practice: Dynamic Partners for Improving Cultural Competence in Public Health," *Family Community Health* 27 (2004), 298-307.

dependency on participants' self interest in the multicultural church theme as well as in the study;<sup>112</sup> the South Australian context; and the reliance on a self-report questionnaire.<sup>113</sup> Fourth, a real concern exists about the nature of the response and the potential negativity for the two denominations that could arise from the findings, especially if scores are lower than expected or desired. This possible reaction is seen with the results from some similar studies.<sup>114</sup>

### **Research Expectations**

The study's research questions and method are established to assess the clergy's capacity to be multicultural leaders for realising the multicultural church vision. The limited empirical research in Australia on clergy's capacity to engage effectively with diaspora Christians in their communities inhibits determining a clear position on the likely outcomes. The way forward is to build on the key research questions and from similar studies as highlighted in the literature review.

The first expectation is that clergy will demonstrate support for the multicultural church vision which could lead to higher perceived levels of cultural intelligence than other professional and vocational communities. Since 1974 multiculturalism has been a feature of Australia through integration policies, mixed marriages, immigration from the majority world and multiculturalist aspirational goals in public schools.<sup>115</sup> Evidence of these features exist in local Christian congregations and their denominations such as the Uniting Church in Australia. Their "structure and foundational documents" encourage inclusion of the diaspora.<sup>116</sup> The Baptists are similar. Since the 1990s a strong push through literature has occurred along with basic culture related training in theological colleges. Powell writes that "Australian churches are open to learning from other cultures."<sup>117</sup> With focus on multiculturalism within the Christian and wider community, clergy would now be expected to have become more open and more inclusive in realising the multicultural church vision.<sup>118</sup>

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<sup>112</sup> Cumming, *Stress Among Anglican Clergy*, 100.

<sup>113</sup> Ruben, "The Study," 231; Ng, Van Dyne and Ang, "Cultural Intelligence: A Review, 47-48.

<sup>114</sup> Kardong-Edgren, "Cultural Competence," 364; Luquis and Pérez, "Cultural Competency," 217-222.

<sup>115</sup> Foster and Stockley, *Australian Multiculturalism*; Hodge and O'Carroll, *Borderwork*.

<sup>116</sup> Richmond, *Snapshots*; Turnbull, "Clergy and Diasporic Voices," 3-9.

<sup>117</sup> "An Australian Church."

<sup>118</sup> Peter Kaldor, et al., *Where the River Flows: Sharing the Gospel in a Changing Australia* (Homebush West, NSW: ANZEA, 1988), 151.

In light of history and the strong biblical foundation to respond to cultural diversity as seen in the previous two chapters, the clergy may perceive and articulate capacity “to respond comprehensively” to growing multiethnic challenge.<sup>119</sup> However, the second expectation for this research project concerns clergy lacking delivery capacity for intercultural engagement. The perceived levels of cultural intelligence amongst clergy will most likely be lower than higher. The analysis of the Australian context suggests that clergy may struggle to adapt to cultural diversity within the Christian community despite the positive developments around multiculturalism in Australia and in the Australian Christian community since 1974.<sup>120</sup> Assimilation and cultural imposition appear to occur as the predominantly standard behavioural response, a contrast to the respect and cultural integration emanating from the existing theological vision and numerous denominational initiatives. The historical legacy of the Christian community’s multicultural church journey since 1974 reveals clues as to the reality of this interpretation and the lack of capacity of clergy. The evidence for the Australian context reinforces the contextual and anecdotal narratives and data presented in the global literature in Chapter One. Five contributing factors to this second expectation regarding the research outcomes are identified

First, the Australian context and its history contributes negatively to realising the multicultural church vision. The legacy of traditional historical responses in Australia still permeates society and the Christian community concerning engagement with Aboriginal communities, racism, white privilege, assimilation, and the white Australia policy. Several contemporary events reflecting this legacy include the rise of political parties like One Nation and the 2005 Cronulla riots.<sup>121</sup> Television programs have also explored the extent of racism in Australia.<sup>122</sup> Recent surveys suggest a decline in racism is a myth.<sup>123</sup>

Second, the continual call to be multicultural church in Australia within the denominations suggests there is a lack of progress in realising the vision. One

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<sup>119</sup> Turnbull, “Clergy and Diasporic Voices,” 3-9.

<sup>120</sup> Turnbull, “The Christian ‘Salad,’” 15-16.

<sup>121</sup> Michael Leach, Geoffrey Stokes and Ian Ward, eds., *The Rise and Fall of One Nation* (St Lucia: University of Queensland, 2000); Gregory Noble, *Lines in the Sand: The Cronulla Riots, Multiculturalism and National Belonging* (Sydney: Institute of Criminology, 2009).

<sup>122</sup> “Face Up to Racism,” a week of programs on race and prejudice, SBS.

<sup>123</sup> “Australia Becoming ‘a More Racist Country,’ Survey Finds,” (ABC News); “Face Up to Racism: 2015-16 National Survey,” Western University Sydney Challenging Racism Project.

example concerns the Anglican Diocese of Melbourne's 1993 report which highlighted the lack of progress made since its' initial study in 1985 under the leadership of Archbishop David Penman.<sup>124</sup> Since then no further extensive analysis by the diocese has been published. The lack of progress is evident in other denominations too.<sup>125</sup>

Third, the dominance of western Christianity within denominational practice, theology, spirituality and structure promotes a 'white' religious monoculturalism.<sup>126</sup> The reliance on English reflects this dominance as the medium for theological and spiritual communication. Consequentially, cultural appropriateness appears lacking as "there is no evaluation of themselves, no desire to move out of their comfort zone, and an unquestioning acceptance and expectation that immigrants will embrace the existing church culture and learn 'how we do things here.'"<sup>127</sup> In addition, written and anecdotal feedback from diaspora communities about their journey highlights an "assimilatory emphasis, revealing monocultural/ethnocentric tendencies and cultural identity being ignored."<sup>128</sup> This tendency may reflect an indifference to culture and contextualisation which results in a close alignment of "the gospel with a particular culture (Western)."<sup>129</sup>

Fourth, the clergy's background and exposure to the multicultural church vision could be limited. Some characteristics are not conducive for multicultural leadership, including the predominance of white, Anglo-Celtic males in leadership throughout denominational structures.<sup>130</sup> The limited emphasis "on the requirements for leading multiethnic congregations within dominant Christian leadership literature," and ministry formation programs suggests clergy may lack core ingredients for delivery capacity.<sup>131</sup> However, doubts exist concerning the

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<sup>124</sup> Houston, *Seeds Blowing*.

<sup>125</sup> Hughes and Bond, *A Handbook*.

<sup>126</sup> Ibid, 15; Gideon Goosen, *Religion in Australian Culture: An Anthropological View* (Strathfield, NSW: St Pauls, 1997), 92; Clive Pearson, "The Face of Theology," in *Crossing Borders*, 204; Turnbull, "The Christian 'Salad,'" 15.

<sup>127</sup> Boyd, *You Don't Have*, 42; Kaldor, et al., *Where the River Flows*, 17 and 151; Turnbull, "The Christian 'Salad,'" 15.

<sup>128</sup> Elia, "Swimming," in *Crossing Borders*, 94; Turnbull, "The Christian 'Salad,'" 15.

<sup>129</sup> Theology of Mission lecture notes, 91.

<sup>130</sup> Connerley and Pedersen, *Leadership*, 152; Hughes, "The Australian Clergy," 6-7; Turnbull, "The Christian 'Salad,'" 16.

<sup>131</sup> "A Garden," 83-90; Michael Brennan, "Experiencing the Secular: A Sociological Study of a Group of Priests in the Archdiocese of Adelaide," Hons. diss., Flinders University, 1989, 74; Neville Carr, "Christian Education as Empowerment for Transformation," in *The Cultured*

extent to which improvement can take place as a result of training if it occurs. Duffy writes that “nurse and health care researchers continue to report disparities in health, an unequal distribution of health care, and the lack of knowledge and sensitivity when caring for clients from another culture.”<sup>132</sup> Therefore, clergy may lack the knowledge and capacity to relate interculturally and be multicultural leaders.

Fifth, the element of resistance to change and adapting to these demographic changes exists. Floyd reflecting on the Uniting Church writes that many “find its acceptance of wide-ranging understandings of theology and Scripture and willingness to live with difference, to be unsettling, alienating, even un-Christian, and a genuine threat to the unity of the church.”<sup>133</sup> Omeri reflects on the Australian context by stating that “on the one hand, these policies support the rights of every Australian to express views and values, but our practices remain monocultural in education, research, practice and particularly in administration.”<sup>134</sup> Even though cultural diversity is a priority and recognised, resistance to change has occurred in many professions, with the transition to inclusivity being lengthy, difficult and a fringe activity.

These factors indicate possible deficiencies in clergy’s capacity to be culturally intelligent. These suggest that clergy may struggle to adjust, that colour blindness exists, and that deficiencies exist in their capacity for intercultural engagement and communication.<sup>135</sup> Therefore, I have argued elsewhere that professional and lay leadership in the Australian Christian community generally lags behind other professions by up to 10-15 years in their capacity to be engaged in diversity management.<sup>136</sup> Learning to lead in multicultural contexts appears to disconcert many as has the case been in the US.<sup>137</sup> Studies of professional and occupational communities report similar outcomes, with cultural intelligence or cultural

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*Pearl*, 198-203; Lingenfelter and Mayers, *Ministering*; Turnbull, “The Christian ‘Salad,’” 15-16.

<sup>132</sup> Duffy, “A Critique,” 487-495.

<sup>133</sup> Floyd, “Living Cross-Culturally,” 251.

<sup>134</sup> Akram Omeri, “Transcultural Nursing: Fact or Fiction in Multicultural Australia,” in *Transcultural Nursing*, 20.

<sup>135</sup> Elia, “Swimming,” 94; Pearson, “The Face,” 204; Kaldor et al., *Where the River Flows*.

<sup>136</sup> Turnbull, “The Christian ‘Salad,’” 16.

<sup>137</sup> Plueddemann, *Leading Across Cultures*, 11.

competence generally not high when first assessed.<sup>138</sup> The results I would expect, based on these studies, is for a high CQ drive, and an average score for each of CQ Knowledge, CQ action and CQ strategy.

As the second expectation highlights potential concerns with the perceived levels of cultural intelligence, the third research expectation concerns the extent of cross-cultural experience in Australia and beyond. The clergy's cross-cultural experience overall is likely to be minimal. However, the researcher expects clergy with international life and work experience will have higher levels of cultural intelligence.

## **Conclusion**

The structure of this quantitative study and the likely expectations regarding the clergy's capacity to be multicultural leaders are outlined in this chapter. The foundation is established for this project to respond to the gap in clergy-related research with regards to ministry practice and cultural intelligence. The aim is to contribute empirical data towards building a profile of clergy's intercultural effectiveness in response to the diaspora communities within their denominations and congregations and to examine the research expectations in light of the data. The questionnaire to the clergy from the two denominations addresses the three components of their profile for intercultural engagement. These are their background in relation to cross-cultural experience, their theological beliefs in relation to the multicultural church vision, and their perceived levels of cultural intelligence. The analysis will enhance understanding of the clergy's capacity to be multicultural leaders and identify ways in the future to improve the realisation of the multicultural church vision. Each chapter addresses an individual component, commencing with their cross-cultural experience.

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<sup>138</sup> Sharon Star, Mona Shattell and Clifford Gonzales, "Do Nurse Educators Feel Competent to Teach Cultural Competency Concepts?" *Teaching and Learning in Nursing* 6 (2011), 84-88; Luquis and Pérez, "Cultural Competency," 217-222.

## CHAPTER FOUR – CLERGY AND THEIR CROSS-CULTURAL EXPERIENCE

### Introduction

The changing workplace for clergy and the challenge of realising the multicultural church vision necessitates an assessment of clergy's capacity to be multicultural leaders. This study of two selected denominations addresses a gap in the literature and draws on approaches in similar vocational based studies. This study involves examining data collected from 68 returned questionnaires sent to 255 clergy. The data is used to answer the primary research question concerning foundational capacity of clergy to be multicultural leaders.

The data is presented and analysed in four result-based chapters and summarises five key sections of the questionnaire.<sup>1</sup> Each chapter tackles one component significant to developing an overall understanding of the capacity of clergy to be multicultural leaders. This chapter describes the clergy and their cross-cultural experience. It draws upon their responses to questions 1 to 5 in Section A (Ministry Context and Background), questions 6 and 27 to 34 in Section B (Personal Cross-Cultural and International Experience), and questions 40 to 44 in Section D (About You). The next three chapters explore clergy's approach to multicultural church from their responses to questions 35 to 39 in Section C (Attitudes to Multiculturalism and Cultural Diversity in Society), their cultural intelligence from questions 7 to 26 in Section B, and contributing factors to the development of their cultural intelligence using data from Section A, B, C and D.

The description of the participating clergy, especially with regards to their background, establishes context for the analysis in the following chapters. This chapter documents demographic characteristics, work and ministry-based background, intercultural engagement experience in six categories, and the nature of their cross-cultural education. Descriptive statistics, item-scale responses and correlations provide data to build the overall picture. Census and National Church Life Survey data provide comparisons for the demographic data. Other vocational based studies utilise such information but not as comprehensively as this study. The focus is on particular characteristics. When the data is seen more holistically,

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<sup>1</sup> The finding's presentation sequence differs slightly from the questionnaire which aimed to avoid influence on the four capabilities of cultural intelligence and the composite score (dependent variables) from clergy.

an overall, more comprehensive picture of the extent and nature of clergy's cross-cultural experience is developed. The data provides better comprehension of their readiness for intercultural engagement to realise the multicultural church vision as raised in Chapter One. From such analysis, judgments about their capacity to be multicultural leaders will occur. These demographic and experiential characteristics could influence the clergy's perceived levels of cultural intelligence. The analysis will be presented in Chapters Six and Seven.

This chapter will demonstrate that empirical analysis of clergy's background in this sample reveals diversity and breadth in their background regarding intercultural engagement and education. The analysis will attempt to present an overall picture at a specific time rather than a profile of an average member of clergy that becomes prescriptive. Additionally, the analysis will identify demographic and experiential characteristics that are helpful or restrictive for building multicultural leadership capacity. These characteristics suggest that substantial and extensive capacity overall may be lacking. The extent of the experience for clergy is limited yet foundational for exposure.

### **The Sample**

Of the 255 clergy sent questionnaires, 68 returned them by the end of the eight-week period. The 26.7% response rate was lower than for other Australian clergy related studies, despite a follow up reminder.<sup>2</sup> The reasons for this low response are speculative as no written or oral requested or anecdotal feedback was collected. One possible reason could relate to the length of the questionnaire. To be comprehensive, the 45 questions may have proved too many for clergy to respond to. However other larger Australian response rates among clergy used questionnaires with many more questions and often with longitudinal commitments.<sup>3</sup> A second possible reason could be the limited time to respond. A third possible reason could be a sign of the potential low priority of such research. In turn, this could suggest a monocultural preference. Potentially the self-selection process meant that the response was confined to the highly focused and motivated who recognised the value of the research for the Australian context and had a desire to contribute.<sup>4</sup> A fourth possible reason could be clergy choosing not to

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<sup>2</sup> See Chapter Three for data.

<sup>3</sup> Cumming, *Stress Among Anglican Clergy*; Schmidt-Loeliger, *Approaches to Ethics*.

<sup>4</sup> Kardong-Edgren, "Cultural Competence," 364.

respond as they lacked confidence with regards to the requested information or felt they had no worthwhile contribution to make.<sup>5</sup>

### **Sample Size Consequences for Research Project**

The smaller than expected sample size generated three difficulties in the data analysis. These difficulties affect the quality of the data, require care when interpreting it and restrict the possible implications for the way forward.

The first difficulty of the smaller sample size is preserving the anonymity of participating clergy when reporting specific information. Consequentially, some categories were eliminated from the data processing exercise and others were incorporated into broader categories. Examples include clergy who are over 70, those with a certain country of birth beyond Australia, those who named post-graduate qualifications outside of traditional areas, and the range of ordained years. The grouping of data can address this concern. Outliers can't be fully explained as the information would identify participants.

The second difficulty of the smaller sample size is managing the missing data. Only two of the 68 clergy supplied all the required information.<sup>6</sup> The limited extent of the complete responses further reduced sample sizes for some key variables. Of the 176 actual questions, only 60 were fully completed. Forty-eight of the 93 Likert-type scale questions (over 50%) had missing data within the acceptable level of 5%. Two questions (35.3 and 35.6) exceeded that recommended level.<sup>7</sup> A recommended solution for researchers to manage missing data is to impute data, but this was impossible, especially with factual data. The data analysis recognises the resultant variation in total responses per question or Likert-type scale statements that results from the missing data issues. However, the sample sizes for the majority of questions or Likert-type statements still are of sufficient size to produce relevant data.

The third difficulty concerns the presence of significant outliers in the small

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<sup>5</sup> Ibid, 364.

<sup>6</sup> Often referred to as missing data

<sup>7</sup> Yiran Dong and Chao-Ying Joanne Peng, "Principled Missing Data Methods for Researchers," *SpringerPlus* 2 (2013): 222.

sample for several variables. Two examples include the number of ministry years, and years living outside Australia. These outliers still are valid for this sample. They are still incorporated in the data presented.

Despite these difficulties, the data still can develop an overall picture. As generalisation of the data is not an aim of this research project, the results can still address the primary research question.

### **Who Participated in the Study?**

This demographic section describes the nature and background of the group participating in this study. The data emanates from Section D (About You) and Section A (Ministry Context). The selected demographic characteristics of this sample will provide clues to the nature and extent of clergy's cross-cultural experience, possible explanations for the level of support for multicultural church and perceived levels of cultural intelligence.

A clearer overall picture of the sample of clergy emerges. The sample is predominantly older, male, married, educated, Australian of an Anglo-Celtic background, and located in urban contexts. They are ordained post 1985 with less than 20 years of ministry experience, and theologically evangelical and ecumenical.

Clergy were predominantly male,<sup>8</sup> comprising 49 males (72%) and 19 females (28%). The percentage of woman in this sample is higher than the 18% in the 2011 NCLS Local Church Leaders Study and 22% in the 2016 NCLS Leader Survey.<sup>9</sup>

The age ranged from the youngest born in the late 1980s and the oldest born pre-1950.<sup>10</sup> Only two were in their 20s, five in their 30s and 12 in their 40s. Figure 4.1 reveals that 71% of the sample are aged over 50 (48 clergy). Of the 67 clergy who responded to this question, the average age was 54 years and the middle value was 56 years. Using McCrindle's generational classification system, these clergy would predominately be identified as from within the Baby Boomer category.<sup>11</sup>

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<sup>8</sup> Question 42 data.

<sup>9</sup> Hancock, Pepper and Powell, *2011 NCLS Local Church Leaders Report*, 4; Ruth Powell, Sam Sterland and Miriam Pepper, *Demographics Paint a Picture of Local Church Leaders*, <http://ncls.org.au/news/demographics-of-senior-church-leaders>

<sup>10</sup> Question 40 data.

<sup>11</sup> Categories – Loyalist, prior to 1945; Baby Boomers, 1946-64; Gen X, 1965-80; Gen Y,

Those aged over 50 were predominantly male (77%), with a postgraduate qualification (75%), married (89%) and ordained (66%). The over 50s are over represented in this sample compared with the national age distribution.<sup>12</sup> Those under 50s tended to be male (67%), with a postgraduate qualification (74%), married (79%), ordained post-1990 (63%), served no more than 15 years, and had up to six placements. The clergy's average age along with the age distribution compares similarly to those in the 2011 NCLS Local Church Leaders Report and the 2016 NCLS Leader Survey.<sup>13</sup>

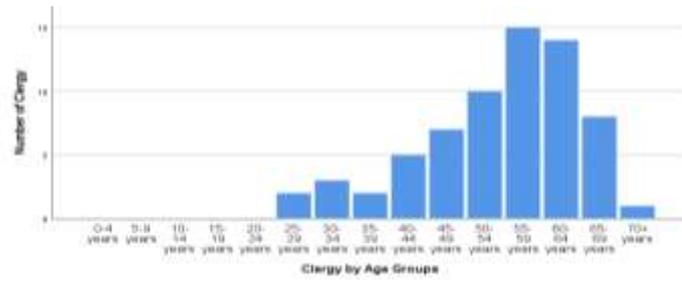


Figure 4.1: Clergy by Age Groupings

The majority of clergy were married (87%). The sample comprised 59 married and nine in contexts of singleness.<sup>14</sup> This distribution is similar to the 90% of clergy in Cummin's clergy stress study and 82% in the 2016 NCLS Leader Survey.<sup>15</sup>

The majority of clergy were born in Australia. Fifty-one clergy (78%) supplied Australia as location of birth, of which 25 stated specifically they were born in South Australia.<sup>16</sup> The Australian born percentage for the sample is similar to the percentage of Australians born in South Australia in the 2011 Census (73%), the clergy in the 2011 NCLS Local Church Leader Study (72%) and the clergy in the

1981-90; Gen Z, 1995-2009; Hugh Mackay, *Generations* (Sydney: Pan Macmillan, 1997), 4; Susan Krauss Whitbourne and Sherry L. Wills, eds., *The Baby Boomers Grow Up: Contemporary Perspectives on Midlife* (Mahwah, NJ: Erlbaum, 2006); Mark McCrindle, *ABC of XYZ: Understanding the Global Generations* (Bella Vista, NSW: McCrindle, 2014).

<sup>12</sup> McCrindle, *ABC of XYZ*, 6-7.

<sup>13</sup> Hancock, Pepper and Powell, *2011 NCLS Local Church Leaders Report*, 4. Powell, Sterland and Pepper, *Demographics Paint a Picture*.

<sup>14</sup> Question 41 data. Categories were not married, divorced and widowed. Can't specify numbers for each category due to possibility of identifying participants.

<sup>15</sup> Cumming, *Stress Among Anglican Clergy*, 189; Powell, Sterland, and Pepper, *Demographics Paint a Picture*.

<sup>16</sup> Question 43.1, 13 nominated Australia rather than a state. No breakdown is possible.

2016 NCLS Leader Survey.<sup>17</sup> Fifteen were born overseas, of which nine were in Europe, including the UK.<sup>18</sup> Apart from Australia, eight countries featured, of which only three were in the majority world. Africa was the only region not represented.

Clergy's parents were predominantly Australian by birth, with 59% of clergy having had both their parents born in Australia. Mothers of clergy surveyed were predominantly Australian (n=48) as were the fathers of clergy (n=42).<sup>19</sup> There were no clergy of Aboriginal descent. Ten clergy (15%) had one parent born overseas. Eighteen clergy (27%) had both parents born beyond Australia. Of those with parents born overseas, 75% of mothers and 67% of fathers listed a birthplace in Europe. Since the majority of clergy are from an Anglo-Celtic background, engaging the diaspora becomes potentially a cross-cultural activity.

Clergy who grew up in an urban context numbered 40 (58%), of which 32 were in a capital city. Those who grew up in a rural location (small farming community, small town, medium size town) numbered 26 (38%).<sup>20</sup>

Clergy were highly educated as seen in Figure 4.2. The clergy's highest qualification ranged from VET certificates to doctorates. Fifty clergy (74%) named a post-graduate qualification as their highest qualification.<sup>21</sup> The largest grouping was 24 clergy (35%) with a postgraduate diploma. Additionally, nearly 50% of clergy had multiple qualifications. Although only asked for their highest qualifications, 33 listed all their qualifications. Three clergy supplied five or more qualifications while 28 supplied between two and four qualifications. This cohort compares favourably with the 2011 and 2016 NCLS Leader Surveys, in which 77% and 74% of clergy claimed respectively a university education.<sup>22</sup> Further, the

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<sup>17</sup> Commonwealth of Australia Department of Immigration and Border Protection, "The People of South Australia: Statistics from the 2011 Census"; Hancock, Pepper and Powell, *2011 NCLS Local Church Leaders Report*, 4; Powell, Sterland, and Pepper, *Demographics Paint a Picture*.

<sup>18</sup> Can't specify some of the other birthplaces due to the possibility of identifying people.

<sup>19</sup> Question 43.2 data.

<sup>20</sup> Question 27.1, 2 did not provide such detail.

<sup>21</sup> Question 44 data, field of study not requested.

<sup>22</sup> Hancock, Pepper and Powell, *2011 NCLS Local Church Leaders Report*, 4; Ruth Powell, Sam Sterland and Miriam Pepper, *Does Training Equip Leaders for Ministry?* <http://ncls.org.au/news/training-for-ministry>

percentage of clergy with postgraduate qualifications in this cohort is higher than the 40% in the 2016 NCLS Leader Survey.<sup>23</sup>

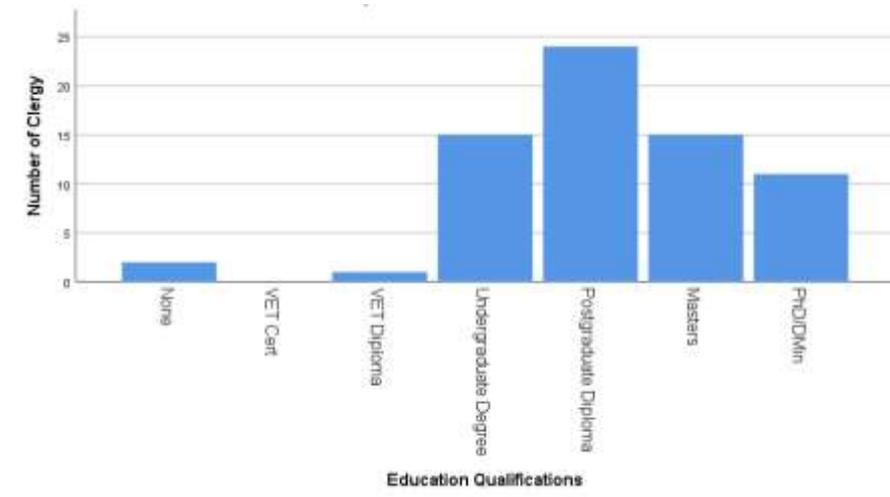


Figure 4.2: Clergy by Highest Educational Qualification

The denominational category was dominated by the UCA.<sup>24</sup> Of the 68 clergy, 37 identified links to the UCA and 17 to the Baptist Churches of South Australia.<sup>25</sup> A further 14 provided no denominational clues.

Diversity existed with regard to the clergy's ministry experience, including the number of placements and the total length of service. There were 58 ordained or accredited (85%),<sup>26</sup> from the mid-1970s to mid-2010s, with the majority ordained post 1985 (88%) as seen in Figure 4.3. The largest grouping was the 24 clergy (35%) ordained or accredited between 2001 and 2010. Therefore, the length of ministry experience ranged from zero to over 40 years as seen in Figure 4.4.<sup>27</sup> The middle length of service was 12 years. The average length of ministry was 15 years in ordained ministry. This average, compares similarly with the 18 years in the 2011 NCLS Local Church Leaders Study.<sup>28</sup> The majority have 20 years or less of experience (62%). The 68 clergy have ministered in between one and 12 pastoral

<sup>23</sup> Powell, Sterland, and Pepper, *Does Training Equip*.

<sup>24</sup> A coding problem occurred affecting data with this category.

<sup>25</sup> Missing data for 14.

<sup>26</sup> Question 1 data, 7 were not ordained and 3 did not supply a response.

<sup>27</sup> Question 2 data, 7 gave no response (can't have this missing data replaced) and 1 had no experience.

<sup>28</sup> Hancock, Pepper and Powell, *2011 NCLS Local Church Leaders Report*, 4.

placements as seen in Figure 4.5.<sup>29</sup> The majority served in three placements or less, with the average three.

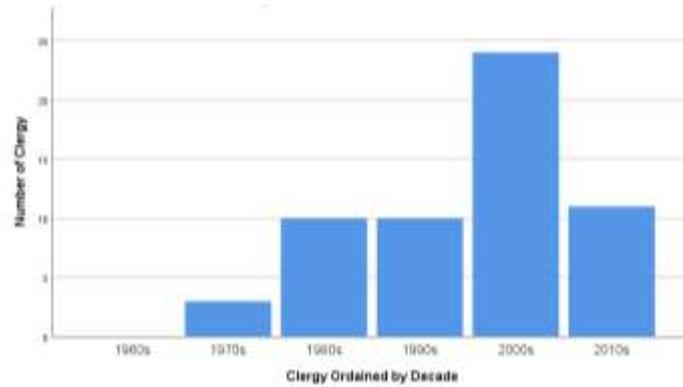


Figure 4.3: Clergy When Ordained by Decade

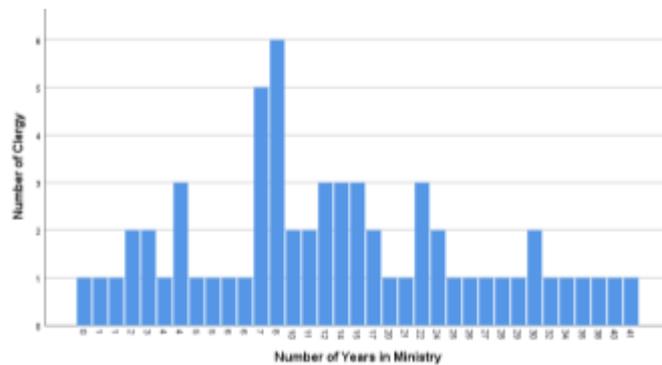


Figure 4.4: Clergy's Length of Service

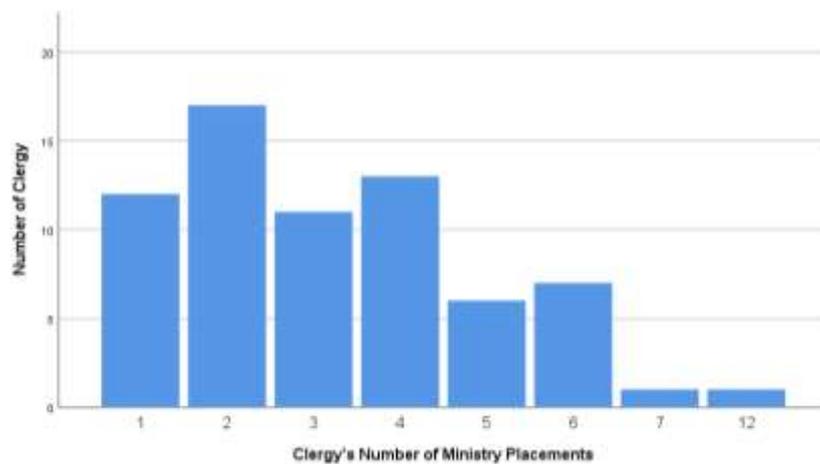


Figure 4.5: Clergy's Number of Ministry Placements

<sup>29</sup> Question 3.1 data, Anglican clergy in stress study had 44% over 6 placements and older the clergy the shorter placements they had. Cumming, *Stress Among Anglican Clergy*, 183-4.

The majority of clergy ministered in churches in which Sunday morning estimated attendance is less than 149 (66%). The range of the size of the congregation was from 12 to 600.<sup>30</sup> The average size was 121 for the 57 identified congregations. With the smaller congregational sizes, the presence of diaspora attendees may be limited. The 35 congregations sized 100 or less, averaged 11% of attendees with ancestral heritage from the majority world. Over half of these congregations (51%) had five percent or less of their attendees with ancestral heritage from the majority world. Five congregations had no attendees from these backgrounds while seven congregations had more than 15% from these backgrounds. The potential, then, for substantial intercultural engagement is most likely reduced.

As a state, South Australia is predominantly urban with 1.3 million (75%) located in greater metropolitan Adelaide.<sup>31</sup> Urban contexts generally offer greater exposure to cultural diversity. Eighty-three percent of overseas born Australians live in capital cities according to the 2016 Census.<sup>32</sup> The location of clergy's ministry experience is predominantly in urban congregations (69%), enabling clergy to have greater opportunities for intercultural engagement. Further, 91% of clergy indicated that their ministry placements overall were located predominantly in a significant urban environment rather than a rural environment.<sup>33</sup> Approximately half the clergy who grew up in rural contexts state that their ministry is predominately in the large capital city. Twenty-five clergy (37%) provided a range of locations, of which 19 involved at least one capital city placement and one rural. With regards to clergy's current church placement in 2015, 46 clergy were in 17 council areas of the 19 in the Adelaide metropolitan area (74%). The other 16 clergy were ministering in 14 different locations in rural LGAs (26%). Table 4.1 reveals the regional distribution of clergy, particularly in the southern and eastern Adelaide regions.<sup>34</sup> The northern and western regions tend to have the higher number of immigrant communities followed by the southern suburbs.<sup>35</sup>

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<sup>30</sup> Question 4.2 data, of which ten failed to respond and one is not currently placed.

<sup>31</sup> Peter Jean, "Census 2016: South Australia Lagging Behind in Population Growth as Melbourne Comes Closer to Becoming Our Largest City," *The Advertiser* (27 June 2017).

<sup>32</sup> Australian Bureau of Statistics, Media Release: "Census Reveals a Fast Changing, Culturally Diverse Nation," 27 June 2017.

<sup>33</sup> Question 3.3 data

<sup>34</sup> Question 4.1 data, of which 5 did not respond and 1 was not currently placed.

<sup>35</sup> "Immigration in the Last 5 years – Focus on South Australia," 2012, <https://blog.id.com.au/2012/population/demographic-trends/immigration-in-the-last-5-years->

Numbers from Regions in Metropolitan Adelaide and Adelaide Hills	Number
Southern Adelaide Government Region	21
Northern Adelaide Government Region	1
Eastern Adelaide Government Region	14
Western Adelaide Government Region	5
Adelaide Hills and Mount Barker	5
Total	46

Table 4.1: Numbers from Regions in Metropolitan Adelaide and Adelaide Hills

The clergy in this sample identify with a range of theological positions. Of the ten positions suggested in the questionnaire, the clergy selected up to nine of them to reflect their theological frameworks. Table 4.2 reveals that 40 selected four or less positions (59%) while 28 selected five or more. Nine found the labeling difficult and selected none. Table 4.3 identifies the main positions. These include evangelical (74%), ecumenical (68%), reformed (57%), moderate (54%), charismatic (41%), and progressive (40%). Several positions lacked prominence including Pentecostal (15%), liberal (21%), conservative (29%) and Roman Catholic (6%). Of the 50 who identified with the evangelical position, over 50% selected five or more theological positions. Of the 46 who identified with the ecumenical position, over 50% selected five or more theological positions. Of the 28 who selected the charismatic theological position, over 50% selected six or more. No combination of theological positions dominated although 37 selected both ecumenical and evangelical.<sup>36</sup> Other significant combinations included evangelical and reformed, evangelical and charismatic, and evangelical and moderate. Other positions suggested individually included 'social', 'inclusive/universalist', 'liberationist', 'feminist' and 'monastic'.

Number of Theological Positions	Frequency
0	5
1	5
2	4
3	10
4	16
5	10
6	12
7	4
9	2
Total	68

Table 4.2: Total Number of Theological Positions Selected by Clergy

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focus-on-south-australia/  
<sup>36</sup> Question 5 data.

Theological Position	Yes	No	No response
Ecumenical	46	7	15
Evangelical	50	4	14
Roman Catholic/Anglo-Catholic	4	40	24
Pentecostal	10	32	26
Charismatic	28	19	21
Liberal	14	37	17
Reformed	39	12	17
Progressive	27	22	19
Conservative	20	25	23
Moderate	37	15	16
I don't identify with such descriptions	9	14	45

Table 4.3: Totals for Clergy's Theological Position(s)

A clearer picture of the sample emerges from the five ministry contexts and background questions and the five demographic data questions. The variety in the clergy's backgrounds suggests that a possible diversity may exist in the clergy's theological and behavioural capacity to respond to the diaspora's presence within their denominations. A degree of homogeneity appears within the sample for some of these key dominant characteristics associated with their background. Several key demographic elements dominate. This sample tends to be older, male, married, educated, Australian born of Anglo-Celtic background, located in urban contexts, ordained post 1985 with less than 20 years of ministry experience, and theologically evangelical and ecumenical. These characteristics can influence positively or negatively the extent of cross-cultural experience, exposure to intercultural contexts and cross-cultural education. From these, knowledge and development of capacity to be multicultural leaders can emerge. For this sample the characteristics of age, gender, birthplace, ancestral heritage, ministering in smaller size congregations along with being evangelical may limit the extent of the specific cross-cultural experience and education of the group.

However, several of these characteristics are potentially positive. These characteristics include educational qualifications, ministry experience being primarily post 1985, being ordained primarily since 1990, diversity of theological positions, and ministering in urban environments. They provide opportunities for exposure to different ethnic groups, especially in their congregations, for development of cultural intelligence and for education for intercultural engagement.

These simplistic judgments based on the presence of demographic characteristics that could potentially help or hinder intercultural engagement are

inadequate. The literature review suggests other factors that could indicate capacity for intercultural engagement as multicultural leaders. Local and international cross-experience, and cross-cultural education are two core feeders into intercultural effectiveness and cultural intelligence.<sup>37</sup> In addition, attitudes and approaches towards multicultural church vision, and self-assessment of perceived levels of cultural intelligence need to be considered. This next section will outline cross-cultural experience and education while the other two key areas are explored in forthcoming chapters.

## **Clergy's Intercultural and International Experience**

### **Introduction**

Capacity develops through a complex interplay of formal and informal pathways during childhood and adult years. The literature identified the role cultural exposure can play and some known and possible antecedents for developing cultural competence or culturally intelligence, especially in professionals.<sup>38</sup>

Researchers in other professions report that cross-cultural experience and engagement can impact positively on intercultural effectiveness and cultural intelligence.<sup>39</sup> The greater the breadth of cross-cultural experience, the higher the likelihood of increased cultural intelligence. Martin "found that practitioners with multicultural experiences rated themselves higher in cultural competence skills."<sup>40</sup> Leninger in 2000 and Campinha-Bacote in 2003 acknowledge a similar outcome. Cross-cultural experiences contributes to the development of healthy attitudes to intercultural engagement; provide motivation to persevere in difficult situations and learn about unfamiliar cultures; facilitate cultural knowledge acquisition through reflection and debriefing; develop skills for strategic preparation for cross-cultural

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<sup>37</sup> Bücken, Furrer and Lin, "Measuring," 24.

<sup>38</sup> Crowne, "What Leads" 13, 16; Mary G. Harper, "Evaluation of the Antecedents of Cultural Competence," PhD diss., University of Central Florida, 2008.

<sup>39</sup> Suarez-Balcazar et al., "Perceived Levels," 502; Gagri R. Sodowsky, "The Multicultural Counselling Inventory: Validity and Application in Multicultural Training, in *Multicultural Assessment in Counselling and Clinical Psychology*, ed. Gagri Sodowsky and James C. Impara (Lincoln, NE: Buros, 1996), 283-324; Madeleine Leninger, "Founder's Focus – Multidiscipline Transculturalism and Transcultural Nursing," *Journal of Transcultural Nursing* 11, no. 2 (2000), 147.

<sup>40</sup> Suarez-Balcazar et al., "Perceived Levels," 503.

encounters; and appropriate relational behaviour.<sup>41</sup> Cross-cultural experiences can enhance “familiarity, comfort, and confidence” for future intercultural engagement.<sup>42</sup>

This section of the data analysis describes the extent of clergy’s local and international cross-cultural experience. A detailed narrative of a person’s life is not possible for this project nor generalisation to build an individual stereotypic profile of cross-cultural experience. Outlining cross-cultural experience serves three significant purposes. First, documenting background and cross-cultural experience can provide a preliminary overall assessment of the potential foundational capacity to be multicultural leaders. This occurs by identifying the presence or absence of known possible antecedents for cultural intelligence formation within the sample. Second, since cross-cultural experiences can impact and influence ability to engage interculturally, possible contributing factors could become evident that might affect their theological positions in regard to the multicultural church vision, and their perceived levels of cultural intelligence. For Bücken, Furrer and Lin, cultural intelligence is “a type of tacit knowledge that must be experienced rather than learned through formal teaching,” and “can be developed only through experience with foreign cultures.”<sup>43</sup> Third, knowledge of cross-cultural experience provides clues as to strengths and weaknesses from which the way forward in building capacity for clergy and denominations becomes apparent.

This study investigated the nature and diversity of cross-cultural experience through six main categories, involving 20 core variables. These categories are initial personal assessment of the extent of their cross-cultural experience, childhood experiences, adult cross-cultural experiences, adult international experiences and adult cross-cultural education and personal attitudes towards the cross-cultural encounter. The categories and associated variables emanate from other similar vocational/professional studies. A corporate and comprehensive picture of background regarding cross-cultural engagement will emerge.

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<sup>41</sup> You Jin Kim, and Linn Van Dyne, “Cultural Intelligence and International Leadership Potential: The Importance of Contact for Members of the Majority,” *Applied Psychology: An International Review* 61 (2012), 272-294.

<sup>42</sup> Livermore, *The Cultural Intelligence Difference*, 64.

<sup>43</sup> Bücken, Furrer and Lin, “Measuring,” 7, 24-25.

### **Initial Personal Assessment of Extent of Cross-Cultural Experience**

Clergy were asked to assess the extent of their overall cross-cultural experience by self-identifying in one of four positions: little, some, moderate and substantial.<sup>44</sup> There was an equal division between little and some experience, and moderate and substantial experience. The largest grouping was moderate (24 clergy), closely followed by some (23 clergy). This self-assessment provides hope that a foundational capacity for cross-cultural engagement existed within the sample, given that most clergy perceived themselves having at least some cross-cultural experience.

### **Childhood Experiences**

The childhood years can be significant for laying the foundation for cross-cultural engagement. Livermore acknowledged that childhood “provides a wonderful opportunity to begin learning about the world at a young age.”<sup>45</sup> Three possible childhood contexts exist that are conducive to developing capacity for cross-cultural engagement from an early age.

First, the home environment through parents’ influence can play a role in developing skills and healthy attitudes for intercultural engagement.<sup>46</sup> Parents can create respect, compassion and tolerance and address potential discriminatory attitudes in their children. For this sample there is an evenly divided response between 33 (48.5%) who felt their upbringing was very important or important in developing their response to people from the nations and 31 (51.5%) who felt their upbringing had some or little or no importance.<sup>47</sup> The largest grouping was ‘very important’ with 20 (29%).

Second, childhood experiences can play in a part developing awareness, attitudes and skills for intercultural engagement. This factor is especially the case for third culture kids who face geographical relocation with their families at least once.<sup>48</sup> Children, as they move locations, adjust to new cultural environments, learn to process and engage change, gain cultural knowledge and strategise for

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<sup>44</sup> Question 6.1 data.

<sup>45</sup> Livermore, *The Cultural Intelligence Difference*, 64.

<sup>46</sup> Question 27.4.

<sup>47</sup> Only four clergy did not respond.

<sup>48</sup> Pollock and Van Reken, *Third Culture Kids*, 54ff.

engagement.<sup>49</sup> These experiences can provide an advantage in adult years and become a resource for future cross-cultural engagement. One who lived overseas under 18 years of age acknowledges this advantage:

*My own experience is as an "other" in the Australian culture has made me, I feel, very conscious of the other in whatever setting I find myself. My experience has enabled me, I feel, to be a good bridge builder between cultures (or at least want to be a good bridge builder). God in Christ is the ultimate bridge builder and I very much look to participate in this mission.<sup>50</sup>*

Despite this encouragement, clergy with childhoods spent in an international setting was low. Seventeen (25%) grew up in contexts beyond Australia. These ranged from three months to 17 years.<sup>51</sup> The total could be higher, given six of the 15 born overseas failed to supply where they lived overseas under the age of 18. Of the 15 who supplied details, 11 were in Europe or another western oriented context. Of this group, ten indicated they had both a childhood experience overseas and also as an adult they had a post-study experience or employment (or both). How this compares with broader Australia is not possible to ascertain.<sup>52</sup>

Third, changing school during primary or secondary years is another type of geographical move that involves cultural adjustment. However, this element is not discussed in cultural intelligence literature.<sup>53</sup> The majority experienced stable education environments with 35 not changing primary schools and 47 not changing secondary schools. One attended the same school throughout the whole of their education. Twenty-six experienced no change in their schools apart from the move from primary to secondary school. Thirty-two changed primary schools, of which 12 made one move and 11 made three or more moves, and of the 20 involved in change at secondary level, over half of the group, had two or three changes.

The data presented here suggests that a minority were exposed in their childhood years to diverse contexts and experiences that potentially could have fostered cultural intelligence development. The outcome for the majority could be a delayed and limited foundation for developing cultural intelligence. This outcome,

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<sup>49</sup> Ibid.

<sup>50</sup> Questionnaire no. 23.

<sup>51</sup> Questions 33.1 and 33.2, not all supplied location or length of time.

<sup>52</sup> <http://researchrepository.murdoch.edu.au/id/eprint/498/2/02Whole.pdf>

<sup>53</sup> Question 27. 2 data and Question 27.3 data

then, increases the importance of adult cross-cultural experiences in potentially developing their cultural intelligence and capacity to be multicultural leaders. These adult experiences could include international marriages, significant local cross-cultural relationships, language learning, short and long-term international experiences, global awareness activities, and cross-cultural education. These will be discussed.

### **International Marriages**

International marriages provide a context for intercultural communication, for international travel and cultural adjustment. This sample was low.<sup>54</sup> Nine (13%) had spouses from overseas contexts, of which five were from Europe. There were no spouses from the Pacific, Latin America and North America. This contrasts to 51 clergy (75%) who married Australians.

### **Cross-Cultural Relationships Locally**

Cross-cultural relationships can occur within local social environments and church contexts, including clergy clusters, local congregations and theological training institutions. The extent, breadth and volume of these relationships can indicate the extent to which clergy discover possibilities to develop cultural intelligence capacity. One study highlighted that "prior intercultural contact was more strongly related to cultural intelligence for those in the majority."<sup>55</sup> Benefits include managing cultural differences, processing conflict and misunderstanding, and learning from mistakes. Kim and Van Dyne state that contact with people of other cultures "promotes positive attitudes, reduces prejudice and leads to subsequent, frequent contact."<sup>56</sup> Cross-cultural relationships from the majority world contribute to developing cultural intelligence through encounters with different cultural values, languages and cultural behaviours. These relationships provide greater opportunities to develop cultural intelligence compared with similar western or European cultures which share much in common with Australian culture and context.<sup>57</sup> One participant specifically mentioned that he learnt from classmates of his theological college from different cultures and from members of an outside

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<sup>54</sup> Question 43.3 data

<sup>55</sup> Kim and Van Dyne, "Cultural Intelligence and International Leadership," 288-289.

<sup>56</sup> Ibid.

<sup>57</sup> Livermore, *Expand Your Borders*.

religious community.<sup>58</sup> However, participating in cross-cultural relationships does not necessarily guarantee developing capacity. Development also depends on being willing and open to learn from opportunities that arise relationally.

Social and workplace relationships with people from other cultures is considered very positive in developing intercultural capacity and effectiveness. Sixty-four clergy (94%) acknowledged that in the past five years they had contact with people from one to six different continental regions.<sup>59</sup> In the Petrovic's teacher study the percentage contacting members of other cultures was only 54%.<sup>60</sup> Further, 35 clergy (52%) stated they have significant relationships with people whose ancestral heritage is from the majority world.<sup>61</sup> The focus of cross-cultural relations for the clergy was not confined to a few continental regions. A breadth of engagement across a range of continental regions is evident. Thirty-nine stated they engaged with people from at least four different continental regions, of which 19 clergy engaged with people from six different continental regions. The average number was four. Table 4.4 shows that regional contact primarily includes Asians,<sup>62</sup> Europeans,<sup>63</sup> and Africans,<sup>64</sup> and is less likely to be with Pacific Islanders<sup>65</sup> and Latin Americans. In addition, the majority of clergy acknowledge contact with Aboriginal Australians. Similar studies can provide a comparison.<sup>66</sup>

Region for Contact	Yes	No	No response
None	4	0	64
African	56	5	7
Asian	61	1	6
Pacific Islander	30	21	17
Australian Aboriginal	49	11	8
Europeans	58	2	6
Latin Americans	27	25	16

Table 4.4: Region for Contact

<sup>58</sup> Question 39.

<sup>59</sup> Question 31.1 data, yet of the 4, 2 actually go on to select groups.

<sup>60</sup> Petrovic, "How do Teachers," 278.

<sup>61</sup> Question 31.2 data. A number was requested but there were 5 unclear responses such as most, unsure, many and percentages such as 2% and 50%. Also 17 gave no response and 11 reported no significant relationship. The majority world refers to the geographic regions beyond the western world.

<sup>62</sup> Two go on to select groups – 32, 39.

<sup>63</sup> Two had no contact.

<sup>64</sup> Two go on to select groups – 32, 39.

<sup>65</sup> One went on to select groups – 39.

<sup>66</sup> An occupational therapist study in the US saw their professionals engaging with four racial and ethnic clusters. Suarez-Balcazar, "Perceived Levels of Cultural Competence," 501.

Significant relationships with people whose ancestral heritage is from the majority world provide opportunities for developing cultural intelligence. Data suggests limited numbers of significant relationships for clergy occur in private time.<sup>67</sup> Not all responded to this question. A total of 40 (59%) did, of which 35 provided a specific number of significant relationships.<sup>68</sup> The range was from one to over 100.<sup>69</sup> Of the 35, over half (51%) identified four relationships or less while eight identified over 11 of significance. The combined total was at least 366 relationships with an average of 11. One participant with over 100 means this average was inflated.

For the majority of clergy, these cross-cultural relationships comprised a small percentage of overall significant relationships in their private time. Of the 49 who supplied a response, the percentage of these cross-cultural relationships ranged from 0% to 100%.<sup>70</sup> Thirty-five of the 49 (70%) stated that significant cross-cultural relationships were under 10% of the total number of relationships in private time.<sup>71</sup> The other 14 included eight who stated between 75% and 99% and two who stated 100%. Comparisons with other studies are limited.<sup>72</sup>

The opportunity also exists for clergy to establish and form significant cross-cultural relationships in their congregations, their workplace. For the majority of clergy, this situation is the case. Forty-one (60%) have ministered in at least one multiethnic placement in their pastoral ministry career, of which 17 have ministered in two to six placements. The average number of placements in multiethnic contexts is one.<sup>73</sup> For 12 clergy all their placements have been in multiethnic contexts. For over half, the number of multiethnic contexts is 50% or less of their total number of ministry placements.<sup>74</sup> In describing their current placement 49 (72%) serve in congregations where adult attendees have ancestral heritage from

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<sup>67</sup> Question 31.2, 17 supplied no answer and 11 had no significant relationship.

<sup>68</sup> Five failed to supply a specific number, several supplied a number with a '+' after.

<sup>69</sup> The participant who supplied 100 relationships mentioned they were within a given cultural context

<sup>70</sup> Question 31.3 data, 19 gave no response.

<sup>71</sup> Of this 35 clergy, 12 felt they had no significant relationships.

<sup>72</sup> The one possible study did not provide any data useful to the argument. Kardong-Edgren, "Cultural Competence," 364.

<sup>73</sup> Based on the 66 clergy who answered the question.

<sup>74</sup> Question 3.2, there were 2 who gave no response and 25 had no such placement (37%), 22 between 1 and 50, and 19 between 51 and 100.

the majority world.<sup>75</sup> Four clergy are in current placements where there are 20% or more from the nations present.<sup>76</sup> The majority of clergy minister in contexts where small populations of people from the majority world attend. Thirty-one (41%) identified with the statement that "I regularly deal with multicultural related issues in pastoral work" to be 'true' to varying degrees.<sup>77</sup> As a consequence of ministering in multiethnic congregations, a majority of clergy form significant cross-cultural relationships in the workplace. Forty-six clergy stated that a percentage of their overall significant cross-cultural relationships are located in the local congregation, of which only 12 felt 50% or more of their significant relationships were in that context. The range was from 1% to 100%.<sup>78</sup> Three felt 100% of their relationships were in the congregational context.

A significant minority, however, lacked engagement with diaspora within their congregational context. For 27 clergy, they did not classify one of their church placements as a multiethnic context.<sup>79</sup> With regards to the approximate percentage of the relationships with people from the majority world, 22 (32.35%) identified they had no significant relationships with those from the majority world in their local congregation. Thirty-one (41%) felt that the statement 'I regularly deal with multicultural related issues in pastoral work' was untrue for them.<sup>80</sup>

The analysis reveals that most clergy engage in cross-cultural relationships yet the volume, location and nature of them varies greatly within the sample.

### **Languages other than English**

Over 300 languages are spoken in Australia, including Aboriginal languages.<sup>81</sup> Cultural intelligence can be enhanced by learning another language through embracing different vocabulary, tones, socio-linguistic practices and grammar.<sup>82</sup>

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<sup>75</sup> Question 4.3, 11 unsure or no response and 8 no percentage.

<sup>76</sup> Emerson teamed with fellow sociologists Kim and Yancey and theologian DeYoung to write a sequel, *United by Faith*. Question 4.3

<sup>77</sup> Question 6.3.

<sup>78</sup> Question 31.4, 22 gave no response.

<sup>79</sup> Question 3.2.

<sup>80</sup> Question 6.3, 6 were unsure.

<sup>81</sup> Between 60 and 120 Aboriginal languages are healthy in Australia today. Australian Bureau of Statistics, "Cultural Diversity in Australia"; NSW Government Aboriginal Affairs, "ABS Statistics on Aboriginal Languages," <https://aboriginalaffairs.nsw.gov.au/blog-languages/abs-statistics-on-aboriginal-languages>

<sup>82</sup> Khodadady and Yazdi, "Cultural Intelligence of English Language Learners."

Johnson states that "language conveys many subtleties of a culture and reflects its core values, norms, conventions, and differences in thought patterns as well as transmitting cultural knowledge."<sup>83</sup> Studies reveal the significance of language as predictors of CQ overall but also several of the capabilities, especially CQ Drive.<sup>84</sup>

Clergy speaking languages beyond English are in the minority. The number of languages that clergy acknowledged they could speak, even at a low level of communication fluency ranged from one to seven.<sup>85</sup> The largest category was one language (59%).<sup>86</sup> With regards to multilingualism, 18 noted two languages and another eight noted more than two. A comparison is difficult. Statistics on the actual number of languages Australian individuals speak is lacking. The Census data focuses on those speaking at home (21% of the Australian population) rather than English speakers at home with multilingual capacity.<sup>87</sup> Eight percent of Australian born residents speak languages other than English at home.<sup>88</sup> This sample of clergy could be above the national levels. When compared with other studies, this sample is lower than the 66% of teachers in the Petrovic study who spoke at least one foreign language and lower than the one-third of baccalaureate nursing faculty who speak more than one language.<sup>89</sup>

### **International Experiences**

In addition to local cross-cultural engagement, adult international experiences, especially longer than three months, can contribute to developing cultural intelligence through providing more intense opportunities to interact with and adjust to different cultures, and to develop cultural knowledge, behaviour and skills for intercultural engagement.<sup>90</sup> Such opportunities can occur through employment, non-work activities and vacations.<sup>91</sup> The majority of previous studies have demonstrated that the number, depth and length of time abroad of international

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<sup>83</sup> R. Boyde Johnson, "Testing Cultural Intelligence of Ukrainian Students," *Nobel Herald* 7, no.1 (2014), 177; Livermore, *The Cultural Intelligence Difference*, 98.

<sup>84</sup> Mazzurco, Jesiek and Ramane, "Are Engineering," 6; Shannon and Begley, "Antecedents," 41-55.

<sup>85</sup> Question 32 data, 3 did not supply a response.

<sup>86</sup> Assume English is not relevant and focused on additional language.

<sup>87</sup> Australian Bureau of Statistics, "Cultural Diversity in Australia."

<sup>88</sup> Ibid.

<sup>89</sup> Petrovic, "How do Teachers," 278.; Sealey, Burnett and Johnson, "Cultural Competence," 136.

<sup>90</sup> Khorakiwala, "Cultural Intelligence"; Livermore, *Leading with Cultural Intelligence*, 171.

<sup>91</sup> Bucker, Furrer and Lin, "Measuring," 24. Moon, Choi and Jung, "Previous International," 285, 287.

experiences can contribute to higher levels of cultural intelligence.<sup>92</sup> Such results suggest international experience can be both a predictor of cultural intelligence capabilities and an antecedent of cultural intelligence.<sup>93</sup> Deng and Gibson report that “the longer the expatriate managers’ working experience in China, the higher CQ they perform.”<sup>94</sup> Crowne acknowledges the value of the breadth of geographical exposure but also the depth of the exposure to other cultures through engaging with locals rather than avoiding contact.<sup>95</sup> Bücken, Furrer, and Lin reported that “contact frequency and time spent abroad are critical antecedents of CQ.”<sup>96</sup> Lima acknowledges that cultural adaptability occurs in culturally intelligent organisations, particularly through leaders who “have had extensive international experiences.”<sup>97</sup> Lee and Sukoco reported that “expatriates’ prior international working and travel experiences moderate the effects of CQ on cultural adjustment and cultural effectiveness.”<sup>98</sup> However “while a repertoire of past cross-cultural experiences provides a basis for potentiality to act in ways which support cross cultural interactions, it may be that it is the behaviour rather than the potentiality for behaviour that fosters inclusive interactions.”<sup>99</sup> An older group such as this clergy sample, may have had greater opportunity to gain cross-cultural experiences than a younger cohort because they have lived longer.<sup>100</sup> However, a younger cohort may be more mobile through greater access to transport and resources.

Additionally, analysing the geographical destinations provide clues about the potential impact of the international experiences on building capacity for intercultural engagement. Clergy’s destinations for living and travelling overseas reveal the extent of exposure to significant worldview and cultural differences. The standard cultural value spectrums built around Hofstede’s model demonstrates that

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<sup>92</sup> Groves, Feyerherm and Gu, “Examining,” 209-243; Khodadady and Ghahari, “Validation,” 70; Tarique and Takeuchi, “Developing Cultural Intelligence,” 62-63.

<sup>93</sup> Mazzurco, Jesiek and Ramane, “Are Engineering,” 6, 7; Daniel L. Morrell et al., “Past Experience, Cultural Intelligence, and Satisfaction with International Business Studies,” *Journal of Teaching in International Business*, 24 no. 1 (2013), 34.

<sup>94</sup> Deng and Gibson, “A Qualitative Evaluation,” 194.

<sup>95</sup> Kerri Anne Crowne, “Cultural Exposure, Emotional Intelligence, and Cultural Intelligence: An Exploratory Study,” *International Journal of Cross-Cultural Management* 13, no. 1 (2013), 10-12.

<sup>96</sup> Bücken, Furrer and Lin, “Measuring.”

<sup>97</sup> Lima, “The Culturally Intelligent.”

<sup>98</sup> Lee and Sukoco, “The Effects of Cultural Intelligence,” 963, 977.

<sup>99</sup> Duff, Tahbaz and Chan, “The Interactive Effect,” 7; Isfahani, Jooneghani and Azar, “Analyzing the Effects,” 373; Raduan et al., “Expatriate Performance.”

<sup>100</sup> Ibid, 62.

Australians tend to be closer to other western contexts compared to the majority world contexts.<sup>101</sup> The greater the diversity and breadth of geographical locations, both countries and continents, the more opportunities there are to develop skills and knowledge around cultural differences and managing cultural diversity.<sup>102</sup>

The majority of clergy have experienced international travel, primarily through short-term experiences under three months but also through extended periods beyond three months. The data will be presented now.

### ***Living Overseas for More than Three Months as Adults***

A minority of clergy had lived overseas for more than three months as adults. These 30 (44%) still represent a significant group. A comparison with the broader Australian population is hard to determine given limited data. Approximately 5% of Australians live outside Australia at any one time.<sup>103</sup>

Key characteristics of overseas experience such as length of stay, purpose and location reveal the nature of clergy's experience. The length of time overseas varied greatly from three months to 42 years. The top two purposes were employment (16 clergy) and post-school study (six). Eleven highlighted multiple experiences overseas at different stages of life. The main combinations involved living overseas under the age of 18 and an adult experience involving employment. Nine supplied other reasons such as missionary activity in Asia or the Pacific of between two and three years (four clergy), immigration to Australia, marriage, travel, and extended holiday in the Middle East or Europe (two clergy), including a backpacking break. Twenty-three lived in one location for their overseas experience while seven lived in multiple locations.

With regards to geographical location, the majority lived primarily in other similar western world contexts. Fifteen spent extended periods in Europe, especially the UK and four spent time in North America. In terms of the majority world, nine clergy spent time in Asia, one in the Pacific and one in the Middle East. Two migrated to Australia from western contexts.

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<sup>101</sup> <https://hofstede-insights.com/product/compare-countries/>; Livermore, *Expand Your Borders*.

<sup>102</sup> Question 34.2. Livermore, *Leading with Cultural Intelligence*, 171.

<sup>103</sup> <https://advance.org/australians-abroad-preliminary-findings-on-the-australian-diaspora/>

### ***Travelling Overseas for Under Three Months***<sup>104</sup>

Although long-term international experience is preferable in developing cultural intelligence, benefits still exist when travelling overseas for three months or less. These short-term experiences provide exposure to cultural diversity and opportunities to navigate new cultural environments. Therefore, they can aid in the building of capacity for intercultural effectiveness. Short-term experiences can increase self-confidence and capacity for intercultural engagement.

The majority of clergy have travelled overseas for shorter length trips of less than three months. These clergy trips span more than five years.<sup>105</sup> Sixty-six (97%) have travelled overseas for at least one short-term trip in their adult years. From the numbers supplied, a total of 591 trips had been made at an average of eight trips per clergy.<sup>106</sup> The number of trips per participant ranged from one to 57. Thirty-five completed six trips or less (51%) while 33 completed seven trips or more. Of these 16 experienced more than ten trips and three exceeded over 30 trips each.<sup>107</sup> Approximately one quarter of these occurred in the past five years and involved 52 clergy. The number of trips in the past five years is reported in Figure 4.6. No similar studies exist for comparison.<sup>108</sup> In regards to Australians travelling overseas, an average of more than one annual crossing of Australia's international border per Australian has occurred since 2006.<sup>109</sup> Clergy have exposure to different cultures through these trips. Greater analysis of the nature of these experiences will occur. The extent to which these experiences provide possible contexts to develop their cultural intelligence will become clearer.

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<sup>104</sup> Tarique and Takeuchi, "Developing Cultural Intelligence."

<sup>105</sup> Question 34.1

<sup>106</sup> The total was difficult to determine as 3 placed a plus sign after the number, and one supplied just 'yes'.

<sup>107</sup> The mode was 6 trips with 10 clergy.

<sup>108</sup> Australian Bureau of Statistics, 3401.0 – Overseas Arrivals and Departures, Australia, December 2016.

<sup>109</sup> Ibid.

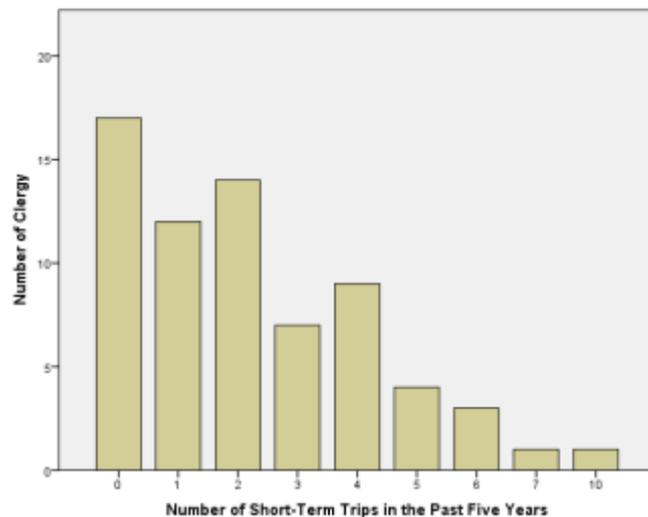


Figure 4.6: Number of Short-term Trips by Clergy in the Past Five Years

Purposes of these overseas short-term trips varied (Table 4.5). Fifty-three clergy (78%) identified between one and three different purposes from the six provided in the questionnaire. The average number identified was two with a range from one to five. Tourism/holiday was the key reason for 53 (78%)<sup>110</sup> who completed 260 or more trips (44% of the trips) at an average of five trips.<sup>111</sup> Short-term mission trips with church or mission agencies were the reason that 35 (51%) participated in for a total of 99 trips at an average of 3 trips.<sup>112</sup> Of the other supplied purposes, 21 made 69 or more trips at an average of 3 trips for business and work,<sup>113</sup> 28 made at least 100 trips at an average of 3.6 to visit family,<sup>114</sup> 19 made 40 trips at an average of two to attend work related conferences,<sup>115</sup> and five to attend non-work related conferences.<sup>116</sup> Additional purposes supplied by individual clergy included study tours, family wedding and youth exposure trip.

<sup>110</sup> 15, either supplied no response or had zero trips in this category.

<sup>111</sup> Ibid.

<sup>112</sup> 33 no response or zero. One to Arnhem Land.

<sup>113</sup> 47 no response or zero.

<sup>114</sup> 40 no response or zero.

<sup>115</sup> 49 no response or zero.

<sup>116</sup> 63 no response or zero.

Total Number of trips	Tourist/Holiday Purpose	A short-term mission trip with church or mission agency Purpose	Business and work purposes	Visiting family purposes	Attending work related conferences purposes	Attending non-work-related conferences purposes
No response	7	18	31	24	31	40
0	8	15	16	1	18	23
1	10	15 <sup>117</sup>	7	16	12	1
2	11	8	6	6	2	1
3	9	4	1	8	2	2
4	2	1	1	4	0	0
5	6	2	2	3	1	0
6	2	1	3	1	1	0
7	5	3	0	1	1	1
8	2	0	0	0	0	0
9	0	0	0	0	0	0
10 or more	6	1	1	2	0	0
Total	68	68	68	68	68	68

Table 4.5: Total Number of Trips by Clergy by Purpose

The number of destinations ranged from one country to 23 with an average three.<sup>118</sup> Forty-two clergy (62%) visited four or less while 26 (38%) visited five or more, of which four visited more than ten. The number of continents visited (Table 4.6) reveals breadth in geographical locations. Thirty-seven visited less than 2 continents while 27 visited three or more.

Total Number of Continents/Region Visited per Individual Clergy	Total Number of Clergy	Europe	North America	Asia	Latin America	Pacific Basin/Oceania	Africa	Middle East	West Indies
No response	0	0	0	0	0	0	0		
0	0	0	0	0	0	0	0		
1	18	2	3	11	0	2	0		
2	19	9	1	14	1	10	2	1	
3	16	15	8	11	1	9	2	2	
4	7	6	2	6	2	4	3	4	1
5	2	2	2	2	1	2	1	0	
6	2	2	2	2	0	2	2	2	
Total	68	36	18	46	5	29	10	9	1

Table 4.6: Total Number of Continents/Regions Visited per Individual Clergy

<sup>117</sup> One to Arnhem Land.

<sup>118</sup> Two included Europe and one Asia so could involve multiple countries, refers to most European countries but does not cover Western Europe in the list. The Middle East too.

Diversity in the location of the destinations existed. Eighteen Asian countries were named by 46 (67.7%) with 29 naming multiple countries. The main countries were Indonesia (including Bali), Malaysia, Singapore, Thailand and China. Europe was the second most popular destination with 36 visiting at least 22 countries (22 visited multiple locations).<sup>119</sup> For the other regions, 29 visited Oceania and the Pacific, 18 visited North America, ten visited Africa, nine visited the Middle East and five visited South America. Several had contact with Aboriginal Australians.

Clergy tended to visit contexts which were significantly culturally different to the Australian context, especially in the majority world as seen with the Asian dominance. The location is important given the work already noted by Hofstede regarding the likely greater impact of majority world destinations. Thirteen out of 18 who visited a single continent chose a majority world region and ten out of 19 who had visited only two continents or regions, visited solely majority world regions. Venturing beyond one's 'comfort zone' culturally can intensify opportunities for building intercultural effectiveness capacity. However, the popularity of western world contexts should not be overlooked. Forty visited North America, Europe or both. Although 46 had visited Asia, 24 of them also visited North America, Europe or both. The top three destinations were predominantly western contexts, New Zealand, UK and USA. Of the 27 who travelled to three continents or more, only 1 was confined solely to the majority world.

### **Global-Mindedness Activities**<sup>120</sup>

In addition to the four significant and common indicators to cultural intelligence discussed above, other lesser recognised possible indicators of intercultural effectiveness capacity exist. These indicators relate to activities associated with developing global-mindedness. These activities are grouped around those related to Christian global mission and to ongoing global and cross-cultural awareness. These activities can provide valuable learning opportunities by encountering people from other continents and by encouraging openness to engaging with cultural diversity. The results are included in Table 4:7.

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<sup>119</sup> Eight nominated Europe only, one had 12, another nine, and another six.

<sup>120</sup> Question 6.3.

	1 Very untrue of me	2 Untrue of me	3 Some- what untrue of me	4 Neither true or untrue	5 Some- what true of me	6. True of me	7 Very true of me	No Response
I enjoy watching travel shows	6	9	4	12	16	9	11	1
I enjoy watching the news	2	1	3	5	15	27	15	0
I enjoy reading foreign literature	6	13	9	15	15	6	3	1
I participate in interfaith dialogue	9	11	10	12	13	10	2	1
I have a cross-cultural mentor	28	21	10	1	1	3	3	1
I give to cross-cultural mission organisations	2	6	6	2	14	24	14	0
I pray regularly for global mission activity	0	3	5	8	15	22	14	1
I promote global mission activity	0	3	2	7	17	24	14	0

Table 4.7: Global Awareness Activities

The first group of global mindedness activities relate to Christian global mission. This is a distinctive area for clergy compared with other vocations and professions. Clergy acknowledged active engagement in support areas for global mission as seen in Table 4.7. Fifty-one (75%) acknowledged that it was somewhat to very true that they prayed regularly for global mission activity.<sup>121</sup> Forty-two (62%) acknowledged it was somewhat to very true that they gave to cross-cultural mission. Fifty-five (81%) acknowledged it was somewhat to very true that they promoted global mission activity. Clergy could participate in interfaith dialogue yet only 25 (37%) identified that it was somewhat to very true for them.

The second group of global mindedness activities relates to developing ongoing global and cross-cultural awareness (see Table 4.7). The majority of clergy expressed enjoyment of watching the news as 57 clergy (84%) acknowledged it was somewhat to very true for them.<sup>122</sup> Thirty-six clergy (53%) acknowledged it was somewhat to very true that they watched travel shows.<sup>123</sup> Other ongoing global and cross-cultural awareness development activities were not predominant in

<sup>121</sup> Question 6.15

<sup>122</sup> Recognise the growing place on the internet for gaining news, Question 6.9.

<sup>123</sup> Question 6.8

the sample. Twenty-four (35%) acknowledged it was somewhat to very true that they enjoyed reading foreign literature. Seven indicated they have a cross-cultural mentor to assist them in bridging the cultural gaps they face.<sup>124</sup> Comparison is confined to one study. While a similar percentage of teachers in Petrovic's study enjoyed watching travel shows, those who indicated they read foreign literature were less than 5%.<sup>125</sup>

Exposure to intercultural engagement exists amongst these clergy, mainly through cross-cultural and international experiences, including the global-mindedness activities. The areas of relationships and travel provide for informal and less structured learning for intercultural engagement. These contexts can complement formal education, learning and capacity building that occurs through educational curriculum and programs and informal learning opportunities.

### **Intercultural Education**

Education for cross-cultural ministry can be influential in intercultural formation and developing multicultural leaders with the capacity to function effectively cross-culturally.<sup>126</sup> Theoretical reasons for this positive relationship include social learning theory, anxiety and uncertainty management theory, and socialisation and realistic job preview.<sup>127</sup> Moon, Choi and Jung state that "in the literature of cross-cultural adjustment, cross-cultural training has been well acknowledged as an important vehicle for improving expatriates' cross-cultural adjustment."<sup>128</sup> Numerous studies establish the link between education and the development of cultural competence or cultural intelligence.<sup>129</sup> Education "is designed to encourage intercultural learning through development of cognitive, affective, and behavioural competencies needed for effective interactions across cultures."<sup>130</sup> Different types of training exist.<sup>131</sup> The length and comprehensiveness in terms of the number of types can impact on the results of the training but not

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<sup>124</sup> Livermore, *The Cultural Intelligence Difference*, 101-102.

<sup>125</sup> Petrovic, "How do Teachers," 278.

<sup>126</sup> Isfahani, Jooneghani and Azar, "Analyzing the Effects," 374.

<sup>127</sup> Moon, Choi, and Jung, "Previous International Experience," 292.

<sup>128</sup> *Ibid.*

<sup>129</sup> Suarez-Balcazar et al., "Perceived Levels," 502; Spooner-Lane et al., "Building Intercultural Competence," 1-9; Moon, Choi and Jung, "Previous International," 292, 320.

<sup>130</sup> Moon, Choi, and Jung, "Previous International Experience," 292.

<sup>131</sup> *Ibid.*, 293-4.

guarantee cultural intelligence development.<sup>132</sup> The data reveals that the majority of clergy have participated in training and education programs associated with cross-cultural engagement through their ministry formation academic programs and through post-ministry training options.<sup>133</sup>

### ***Formal Theological Pre-Ministerial Education and Cross-Cultural Engagement***

The South Australian clergy in this sample participated in formal theological education over the five decades since the 1970s. Clergy can spend up to five years or more developing Christian theology and participating in ministry formation prior to accreditation and ordination by their respective denominations. Table 4.8 records the theological institutions selected by 44 clergy (65%) who responded to the question. These included the various training institutions of the UCA in South Australia and associated bodies (Adelaide College of Divinity and the Department of Theology of Flinders University) (41.2%), Tabor Adelaide (10.2%), Burleigh (the Baptist College up to 2006) (11.8%), and Bible College of South Australia (7.3%).<sup>134</sup> Two were involved in US institutions, while another four studied in theological institutions in NSW, Victoria and Tasmania. Six attended more than one institution.

Name of institution	Number
No response	24
Parkin Wesley	11
Burleigh	8
Tabor Adelaide	7
ACD	7
Flinders University	5
BCSA	5
Colleges Interstate	4
Uniting College for Leadership and Theology	3
Colleges Overseas	2
College: Other	1
Total	68

Table 4.8: Institution by Number of Clergy Attending by Rank

Each of the listed institutions provided opportunities for all clergy to be equipped for intercultural engagement. A variation emerges through evaluating the place, nature and history of education in these institutions in areas like diversity, ethnicity, missiology, multicultural church, and cultural intelligence. The education

<sup>132</sup> Ibid, 293.

<sup>133</sup> Question 28 data.

<sup>134</sup> Question 28.4 data, 24 abstained, six studied in more than one of these institutions.

included both curriculum and cross-cultural field education placements in the institutions.

Adelaide College of Divinity began in 1980.<sup>135</sup> Three of the colleges listed above were founding constituent members. They were Parkin Wesley College, Burleigh College and Bible College of South Australia. Parkin-Wesley College became the Uniting College for Leadership and Theology in 2009.<sup>136</sup> Their cross-cultural focus emerged in published curriculum from 1982 onwards, primarily as electives. Some of the initial subjects available in the 1980s were 'Study of Religions' and 'History of Missions and Church in Modern World'.<sup>137</sup> In 1987 a new subject 'Christianity in a Multicultural Society' appeared in the Diploma of Divinity and lasted until 1993. However, it does not appear to have actually been taught.<sup>138</sup> After this a new subject, 'Ministry in Australia', was developed in 2003 in the Bachelor of Ministry and Bachelor of Theology.<sup>139</sup> One topic incorporated within the subject related to exploring cross-cultural encounters.<sup>140</sup> Other cross-cultural electives developed since the 1990s included 'Aboriginal Theologies', 'Themes of Eastern Orthodox Theology', 'Indian and Chinese Spiritual Paths'.<sup>141</sup> The ACD Bachelor of Ministry in 2011 introduced a compulsory course entitled 'Reading Cultures'.<sup>142</sup> Another distance only subject, 'Exploring Cross-Cultural Ministry', appeared in the Bachelor of Theology program between 2010 and 2014.<sup>143</sup>

Burleigh College and Bible College of South Australia became consortium members for the Australian College of Theology in the 1990s, after leaving the Adelaide College of Divinity in 1991 and 1993 respectively.<sup>144</sup> The Australian College of Theology degree program curriculum offered since the 1980s included elective 'Evangelism' and missiology field subjects.<sup>145</sup> The Bible College of South

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<sup>135</sup> <https://acd.edu.au/>

<sup>136</sup> "Our History," <https://unitingcollege.edu.au/our-history/>

<sup>137</sup> Handbook: Adelaide College of Divinity, 1982-2000.

<sup>138</sup> Handbook: Adelaide College of Divinity, 1987-1993.

<sup>139</sup> Handbook: Adelaide College of Divinity, 2003.

<sup>140</sup> Ibid.

<sup>141</sup> Handbooks: Adelaide College of Divinity, 1996-2000, 2001-2010.

<sup>142</sup> Handbook: Adelaide College of Divinity, 2010-2016.

<sup>143</sup> Handbook: Adelaide College of Divinity, 2010-2014.

<sup>144</sup> Handbooks: Adelaide College of Divinity, 1991, 1993; Kerrie L. Burn, "The Australian Baptist Heritage Collection: Management of a Geographically Distributed Special Collection," MA diss., Melbourne College of Divinity, 2007.

<sup>145</sup> An example is the Australian College of Theology's Diploma of Missiology and Bachelor of Theology which in the 1980s offered relevant subjects and was used by over ten colleges

Australia took advantage of these subjects in the 1990s and 2000s. An intentional international missions focus existed, particularly with the presence of Bryan Ezard and David Turnbull as missiologists on staff from 1995 to 2003. The Bachelor of Theology year-long subjects included 'World Religions,' 'Christian World Mission A (Theology)' and 'Christian World Mission D.'<sup>146</sup> The Bachelor of Ministry semester length subjects included 'Aid and Development,' 'Biblical Theology of Mission,' 'Contemporary Theology of Mission,' 'Cultural Anthropology,' 'The Study of Religion,' 'Living Faiths' and 'Cross-Cultural Communication.'<sup>147</sup>

Tabor Adelaide, established in 1979 as an independent institution, incorporated a cross-cultural focus from 1993 in their programs and subjects, especially due to the Intercultural Studies program.<sup>148</sup> Since 2009 students were required to complete a culture related subject, currently entitled 'Christianity and Culture.' An Intercultural Studies major is available in the Bachelor of Ministry program. Numerous other electives were available to the students in the areas of anthropology, theology of mission, intercultural communication and world religions.

The clergy's responses support the presence of a cross-cultural focus in all of these theological education institutions. However, the clergy's responses reveal a diversity in the extent of their intercultural engagement and multicultural church education. Some differences exist. Forty-nine clergy (72%) acknowledged that a percentage of their formal ministry training was devoted to ethnic diversity and multiethnic church compared with 17 clergy (25%) who allocated zero percent, of which nine were ordained prior to 2000.<sup>149</sup> From this group of 49 clergy, 27 indicated that a multicultural church focus comprised less than five percent of their education, 12 indicated between five and ten percent, and ten indicated over 10%. However, Table 4.9 highlights that the majority (56%) agreed with varying levels that coverage of the area was non-existent in their education.<sup>150</sup> Further, Table 4.9

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throughout Australia. Australian College of Theology: Manuals, 1901-1997, 1997-2017.

<sup>146</sup> Subjects that the researcher taught at Bible College of South Australia.

<sup>147</sup> Subjects that the researcher taught at Bible College of South Australia.

<sup>148</sup> The House of Tabor Student Handbook 1986; Tabor College Student Handbooks, 1989, 1995, 1997, 1998, 1999-2000, 2001-2003, 2004-2008; Dennis Slape and Lorraine Beard, *Who are We and Where are We Going: Selected Aspects of the Life and Ministry of Tabor College Adelaide: Past, Present and Future* (Millswood, SA): Tabor College Adelaide, 2004.

<sup>149</sup> Question 28.1 data. Degree not completed – 1 subject, Post-Graduate Development Studies, only completed 4 subjects at this stage.

<sup>150</sup> Three provided no response.

highlights that the majority (74%) disagreed to varying levels that intercultural effectiveness and multiethnic church proved to be a significant focus of the program.<sup>151</sup>

The nature of the clergy's exposure and focus on multicultural church suggests that clergy's coverage of intercultural engagement in their formal ministry programs was limited. Twenty-eight clergy attempted a relevant subject in the curriculum that focused on engaging ethnic diversity in their ministry formation. In contrast, 40 clergy (59%) acknowledged they did not attempt at least one subject.<sup>152</sup> This percentage appears larger than the 16.4% of nursing faculty who reported no cultural content in their academic journey in an US study.<sup>153</sup> Over 50% of those clergy not attempting a subject were ordained prior to 2000. No clergy ordained in the 1970s completed a subject related to intercultural engagement. During the 1980s six of the ten ordained clergy failed to complete a subject. Seventeen of the 23 ordained prior to 2000 (74%) reported not attempting a subject.

Several reasons could account for these variations in clergy study programs. First, institutional and personal decisions affect study options. Ten of the 12 at Tabor and Bible College SA completed a relevant subject, particularly from 2000s onwards, compared with three from eight with Burleigh, three from 11 at Parkin Wesley, two out of seven from ACD and two out of five from Flinders University. Variations existed among the colleges in curriculum, subject offerings and priorities as discussed earlier. Relevant subjects may have been unavailable for clergy to choose at their time of training. Personal decision-making at the time of study around relevance and electives could lead to bypassing such subjects even if offered. Second, those clergy ordained post-2000 seem to have greater opportunity to make subject selections. The increasing focus on the multicultural church vision and intercultural engagement within curriculums created these study opportunities. Of the 28 attempting a subject, 16 (57%) were ordained in this period. Third, all but one student who completed a subject at Parkin Wesley, Uniting College for Leadership and Theology, Flinders University and Adelaide College of Divinity were over 50. A generational perspective may influence the decision-making process.

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<sup>151</sup> Three provided no response.

<sup>152</sup> Question 28.2 data.

<sup>153</sup> Kardong-Edgren, "Cultural Competence," 364.

For these clergy, when they trained, the subject selections may have been limited and the need for intercultural engagement lacking prominence.

Clergy's assessment of their formal ministry training (see Table 4.9) provides insights into how they felt about the influence of training in regards to engaging ethnic diversity.<sup>154</sup> They agree to varying levels that the issues around intercultural effectiveness and multiethnic church were introductory only (71%);<sup>155</sup> and that what was covered was very relevant (52%).<sup>156</sup> Further, they felt that material on related themes wasn't incorporated in most subjects (81%);<sup>157</sup> and that material covered was not practical in nature (50%).<sup>158</sup> There was an almost even response between 'agree' (44%) and 'disagree' categories (41%) concerning the extent to which the material covered was too theoretical.<sup>159</sup> One participant wrote that "*Whilst I don't recall education on ethnic diversity in theological college – the lack of it in fact reinforced my own experiences through contact with the Bahai community that it is vital. Plus, the multicultural people who attended the college.*"<sup>160</sup> Another participant acknowledged the role of the informal curriculum in a college setting by noting that they could learn from classmates from different cultures.<sup>161</sup>

	1 Strongly Disagree	2 Disagree	3 Some-what Disagree	4 Some-what Agree	5 Agree	6. Strongly Agree	No Response
The coverage was non-existent	11	6	10	5	22	11	3
The issues were introductory only	6	5	5	10	23	15	4
The area proved to be a significant focus of the program	23	20	7	9	4	2	3
The material was incorporated in most subjects	24	20	11	7	1	1	4

<sup>154</sup> Question 28.3 data, only 11 provided at least one 'no response', with over 50% of this group providing from one to three responses, only one gave this response to all seven statements.

<sup>155</sup> No response – four.

<sup>156</sup> No response – six.

<sup>157</sup> No response – four.

<sup>158</sup> No response – five.

<sup>159</sup> No response – ten.

<sup>160</sup> Questionnaire no. 39.

<sup>161</sup> Questionnaire no. 60.

The material covered was too theoretical	5	12	13	19	7	2	10
The material covered was pleasingly practical in nature	10	13	11	20	8	1	5
What was covered was very relevant	7	9	11	21	12	2	6

Table 4.9: Statements About the Nature of Theological Education

The exploration of clergy's formal ministry education highlighted that the majority have had minimal or limited intentional education on the subject in ministry formation study programs. The timing of their education prior to ordination or accreditation, and the age group suggests that the limited ministry formation education on cross-cultural engagement relates to the historical context of their training.<sup>162</sup>

### ***Post-Ministry Training for Intercultural Engagement***

Training for cross-cultural engagement can continue post-accreditation. Many different types of training are available in response to the growing need in western contexts to respond to the effects of immigration in the workplace.<sup>163</sup> Priorities for such programs centre on developing cultural intelligence through emphasising skills, cultural knowledge and attitudes required to engage cross-culturally. Professional development opportunities are required in areas not covered sufficiently in foundational education.

Forty-one (60%) acknowledged undertaking post-ministry formation training related to intercultural engagement. Clergy's participation in post-ministry training took many forms. Seven options were supplied with space to suggest others. The clergy participated in one to six different types of post-ministry training. The average was two different types. Fifty-four percent of those who had completed post-ministry training participated in three or more types of training. The top two options identified by clergy were interaction with other professionals (38 clergy, 56%), and participation in ongoing education courses or seminars on cultural competence/intelligence (24 clergy, 35%). Further, 16 chose an elective course and

<sup>162</sup> Question 29 data.

<sup>163</sup> Moon, Choi, and Jung, "Previous International Experience," 303.

16 completed fieldwork in their program.<sup>164</sup> The lesser options selected included being supervised on the job (14 clergy), taking subjects where the topic was included and covered (nine clergy), and taking a required class on cultural competence/intelligence (four clergy). Sixteen supplied additional options.<sup>165</sup> These options included further studies in other related or non-related fields, study exchanges and personal study and research (for example into diaspora contexts and ministry). Informal learning took place through conference input (for example Global Leadership Summit), cultural intelligence leadership training, Australian Refugee Association meetings and professional development outside the denomination and Christian context. Experiential opportunities included teaching in overseas context, engagement in Christian ministry and multiethnic congregations, participation on short-term mission trips in the majority world, non-pastoral employment and involvement in NGOs.

Several positives emerge from this analysis concerning cross-cultural education. First, 20 (29%) completed both a subject and some post-ministry training. Second, 22 (28%) who did not take a subject in their ministry formation training have participated in some post-ministry training.

However, several concerns emerge. First, twenty-six clergy (38%) did not complete any post-ministry training in intercultural engagement. Secondly, 18 (26%) failed to take a cross-cultural related subject in their ministry formation education and also failed to report any relevant post-ministry training. Sixty percent of this group were ordained in the 2000s. Thirdly, eight of the 28 who had completed a subject in their ministry formation education failed to follow up with any further post-ministry training. This group ranged from those ordained in 1980s to the 2010s.

While concerns exist, comparisons with a limited number of studies suggest that the clergy response is similar to other professionals although there are differences. The result of this study has a greater return than the nursing faculty study in the US which reported only half of the faculty completing any continuing

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<sup>164</sup> The program refers to other study programs, informal or formal, that have fieldwork requirements.

<sup>165</sup> 50 provided no response.

education program in transcultural nursing in the past five years.<sup>166</sup> Clergy have a similar response to a study of occupational therapists in the US where over 50% had more than one type of training.<sup>167</sup> Clergy's percentages seemed greater for particular types of training such as 20% who had continuing education. However, occupational therapists tended to have higher percentages in types of training such as interacting with other professionals (58%), covering the topic within other subjects (46%), and participating in fieldwork (28%).<sup>168</sup> Occupational therapists averaged two training options.<sup>169</sup> The comparison suggests that more clergy in this sample could be expected to participate in available post-ministry training programs and activities.

### ***Recent Reading***

Reading can increase cultural intelligence through building cultural and intercultural engagement knowledge.<sup>170</sup> However, reading on intercultural engagement is not common amongst clergy. Forty-five (66%) acknowledged that in the past two years that they had not read about multiethnic church or ministry, while 50 failed to nominate a significant book.<sup>171</sup> The list of books read were many (14) but one stood out, Dewerse's book *Breaking Calabashes* stated by four respondents. Other references cited included *Transforming Mission* by Bosch, *Cross-Cultural Servanthood* by Elmer, *Walking with the Poor* by Myers, *Movements that Change the World* by Addison, *The Wolf Shall Dwell with the Lambs* by Law, *Cultured Pearl: Churches, Cultures and Leadership* by Branson and Martinez, *Muhammed* by Lings, *History of God* by Armstrong, *Misreading Scripture with Western Eyes* by Richards and O'Brien and several titles by Allen (*Missionary Principles* and *The Spontaneous Expansion of the Church*). Several mentioned authors rather than titles. These included Chris Budden, Brian McLaren, Anthony Gittins, and Leslie Newbigin. Three did not nominate a book but commented generally about the internet, many articles and reading Asian and Majority World theologies. This data indicates that limited reading is being done by clergy in the area of intercultural engagement.

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<sup>166</sup> Sealey, Burnett and Johnson, "Cultural Competence," 136.

<sup>167</sup> Ibid.

<sup>168</sup> Suarez-Balcazar et al., "Perceived Levels," 501.

<sup>169</sup> Ibid, 501.

<sup>170</sup> Livermore, *Cultural Intelligence: Improving Your CQ*, 245; Suarez-Balcazar et al., "Perceived Levels," 501.

<sup>171</sup> Question 31.1 and Question 31.2 data, five did not supply titles, or just wrote 'yes.'

### **Summary of Clergy's Intercultural and International Experience**

An overall picture emerges from the exploration of the clergy's background with these six categories of cross-cultural experience and cross-cultural education. The clergy's breadth of cross-cultural experience can now be determined by totaling the number of the 20 activity variables from within the six categories.<sup>172</sup> These categories and their variables in brackets are childhood experiences (birthplace and parents born overseas), international marriage (spouse born overseas), global awareness (watch the news, watch travel shows, read foreign literature, have a cross-cultural mentor, interfaith dialogue, pray for global mission, give to global mission and promote global mission), language, education (completing a subject, reading and post-ministry training), international experience (lived overseas and short-term trip), and cross-cultural relationships (have cross-cultural relationships, serve in multiethnic congregations and conduct pastoral work in a multicultural church). The idea emanated from Johnson's cumulative international experience index.<sup>173</sup> For him it included living overseas and cross-cultural friendships. One other study attempted to present data using a similar approach.<sup>174</sup>

The total number of experiences for clergy ranged from four to 17 cross-cultural experience variables as shown in Figure 4.7. Fifty-three percent identified relevant cross-cultural experience in ten or less of the variables compared with 47% having relevant experience in 11 or more of the variables. Three clergy identified in 16 or more of these variables. The majority were in the moderate range. Therefore, the numbers with limited experience (under 25% of categories) and with substantial experience (over 75% of categories) were low.

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<sup>172</sup> The 20 variables were birthplace, parents born overseas, and spouse born overseas.

<sup>173</sup> Johnson, "Testing Cultural Intelligence," 176.

<sup>174</sup> Crowne, "Cultural Exposure," 13-14.

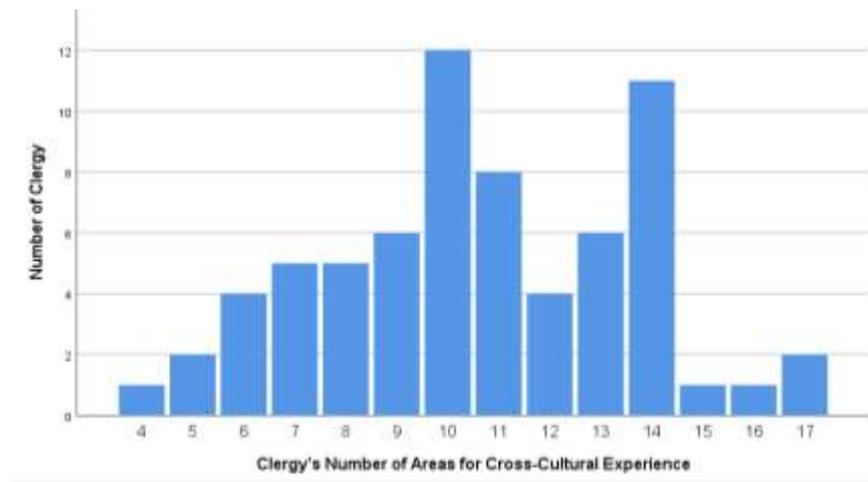


Figure 4.7: Number of Clergy's Cross-Cultural Experiences

From the research, the individual education and cross-cultural experience variables, a mixed and diverse background emerges. The analysis of background in relation to intercultural engagement lacks a consistent trend in all variables in relation to substantial cross-cultural and international experience. The comparison with other professional studies suggests that this group compared favorably in some areas, particularly and not others, particularly post-ministry training. The diversity of cross-cultural experience becomes evident from the wide range in the responses to each of the six categories.

Approximately 25% of those who provided data on cross-cultural experience and who self-assessed the extent of experience seemed to have differences between the actual extent of their experience and what they thought.<sup>175</sup> They tended to either rate higher their extent of experience than they seemed to have or rate lower their assessment of their experience than they actually had.

The data from the six categories of cross-cultural experience and cross-cultural education is not intended to describe a typical culturally intelligent member of clergy. To develop a model or a stereotypical profile of what a culturally intelligent leader should be, based on the cross-cultural experience, is not possible. The combination of cross-cultural experiences can vary. The scope and range of these variables covered may provide clues with regard to capacity to be multicultural leaders who act with cultural intelligence in intercultural encounters,

<sup>175</sup> Relates to Question 6.1

and to their contexts with regards to developing capacity in the future. The results are presented in Chapters Seven and Eight.

The variables of strength amongst this sample of South Australian clergy with regard to cross-cultural and international experience include travelling overseas short-term on multiple occasions, especially in Asia, having cross-cultural relationships across continents, attending post-ministry education for cross-cultural engagement, participating in cross-cultural/global mission (pray, give and promote), and enjoying watching the news and engaging in multiethnic congregations. For each of these variables a majority of clergy indicated engagement was true (or very true) for them. These variables amount to 40% of the 20 variables that can contribute to cultural intelligence development. From these experiences, clergy gain exposure to different cultural contexts and intercultural relationships and have opportunities for intercultural engagement. All these variables involve choice and a willingness to cross borders to engage. A platform exists amongst clergy for building capacity for intercultural engagement.

Some of the 20 variables reveal clergy have limited engagement or experience in key and known areas for developing cultural intelligence and capacity to be multicultural leaders. These variables for this sample include being in an international marriage, living overseas for more than three months as adults, being born overseas, having parents from non-Australian ancestry, reading (especially with regards to foreign literature), watching travel shows, participating in interfaith dialogue, having a cross-cultural mentor, taking theological education subjects related to cross-cultural engagement, and speaking languages other than English. For each of these variables more than 50% of clergy indicated that engagement was not true (or very true) for them. Substantial cross-cultural experience and education was lacking. These variables amount to 60% of the key 20 variables that contribute to cultural intelligence development.

Many reasons exist for the diversity and range of cross-cultural experience in clergy's background. Possible reasons for such variation emerge from the earlier demographic variables. As this sample is an older group, their opportunities to gain experience are greater than the younger generations. However, their exposure to the diaspora, particularly from the majority world, and to relevant intercultural

education programs when compared to younger generations is likely to be limited.<sup>176</sup>

## Conclusion

An overall picture of clergy's demographic features and cross-cultural experience from the six categories has been established. The information in this chapter describes the group but also serves four other key purposes.

First, the incidence of favourable features in the development of cultural intelligence is evident. These include demographic characteristics, intercultural education, and cross-cultural and international experience. Given education and experience can contribute to capacity building, this data can point toward clergy's capacity to be multicultural leaders through analysis of the breadth and nature of the cross-cultural experience. The extent of healthy elements of cross-cultural experience suggests levels of cultural intelligence might not be excessively low while the identified gaps in cross-cultural experience means the levels might not be substantially high. Therefore, the areas of strength associated with their cross-cultural experience could suggest a level of support for the multicultural church vision and suitable moderate self-assessed perceived levels of cultural intelligence. Livermore argues that "when experience and frequent travel are combined with the capabilities and priorities of cultural intelligence, it plays a significant role in enhancing our CQ Drive – particularly our confidence."<sup>177</sup> However, the presence of "cross-cultural experience by itself does not ensure cultural intelligence because by doing something a lot doesn't necessarily mean you learn from it."<sup>178</sup> Attitudes associated with the multicultural church vision and the perceived levels of cultural intelligence will be discussed in the following two chapters as they require further analysis from the statistical information collected.

Second, the incidence of unfavourable features in the development of cultural intelligence is evident. Clergy's self-identification of limited experience is positive and beneficial. This data identifies potential gaps to rectify and to build capacity for multicultural leadership of multiethnic congregations.

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<sup>176</sup> Tarique and Takeuchi, "Developing Cultural Intelligence," 62.

<sup>177</sup> Livermore, *The Cultural Intelligence Difference*, 64.

<sup>178</sup> Ibid.

Third, data from six categories of cross-cultural experience and intercultural education in conjunction with demographic data will play a role in accounting for actual perceived levels of cultural intelligence. A number of statistical activities will be conducted in Chapter Seven to explore the relationships and associations these cross-cultural experience categories and demographic characteristics develop with the perceived levels of cultural intelligence. Through this further analysis the usefulness of these variables as possible indicators for and contributors to cultural intelligence in clergy will be determined.

Fourth, this data will contribute to the way forward. Pathways to contribute to developing cultural intelligence are likely to emerge. The forthcoming investigation into associations and relationships of this data with perceived levels of cultural intelligence in Chapter Seven will be used to identify possible areas for capacity building. Even if perceived levels of cultural intelligence were lower than expected, numerous opportunities are available to clergy to facilitate capacity building through intentional education and debriefing activities.

Background data establishes the context for the discussion around the relationship between beliefs about multiculturalism and multicultural church and clergy's assessment of cultural intelligence in relationship to delivery capacity. The next core component for capacity relates to the attitudes towards multicultural church vision, including attitudes to multiculturalism in society. The results concerning attitudes will now be investigated in the next chapter.

## CHAPTER FIVE – CLERGY AND THEIR ATTITUDES TOWARDS MULTICULTURAL CHURCH

### Introduction

The first chapter in the analysis of the 68 clergy is now complete. An overall picture has emerged from examination of demographic characteristics, ministry experience, cross-cultural experience and cross-cultural education. Diverse levels of cross-cultural experience exist within the sample. These levels signify a mixed group with regards to capacity to be multicultural leaders. All clergy indicate at least some exposure to cross-cultural encounters and environments. The popular mediums were international short-term trips, participation in multiethnic congregations, cross-cultural education, and cross-cultural relationships. Despite this exposure, gaps are present in experiences and cross-cultural education that could limit their capacity to be multicultural leaders. In addition, demographic features like age and birthplace may also hinder capacity building for intercultural engagement. More information is required to assess foundational capacity.

Clergy have an additional source that might influence their capacity to be multicultural leaders and develop cultural intelligence. This second chapter of analysis will investigate the theological capacity and the clergy's attitudes towards the multicultural church vision. This vision relates to the development of socially cohesive multiethnic communities of believers where cultural diversity is respected and celebrated.<sup>1</sup> The literature analysis in Chapter Two developed a well-documented, comprehensive, broad and inclusive theological vision based on Scripture and tradition. The theological vision incorporates initial motivational theological beliefs to engage cross-culturally from the Scripture and the beliefs associated with the nature of multicultural church. The theological foundation emphasises five key themes – welcome the stranger; the example of Jesus' intercultural engagement; inclusion and racial reconciliation;<sup>2</sup> the eschatological vision for God's community arising from Revelation 7; and unity and diversity.<sup>3</sup>

This analysis will enable assessment of the opening half of the first

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<sup>1</sup> Jones, *Pastoral Leadership Skills*, 82.

<sup>2</sup> Woo, *The Color of Church*, 56.

<sup>3</sup> Anderson, *Multicultural Ministry*, 156; "A Garden," 35; Rhodes, *Where the Nations Meet*, 56; Woo, *The Color of Church*, 39.

supplementary research question, “to what extent do clergy embrace a truly multicultural church and feel prepared to function effectively?” Embrace implies welcoming and expressing willingly beliefs and related theoretical concepts.<sup>4</sup> An overall picture of the extent and nature of support for the multicultural church vision of this cohort will be developed.

Diverse levels of support for the components of the multicultural church vision exist within the cohort. The support is not universal and comprehensive. These levels signify a mixed group with regards to their theological commitment to the multicultural church vision. The limitations and difficulties in realising the multicultural church vision were also recognised.

This chapter outlines the purpose behind assessing the clergy’s theological commitment, contains a summary of the multicultural church vision, and summarises clergy responses in four key dimensions. These dimensions include their response to multiculturalism in society, intercultural engagement, multicultural church and its challenges. The analysis draws from data collected primarily in Section C in the questionnaire (Attitudes to Multiculturalism and Cultural Diversity in Society).

### **Purpose**

The theological framework is an integral component of foundational capacity for intercultural engagement along with their cultural intelligence,<sup>5</sup> which can assist and contribute to the realisation of their theological vision. Their beliefs, attitudes and understanding of the multicultural church concept can affect their openness to engage and behavioural responses in cross-cultural contexts. Four main reasons undergird the purpose of this theological capacity analysis.

First, the theological framework provides a distinctive dimension to clergy compared with other vocations and professions. Theology is integral to clergy and their behaviour. A biblical and theological motivation for cultural intelligence and intercultural engagement exists. Core themes regarding human nature and Christian community are included. Clergy’s capacity to integrate their theology with

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<sup>4</sup> “Embrace,” <https://en.oxforddictionaries.com/definition/embrace>

<sup>5</sup> Andrew Walls, *The Missionary Movement in Christian History: Studies in the Transmission of Faith* (Maryknoll, NY: Orbis, 1996) identifies six ages of church and culture.

their actions communicates integrity and authenticity. Theology becomes an additional source of motivation. Other vocations and professions, when encouraging culturally intelligent and culturally competent participation, tend to be pragmatic and contextual.<sup>6</sup> Some general drivers in other professions include legal and social pressures, business advancement with profit and productivity, and increasing effectiveness of the organisation. Diversity management in the workplace tends to be for business outcomes, enhancing customer relations and financial profit in a globalised environment.<sup>7</sup> Diversity management in the local community or service-based institutions tends to be for meeting specific needs and for effective service delivery to clients from all ethnic backgrounds, as in the medical world.<sup>8</sup> The values and beliefs undergirding culturally intelligent behaviour tend to be assumed or relate to legislative responses. Social justice, a desire to do the right thing and an awareness of human rights are key factors that lie behind legislation and the drive for equality and social inclusion.<sup>9</sup> The theological framework takes Christian leadership beyond societal reasons for intercultural engagement.

Theological vision can inform and influence drive, perseverance, values and beliefs that in turn influence behaviour to engage cross-culturally. Beliefs and values that stem from a person's Godly and biblical worldview impact on the behavioural response and outcomes and provide in-depth motivation for sustaining cross-cultural engagement within the Christian context.<sup>10</sup> Theological vision should transform the person from the 'old self',<sup>11</sup> a representation of the natural and a consequence of the fall. The 'old self' tends to lean towards ethnocentrism and racism, both barriers to responding cross-culturally. The transformation is evident in biblical characters such as Jonah (Jonah 1, 2 and 4) and Peter (Acts 10) but proved to be an ongoing struggle for them as with Peter in Galatians 2:11ff. Restorative behaviours or actions result from drive enhancement strategies which for Christians emanate from new birth through the actions of the Holy Spirit.

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<sup>6</sup> Mustafa F. Özbilgin and Ahu Tatli, *Global Diversity Management: An Evidence-Based Approach* (London and New York: Palgrave, 2008), 82-83.

<sup>7</sup> Ibid, 82-83.

<sup>8</sup> Omeri and Cameron-Traub, "Transcultural Nursing in Multicultural Australia"; Kanitsaki, "Transcultural Nursing," ppv-x.

<sup>9</sup> Rosalie Tung, "Managing Cross-National and Intra National Diversity, *Human Resource Management* 32 (1993), 463.

<sup>10</sup> Kwast and Woo, *The Color of Church*, 37ff.

<sup>11</sup> Ephesians 4:22-24.

Second, the clergy's role requires a theological vision. Their responsibilities extend beyond one-on-one engagement in service delivery contexts with individuals to realising a theological vision for transforming multiethnic Christian communities into multicultural ones. The nature and extent of clergy's response is usually influenced by their theological vision for the body of Christ. The vision informs significant beliefs and values, and influences motivation, principles and practices used. Healthy leadership in these contexts can enhance benefits for the community and can reduce potential impact of assimilation as a guiding response to social cohesion. Clergy require a theological vision to cater for individual and corporate dimensions of their role in multiethnic contexts.<sup>12</sup>

Third, beliefs and values play a key role in shaping behaviour. Cultural intelligence requires beliefs and values for CQ Action and CQ Strategy to become a reality in a person or community's activities and engagements. From belief as to what is right and wrong in life flows attitudes and values associated with what is good and bad.<sup>13</sup> The way people envision the world influences their behaviour positively or negatively and in turn affects the culture (or coping mechanism) of their community.<sup>14</sup> Intention is connected to beliefs and values and becomes the "best predictor of a person's behaviour."<sup>15</sup> Kwast depicts this process through four concentric circles, commencing with worldview in the centre and behaviour as the outer circle.<sup>16</sup> The process can be subconscious. Bright demonstrates the process, in relation to travel destination activities, by outlining the flow of how the role of beliefs and norms impacts behaviour control and intention and generates outcomes regarding activity destination and choice.<sup>17</sup> Appropriate behaviour and lifestyle requirements built on strong scaffolding encourage long-term survival and sustainability. This exploration of worldview, beliefs and values is just as significant as actual behaviours.

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<sup>12</sup> Bowers, *Becoming*, 16; Garces-Foley, *Crossing*; Jones, *Pastoral Leadership Skills*, 82; Sheffield, *The Multicultural Leader*, 10-11.

<sup>13</sup> Alan D. Bright, "Motivations, Attitudes, and Beliefs," in *Handbook of Hospitality Marketing Management*, ed. Haemoon Oh (Oxford: Butterworth-Heinemann, 2008), 253; Kwast and Woo, *The Color of Church*.

<sup>14</sup> Kwast and Woo, *The Color of Church*.

<sup>15</sup> Bright, "Motivations," 256.

<sup>16</sup> Kwast and Woo, *The Color of Church*, 37ff.

<sup>17</sup> Bright, "Motivations," 259.

Fourth, intercultural engagement extends beyond solely the behavioural response. Cultural intelligence through CQ Drive stresses the importance of motivation, which energises and directs responses prior to behaviour.<sup>18</sup> Deckers wrote that “action or behavior does not occur spontaneously but is induced by either internal motives or environmental incentives.”<sup>19</sup> Belief can play a role in motivation and the needs and attitudes that predispose a person to act in a goal directed way.<sup>20</sup> For clergy, theological vision becomes important in shaping CQ Drive and developing a persevering commitment to multicultural church vision.

To explore clergy’s theological vision/paradigm with regards to the nature of church becomes vital for understanding capacity to respond and how theological understanding contributes to cultural dynamics of behavioural response. The rest of this chapter explores the nature of scripturally based theological vision and core theological components of a healthy response.

### **The Data**

Theology as identified in the literature review can support and provide motivation for the clergy to bridge the gap. The analysis will examine data from five questions around multicultural church (Questions 35 to 39). Question 35 contained 18 Likert-type scale statements to identify the extent to which clergy agreed or disagreed with individual beliefs concerning the multicultural church concept.<sup>21</sup> The statements are processed individually rather than merged into a combined multicultural church vision scale. Consequentially a Rasch model or related reliability analysis was not necessary. Question 36 contained 18 Likert-type scale statements to identify the extent to which clergy agreed or disagreed with theological influencers of their position on ethnic diversity. Question 37 contained 18 Likert-type scale statements to identify the degree of importance particular theological beliefs influenced their approach to ethnic diversity in their congregation. Question 37 contained 12 Likert-type scale statements to identify the degree of importance that particular factors had in shaping their thinking about ethnic diversity.

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<sup>18</sup> Ibid.

<sup>19</sup> Lambert Deckers, *Motivation: Biological, Psychological, and Environmental*, 2nd ed. (Upper Saddle River, NJ: Pearson, 2004).

<sup>20</sup> Bright, “Motivations,” 242.

<sup>21</sup> Question 35. The scale was built on similar exercises, especially in NCLS clergy studies.

In addition to these Likert-type scale questions, clergy were invited to respond to two open-ended questions. Question 38 requested clergy provide significant biblical verses/passages that guide and influence their understanding of and practice in a multiethnic congregation. Question 39 requested a description, in one sentence, of their response to the multicultural church concept. Representative quotes from written responses will be cited. In addition, more quotes and insights emerge from Question 45, the final question that sought further comments regarding the research project. A comparison with other clergy or other vocations is unavailable for this data because of the uniqueness of this collection and selection of variables for this study.

### **Overview of Response to Multicultural Church Vision**

The analysis utilises the data now to explore how clergy view different dimensions of the multicultural church vision and their level of support for the concept. The majority of clergy express a positivity towards the concept and an acceptance of the reality. The response, though, is not universal and becomes more aspirational. The overall picture of the clergy's responses to the individual dimensions contributing to the multicultural church vision substantiates this conclusion.

The difficulties associated with processing the multicultural church vision data suggest divergence in the level of theological support for the vision amongst clergy. At least two clergy acknowledged openly they lacked knowledge of the multicultural church concept. The lack of response (missing data) increased for Question 35 compared with responses in other Likert-type scale sections of the questionnaire such as attitudes to intercultural engagement (Question 6), and factors shaping attitudes to multicultural church and ethnic diversity (Question 37). Eleven of the 18 Likert-type scale questions in Question 35 had at least one 'no response.' Twenty-five clergy (37%) supplied at least one 'no response,' of which four supplied four. For two of these items, the missing data exceeded the recommended 5% limit. These were Question 35.3 on the homogenous unit principle and Question 35.6 on local congregations being multicultural. One third of these Likert-type scale statements in Question 35 received responses for each offered category suggesting breadth of position within the sample. For the Likert-type scale items in Question 37, eight had heavily weighted responses in the 'no' or 'little' importance categories

(from 12 to 17 items) suggesting that they could have misinterpreted the scale. A further nine chose not to provide a statement for Question 39 (13%).

	1 Strongly Disagree	2 Disagree	3 Some- what Disagree	Neutral	4 Some- what Agree	5 Agree	6 Strongly Agree	No Res- ponse
The Bible provides the foundation to build a truly multicultural church	0	0	3		7	17	41	
Multicultural church is a significant challenge for Christianity in the 21 <sup>st</sup> Century	0	1	4		9	19	35	
Homogenous unit principle emphasised by the church growth movement is still very relevant for today's church	9	15	12		14	4	1	12
A monocultural congregation is the best model for church	31	24	10		2	1	0	
The local congregation is meant to be made up of people of similar ethnic backgrounds	35	23	8		1	0	1	
All local congregations should be truly multicultural	5	9	7	1	13	14	6	13
God intended the local church to be truly multicultural in its life and practice, not just multiethnic	3	4	12		13	17	15	4
Being in a multicultural church context will grow and impact my own personal faith and theology	0	0	3		11	19	34	1
Church should celebrate difference within their community	1	0	1		9	18	39	
People from the nations can share their gifts and enhance the vision and experience of the local congregation	1	0	1		7	19	41	
Racial reconciliation is important for communication of the gospel	3	1	0		9	21	34	
The local church should promote and facilitate authentic racial reconciliation and forgiveness	0	2	0		10	20	35	1
Despite diversity within a local congregation, unity can occur	0	0	0		3	23	40	2
My denomination makes it a priority in supporting me manage multiethnic congregations	3	8	14		19	12	8	4
The documents of my denomination on multicultural church are helpful for my ministry	0	5	14		23	11	10	5

Clergy should learn another language related to their congregation	8	9	17		23	5	4	2
Multiculturalism in society is beneficial	0	0	3		12	32	20	1
Multiculturalism in society is a threat to social cohesion	25	19	9		10	3	1	1

Table 5.1: Theological and Conceptual Statements (Question 35)

The clergy's overall level of support for the multicultural church vision reveals breadth in the extent and nature of the response. The clergy's breadth can be determined by totaling the number of supportive statements to 18 Likert-type statements in Question 35 (see Table 5.1). Fourteen of the statements aimed to generate a positive response. The four statements addressing the threat of multiculturalism and the homogenous unit principle aimed to generate a contrary response. They range from supportive of one statement to supportive of all 18 statements (see Figure 5.2).<sup>22</sup> Sixty-two percent of clergy were within the mid-range (between 26% and 75% of the total number of statements) of between six and 13 theological belief statements compared with 35% who were in the extensive range (over 75% of total number of statements) of 14 or more statements. Therefore, three percent were within the low range of less than five statements (under 25% of total number of statements) were low.

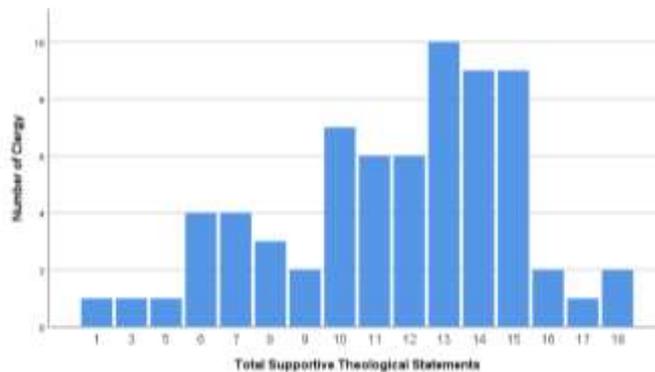


Figure 5.1: Clergy's Total Number of Supportive Statements for Multicultural Church Vision (Question 35)

The analysis of the different individual dimensions that contribute to the multicultural church vision also reveals less than universal support for it. The six key dimensions are explored below. The first four include the clergy's attitudes to and beliefs regarding multiculturalism in society, intercultural engagement, the

<sup>22</sup> The 20 variables were birthplace, parents born overseas, and spouse born overseas.

challenges of multicultural church and the multicultural church vision. The other two dimensions relate to the clergy's Scriptural foundation and theological influences for their attitudes to and beliefs regarding multicultural church. These draw upon the responses within the questionnaire to the 18 Likert-type statements in Question 35 but the other key questions identified earlier in 'The Data' section (see page 170ff).

### **Support for Multiculturalism in Society**

The first dimension to consider addresses the clergy's attitudes to multiculturalism in society. As multicultural church is one expression of multiculturalism in broader society, the clergy's general attitudes to societal multiculturalism could impact on attitudes towards multicultural church. This perspective is evident in one participant who wrote that "*multicultural communities and societies are a reality of the world we live in and the church is called to connect with the world and be a light to the nations.*"<sup>23</sup> The majority appear to be positive towards multiculturalism in society as seen in Table 5.1. Ninety-four percent of clergy selected one of the three 'agree' categories for the statement that 'multiculturalism in society is beneficial.'<sup>24</sup> Further positivity is evident with 78% selecting one of the three 'disagree' categories for the statement that 'multiculturalism in society is a threat to social cohesion.'<sup>25</sup> Given this positive support, clergy are likely, then, to agree with the multiculturalism concept within church.

### **Attitudes to Intercultural Engagement**

The second dimension relates to attitudes toward intercultural engagement. Clergy's participation in multiethnic congregations and denominational structures involves actions and activities but also evokes feelings and attitudes. Attitudes towards intercultural engagement provide clues pertaining to their level of desire to participate and engage in a multiethnic context. These attitudes influence motivation for crossing cultural chasms and building authentic multicultural communities. Studies report the contribution of openness to intercultural

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<sup>23</sup> Questionnaire no. 62.

<sup>24</sup> Question 35, item 17, one wrote that there are blessings and challenges.

<sup>25</sup> Question 35, item 18, "*Depends on definition of multicultural – if integrated, yes, if disintegrate and separate, no for questions 17 and 18.*" "I am assuming that multicultural here is integration whereby immigrants adhere to Australian laws and traditions such as monogamy and practicing sharia law."

engagement and to higher cultural intelligence.<sup>26</sup> Openness can include curiosity and flexibility.<sup>27</sup> The impact may reduce possible negative dimensions that can occur in cross-cultural encounters.<sup>28</sup> Enjoyment can aid motivation, provide comfort and enhance sustainability in engaging with cultural diversity.<sup>29</sup> Petrovic's teacher study discovered that enjoyment was a predictor of cultural intelligence.<sup>30</sup>

Several personal attitudes feature strongly with clergy selecting one of the three 'true of me' categories from six Likert-type statements from Question 6 (see Table 5.2). Ninety-three percent indicated they enjoy intercultural communication;<sup>31</sup> 82% are open to intercultural learning and experience (curiosity, broad-mindedness etc.);<sup>32</sup> 91% acknowledged enjoying intercultural learning;<sup>33</sup> and 88% see the importance of knowing other cultures.<sup>34</sup> The percentages for two variables, open to intercultural learning and enjoyment of intercultural communication, were higher than in Petrovic's teacher study.<sup>35</sup> Further, the clergy prefer not to work with homogeneous teams, given that only 12 (18%) nominate one of the three 'true of me' categories. Therefore, clergy express enjoyment and openness to engaging and learning interculturally.

	1 Very untrue of me	2 Untrue of me	3 Somewhat untrue of me	4 Neither true or untrue	5 Somewhat true of me	6. True of me	7 Very true of me	No Response
I enjoy intercultural communication	0	1	0	4	19	21	23	0
I am open for intercultural learning and experience (curiosity, broad-mindedness etc)	0	0	1	4	7	29	27	0
I enjoy intercultural learning	0	0	2	4	11	22	29	0
I see it important to know other cultures	0	0	1	1	6	24	36	0

<sup>26</sup> Duff, Tahbaz and Chan, "The Interactive Effect," 3ff; Engle and Nehrt, "Antecedents," 36; Li, "Cultural Intelligence," 12; Nel et al., "Assessing," 9.

<sup>27</sup> Engle and Nehrt, "Antecedents," 36.

<sup>28</sup> Ibid, 36.

<sup>29</sup> The percentages were 70.7 and 75.7 respectively, Petrovic, "How do Teachers," 278.

<sup>30</sup> Petrovic, "How do Teachers," 279.

<sup>31</sup> Question 6.3b.

<sup>32</sup> Question 6.3c.

<sup>33</sup> Question 6.3d.

<sup>34</sup> Question 6.3e.

<sup>35</sup> Petrovic, "How do Teachers," 279.

I prefer working with homogeneous teams	6	21	16	13	10 <sup>36</sup>	1	1	0
I experience multicultural church as a challenge	1	4	2	18	23	16	2	2

Table 5.2: Intercultural Engagement (Questions 6b to 6g)

### Recognise the Challenge of Multicultural Church

The third dimension relates to the extent to which clergy acknowledge that multicultural church is a significant issue facing the Christian community. As in Table 5.1, 93% of clergy selected one of the three 'agree' categories that multicultural church is a significant challenge for Christianity in the 21<sup>st</sup> Century.<sup>37</sup> At a more personal level, 41 clergy (60%) selected one of the three 'true of me' categories for the statement that multicultural church was a challenge for them.<sup>38</sup> Two clergy recognised the challenge as hard work, with one participant writing that "*working cross-culturally in a church context is difficult*" because "*even one refugee family requires a lot of support.*"<sup>39</sup> Another participant wrote that the "*Australian Church needs to grapple with it.*"<sup>40</sup> The potential negativity arising from the challenge of multicultural church fails to impact the attitudes towards the multicultural church concept from the majority of clergy.

### Clergy's Response to the Multicultural Church Concept and Associated Beliefs

#### Positively Supportive

The fourth dimension relates to the clergy's beliefs and responses to the multicultural church vision and associated theological elements as identified in the literature review. The analysis of the clergy's beliefs and responses suggested that the majority of clergy are supportive of the multicultural church vision. The data in Table 5.1 indicated that 66% of clergy expressed agreement with the statement that 'God intended the local church to be truly multicultural in its life and practice, rather than just multiethnic.'<sup>41</sup> The depth of this support becomes clearer with further analysis.

<sup>36</sup> Includes one which allocated 4.5.

<sup>37</sup> Question 35, item 2.

<sup>38</sup> Question 6.3

<sup>39</sup> Questionnaire no. 5.

<sup>40</sup> Questionnaire no. 9.

<sup>41</sup> Question 35, item 7.

In Question 35, clergy indicated agreement on 12 of the 18 theological and conceptual items through selecting one of the three 'agree' categories (Table 5.1). Each participant selected 'strongly agree' or 'agree' on average of nine of these 18 items. The number of items in these two 'agree' categories per participant ranged from one to 14. Over 90% of clergy selected 'disagree strongly' or 'disagree' responses to statements less than the 'agree' responses to statements. Each participant selected an average of five 'disagree strongly' or 'disagree' responses to the statements, ranging from zero to nine. Two did not select any 'disagree strongly' or 'disagree' categories. Also, two had more selections for 'disagree strongly' or 'disagree' compared with 'strongly agree' or 'agree.' Three selected equally between the two 'disagree' responses and the two 'agree' categories. Given the nature of this response, the support for multicultural church vision appears strong.

From the 59 clergy who provided a written response in Question 39, 35 articulated positivity towards the multicultural church vision, its nature and significance.<sup>42</sup> Here are three representative statements:

- *It is exciting, and I believe it is what God calls us to become.*<sup>43</sup>
- *Exciting, rewarding, educational (reciprocal learning), model for world relations, an opportunity to lead by example.*<sup>44</sup>
- *A church where people can gather regardless of culture, race, language and can contribute to worship and life of congregation in meaningful and real ways.*<sup>45</sup>

The additional data provides a deeper knowledge of the clergy's understanding of the multicultural church concept and reinforces the majority of clergy's positive support of it. The embrace of the concept by clergy is evident through the acknowledgement of core theological dimensions that accompany practice and facilitation of multicultural church dynamics. Five theological beliefs emerge from synchronising data from the two Questions, 35 and 39.

First, God's intentional actions to embrace and include the nations provides the context for the vision for multicultural church to be realised. One participant wrote "*I can never remember a time when I have not lived in or participated in a*

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<sup>42</sup> Question 39

<sup>43</sup> Questionnaire no. 39.

<sup>44</sup> Questionnaire no. 20.

<sup>45</sup> Questionnaire no. 52.

*monoculture without introducing or challenging it with another culture.*"<sup>46</sup> Four acknowledged this belief with one participant writing that "*multicultural church is a true representation of the kingdom of God, embracing all nations and backgrounds.*"<sup>47</sup> A further 18 written responses highlight the essential nature of the belief. An example is "*as I read the Scriptures, I see that it is as it should be, as God intended.*"<sup>48</sup> These clergy in their comments implied there is a compulsion for God's people, in response to God's global vision, to embrace the inclusion of the nations within God's kingdom. Several reasons are supplied. Since God's children are made in the image of God and access an immanent God, acceptance and inclusion should ensue. One participant wrote, "*if we cannot accept all people as homogenously God's people, how can we profess to be followers of Christ?*"<sup>49</sup> The recognition by the clergy that God builds the kingdom and brings the nations together intensifies the need to embrace the nations as a gift to the church and respond appropriately.

A further nine clergy identified the significance of embracing the nations for the mission and future of the church in Australia. The reality of multicultural society requires reflection "*in the make-up and life of churches*" as part of the gospel message.<sup>50</sup> One participant wrote that "*the multicultural church concept has the potential to demonstrate to the world how the love of Christ can unite people and grow their relationship towards one another through their common purpose.*"<sup>51</sup> These clergy recognised the importance for Christian witness in Australia.

Second, the clergy responded to the homogenous unit principle (HUP) which is an alternative perspective to the multicultural church theological vision.<sup>52</sup> This concept prefers homogenous believer gatherings and monocultural contexts for ministry engagement. In Table 5.1 the majority of clergy selected one of the three 'disagree' categories for the three statements addressing this theme. Fifty-three percent of clergy indicated they disagreed that the 'homogenous unit principle emphasised by the church growth movement is still very relevant for today's

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<sup>46</sup> Questionnaire no. 22

<sup>47</sup> Questionnaire no. 41.

<sup>48</sup> Questionnaire no. 47.

<sup>49</sup> Questionnaire no. 21.

<sup>50</sup> Questionnaire no. 3.

<sup>51</sup> Questionnaire no. 4.

<sup>52</sup> Woo, *The Color of Church*, 146. Woodley, *Living in Color*.

church.<sup>53</sup> Ninety-six percent indicated they disagreed that 'a monocultural congregation is the best model for church.'<sup>54</sup> Ninety-seven percent disagreed that 'the local congregation is meant to be made up of people of similar ethnic background.'<sup>55</sup> In the process of disagreeing with these statements, clergy were indirectly affirming and reinforcing the value and importance of the multicultural concept. They supplied no additional comments addressing this contrasting position in Question 39.

Third, clergy acknowledged benefits associated with the multicultural church concept. Benefits occur through intercultural engagement, especially learning "who we are."<sup>56</sup> In Table 5.1, 94% of clergy selected one of the three 'agree' categories for 'being in a multicultural church context will grow and impact own personal faith and theology.' Fourteen of the 55 supportive written responses in Question 39 (30%) emphasised benefits. These benefits included growth, relationships, faith development, and worship. Key words used in their comments included "enriching," "learning," "rewarding," and "exciting." Four significant representative comments are:

- *Multicultural community brings many facets of experiencing God and worship in an exciting environment.*<sup>57</sup>
- *I believe that God calls every culture to find ways to respond to his call to believe, to live a godly life and worship him and that we can all be positively influenced by the spiritual practices of Christians from other cultures.*<sup>58</sup>
- *We are more fully alive as Christians when we live out the diversity of faith and culture, and theology that we experience in a culturally diverse community of faith.*<sup>59</sup>
- *An intercultural church community enables the broad diversity of gifts nurtured in experience, tradition and culture to come together to glorify God, build community, engender hope, and assist one another to grow in faith; a multicultural church (where monocultured congregation exists) challenges us to live together.*<sup>60</sup>

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<sup>53</sup> Question 35, item 3, one identified that they had not heard of the term and another asked to define the term.

<sup>54</sup> Question 35, item 4.

<sup>55</sup> Question 35, item 5.

<sup>56</sup> Paul B. Petersen, "When God Speaks Cross-Culturally: The Bible as Mission, *Journal of Adventist Mission Studies* 1, no. 2 (2005), 17.

<sup>57</sup> Questionnaire no. 13

<sup>58</sup> Questionnaire no. 58.

<sup>59</sup> Questionnaire no. 46.

<sup>60</sup> Questionnaire no. 56.

Fourth, racial reconciliation can be demonstrated through the life of a truly multicultural church. Reconciliation is the biblical response to racism and prejudice, and with this comes unity.<sup>61</sup> Racial reconciliation establishes an environment for unity amidst diversity, and acknowledges racial equality (Ephesians 2:11-20; Galatians 3:20ff) and one new humanity linked together in Christ (Galatians 3:24-28; Ephesians 2:14-16, 3:1-13; Romans 1:15, 15:16; 1 Corinthians 9:19-23; Colossians 1:27, 3:11-15).<sup>62</sup> Clergy's support for this theological belief is evident in Table 5.1 with the majority of clergy selecting one of the three 'agree' categories for the two statements. Ninety-four percent agreed that 'racial reconciliation is important in the communication of the gospel,' and 96% agreed that the 'local church should promote and facilitate authentic racial reconciliation and forgiveness.' Several written responses by clergy in Question 39 acknowledged the importance of the reconciliation belief. One participant indicated that multicultural church "*adds another layer to the church community and makes it much more colourful/interesting and it disperses our preconceived, white Australia ideas.*"<sup>63</sup> As believers are reconciled to God, the multicultural church comprises "*every tribe, nation and tongue.*"<sup>64</sup> The implication is that reconciliation occurs under Christ between the tribes and nations.

Fifth, clergy acknowledged the place of difference while maintaining unity of Christ's body, the church. Sivasundaram writes that the "twin principles of *unity* and *diversity*" advocate "the celebration of both the *unity* of how being in Christ sees ethnic differences disappear and the *diversity* that emerges in understanding and respecting ethnic differences amongst believers."<sup>65</sup> Woodley acknowledges the importance of unity by stating that "regardless of human diversity, God always expects a unity of belief and obedience to Himself."<sup>66</sup> Paul was aware of the importance of building unity (Acts 15; Ephesians 4:13) and the need to overcome Jewish ethnocentrism. Clergy's support for this theological belief is evident in Table 5.1 with the majority of clergy selecting one of the three 'agree' categories for the two statements. Ninety-seven percent of clergy agreed that 'the

<sup>61</sup> Ware, *Prejudice and the People*, ch. 2.

<sup>62</sup> Rogers, "A Biblical Evaluation, Part 3," *SBC Voices* (6 January 2014).

<sup>63</sup> Questionnaire no. 10.

<sup>64</sup> Questionnaire no. 40.

<sup>65</sup> Sujit Sivasundaram, "Unity and Diversity: The Church, Race and Ethnicity," <http://jubilee-centre.org/unity-and-diversity-the-church-race-and-ethnicity-by-sujit-sivasundaram/>

<sup>66</sup> Woodley, *Living in Color*, 20ff.

church should celebrate difference within their community.<sup>67</sup> Ninety-nine percent agreed that 'people from the nations can share their gifts and enhance the vision and experience of the local congregation.'<sup>68</sup> Several representative supportive comments from the five clergy responses are:

- *We discover our unity and diversity as the people of God as we welcome the stranger and learn from each other how to make God's love be known.*<sup>69</sup>
- *In a context of mutual love, people of different cultures enhance and enrich the unity in diversity of a local church.*<sup>70</sup>

### **Positive but Recognise Tension with Reality**

Even though it would appear that the majority are theologically supportive, the difference between aspiration and reality emerged in the data. Seventeen of the 55 (31%) supportive clergy in Question 39 acknowledged reservations. The reality and potential to achieve a truly multicultural church is questioned. When reality is faced a gap occurs. One saw the concept as impossible<sup>71</sup> while another acknowledged limited experience of the concept. The reality of practice and context sparked comment and reflection.

Four clergy were very supportive of the multicultural church vision but desired the concept to be developed in the future. They expressed a longing and desire for greater personal experience, an openness and readiness to any cross-cultural engagement and an increased visibility of "*greater ethnic diversity in our congregations.*"<sup>72</sup> These clergy desired to overcome the contributing restrictive contextual factors. One of these participants were saddened by the contemporary scene. Several representative supportive comments were:

- *It is my vision (dream) to be part of an intercultural church that truly embraces and values cultural diversity in all dimensions of church life.*<sup>73</sup>
- *I long for a day when 'multicultural' is irrelevant because we are all engaged in each other's lives and nothing is 'different' because all are normal and accepted.*<sup>74</sup>

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<sup>67</sup> Question 35 (number 9).

<sup>68</sup> Question 35, item 10.

<sup>69</sup> Questionnaire no. 11.

<sup>70</sup> Questionnaire no. 61.

<sup>71</sup> "*I have never seen it modelled in a small congregation. Multicultural church is a concept but doesn't seem to be an actuality. Hence, we have Iranian churches and Indian churches.*" Questionnaire no. 18.

<sup>72</sup> Questionnaire no. 36.

<sup>73</sup> Questionnaire no. 38

<sup>74</sup> Questionnaire no. 26.

Five supportive clergy discussed negative dimensions of contemporary practice related to multicultural church arising from their observations and limited experience. One participant expressed concern that God's people were too culturally bound to embrace multicultural church because they were from an Anglo-Celtic background and were frightened.<sup>75</sup> For another participant, the flesh struggled with the Spirit over the issue,<sup>76</sup> while for another the lack of skills and education required for intercultural engagement was affecting communities.<sup>77</sup>

In Table 5.1 clergy appear to be not totally convinced about whether 'all local congregations should be truly multicultural'. Nineteen percent abstained from responding to this statement, leaving less than half (49%) identifying with one of the three 'agree' categories.<sup>78</sup> The clergy's related comments suggests that the response should be contextual, situational and hence local congregations could only be multicultural if they reflected a multicultural locality. One reason supplied by a participant was that "*not one size fits all.*"<sup>79</sup> Four in Question 39 addressed the impact of geographic reality as compared to aspirational theological vision.

Representative comments include:

- *A multicultural church concept need not imply every congregation is multicultural but one in which both multicultural and monocultural can find unity despite their diversity.*<sup>80</sup>
- *I believe the local congregation can be multicultural but is primarily representative of its geographical area, unless it is intentionally a multicultural congregation for a wider region. A local congregation will therefore be multicultural because the area it is situated in is thoroughly multicultural.*<sup>81</sup>

### **The Positive Support Lacks Universal Response**

Supportive responses by clergy to the multicultural church vision are not universal. Dissenting voices and opposing perspectives amongst clergy exist in this

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<sup>75</sup> "Theologically I have no problem with it but experientially I have little experience plus I think people are generally too culturally bound to embrace it." Questionnaire no. 59.

<sup>76</sup> "Like all gatherings of people in Christ – the spirit and the flesh battle for supremacy. Multiculturalism is to be championed above the sin of denial and naivety." Questionnaire no. 15.

<sup>77</sup> "I think it is something of huge significance (and close to God's heart), but something that we may not be good at or skilled at or educated on knowing how to integrate." Questionnaire no. 32.

<sup>78</sup> Question 35, item 6.

<sup>79</sup> Questionnaire no. 6.

<sup>80</sup> Questionnaire no. 49.

<sup>81</sup> Questionnaire no. 68.

cohort, evident in the comments in Question 39 that addressed the actuality of multicultural church, and responses to all 18 statements in Table 5.1. An example is seen in the prior discussion on whether or not 'all local congregations should be truly multicultural.' Some clergy still prefer monocultural communities. For Question 39, four expressed negative responses. These responses included irrelevancy, the lack of familiarisation with the concept to comment and the lack of modelling.<sup>82</sup>

One area in the research that lacked clergy's support related to learning languages. As multiethnic congregations might be bilingual or multilingual, clergy have the potential to learn languages. The suggestion that 'clergy should learn another language related to their congregation' received a near equal response with 34 clergy (50%) selecting one of the three 'disagree' categories compared with 32 (47%) selecting one of the three 'agree' categories (see Table 5.1). The uncertainty in the position is further evident with 72% of those who agreed selected the 'somewhat agree' category.<sup>83</sup> No participant commented on this subject in Question 39.

## **Engagement with the Biblical Foundation**

### **Bible as the foundation**

The fifth dimension relates to the scriptural foundation for the multicultural church vision. In Table 5.1 clergy acknowledged this with 96% expressing agreement with the statement that 'the Bible provides the foundation to build a truly multicultural church.'<sup>84</sup> One participant wrote: "*does the bible give other options? I don't think so.*"<sup>85</sup>

As documented in Chapters One and Two, the literature encouraging multicultural church vision usually commences with Scripture. Core passages often highlighted for supporting theological themes include Ephesians 2:1-11,<sup>86</sup> Galatians

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<sup>82</sup> "I don't know what the 'multicultural church concept' is. I am wanting to live out my Christian faith which for me must reflect and participate in the self-emptying God in Christ who embraces otherness into unity." Questionnaire no. 23.

<sup>83</sup> Question 35, item 16.

<sup>84</sup> Question 35, item 1.

<sup>85</sup> Questionnaire no. 34.

<sup>86</sup> Branson and Martínez, *Churches*, 102; DeYoung et al., *United*, 154; Ortiz, *One New People*, 49ff; Rader, *The Church*.

3:28ff,<sup>87</sup> and Revelation 7:1-11.<sup>88</sup> These passages extend understanding beyond being purely welcoming and engaging people from the nations in a just and fair manner. The passages encourage building socially cohesive faith communities where values of equality, cultural identity and unity are promoted. Other passages used in the literature include John 4, the book of Ruth, 1 Corinthians 1:4-9, Acts 16 and Mark 11:15-17.<sup>89</sup>

Identifying significant biblical verses/passages that guide and influence clergy's understanding and practice in a multiethnic congregation provides insights into the extent to which they engage with the theological vision.<sup>90</sup> The majority of clergy only supplied the requested three verses in the questionnaire. However, five provided only one passage and one supplied two. A further six supplied more than three passages, of which one supplied seven. There was a total of 63 specific passages identified by the 63 participants. The spread and breadth of Scriptural passages supplied reveals a real diversity in knowledge of what texts are significant for the multicultural church vision.

### **Old Testament Passages**

Most of the passages listed were from the New Testament with only 24 clergy (35%) providing 17 Old Testament references. The most significant Old Testament passage supplied was Genesis 1 (verses 26-31) by nine clergy. Other passages included Micah 6:8 (three clergy), and Genesis 12:1-3 (two clergy). The following Old Testament passages were mentioned once: Genesis 18:18, Genesis 28:1, Exodus 22:21, Psalm 87, Psalm 117:1-2, Psalm 139, Isaiah 58:6-14, and Jeremiah 31:31-34. Also, one participant mentioned generally Old Testament verses about welcoming the stranger and another mentioned the command in Old Testament to serve the 'alien.' The Old Testament passages selected refer to themes of creation, engagement with the nations and justice.

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<sup>87</sup> "A Garden," 35; Branson and Martínez, *Churches*, 90; Gonzalez, *For the Healing*; Maurer, *The Blended Church*, 29; Rhodes, *Where the Nations*, 46.

<sup>88</sup> González, *For the Healing*; González, *Out of Every Tribe*, 47ff; Patten, *Multiethnic Church*, 7-8.

<sup>89</sup> Patten, *Multiethnic Church*, 7, 13, 17 and 26.

<sup>90</sup> Question 38 data, however, 4 chose to decline supplying an answer.

### New Testament Passages Dominated

All 63 clergy who selected passages chose at least one from the New Testament. Eight significant passages from the New Testament emerged (see Table 5.3). One participant suggested most of the New Testament from John 3:16 to Revelation 11:15. The Gospels featured prominently, with 21 passages provided by 44 clergy (65%). Drawing on Jesus' ministry motif (Luke 4:14-30), nature (John 1:9), his actions,<sup>91</sup> especially with the Gentiles, and his teaching,<sup>92</sup> clergy acknowledge the inclusion of the nations in God's purposes and into the kingdom of God. Twenty-six clergy (38%) identified eight events from Acts covering the spread of the church from Jerusalem into the Mediterranean Basin, especially with regards to Peter's and Paul's encounters with Gentiles.<sup>93</sup> The clergy considered that the apostles' epistles revealed insights that undergird the operation of multicultural church and theology. Thirty-seven (54%) selected 11 passages from Paul's writings<sup>94</sup> compared with one passage from Peter's letters (1 Peter 2:9-12) and one passage from John's letters (1 John 4). The book of Revelation which contains the vision of heaven where all people are worshipping God, and the nature of the future community in God's kingdom, received minor attention with only 12 (18%) selecting a passage from this book. Apart from Revelation 7:9-12 (seven clergy), other passages included Revelation 5:9-10, Revelation 5:13-14, and Revelation 21:22-24.

Rank	Scriptural Passage	Number of Clergy
1	Galatians 3:26-29	25 <sup>95</sup>
2	Matthew 28:18-20 <sup>96</sup>	12
3	Acts 10, including verses 9-23, 34, 35, 34-35, 44-48	10

<sup>91</sup> Matt 2:1-2 (Magi), Syrophoenician woman or Canaanite woman (Matt 15:21-28/Mark 7:24-30); John 4 (Samaritan woman); Mark 11:17 (clearing the temple); John 13:1-17 (foot washing) and his great commission to the disciples after his death and resurrection.

<sup>92</sup> Matt 22:37-39 (great commandment); John 3:16; Matthew 25:31-46; Luke 10 (Good Samaritan); Matthew 23:34-39; Mark 9:40; Luke 6, Luke 8; John 13:34-35; John 10:16, John 17:11 and 22.

<sup>93</sup> The passages included Acts 1 (especially 1:8); Acts 2 around Pentecost and the inclusion of the nations through use of language; Acts 8:26-40 regarding Philip and the Ethiopian Eunuch; Acts 10 (Cornelius' conversion); Acts 13:1-4 (Antioch church commissioning Paul and Barnabas); Acts 15 (Jerusalem Council); and Acts 17:16-31 (Paul in Athens).

<sup>94</sup> The passages included Romans 8, Romans 12-15; 1 Cor 9:19-22, 1 Cor 12 (especially verses 12-27), 1 Cor 13:1-13, 2 Cor 5:11-21; Galatians (including 2:11-21; 3: 26-29; 5:6), Phil 2:1-11, Col 1:15-20, Col 3:11 and Eph 2 (especially from verses 11 to 22).

<sup>95</sup> Thirty-seven percent of the whole sample

<sup>96</sup> Could add another four responses: Matthew 28 (1), Luke 24:46-47 (1) and Great Commission (2).

4	Luke 10:25-37, including Good Samaritan, verse 27, verses 29 to 37	9
	Acts 2, including 1-13, 1-21, 17	9
5	Syrophoenician/Canaanite woman encounter	8
6	Ephesians 2 (especially 11-22)	7
	Revelation 7:9-12 or individual verses thereof (verse 9)	7

Table 5.3: Key Scriptural Passages Selected by Clergy by Ranking

The clergy's combination of New Testament passages selected suggests the Scriptural foundation is broad. The majority selected passages from more than one key section in the New Testament. Sixteen clergy (24%) selected at least one passage from one section only in the New Testament. The Gospels (ten clergy) and Book of Acts (three clergy) were the main sections selected. Thirty-six clergy (53%) chose passages from two of the four key sections of the New Testament, of which 30 included a Gospels reference. Further, 11 clergy (16%) chose passages from three sections of the New Testament, of which six included a Gospels reference. The Gospels and Paul's epistles was the popular category with 17 (25%) and a further five selected this pairing and added another passage from another area of the New Testament. Therefore 32% of clergy selected Scriptural passages that reflect the breadth of passages associated with the multicultural church vision.

From this overview of New Testament passages selected by clergy as contributing theologically to their multicultural church vision, four possible undergirding themes emerge. First, relationship development with people from other cultures stems from the examples of Jesus, Peter and Paul along with their teaching and related commands. Galatians 3:26-29 was a significant contributor. Second, the expectation to engage the nations is inspired by Jesus' Great Commission. Third, the call to respond to the nations as an example of loving the other or the neighbour is based on the inclusivity of God's love. The parable of the Good Samaritan is a significant contributor. Fourth, John's eschatological vision encourages the establishment of socially cohesive communities where the nations are welcomed into God's family and participate in worshipping God. These themes reflect some of key themes presented in the literature.

This analysis supplies clues concerning the extent to which clergy engage with the biblical platform for multicultural church vision, especially as presented in published literature. Three conclusions emerge that reveal a gap between the literature's presentation and the Scriptural understanding by clergy of the subject. First, a breadth of Scriptural passages emerged that shape and influence understanding of multicultural church. Second, most of the passages selected address the motivation for the multicultural church vision regarding the place of the nations in God's purposes, and the importance of welcoming and loving the stranger. Third, three key passages (Galatians 3:26-28, Ephesians 2:1-11 and Revelation 7:1-11) used in literature are present but fail to be suggested by more than 50% of clergy. Revelation 5 and 7 were noted but not as substantially as could be expected. Very few mention these passages that address the nature of multiethnic faith community, unity amidst diversity as seen at Pentecost, and the imagery and attitudes to being in community. Key passages like Acts 15 failed to receive sufficient attention.<sup>97</sup>

The generic biblical foundation for cultural intelligence becomes evident in clergy selecting these passages. This outcome is positive considering the lack of reading on the subject and the shortcomings in the clergy's ministry related education discussed in Chapter Four. Therefore, the clergy's own biblical education and reading still provided a foundational biblical base for intercultural engagement. The need to deepen their biblical understanding of social cohesion of a multiethnic community becomes significant for developing truly multicultural Christian communities.

## **Engagement with the Theological Platform**

### **Foundational Beliefs**

The sixth and final dimension relates to the core foundational theological concepts identified in literature that might strengthen the multicultural church vision. Some of these concepts appeared earlier in the analysis of the multicultural church vision and of the biblical passage selections. The data from Question 36 provides clues as to the theological concepts that were influential and contributed to responses regarding approach to ethnic diversity in their congregations.<sup>98</sup>

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<sup>97</sup> Woo, *The Color of Church*, 161.

<sup>98</sup> Question 36 data, there was a problem with the coding process, made sure they checked their response. Number 6 had no question. One skipped altogether. Eight reversed the

In Table 5.4, over half of clergy selected either 'very important' or 'important' for 15 of the 18 theological concepts. Over 75% of clergy selected 'very important' or 'important' for the following theological beliefs. These included being made in the image of God, love and welcome of the stranger, *Missio Dei*, the life of Christ, the Great Commission and the Great Commandment. Another six theological beliefs in Table 5.4 received between 50% and 74% support, being considered either 'very important' or 'important.' These included unity and diversity, racial reconciliation and relations, social justice, example of the Trinity, and theological inclusion. In addition, in Table 5.4, over 50% of clergy indicated support for personal experience/principles, scriptural mandate and the example of the early church. However, several concepts were not significant for clergy in influencing their response to ethnic diversity. Less than 50% suggested ecumenism, denominational tradition and policy, and theological training at college as 'very important' or 'important' in influencing their beliefs.

	1 Very important	2 Important	3 Some Importance	4 Little Importance	5 No Importance	No Response
<i>Missio-Dei</i> (the mission of God to the nations)	39	14	4	2	7	2
Scriptural mandate	23	21	11	3	7	3
Personal experience/principles	21	28	9	3	6	1
The example of the early church	17	26	9	8	6	2
Great Commission	32	13	12	3	7	1
Great Commandment	37	14	7	2	7	1
Great Commission and Great Commandment	34	18	6	2	7	1
The life of Christ	42	11	4	2	8	1
Theological training at college	5	13	19	26	4	1
Denominational tradition and policy	7	13	23	17	6	2
Social justice	16	25	15	10	1	1
Ecumenism	12	15	20	16	3	2
Being made in the image of God	43	12	3	1	8	1
Theological inclusion	18	19	14	6	8	3
Racial reconciliation and relations	19	23	10	9	5	2
Love and welcome the stranger	36	19	3	1	8	1
Unity and diversity	31	15	10	4	7	1
Example of the Trinity	23	17	8	10	7	3

Table 5.4: Concepts Influential for Clergy in Regards Ethnic Diversity

The total number of influential concepts for clergy is evident. Each participant identified a range from zero to 15 concepts that were 'very important' for the

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coding. Another two reversed answers as they realised, they read the instructions wrong.

formation of their approach to ethnic diversity in their congregation, at an average of seven concepts. Only 11 (16%) failed to nominate a concept that was 'very important.' Each participant identified an average of seven concepts that were 'important' for the formation of their approach to ethnic diversity in their congregation. Only nine failed to nominate a concept that was 'important'. Sixty-five percent identified at least one concept which lacked 'little importance' or 'no importance.' Each participant identified an average of three concepts which had 'little importance' or 'no importance' in influencing their theology, ranging from zero to 17 concepts.

Several of these theological concepts were also acknowledged strongly in the responses to two items from Question 35 in Table 5.1. The two key themes were 'racial reconciliation is important for the communication of the gospel,' (94% in agreement)<sup>99</sup> and 'despite diversity within a local congregation, unity can occur' (97% in agreement).<sup>100</sup>

Five clergy suggested other influencers in developing their platform for their approach to ethnic diversity. Three persons were listed. They were Martin Luther King, Oscar Romero and Mother Theresa. One suggested being a citizen of heaven while another mentioned "*1 Corinthians 9 (all things to all people for the sake of the Gospel).*" Other comments by clergy included being curious and imaginative, being mixed race, and being part of a non-ethnic diverse congregation.

### **Factors Shaping Theological Platform**

Clergy supported positively the need to incorporate diaspora within the church in response to the multicultural church vision from theological, subjective and biblical perspectives. Theological development shown in this analysis emanates from where and how in the person's background, especially considering the majority of clergy failed to complete a subject on these themes in their ministry education programs and the lack of reading in the past two years on the multicultural church vision. These two knowledge pathways appear not to have influenced participants.

In Table 5.5 clergy identified four of the 12 suggested factors in Question 37

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<sup>99</sup> Question 35, item 11.

<sup>100</sup> Question 35, item 13.

to be important in shaping thinking about ethnic diversity were as significant.<sup>101</sup> In terms of 'very important' in the formation process, 42 identified on average three factors from the 18. The range was one factor to all 12. In terms of 'important' in the formation, 63 clergy selected on average four factors. The range was from one to ten factors. Over 50% of clergy indicated that personal experience, the multicultural environment of Australia, personal reading on the issues and social justice principles were 'very important' or 'important' in shaping their response to multicultural church. Personal experience caters for the individual's journey and learnings as they encounter different ethnicities. One participant wrote that "*experience of and with other cultures taught me more than any textbook ever could.*"<sup>102</sup> The demands and needs of a multicultural environment provide a context requiring a response, even without any personal experience. For the eight remaining factors clergy primarily selected 'no importance' or 'some importance' categories for shaping their position on ethnic diversity. Three factors affecting clergy were family legacy, training college and materials from the denomination. These two denominational factors received a similar limited response by clergy to the two denominational factors in Question 36, denominational tradition and policy, and theological training at college (see Table 5.4). There appears to be no possible comparison with other relevant empirical studies and theoretical literature regarding these factors.

	1 Very Important	2 Important	3 Some Importance	4 Little Importance	5 No Importance	No Response
What the secular world is saying	5	11	33	17	2	0
What my denomination teaches in its statements	8	17	31	10	2	0
Training at theological college	3	16	27	14	8	0
Personal reading on issues	13	29	12	13	1	0
Social justice principles	15	25	18	9	1	0
My family legacy	10	15	14	20	9	0
Influence of my own personal experience	28	24	5	8	3	0
Materials from the denomination	4	16	28	16	4	0

<sup>101</sup> Question 37.

<sup>102</sup> Questionnaire no. 40.

Local parishioners	6	23	20	13	6	0
Ministry colleagues	5	26	23	12	2	0
Intuition	12	21	25	7	2	1
The multicultural environment of Australia	14	31	15	5	3	0

Table 5.5: Factors Shaping Thinking on Ethnic Diversity (Question 37)

Five supplied additional factors, including a theology of embodiment of God's calling,<sup>103</sup> international mission experiences, the lived practice present at denominational events rather than doctrinal statements,<sup>104</sup> the narrative of Scripture, personal relationships with people living overseas and with refugees.<sup>105</sup> The importance of experience emerges from these factors.

## Conclusion

The second component of this research project is complete. An overall picture of clergy has emerged from the examination of the six dimensions associated with the clergy's attitudes and beliefs towards multicultural church. The analysis reveals that clergy are supportive of the concept through these six dimensions, although this support is not universal. Since clergy expressed theological support for the multicultural church vision, they indicate validity of the first research expectation that clergy will demonstrate support for the multicultural church vision. Theological capacity exists despite the identified potential limitations. Theological beliefs that provide depth for the multicultural church vision are evident. These beliefs include welcome and love for the stranger, unity amidst diversity, racial reconciliation, and equality. Reflection on the reality of the contemporary context suggests that for many clergy the vision is aspirational. The formation of their beliefs and attitudes appears to derive from personal formation rather than external sources, including denominational mediums and reading on multicultural church.

Although theological capacity exists for clergy to be multicultural leaders, weaknesses regarding the clergy's responses to the multicultural church vision were

<sup>103</sup> *"What I believe God is calling me to be and do, what I believe God is calling me to serve."*

<sup>104</sup> *"ie it's not the written statements or materials but the lived example at events (eg councils of the church) that influence me."*

<sup>105</sup> *"Experience with world mission exposure trips, visiting missionary groups and my international school; experience with refugee groups and scientific university career – changing nature of world Christianity from west to east."*

evident. First, a minority of clergy express values and beliefs that could potentially be counterproductive for intercultural engagement. Second, several of the key themes for the multicultural church vision lacked coverage by a majority of clergy. One example relates to a lack of coverage regarding a theological framework emanating from the eschatological future of God's community although the theme surfaces through some concepts around the kingdom of God. The biblical passages provided focus on foundational biblical and theological themes rather than the dynamics of social cohesion of a multiethnic community. Third, some clergy express an uncertainty about whether or not all local churches need to be multicultural. Fourth, the lack of universality of response and the wide range of theological factors influencing clergy's expression of the multicultural church vision suggests a variation of theological understanding throughout denominations.

Information presented concerning clergy's theological capacity serves three key purposes. First, denominations can gain an understanding of the theological capacity of clergy and how they develop their theological beliefs. This knowledge becomes important for reviewing theological education programs and building future biblical and theological capacity within the denominations. The response involves encouraging Bible reading and contextual engagement in an integrated curriculum. More can be achieved to bridge the gap between ideal and actuality through theological education that addresses these conclusions and identifiable weaknesses in regards to biblical and theological understanding.

Second, the role and position of denominations in realising multicultural church vision becomes clearer. Some diverse responses emerged to highlight the complexity regarding denominational influence. The clergy's responses to two statements from Question 35 highlight the importance of the denominational role in assisting the clergy with the multicultural church vision. Fifty-seven percent agreed that their 'denomination makes it a priority in supporting me manage multiethnic congregations.'<sup>106</sup> In Table 5.1, 65% of clergy agreed that 'the documents of their denomination on multicultural church are helpful for my ministry.'<sup>107</sup> However, the evidence, particularly from Chapter Four, relating to the nature of the clergy's ministry formation and their post-ministry training may present a different

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<sup>106</sup> Question 35 (number 14).

<sup>107</sup> Question 35 (number 14) with 39 and Question 35, item 15, one wrote that they were unaware of these documents.

perspective. Also, the sphere of influence of the denomination appears limited in shaping their theological position on multicultural church.

Third, the overall picture of the clergy's beliefs provides background indicators about the role of and the potential perceived levels of cultural intelligence. The commitment to multicultural church could influence "the level of development and level of expression of cultural intelligence."<sup>108</sup> Or is it a byproduct of existing high levels of cultural intelligence from preexisting intercultural engagement? Petrovic's teacher study concluded that those who perceived multiculturalism as a stimulus and were open to the intercultural engagement process would likely achieve higher scores for cultural intelligence.<sup>109</sup> Since the majority of clergy were supportive towards the multicultural church vision in their beliefs, they may be likely to possess capacity to function effectively cross-culturally and to not have excessively low levels of cultural intelligence. A foundation is potentially provided for the motivation and drive for intercultural engagement despite some of the limitations in their background, cross-cultural experience and cross-cultural education.

The focus of this research on the clergy's capacity to be multicultural leaders shifts to the next component. The delivery capacity becomes important if a multicultural church vision is to be realised. Awareness of differences and similarities may not result in improved intercultural engagement performance.<sup>110</sup> Motivation is insufficient. Duff, Tahbaz and Chan write that "one can be motivated to be interested in cultural differences and not modify behaviour to accommodate such differences."<sup>111</sup> Action is required.

This next chapter investigates the second part of the first supplementary question concerning the extent to which clergy feel equipped and confident for the role and cross-cultural engagement in realising the multicultural church vision that they show support for. The results concerning self-assessment of perceived levels of cultural intelligence will assist answering this question in the following chapter.

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<sup>108</sup> Petrovic, "How do Teachers," 277.

<sup>109</sup> Ibid, 279.

<sup>110</sup> Duff, Tahbaz, Chan, "The Interactive Effect," 3.

<sup>111</sup> Ibid.

## CHAPTER SIX – CLERGY’S PERCEIVED LEVELS OF CULTURAL INTELLIGENCE

### Introduction

The purpose of this unique descriptive, quantitative study is to determine clergy’s capacity to be multicultural leaders and generate strategies to build further capacity. The previous two chapters highlight a limited yet mixed and diverse range of personal cross-cultural experience, and a supportive response to the multicultural church vision. The focus for the analysis shifts to assess the second half of the first supplementary question, ‘to what extent do clergy embrace a truly multicultural church and feel prepared to function effectively?’<sup>1</sup> This provides an opportunity for the clergy to give voice to how they feel about their capacity for intercultural engagement and multicultural leadership. The focus is on clergy feeling confident and prepared. To assist assessing levels of preparedness, the other four supplementary research questions will be explored in this chapter and Chapter Seven:<sup>2</sup>

- 1) What are the levels of cultural intelligence as perceived by clergy and if they differ greatly between denominations, why?<sup>3</sup>
- 2) Which sub-capabilities of cultural intelligence are strengths, and which are weaknesses, and how do they contribute to the overall score?<sup>4</sup>
- 3) What factors contribute to clergy’s levels of cultural intelligence, particularly with regards to demographics; the extent of international and cross-cultural experience; and theological understanding of multicultural church?
- 4) Do they have opportunity, access, mentoring and resources to support their development of cultural intelligence?

The limited nature of cross-cultural experience and the clergy’s overall support of the multicultural church concept, suggest a broad range of perceived levels in cultural intelligence could exist. Some positive and healthy contributing components emerging from the backgrounds could indicate above average perceived levels of cultural intelligence. Such components beyond the supportive multicultural church vision include travelling overseas short-term and participating in multiethnic relationships. However, the existence of deficiencies, especially with regards to key

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<sup>1</sup> See page 97.

<sup>2</sup> See page 98.

<sup>3</sup> Seright, “Perspectives.”

<sup>4</sup> CQ stands for Cultural Quotient. Livermore, *Cultural Intelligence*, 52 and 210.

areas of cross-cultural experience, could indicate average or below levels of perceived cultural intelligence amongst this sample.

This chapter investigates the clergy's perceived levels of cultural intelligence.<sup>5</sup> Cultural intelligence for clergy aids capacity for cross-cultural adjustment and assists them maximising the benefits of their cross-cultural experiences and cross-cultural education.<sup>6</sup> The results of clergy's self-assessment with regards to the four capabilities of cultural intelligence (CQ Drive, CQ Knowledge, CQ Strategy and CQ Action) and the composite mean score (CQ SUM) are presented. The majority of clergy score in the moderate range. The analysis will identify variations within the sample through demographic group comparisons, especially in regards to age and level of education. These findings contribute further to assessing whether clergy have the capacity or potential to be multicultural leaders.

### **The CQ Scale Instrument**

The analysis in this chapter is based on the responses to the CQ Scale instrument.<sup>7</sup> A cultural quotient (CQ) is produced from the instrument and comprises four capabilities. The CQ Scale 20-item instrument was used for clergy to report per item the extent to which it reflected their reality. The items are grouped into the four capabilities, providing a total score and a mean. It was decided to use mean scores rather than total scores for each dimension and a total overall score, as this tends to be the way forward with current testing. For each dimension the following grading system is used: a score of 6-7 is indicative of a high level of cultural intelligence, a score of 3-5 is moderate, and a score of 1-2 is low.

Despite the validity and reliability of the questionnaire already being acknowledged through existing standardisation, an assessment of the CQ Scale's viability for the purpose and context is required.<sup>8</sup> Conducting reliability and validity<sup>9</sup> tests are common before commencing a scale in a new context. This ensures the instrument is testing with credibility and trustworthiness. Validation of the instrument for this sample proved difficult due to the small sample size. As this is

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<sup>5</sup> Irum Anvari et al., "The Impact of Leader's Cultural Intelligence on Organizational Commitment," *Asian Social Science* 10, no. 17 (2014), 48.

<sup>6</sup> Moon, Choi and Jung, "Previous International," 320.

<sup>7</sup> The instrument involved Questions 7 to 26 in the questionnaire

<sup>8</sup> Mohammadpour, "Determinants," 2037; Van Dyne et al., "Sub-Dimensions," 295.

<sup>9</sup> Validity refers to ability of a scale to measure what is intended.

an exploratory study, validation drew upon the initial testing process and previous professional studies.

The customary approach relates to Cronbach's alpha test which assesses internal consistency of a group of Likert-type scale items.<sup>10</sup> The results for this sample are greater than the acceptable standard of 0.70.<sup>11</sup> The Cronbach's alpha coefficients for CQ Motivation is 0.85, CQ Knowledge 0.90, CQ Strategy 0.92 and CQ Action 0.93. These reflect those reported in Ang et al.<sup>12</sup>

Due to the sample size difficulties, the Rasch rating scale model was used to examine items in the CQ Scale to explore reliability further. No precedent for this appears to exist. The revalidation of the items through the Rasch rating scale model ensures each item conforms to measurement principles and are suitable for the context. The outcome appears from evaluating the psychometric properties of each scale item to ensure consistent measurement of the latent construct (in this case cultural intelligence) is achieved.<sup>13</sup> The Conquest 4.0 package enabled analysis to occur in four stages. First, the raw data was converted into measures rather than z scores through a weighted likelihood estimation process. This process links both the person and the item characteristic on a single scale called 'logit'. This enables the researcher to identify which items were found by respondents to be easy to respond to, and which items they had the most dilemma (or difficulty) with. Item 7 on language proved to be the most difficult and item 1 the easiest.

Second, the analysis produced item deltas which indicate the position of Likert-type categories (eg 1 to 7) for each item to check for swapping categories. Item deltas continue in a numerical order from negative to positive, for all but one (item 11 (COG6)) of the 20 items of the CQ Scale.<sup>14</sup> For most items the participant's response to items is not switched or swapped. The potential swapping alerts the researcher of a potential issue in the measurement capability of an item.

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<sup>10</sup> Andy P. Field, *Discovering Statistics Using SPSS: (and Sex and Drugs and Rock 'n' Roll)* (Thousand Oaks: Sage, 2009), 674-676.

<sup>11</sup> Shannon and Begley, "Antecedents," 48-49.

<sup>12</sup> Ang et al., "Cultural Intelligence," 344.

<sup>13</sup> Athanasou and Lamprianou, *A Teacher's Guide*, chs. 15 and 16; <https://acer.org/files/Conquest-Tutorial-7-MultidimensionalModels.pdf>; <https://rasch.org/rmt/rmt211m.htm>

<sup>14</sup> "Item delta describes values that are being added, removed or replaced with respect to an item"; <https://wiki.evolveum.com/display/midpoint/deltas>

Third, the infit MNSQ<sup>15</sup> fit statistic indicated the ability of an item to discriminate fairly between participants. A range of acceptable values is identified to indicate that these items have an acceptable discrimination property.<sup>16</sup> For every one of the 20 items were within the 'very good' range, except for item 1 (MOT1) in the 'good range' with 1.4 and item 7 (COG2) in the 'fair' range with 2.05.<sup>17</sup> The associated T-values were within acceptable range too.<sup>18</sup>

Fourth, the EAP/PV reliability indices "are an estimate of how reliably the items can be used to distinguish students' underlying abilities."<sup>19</sup> The EAP score (of 0.875) for CQ SUM is positioned in the good range. The EAP scores for the four capabilities ranged from 0.85 (CQ Knowledge) to 0.95 (CQ Action). These results would suggest that the instrument reflected the ability of those who scored highly to those estimated with low measures.

However, one capability, CQ Knowledge (COG), proved problematic when assessed as an individual subscale, especially COG2 onwards, even though the EAP was 0.85. COG2 focused on rules of languages and was MNSQ (1.7)<sup>20</sup> and T value results (3.4) were outside the expected ranges. The scale measure was potentially faulty since switching occurred. Item deltas were switched except for COG3 which concerned religious systems, even though this item was outside the standard range for T value. From this analysis clergy seemed unsure or confused about their knowledge levels and where to place themselves on the Likert-type scale, especially mid-range on the 1 to 7 scale. This potentially affects findings, although with future possible recalibration the findings could be improved. The inferences from the data on CQ Knowledge are probabilistic rather than deterministic. However, when this

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<sup>15</sup> MNSQ – Noticeable off-variable noise, neither constructs nor degrades measurement.

<sup>16</sup> John M. Linacre, "What do Infit and Outfit, Mean-Square and Standardized Mean?"

<sup>17</sup> Ideal range not agreed upon, can be 0.5-1.5 or 0.6-1.4 or 0.7-1.3; [http://winsteps.com/winman/table13\\_1.htm](http://winsteps.com/winman/table13_1.htm); Trevor Bond and Christine M. Fox, *Applying the Rasch Model: Fundamental Measurement in the Human Sciences*, 2nd ed. (Mahwah, NJ: Erlbaum, 2007); <http://journals.uchicago.edu/doi/pdfplus/10.5243/jsswr.2010.6>; Boone, "Rasch Analysis."

<sup>18</sup> The range for t-values is -2 to +2; [http://statmath.wu-wien.ac.at/~hatz/psychometrics/10w/RM\\_handouts\\_7.pdf](http://statmath.wu-wien.ac.at/~hatz/psychometrics/10w/RM_handouts_7.pdf); <https://ncbi.nlm.nih.gov/pmc/articles/PMC3678382/>; <http://winsteps.com/winman/datafromspss.htm>; [http://digitalcommons.library.umaine.edu/cgi/viewcontent.cgi?article=1019&context=psy\\_facpub](http://digitalcommons.library.umaine.edu/cgi/viewcontent.cgi?article=1019&context=psy_facpub)

<sup>19</sup> Expected a *Posteriori* (EAP) addresses the probability of a person succeeding or failing with a particular item; <https://rasch.org/rmt/rmt163i.htm>; <https://research-management.mq.edu.au/ws/portalfiles/portal/16803688>

<sup>20</sup> [http://winsteps.com/winman/table13\\_1.htm](http://winsteps.com/winman/table13_1.htm)

subscale is analysed as part of the whole CQ SUM the impact of difficulties lessens. This outcome ensured that CQ Knowledge items can still be used safely.

The Rasch process of four stages for each of the cultural intelligence capabilities and the CQ SUM mean score suggest that the CQ Scale may not be as robust as preferred. These four stages identified potential flaws in several items. However, to remove them totally would impact on the integrity of the CQ Scale. The items are still worth keeping despite the anomalies, especially considering the integral nature of the instrument used in so many studies. In terms of criteria for quality, this instrument is well placed overall. Tackling indicators arising for specific items is beyond the scope of the project.

The actual response to questions produced difficulties. Missing data impacted three of the 20 items with one person abstaining for each. Only three abstained from one item each.<sup>21</sup> The missing data was not imputed and not used in the calculations. Since the missing data was under the recommended level of 5%, the overall data could still be used.<sup>22</sup> The impact of missing data from other questionnaire items, as documented previously, impacts on later analysis concerning associations and relationships.

The clergy's responses form the foundation of the analysis and along with the data collected regarding cross-cultural experience and responses to the multicultural church vision from the previous two chapters. The research analysis will move beyond description to identify possible inferences regarding the clergy's capacity to be multicultural leaders and create meaning that empowers clergy into the future. Inferential statistics, including bivariate correlation and regression analyses were employed to investigate possible relationships between variables. Descriptive statistics were also used. IBM SPSS was used to conduct these statistical calculations.<sup>23</sup> As the CQ Scale aims at measuring cultural intelligence, it was necessary to convert CQ Scale raw scores. Thus, the Rasch model converted CQ

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<sup>21</sup> Questionnaires 15, 24 and 64.

<sup>22</sup> Jehanzeb R. Cheema, "Some General Guidelines for Choosing Missing Data Handling Methods in Educational Research," *Journal of Modern Applied Statistical Methods* 13, no. 2 (2014), 53-75.

<sup>23</sup> IBM Corporation, IBM SPSS Statistics for Windows.

Scale raw data into measures that form the foundation for the correlation and regression analyses.<sup>24</sup>

All statistical analysis techniques used in this study assume that data collected is normally distributed (i.e. reflects a 'bell curve' distribution). A test for normality was undertaken before statistical analysis occurred.<sup>25</sup> This test included evaluation of skewness and kurtosis. Values obtained were within acceptable thresholds as suggested by Kline.<sup>26</sup> Data collected was approximately normally distributed.

Findings from this sample will be presented now, commencing with results of standard statistical tests related to the sample and the instrument. The analysis explores how clergy perceive their levels of cultural intelligence, various groups that are strong and factors associated with development of cultural intelligence.

### **Self-Perception Concerning Level of Preparedness**

Clergy's capacity to journey with God in realising the multicultural church vision becomes important, especially with attitudes, skills and knowledge associated with crossing borders and cultures. Table 6.1 highlights that a total of 50 clergy (74%) selected one of the three 'true' categories concerning how they perceived themselves as equipped to respond to the multiethnic challenge.<sup>27</sup> Less than half who felt it was 'true' of them acknowledged it was 'true' or 'very true.' Still the remaining 17 (26%) were unsure of their situation or felt ill-equipped to respond.

	1 Very untrue of me	2 Untrue of me	3 Some- what untrue of me	4 Neither true or untrue	5 Some- what true of me	6. True of me	7 Very true of me	No Response
I feel equipped to respond to the multiethnic challenge within local congregations	0	2	5	10	31	15	4	1

Table 6:1: Response to Feeling Equipped

<sup>24</sup> Bond and Fox, *Applying the Rasch Model*, 66ff.

<sup>25</sup> Hooshang, Shendi and Shendi, "The Comparison," 1157; <https://statistics.laerd.com/spss-tutorials/testing-for-normality-using-spss-statistics.php>

<sup>26</sup> Rex B. Kline, *Principles and Practice of Structural Equation Modelling* (New York: Guilford, 2005).

<sup>27</sup> Question 6.3a. Interestingly there was one no response. This percentage is lower when compared with 82.5% of occupational therapists in a US study. Suarez-Balcazar et al., "Perceived Levels," 501.

The clergy's self-assessment of the extent to which they rated their level of cultural intelligence prior to completing the CQ 20-item instrument suggests they would not score highly on the CQ Scale instrument.<sup>28</sup> They ranged from low to very high. Forty rated levels as moderate or less (59%). No-one selected very low. The two main categories were moderate with 33 (49%) and high with 23 (34%). Five selected very high.

A degree of confidence appears to exist. A deeper analysis of cultural intelligence will explore further the reality of this understanding and the accuracy of initial assessment by the clergy in regards to their capacity to function effectively cross-culturally.

### **Cultural Intelligence**

The CQ Scale instrument, despite difficulties in the Rasch analysis, forms a foundation for developing a corporate perspective of clergy's perceived levels of cultural intelligence. The response to each capability will be explored before analysis of the overall position.

#### **CQ Drive (MOT)**

The first section of the instrument assesses CQ Drive, which addresses internal motivation of individuals to engage interculturally and persist despite difficulties, especially when in an unfamiliar culture. CQ Drive is the motivation of individuals to perform in a culturally appropriate manner and be flexible in communication in fulfilling workplace expectations.<sup>29</sup> CQ Drive "enhances the likelihood that individuals will seek concrete cross-cultural experiences" and "enhances the likelihood that individuals will implement and test their conceptual generalizations in cross-cultural interactions."<sup>30</sup> CQ Drive can enhance individuals "learning cultural knowledge and behavioural actions,"<sup>31</sup> and can direct "attention and energy toward learning about and functioning in situations characterised by cultural differences."<sup>32</sup> These items address enjoyment and attitudes that will contribute to perseverance in cross-cultural encounters.

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<sup>28</sup> Question 6.2.

<sup>29</sup> Isfahani, Jooneghani and Azar, "Analyzing the Effects," 373; Livermore, *The Cultural Intelligence Difference*, 44-45.

<sup>30</sup> Ng, Van Dyne and Ang, "Cultural Intelligence," 515ff.

<sup>31</sup> Moon, Choi and Jung, "Previous International," 320.

<sup>32</sup> Diao and Park, "Culturally Intelligent," 7298.

Table 6.2 highlights that the majority of clergy express confidence and enjoyment in engaging interculturally. The clergy selected responses primarily between 5 and 7 for each item for this capability. For example, 89% of clergy selected responses in this range for the third item on dealing with stress. The strongest response was for item 1 on interacting with people from different cultures. Forty-nine clergy (72%) rated themselves highly with 6 or 7. Twenty-six clergy (38%) selected responses between 0 and 4 for at least one of the five items. The outcome for this capability is a sample mean exceeding five for four of the five items. The exception is item 4 on living in unfamiliar cultures.

	1	2	3	4	5	6	7	No Response	Mean
	Low		Moderate			High			
I enjoy interacting with people from different cultures (item 1)	0	1	1	4	13	26	23	0	5.91
I am confident that I can socialise with locals in a culture that is unfamiliar to me (item 2)	0	0	4	9	19	25	11	0	5.42
I am sure I can deal with the stresses of adjusting to a culture that is new to me (item 3)	0	0	6	3	22	28	9	0	5.43
I enjoy living in cultures that are unfamiliar to me (item 4)	1	4	6	15	19	15	8	0	4.85
I am confident that I can get accustomed to the shopping conditions in a different culture (item 5)	0	1	5	5	21	25	10	1	5.4

Table 6.2: Scores for CQ Drive Items

The clergy's confidence in engaging interculturally in unfamiliar contexts is reflected in the combined mean score for the five items comprising CQ Drive. The mean of 5.41 (or mean total of scores for the five items of 27) and the median being 5.6. Forty-eight clergy were in the moderate zone with a mean ranging from three to five and 20 were in the high zone with a mean over five. Of that 20 in the high zone, four selected 'seven' for all five items while six selected 'six' for all five items. None were in the low zone.

Clergy appear energised and willing to persist in cross-cultural relationships due to expressed confidence in their abilities and in seeing the benefits. They are keen to learn and adapt to diverse cultural settings. This position compares

favourably to other studies. The clergy's sample mean for CQ Drive would be ranked 6th if included in Tharapos' list of 14 studies.<sup>33</sup>

### **CQ Knowledge (COG)**

The second capability assessed by the CQ Scale instrument is CQ Knowledge, which for individuals includes proper and anticipated perceptions for awareness of language and other cultural systems.<sup>34</sup> In addition to CQ Drive, CQ Knowledge is positively related to other key outcomes associated with planning, for example in making a commitment to study international business.<sup>35</sup> Ng, Van Dyne and Ang identify three advantages of CQ Knowledge,<sup>36</sup> including enhancing the "likelihood that individuals will reflect on their cross-cultural experiences," "the likelihood that individuals will detect patterns and develop conceptual generalizations of cross-cultural experiences," and "the likelihood that individuals will implement and test their conceptual generalizations in cross-cultural interactions."<sup>37</sup>

Six items (items 6 to 11) explore knowledge of other cultures with regards to legal and economic systems, language, and religious values. The majority of clergy selected responses in the moderate range or below. Examples include item 6 with 69% of clergy, item 7 with 65% of clergy, item 9 with 71% of clergy, and item 10 on non-verbal behaviours with 59% of clergy. The weakest item was item 7 on the knowledge of the rules of grammar with 44 clergy (65%) rating themselves under 3. The next weakest item was item 11 on the knowledge of rules for expressing non-verbal behaviour with 38 clergy (56%) rating themselves under 3. The strongest item was item 8 on knowledge of the 'cultural values and religious beliefs of other cultures' with 41 (60%) rating themselves between five and seven. The means for this section of items ranged from 3.1 for knowledge of languages (item seven) to 4.4 for knowledge of different cultural values and religious beliefs (item eight). The scores for this capability were lower than for the other three capabilities.

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<sup>33</sup> Tharapos, "Cultural Intelligence," 88.

<sup>34</sup> Livermore, *The Cultural Intelligence Difference*, 73-74.

<sup>35</sup> Jase Ramsey, Livia Barakat and Amine Adi Aad, "Commitment to the Study of International Business and Cultural Intelligence: A Multilevel Model," *Journal of Teaching in International Business* 25, no. 4 (2014), 267-282.

<sup>36</sup> Ng, Van Dyne and Ang, "Cultural Intelligence," 515ff

<sup>37</sup> Ibid.

	1	2	3	4	5	6	7	Mean
	Low		Moderate			High		
I know the legal and economic systems of other cultures (item 6)	3	12	17	13	17	4	2	3.70
I know the rules (e.g. vocabulary, grammar) of other languages (item 7)	12	22	10	8	5	5	5	3.10
I know the cultural values and religious beliefs of other cultures (item 8)	3	5	10	9	30	6	5	4.4
I know the marriage systems of other cultures (item 9)	6	10	14	11	19	5	3	3.79
I know the arts and crafts of other cultures (item 10)	4	9	13	11	24	4	3	3.96
I know the rules for expressing non-verbal behaviors in other cultures (item 11)	5	14	19	9	12	6	3	3.57

Table 6.3: Scores for CQ Knowledge Items

Clergy's combined mean for the six items comprising CQ Knowledge was 3.76 (or a mean total score for the six items of 22.52). The middle mean score was 3.83. Only 40% averaged above four with 10% above five and 25% under three. Only five were high range, 44 in the moderate range (65%) and 19 in the low range (28%). Clergy appear to lack appropriate levels of cultural knowledge.

Overall, CQ Knowledge is weaker than the other three capabilities. Clergy appear to lack knowledge to understand cultural practices and the impact of cultural beliefs and values on behaviour. These low scores suggest they possess limited understanding of how culture affects people's behaviour and lack awareness of similarities and differences within cultures. This position compares favourably in relation to other studies. The clergy's sample mean for CQ Knowledge would be ranked 11th if included in Tharapos' list of 14 studies.<sup>38</sup>

Weaker levels for CQ Knowledge were not expected. Reported exposure in Chapter Four to different cultural groups through international travel and cross-cultural relationships, and to cross-cultural education programs would suggest otherwise. The lack of exposure and accessibility to other cultures is not an explanation for these low perceived levels of CQ Knowledge.<sup>39</sup> Support for the multicultural church vision may not lead to confidence in being aware of different cultures. The lack of reading may be also a contributing factor as there are limited opportunities to learn more concerning cultural differences and the likely impact on intercultural engagement.

<sup>38</sup> Tharapos, "Cultural Intelligence," 88.

<sup>39</sup> Johnson, "Cultural Intelligence in Ukraine," 241.

The weak perceived levels associated with CQ Knowledge will affect the clergy's capacity to strategise for intercultural encounters and adapt amidst intercultural encounters. Lack of knowledge regarding cultural values and behavioural differences potentially contributes to unconscious bias and ethnocentric responses in intercultural engagement. Such responses can affect diasporic individuals and communities.

### **CQ Strategy (MC)**

The third capability measured by the CQ Scale instrument relates to CQ Strategy. This capability focuses on organisation and preparation for controlling thought processes in a cross-cultural encounter.<sup>40</sup> CQ Strategy is positively related to other key outcomes associated with planning and job performance.<sup>41</sup>

The four items address extent of cultural knowledge awareness when interacting and confidence in utilising knowledge during interaction. Overall CQ Strategy is a potential strength for this cohort. The majority scored in the range of 5 to 7, with item 11 with 69%, 84% with item 12, 75% with item 13 and 76% with item 14. The means for each item ranged from 4.9 (item 11) to 5.3 (item 12).

	1	2	3	4	5	6	7	No Response	Mean
	Low		Moderate			High			
I am conscious of the cultural knowledge I use when interacting with people with different cultural backgrounds (item 12)	2	3	5	11	25	16	6	0	4.85
I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me (item 13)	1	1	2	6	28	21	8	1	5.3
I am conscious of the cultural knowledge I apply to cross-cultural interactions (item 14)	0	3	7	7	25	20	6	0	5.01
I check the accuracy of my cultural knowledge as I interact with people from different cultures (item 15)	1	4	4	7	23	22	7	0	5.07

Table 6.4: Scores for CQ Strategy Items

The combined mean for the four items comprising CQ Strategy was 5.06 (or a mean total score for the four items of 20.24). The middle score was 5.25. Sixty

<sup>40</sup> Anvari et al., "The Impact," 48; Livermore, *The Cultural Intelligence Difference*, 110-111.

<sup>41</sup> Raduan et al., "Expatriate Performance," 81.

percent averaged above five for each item. The high range had 15 clergy (22%) compared with 4 (6%) in the low range and 49 (72%) in the moderate range.

Clergy expressed reasonable capacity to think about intercultural encounters, prepare and evaluate experiences. This position compares favourably in relation to other studies. The clergy's sample mean for CQ Strategy would be ranked 8th if included in Tharapos' list of 14 studies.<sup>42</sup>

### CQ Action (BEH)

The final capability concerns CQ Action. This capability relates to the clergy's perceived levels of abilities to change verbal behaviour and actions to match different cross-cultural contexts. CQ Action enables flexibility "in their verbal and nonverbal behaviors to meet expectations of others" and the capacity to be adaptive.<sup>43</sup> CQ Action capacity can enhance the seeking out of cross-cultural experiences and testing conceptual generalisations in cross-cultural scenarios.<sup>44</sup> CQ Action is positively related to other key outcomes such as job performance (for example capacity for negotiation).<sup>45</sup>

The five items address adjustment within different cross-cultural situations. Overall CQ Action is a potential strength for this sample as seen in Table 6.5. The majority tended to score between five and seven. These included 76% of clergy for item 16, 63% for item 17, 85% for item 18, 72% for item 19, and 65% for item 20. The averages for each item ranged from 4.9 (items 17 and 20) to 5.5 (item 18).

	1	2	3	4	5	6	7	No Response	Mean
	Low		Moderate			High			
I change my verbal behavior (e.g. accent, tone) when a cross-cultural interaction requires it (item 16)	0	1	1	13	25	18	9	0	5.26
I use pause and silence differently to suit different cross-cultural situations (item 17)	0	4	9	12	19	16	8	0	4.85
I vary the rate of my speaking when a cross-cultural situation requires it (item 18)	0	2	3	5	18	31	9	0	5.47
I change my non-verbal behavior when a cross-cultural situation requires it (item 19)	0	2	6	10	17	23	9	0	5.21

<sup>42</sup> Tharapos, "Cultural Intelligence," 88.

<sup>43</sup> Ibid, 82; Livermore, *The Cultural Intelligence Difference*, 144-145.

<sup>44</sup> Ng, Van Dyne, Ang, "Cultural Intelligence," Groves, Feyerherm and Gu, "Examining," 232.

<sup>45</sup> Raduan et al., "Expatriate Performance," 81.

I alter my facial expressions when a cross-cultural interaction requires it (item 20)	0	2	9	13	20	17	7	0	4.91
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Table 6.5: Scores for the CQ Action Items

Clergy's combined mean for the four items comprising CQ Action was 5.14 (or a mean total score for the four items of 25.71). The middle average was 5.20. Twenty percent of clergy averaged under 4.1 while 60% averaged above five. The high range had 17 (25%) while the moderate range had 49 (72%) and low range had two (three percent).

Clergy appear to express some confidence to act appropriately in intercultural encounters and adapt to intercultural communication activities, both verbal and non-verbal. This position compares favourably to other studies. The sample mean for CQ Action would be ranked 5th if included in Tharapos' list of 14 studies.<sup>46</sup>

### **The Interaction between the Four Capabilities**

The results from analysing the four CQ capabilities highlight strengths and weaknesses in the clergy's capacity to function effectively cross-culturally. The capabilities are relationally connected.<sup>47</sup> Comparing results for each capability with the other three aids developing an overall picture of the clergy's perception of their cultural intelligence capacity. The third supplementary question is thus answered here: which sub-capabilities of cultural intelligence are strengths, and which are weaknesses, and how do they contribute to the overall score?<sup>48</sup>

First, Table 6.6 reveals the ranking of the means for each capability. The following sequence results: CQ Drive, CQ Action, CQ Strategy and CQ Knowledge. The Friedman Rank Test identifies ranks of priority for different capabilities. The results for this cohort reflect the order established in the above analysis of the four capabilities.<sup>49</sup> The common global sequence tends to follow this order: CQ Drive, CQ Strategy, CQ Action and CQ Knowledge.<sup>50</sup> As with other studies, CQ Drive tends to be first or second.<sup>51</sup> All studies identified by Tharapos have CQ Knowledge

<sup>46</sup> Tharapos, "Cultural Intelligence," 88.

<sup>47</sup> Ang, Van Dyne and Tan, "Cultural Intelligence," 593-594.

<sup>48</sup> See page 98.

<sup>49</sup> Hooshang, Shendi and Shendi, "The Comparison," 1158.

<sup>50</sup> "CQ: Cultural Intelligence Multi-Rater Feedback Report Prepared for David Turnbull," June 2012.

<sup>51</sup> Tharapos, "Cultural Intelligence," 89.

scoring the lowest.<sup>52</sup> A study from the Ukraine supported this finding.<sup>53</sup> Some studies produce a different order. For Hooshang, Shendi and Shendi CQ Knowledge is the main priority and CQ strategy second.<sup>54</sup> For Tharapos CQ Strategy was first ahead of CQ Action and CQ Drive.<sup>55</sup> Mohammadpour recorded CQ Drive first but had CQ Strategy last.<sup>56</sup> The sequence of the four capabilities in this study is similar overall but does differ slightly from some other studies.

	Mean Rank
CQ Drive	3.22
CQ Knowledge	1.19
CQ Strategy	2.74
CQ Action	2.85

Table 6.6: Friedman Rank Test

Second, the ranking of the mean score for each of the 20 items in the CQ Scale instrument, as seen in Table 6.7, reflects the above sequence in Table 6.6. Four of the five CQ Motivation items were prominent. They featured in the top five mean scores. However, the six CQ Knowledge items filled the last six positions.

Item <sup>57</sup>	CQ Capability	Mean
1	CQ Drive	5.9
3	CQ Drive	5.5
18	CQ Action	5.5
2	CQ Drive	5.4
5	CQ Drive	5.4
13	CQ Strategy	5.3
16	CQ Action	5.3
19	CQ Action	5.2
15	CQ Strategy	5.1
14	CQ Strategy	5
12	CQ Strategy	4.9
17	CQ Action	4.9
20	CQ Action	4.9
4	CQ Drive	4.8
8	CQ Knowledge	4.4
10	CQ Knowledge	4
9	CQ Knowledge	3.8
6	CQ Knowledge	3.7
11	CQ Knowledge	3.6
7	CQ Knowledge	3.1

Table 6.7: CQS Items Ranked by Means

Third, the scores in the high range varied according to CQ capability. They ranged from five (7.3%) for CQ Knowledge to 20 (29.41%) for CQ Drive. The CQ

<sup>52</sup> Ibid.

<sup>53</sup> Johnson, "Cultural Intelligence in Ukraine," 241.

<sup>54</sup> Hooshang, Shendi and Shendi, "The Comparison," 1159.

<sup>55</sup> Hooshang, Shendi and Shendi, "The Comparison," 1158; Tharapos, "Cultural Intelligence," 86ff.

<sup>56</sup> Mohammadpour, "Determinants," 2038.

<sup>57</sup> The number in brackets relates to actual number in questionnaire for this project.

capability with a large number in the low range was CQ Knowledge. Nineteen clergy had a combined mean for the six items of less than 3 (27.95%).

Fourth, even though variations exist between the four CQ capabilities they are connected strongly. A Pearson correlation test examined the relationship of each CQ capability with the other three capabilities. Positive correlation results in Table 6.8 suggest that 12 out of 12 possible correlations were statistically significant at  $p < 0.01$  level. These results suggest that clergy who rated themselves highly in one capability, also rated themselves higher in the other three. Therefore, those with high CQ Knowledge are inclined to display greater capacity in adjusting within an intercultural encounter (CQ Action) and persisting with intercultural engagement (CQ Drive). And vice versa, clergy who rated themselves lowly in one capability, also rated themselves lowly in the other three.

	CQ Drive SUM	CQ Knowledge SUM	CQ Strategy SUM	CQ Action SUM	CQSUM
CQ Drive SUM (n=68)	1				
CQ Knowledge SUM (n=68)	.63**	1			
CQ Strategy SUM (n=68)	.66**	.70**	1		
CQ Action SUM (n=68)	.53**	.67**	.74**	1	
CQSUM (n=68)	.79**	.91**	.88**	.85**	1

\*\*  $p < 0.01$  (2-tailed).

Table 6.8: Correlations Matrix for the Four Capabilities and CQSUM

Comparison reveals strengths and weakness with regards to perceptions regarding the different capabilities. The significant strength is CQ Drive. This outcome demonstrates that clergy perceive they have adequate drive and motivation to engage in culturally diverse contexts and to function effectively. The significant weakness concerns CQ Knowledge. This outcome suggests that knowledge of cultural traditions, practices and customs of different ethnic communities is lacking. This lack of knowledge has a possible impact on the capacity to strategise and adjust during cross-cultural encounters. This capability becomes important in considering the impact on the overall score. Therefore, CQ Action and CQ Strategy could be considered strengths but are impacted by the lack of perceived CQ Knowledge.

### Composite CQ (CQ SUM)

The CQ Scale instrument analysis so far has addressed the four individual CQ capabilities. As these four capabilities are strongly connected rather than being self-contained, each of the capabilities contribute to a composite mean score (referred to as CQ SUM). The statistically significant relationships ( $p < 0.01$  level) between the four CQ capabilities and CQ SUM from the Pearson correlation test results (see Table 6.8) support this connection. The capabilities are treated holistically. To function effectively cross-culturally requires the four capabilities integrating and synchronising together as they each contribute in different ways. The total score for the 20 items is calculated to determine how individuals assess themselves across each dimension in relation to the other capabilities. The possible score range is 20 to 140. Then, a mean for the 20 items can be calculated (CQ SUM).

Clergy's self-judgment concerning perceived levels of cultural intelligence is presented in Table 6.9.<sup>58</sup> The range of total scores was from 38 (with a mean score of 1.90) to 140 (mean score of 7). Sixty-three scored over the 50-percentile mark of 70 (mean score of 3.5), of which 29 scored over the 71-percentile mark of 100. This clergy cohort's average for the four capabilities associated with cultural intelligence is 4.78 which is located at approximately the 68-percentile of potential total number of scores. The middle score is 4.83. Table 6.9 reveals that 10% of clergy are in the high range, 87% in the moderate range and 3% in the low range. The moderate range dominated the four capabilities and CQ SUM.

Cultural Intelligence Overall Classification	Mean Scores	Range	Number of Clergy
1. React to External Stimuli	0.00 to 2.79	Low	2
2. Recognise Other Cultural Norms, Motivated to Learn	2.80 to 4.19	Moderate	17
3. Accommodate Other Cultural Norms in Your Thinking	4.20 to 5.59		40
4. Adjust to Other Cultural Norms in Behaviour	5.60 to 6.99	High	7
5. Automatically Adjust Thinking and Behaviour when Getting Appropriate Cues	7		2
	Total		68

Table 6.9: Cultural Intelligence Overall Classification

High range CQ SUM mean scores imply that clergy can better comprehend

<sup>58</sup> Livermore, *The Cultural Intelligence Difference*, 8-9.

their congregation, and form healthier relationships for collaboration and interaction.<sup>59</sup> As a consequence, a positive impact for clergy in regard to job satisfaction and job performance can occur.<sup>60</sup>

A multiple regression analysis can identify and establish the contribution of each cultural intelligence capability to the overall cultural intelligence score. Sealey et al. use a similar approach.<sup>61</sup> In conducting the multiple regression, the CQ SUM score was the dependent variable and the predictor variables were the mean scores of each of the four capabilities. All were core components that were critical in predicting and contributing to the cultural intelligence overall mean score to a significant 0.01 level as seen in Table 6.10. However, it should be noted that the difference between the various levels of contribution is minimal.

Model		Unstandardised Coefficients		Standardised Coefficients	T
		B	Std. Error	Beta	
1	(Constant)	66.09	16.17		4.09**
	CQ Action	.12	.03	.21	4.28**
	CQ Knowledge	.47	.05	.51	9.98**
	CQ Strategy	.08	.03	.15	3.02**
	CQ Drive	.21	.041	.23	5.03**

\*\*  $p < 0.01$  (2-tailed).

a. Dependent Variable: CQSUM

Table 6.10: Coefficients for CQ Capabilities and CQSUM

Clergy’s individual results for CQ SUM appear to correspond to their initial assessment of cultural intelligence overall prior to completing the 20-item instrument.<sup>62</sup> After a Pearson correlation test, positive statistically significant relationships ( $p < 0.01$ ) were evident between the overall personal judgment of levels of cultural intelligence, the four capabilities and composite CQ SUM (Table 6.11). The outcome would suggest that judgment of clergy is probably reasonably accurate. No comparison with other studies is possible.

	CQDrive	CQKnowledge	CQStrategy	CQAction	CQSUM
LevelofCQ (n=65)	.50**	.5**	.5**	.41**	.52**
	.000	.000	.000	.001	.000
	65	65	65	65	65

\*\*  $p < 0.01$  (2-tailed).

Table 6.11: Correlations Matrix for Self-Assessment Level of Cultural Intelligence and CQSUM and the Four Capabilities

<sup>59</sup> Soleimanipour and Janani, "The Relationship," 104.

<sup>60</sup> Diao and Park, "Culturally Intelligent," 7305.

<sup>61</sup> Sealey, Burnett and Johnson, "Cultural Competence," 135.

<sup>62</sup> See page 200 for the results.

To what extent are these self-reported levels for the CQ capabilities and CQ SUM levels favourable and at a desirable position? Are the empirical levels above or below the theoretical average?<sup>63</sup> To discover the answer a One Sample T-Test was conducted, and results are in Table 6.12. This test compares means of this sample with a theoretical mean to assess the degree of statistical difference. As the Likert-type scales were up to seven, the theoretical average was calculated at 3.5. The result for CQ SUM suggests desirability. The mean scores for CQ SUM and the four capabilities were higher than the theoretical average score, ranging from 0.26 (CQ Knowledge) to 1.9 (CQ Drive). Apart from CQ Knowledge, all were statistically significant at  $p < 0.01$  level. The data reveals desirability of CQ Drive, CQ Action and CQ Strategy compared with CQ Knowledge.<sup>64</sup> These capabilities are not left to chance. However, the case fails to apply to CQ Knowledge where the mean is less than the other three capabilities and is not statistically significantly different to the theoretical mean. The lack of CQ Knowledge is evident and this reinforces concern for this capability amongst this clergy cohort.

	T	Df	Mean Difference
CQDriveSUM	16.58**	64	1.86
CQKnowledgeSUM	1.65	64	.27
CQStrategySUM	11.12**	64	1.58
CQActionSUM	12.12**	64	1.64
CQSUM	10.57**	64	1.27

\*\*  $p < 0.01$  (2-tailed).

Table 6.12: One-Sample T-Test to Compare Cultural Intelligence and Theoretical Average

How do clergy compare with other professional and occupational groups with regards to the CQ SUM mean? A comparison with global norms through the Cultural Intelligence Centre portal is not possible. The reasons include the norms being "proprietary and more importantly, from an academic research perspective, we find they aren't that helpful without a great deal of clarification on the data set which is not something we're able to provide."<sup>65</sup> Livermore and Van Dyne recommended an alternative approach. This approach was "to look across a variety of published studies to see the means reported and the standard deviations on specific samples (typically report on a range of 1-7)."<sup>66</sup> Due to the existence of

<sup>63</sup> Mohammadpour, "Determinants," 2037.

<sup>64</sup> Hooshang, Shendi and Shendi, "The Comparison," 1159.

<sup>65</sup> David Livermore, email, 17 October 2016

<sup>66</sup> Studies published in 2007 in the *Management and Organizational Review*

other professional studies a comparative assessment reveals that this sample had comparable levels of cultural intelligence.<sup>67</sup> Tharapos compared in descending order the CQ mean score for Australian accounting academics with 14 other studies.<sup>68</sup> On the basis of this analysis, South Australian clergy would be placed eighth out of the 15 studies. The studies included students at tertiary level, unskilled workers and military employees, which most were below the clergy's cohort mean. The clergy's cohort mean, though, lagged behind some professional and occupational groups. The results for this cohort compare favourably with occupational groups using the cultural competence construct. A diversity of scores and a mid-range mean (culturally aware) have appeared also in these studies. The groups involved in these studies include nursing students, nurses, school health educators and nursing faculty.<sup>69</sup>

Further analysis of clergy's self-assessment of their perceived levels of cultural intelligence identified perceptions regarding level of preparedness for intercultural engagement. An initial degree of confidence appears to be present for the majority of clergy. The overall outcome indicates that clergy in this sample are not ignorant of and reactive to external stimuli. They recognise other cultural norms and can adjust their thinking but are not able to move to the next stages of being skilled to adjust behaviour, especially when given appropriate cues. Therefore, locating them in a typical skill proficiency scale from low to being masters and experts, clergy would tend to be learners and novices or display intermediate competency. Very few clergy could be assessed as being advanced and experts with regards to intercultural engagement.<sup>70</sup> There is scope for improvement and building capacity. However, within a group of this size demographic factors may contribute to diverse individual levels of cultural intelligence.

The clergy's predominantly moderate perceived levels of cultural intelligence are still desirable. The capabilities highlight in this cohort the strength of CQ Drive

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(<https://culturalq.com/articles-books>). David Livermore, email, 17 October 2016

<sup>67</sup> [http://academia.edu/1676085/Cultural\\_Intelligence\\_CQ\\_A\\_new\\_approach\\_to\\_measuring\\_and\\_enhancing\\_intercultural\\_competencies](http://academia.edu/1676085/Cultural_Intelligence_CQ_A_new_approach_to_measuring_and_enhancing_intercultural_competencies)

<sup>68</sup> Tharapos, "Cultural Intelligence," 86ff.

<sup>69</sup> Luquis and Pérez, "Cultural Competency," 217-222.

<sup>70</sup> <https://cultureplusconsulting.com/2015/06/11/developing-cultural-intelligence/>; <https://androidgogy.com/2012/09/16/skill-proficiency-expertise-and-shuhari/>; Common European Framework of Reference for Languages; <https://hr.uiowa.edu/competencies/proficiency-levels>

and the weakness of CQ Knowledge. A foundational platform for intercultural engagement is evident. The majority of clergy express support for the multicultural church vision and acknowledge opportunities for exposure to people from other cultural communities, especially through international travel. Cumulative international experience positively relates to the four cultural intelligence capabilities and CQ SUM mean in other studies.<sup>71</sup>

## **Cultural Intelligence and Demographic Characteristics**

### **The Process**

A narrative starts to emerge regarding the indicators of clergy's capacity to be multicultural leaders. The perceived levels of cultural intelligence reveal strengths and weaknesses in the cohort with regards to capability. Numerous factors could contribute to the clergy's low to moderate levels of cultural intelligence. An analysis is required of the relationship between cultural intelligence levels and the demographic characteristics, the clergy's positions on multicultural church, and the cross-cultural experience and education variables. The analysis will develop an overall picture of capacity and will help understand the dynamics that might facilitate capacity building in the future for the two denominations. Data from the previous two chapters will be integrated as the whole is investigated.

The analysis commences with analysing the demographic characteristics identified in Chapter Four and their contribution to clergy's perceived levels of cultural intelligence.<sup>72</sup> The objective of this analysis is to deepen the knowledge of this sample by exploring and analysing the perceived levels of cultural intelligence in relationship to sub-groups based on demographic characteristics. Through this analysis further understanding of the nature and extent of the capacity of clergy to be multicultural leaders can be obtained by identifying groups with higher perceived levels of cultural intelligence. The starting place is to analyse demographic variables individually in relation to perceived levels of cultural intelligence and ascertain capacity concentrated within groupings and diversified in the whole sample. Possible variables include denominational, generational grouping, theological position, gender, educational background, birthplace, ministry placements and ministry years. The purpose is to discover if there are differences for sub-groupings

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<sup>71</sup> Engle and Nehrt, "Antecedents," 42; Johnson, "Cultural Intelligence in Ukraine," 240.

<sup>72</sup> Relates to the fourth supplementary research question. See page 98.

within demographic related categories with regards to the cultural intelligence capabilities and their CQ SUM score. The variations that occur in this cohort suggest various groups within the sample have differing levels of self-assessed confidence in delivery capacity to be multicultural leaders. There are groups that have higher perceived levels of cultural intelligence than others.

Through cross-tabulation and other tests more specific understanding of this clergy cohort is discovered. Analysis involves parametric tests since skewness and kurtosis results suggest these variables are normally distributed. The statistical tests used compared mean scores. Independent Samples T-Tests were used to compare means between two different groups. As several independent variables have two or more internal categories, performing one-way Analysis of Variance (ANOVA) tests<sup>73</sup> and Tukey HSD post-hoc tests that compare groups with each other becomes valuable.<sup>74</sup> In completing this analysis, the breakdown around the demographic variables will reveal more about the nature of capacity for the clergy in this cohort.

The wide distribution of perceived levels of cultural intelligence is reflected in the noteworthy variations within specific demographic characteristics. Data suggests that there are statistically significant differences for at least one of the four capabilities and the composite CQ SUM in various demographic characteristics, but not for all four capabilities and composite CQ SUM. Therefore, the cohort is probably homogenous with regards to perceived levels of cultural intelligence although there are differences in the means for the four CQ capabilities and composite CQ SUM score which is not consistently uniform. Demographic characteristics will be explored to identify key groupings of strength. From the various groups, possible explanations could emerge to explain and understand the few clergy who express they possess extensive and substantial levels of cultural intelligence.

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<sup>73</sup> [http://oak.ucc.nau.edu/rh232/courses/EP5525/Handouts/Understanding%20 the%20 One-way%20ANOVA.pdf](http://oak.ucc.nau.edu/rh232/courses/EP5525/Handouts/Understanding%20the%20One-way%20ANOVA.pdf); <http://libguides.library.kent.edu/SPSS/OneWayANOVA>;  
<https://statistics.laerd.com/spss-tutorials/one-way-anova-using-spss-statistics-2.php>

<sup>74</sup> <http://ucdenver.edu/academics/colleges/nursing/Documents/PDF/ANOVAHowTo.pdf>

### **Demographic Breakdown within Clergy Sample**

Data for the 11 key background demographic characteristics is presented in Chapter Four. For each characteristic, responses were categorised into internally defined groups. For example, over 50s and Under 50s were the groups for the Age variable. As a result, a breakdown of perceived levels of cultural intelligence can occur for groups within each characteristic. This section covers nine of the 11 variables. The two variables that relate to cross-cultural experience (birthplace location and heritage) will be explored in Chapter Seven. Within this cohort at least six demographic characteristics emerge where an internal group achieve higher levels of cultural intelligence than others. These groups are those clergy who are under 50, have postgraduate qualifications, are female, entered recently into ministry (since 2000), are urban based and are charismatic. However, the evidence lacks statistical confidence beyond the initial mean comparisons. The result is that these demographic characteristics can indicate who is likely to be more culturally intelligent within a community but without conviction. The demographic related explanation for the wide variation in the perceived levels of cultural intelligence remains speculative.

Of the 68 clergy, 64 were represented in at least one of these groups. No clergy featured in all six of these demographic groups. Eighty percent of clergy featured in two or more of the demographic groups. Only three clergy featured in five of the six groups even though their personal levels of cultural intelligence were in the moderate range. The major combinations were nine clergy with postgraduate qualifications and charismatic, and five who had postgraduate qualifications, were female and had less than 14 years of ministry. Those who identified with two or less of these six demographic characteristics equalled the number who identified with three or more of these six demographic characteristics. Several key characteristics were significant. All under 50s, 88% of clergy with postgraduate qualifications and 89% of the females featured in three or more of the six groups. This data suggests that these individual demographic characteristics can be factors in higher levels of cultural intelligence amongst clergy. They will now be analysed individually.

#### ***Being Under 50***

Generally, it would be expected that age would be positively related to cultural

intelligence since “age may be a proxy for experiences that could engender greater cultural intelligence” and provide “greater exposure to cultural issues and differences.”<sup>75</sup> An older group will most likely have greater opportunity to gain the experience required for cultural intelligence.<sup>76</sup> The clergy’s perceived levels of cultural intelligence would suggest the opposite. The breakdown suggests differences exist between the different age categories, with the under 50s being more confident in assessing their perceived levels of cultural intelligence.

The first group evident in the cohort is the 19 clergy who were under 50.<sup>77</sup> They were born after 1965. These would generally include those from Generation X and Generation Y groups based on the definition by McCrindle.<sup>78</sup> As this group comprises 29% of the cohort, comparison is affected but can still give some general indicators. The under 50s produce a higher mean score for each of the four CQ capabilities than the over 50s except for CQ Strategy, which is marginally lower. Distribution also favours the under 50s apart from CQ Strategy. The under 50s have 37% in the high range for CQ Drive compared with 27% for the over 50s. With regards to CQ Knowledge they have one person in the high range (5%) than four clergy over 50s (8%) but 21% in the low range compared with 29% for the over 50s. The significant advantage is with CQ Action where 42% of under 50s score in the high range compared with 19% of over 50s.

Agebreakdown		CQDrive	CQKnowledge	CQStrategy	CQAction	CQSUM
Under 50 (n=19)	Mean	5.58	4.01	5.12	5.60	5.05
	Std. Deviation	1.00	1.30	1.21	1.17	1.04
Over 50 (n=45)	Mean	5.32	3.69	5.15	5.02	4.72
	Std. Deviation	.81	1.26	.99	.92	.84

Table 6.13: Comparing Means by Age Group

Mean scores in Table 6.13 reveal that older clergy score lower, apart from CQ Strategy. This outcome is reinforced in two ways. The Pearson correlation test showed a weak negative linear association. As clergy age, perceived levels of cultural intelligence (CQ SUM) and four capabilities decrease. Most relationships between age and cultural intelligence capabilities lacked statistical significance

<sup>75</sup> Engle and Nehrt, “Antecedents,” 39, 42.

<sup>76</sup> Ibid, 62.

<sup>77</sup> For data on age see pages 128-129.

<sup>78</sup> McCrindle, *ABC of XYZ*.

( $p < 0.05$  level), except for CQ Action ( $n=64$ ,  $r=-0.3$ ).<sup>79</sup> The Scatterplot graph (Figure 6.1) highlights this negative linear association between age and CQ SUM, although there is much dispersion within age groups.<sup>80</sup> The line of best fit is not conclusive due to the dispersion within the sample. Scatterplot graphs for four CQ capabilities reflect a similar journey, with least gradient being on the best fit line generated for CQ Strategy.

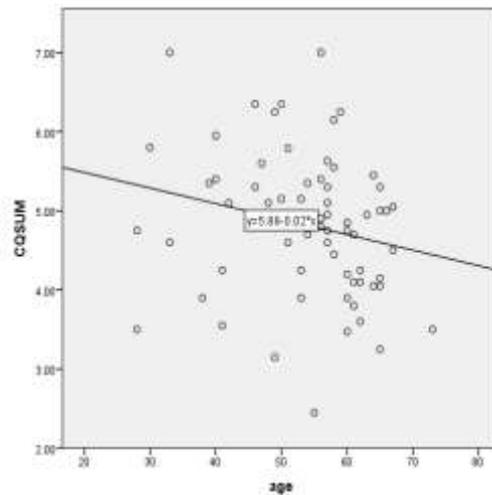


Figure 6.1: Age and CQ SUM Scatterplot Graph

However, differences between the over 50s and under 50s, are not pronounced with regards to perceived levels of cultural intelligence. An Independent Samples T-Test was conducted to compare the four cultural intelligence capabilities and CQ SUM means for the two age groups. The results identified no statistically significant difference between them except for CQ Action (Table 6.14). These results suggest that age does not impact perceived levels associated with capabilities of cultural intelligence apart from those associated with capacity to change language and behaviour to match different cross-cultural contexts.

		T	Df
CQAction	Equal variances assumed	2.571*	62
	Equal variances not assumed	2.169*	24.666

\*  $p < 0.05$  (2-tailed).

Table 6.14: Independent Samples T-Test for Age Groups for CQ Action

<sup>79</sup> <https://statistics.laerd.com/spss-tutorials/spearmans-rank-order-correlation-using-spss-statistics.php>; <http://learntech.uwe.ac.uk/da/Default.aspx?pageid=1442>

<sup>80</sup> <http://uow.edu.au/student/qualities/statlit/module3/5.4interpret/index.html>

Comparison with cultural intelligence or cultural competence in other studies shows that this negative correlation result is common.<sup>81</sup> For Engle and Nehrt, the “oldest group has a higher cultural intelligence than the youngest group.”<sup>82</sup> One cultural competence study of occupational therapists in the US has results that indicate that participants aged between “41 and 60 exhibited a higher appreciation and understanding of other people’s cultures and acknowledgement of one’s biases toward other cultures more often” than those aged under 40.<sup>83</sup>

The under 50s appear more confident in their assessment of their behavioural capacity to adjust in intercultural encounters than the over 50s. Numerous supportive factors exist for the younger generations. The formational years prior to 18 prove pivotal. Bücken et al. found the formative years played a key role in China. The older managers had more problems with ambiguity and stress through not learning other languages and because they were raised in communist China compared with younger managers who learnt English at school and accessed media.<sup>84</sup> The Australian context plays a role in the formational years given the country’s history with multiculturalism.<sup>85</sup> Exposure to multiculturalism in formational years proved advantageous for the under 50s compared with the over 50s. Opportunities to gain cross-cultural experience were less for the over 50s, given the formational years were predominantly in a monocultural White Australia period of the 1950s and 1960s.

Contextual differences could suggest that one possible reason why the over 50s were isolated from cultural influences during their lifetime.<sup>86</sup> The extent of experience could be a factor. An over 50 participant wrote, “*I feel that my experience is limited*” but “*it is significantly greater than others in our churches.*”<sup>87</sup> Although self-assessment of cross-cultural experience would suggest both age categories identified around 50% for little or some experience and 50% for

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<sup>81</sup> Johnston, “Cultural Intelligence in Ukraine,” 242.

<sup>82</sup> Ibid, 41.

<sup>83</sup> Suarez-Balcazar et al., “Perceived Levels,” 501.

<sup>84</sup> Bücken et al., “The Impact.”

<sup>85</sup> Ian H. Burnley, Solomon Encel and Grant McCall, eds, *Immigration and Ethnicity in the 1980s* (Melbourne: Longman Cheshire, 1985); Eric Richards, *Destination Australia: Migration to Australia Since 1901* (Sydney: University of New South Wales, 2008).

<sup>86</sup> Johnson, “Cultural Intelligence in Ukraine,” 242.

<sup>87</sup> Questionnaire no. 47.

moderate or substantial.<sup>88</sup> Evaluating how the nature of cross-cultural experience differs between age categories can indicate where under 50s have the advantage.

Younger clergy seem to have greater cross-cultural experience and are more supportive when compared to the over 50s in the variables documented in Chapter Four. Seventy-nine percent of under 50s agree to varying degrees that they feel equipped to respond to the multiethnic challenge within local congregations compared with 73% of over 50s. This perceived confidence emanates from actual experiences. Younger generations, despite the sample size, proved to have more exposure opportunities with regards to intercultural engagement compared with the over 50s. Data comparisons in Table 6.15 for key cross-cultural experience variables below reinforces why. For one variable there was no difference between the two groups. The under 50s and over 50s completed on average nine trips. Twenty-four areas exist where under 50s appear to be more active than over 50s. These involve knowledge-based activities, intercultural relationships, travel and global awareness. The over 50s appear to be more active than the under 50s in five areas. One area is watching travel shows. The preference for homogenous teams is stronger for the over 50s which conflicts with the multicultural church vision.

Variable	Percentage for Under 50s	Percentage for Over 50s
<b>Cross-Cultural Experiences and Education</b>		
Completing a subject in Theological training	47%	38%
Participated in at least one type of post-ministry training related to cross-cultural education	75%	62%
Completed a subject and post ministry training	32%	29%
Read in the past two years on multicultural church	26%	38%
Enjoy reading foreign literature	39%	33%
Speak two or more languages	47%	35%
At least one parent born overseas	47%	40%
Acknowledge at least one cross-cultural relationship	100%	98%
Pastored in at least one multiethnic congregation	63%	58%
Multicultural church practice	52%	44%
Have a cross-cultural mentor	15%	9%
Participate in interfaith dialogue	37%	38%
Currently located in an urban context	84%	67%
Lived overseas	47%	44%
Completed at least one short-term international trip	100%	96%
Completed 20 or more short-term international trips	16%	7%
Visited Western countries only	5%	13%
Visited Majority World countries only	26%	23%
Agree to praying for global mission to varying degrees	78%	75%
Agree to giving to global mission to varying degrees	84%	75%
Agree to promoting global mission to varying degrees	89%	79%
Enjoy watching the news	90%	68%
Enjoy watching travel shows	32%	60%
Open to intercultural learning	95%	79%

<sup>88</sup> See page 138 for Question 6.1 data.

Enjoy intercultural learning	95%	92%
The importance of knowing other cultures	100%	96%
Enjoy intercultural communication	89%	96%
Prefer in differing levels to be working in homogenous teams	11%	19%
Number of beliefs to support multicultural church vision with 12 items or more	21%	40%
<b>Support for Multicultural Church Vision</b>		
The Bible provides the foundation to build a truly multicultural church (Agree or Strongly Agree)	89%	85%
Multicultural church is a significant challenge for Christianity in the 21 <sup>st</sup> Century (Agree or Strongly Agree)	84%	79%
God intended the local church to be truly multicultural in its life and practice, not just multiethnic (Agree or Strongly Agree)	58%	44%
A monocultural congregation is the best model for church (Disagree or Strongly Disagree)	95%	77%
Church should celebrate difference within their community (Agree or Strongly Agree)	84%	85%
People from the nations can share their gifts and enhance the vision and experience of the local congregation (Agree or Strongly Agree)	84%	92%
Being in a multicultural church context will grow and impact my own personal faith and theology (Agree or Strongly Agree)	84%	77%
Racial reconciliation is important for communication of the gospel (Agree or Strongly Agree)	74%	83%
The local church should promote and facilitate authentic racial reconciliation and forgiveness (Agree or Strongly Agree)	74%	85%
Despite diversity within a local congregation, unity can occur (Agree or Strongly Agree)	89%	88%
Multiculturalism in society is beneficial (Agree or Strongly Agree)	68%	81%
Multiculturalism in society is a threat to social cohesion (Disagree or Strongly Disagree)	68%	65%

Table 6.15: Differences in Cross-Cultural Experiences and Theological Statements by Age Group

The comparison between the under 50s and over 50s in relation to expressing support for the multicultural church vision reveals some key differences. For 12 of the 18 statements at least one group expresses over 50% in level of agreement or disagreement (see Table 6.15). First, the under 50s did not agree that a monocultural congregation is the best model compared with the over 50s. Further support for this difference is evident with age correlating at statistically significant level ( $p < 0.05$ ) with the monocultural statement ( $n = 67$ ,  $r = 0.25$ ). Instead under 50s express greater support for the belief concerning the local church being multicultural. This particular statement has largest percentage differential between the groups. Second, the over 50s seem more comfortable with the value of participating in multicultural communities. Three of the five statements where they are stronger than the under 50s address these dimensions associated with difference. Third, the over 50s appear more supportive of the importance of racial reconciliation, particularly in local congregations.

The under 50s strength is with regards to responding to cues within intercultural encounters (CQ Action). The reasons require further investigation, especially as they appear to struggle with planning dynamics associated with CQ Strategy. The extent and breadth of cross-cultural experience would enable them to be exposed to intercultural engagement and developing skills of engagement. The reverse could be used to explain the position of the over 50s.

Age variations revealed here could additionally be considered as one significant factor to explain moderate levels of cultural intelligence, especially since the over 50s dominate this cohort. This demographic characteristic becomes an exception since it is the only characteristic to contribute a reason for moderate perceived levels of cultural intelligence. Variations affect the ability to gain exposure to intercultural contexts and develop cultural intelligence. Age, however, probably is not a factor on its own but is connected to other factors, especially those related to cross-cultural experience and intercultural education.<sup>89</sup> These two additional factors are explored in Chapter Seven.

### ***Being Qualified at Postgraduate Level***

The sample appears to be very well-educated with the majority completing an undergraduate or postgraduate degree.<sup>90</sup> The expectation is that those who are educated would be stronger with regards to perceived levels of cultural intelligence (CQ SUM) and the four capabilities.<sup>91</sup> Tertiary education can “nurture an ability to critically engage with more complex ways of perceiving the world.”<sup>92</sup> Clergy who gain postgraduate qualifications are potentially exposed to more ideas from different and unfamiliar perspectives and contexts.<sup>93</sup> Differences in the mean scores for CQ SUM and the four CQ capabilities occurred within the sample between educational levels, with some clergy revealing greater capacity than others.

		CQDrive	CQKnowledge	CQStrategy	CQAction	CQSUM
Degree or Less (n=16)	Mean	4.98	3.20	4.42	4.74	4.27
	Std. Deviation	.99	1.55	1.58	1.48	1.30
Postgraduate (n=49)	Mean	5.49	3.96	5.30	5.27	4.94
	Std. Deviation	.85	1.17	.89	.91	.79

Table 6.16: Comparing Means by Education

<sup>89</sup> Suarez-Balcazar et al., “Perceived Levels,” 502.

<sup>90</sup> For data on educational qualifications see pages 130-131.

<sup>91</sup> Livermore, *Leading with Cultural Intelligence*, 171,

<sup>92</sup> Ibid.

<sup>93</sup> Johnston, “Cultural Intelligence in Ukraine,” 242.

Clergy in this sample with postgraduate qualifications produce a higher mean score for each of the four capabilities than those with no postgraduate qualifications (see Table 6.16). This outcome highlights how educational qualifications may contribute to higher levels of cultural intelligence. The clergy with postgraduate qualifications numbered 32% in the high range for CQ Drive compared with 22% for those with no postgraduate qualifications. With regards to CQ Knowledge clergy with postgraduate qualifications have more in the high range than those who have no postgraduate qualifications and 20% in the low range compared with 50% for those without. Clergy with postgraduate qualifications have 24% in the high range for CQ Strategy compared with 17% for those who have no qualifications. Clergy with postgraduate qualifications have 26% in the high range for CQ Action compared with 22% who have no postgraduate qualifications.

Clergy with postgraduate qualifications score higher mean scores for the four CQ capabilities and CQ SUM than those with only undergraduate qualifications or less. A Pearson correlation test of educational qualifications, and the four capabilities and CQ SUM was used to assess the relationship further. The results reveal weak positive relationships that are not statistically significant, except for CQ Strategy,  $r=0.29$  ( $p<0.05$ ). As CQ Strategy involves planning and problem solving, postgraduate qualified clergy are likely to possess these skills.

Differences between the two educational groups (undergraduate qualified clergy and postgraduate qualified) appear to be pronounced for cultural intelligence. The Independent Samples T-Test was conducted to compare the means for the two educational groups and the perceived levels of the capabilities and CQ SUM. The test identified one capability where statistically significant differences between the groups exist, that of CQ Strategy ( $p<0.05$ ) as in Table 6.17. Those with postgraduate qualifications appear more confident in assessment of their capacity to prepare for intercultural encounters than those with undergraduate qualifications.

		T	Df
CQStrategy	Equal variances assumed	-2.23*	63
	Equal variances not assumed	-1.89	20.30

\*  $p<0.05$  (2-tailed).

Table 6.17: Independent Samples T-Test for Education for CQ Strategy

However, the breakdown within postgraduate levels reveals further differences, as seen in Table 6.18. The sequence for the means is not always linear from those with postgraduate diplomas through to those with doctorates. Clergy with a PhD have the highest means for CQ Knowledge, CQ Strategy, CQ Action and CQ SUM. They come second for CQ Drive behind those with a postgraduate diploma, who top the list for all levels. Clergy with postgraduate diplomas come second for CQ Knowledge, CQ Strategy, CQ Action and CQ SUM and score higher than those with Masters. These various postgraduate qualifications were examined further using more advanced statistical tests. These tests included an Independent Samples T-Test to compare the means for two postgraduate groups at a time, the one-way ANOVA test to compare means for the whole sample, and the associated Tukey HSD test. Two categories, 'none' and 'VET Diploma' were removed due to low numbers. This meant that the Tukey HSD test could occur successfully. These tests identified that there is no statistical significance ( $p < 0.05$ ) between the four remaining educational groups with regards to CQ SUM and the four capabilities. Differences have a small effect.

	Postgraduate Diploma			Masters			PhD/DMin		
	Mean	SD	SE	Mean	SD	SE	Mean	SD	SE
CQ Drive	5.63	.82	.17	5.4	.78	.20	5.41	1.10	.33
CQ Knowledge	3.93	1.09	.22	3.89	1.27	.33	4.15	1.26	.38
CQ Strategy	5.30	.79	.16	5.30	.96	.25	5.32	1.02	.31
CQ Action	5.2	.92	.19	5.13	.71	.18	5.65	1.08	.33
CQ SUM	4.95	.74	.15	4.86	.766	.198	5.08	.96	.29

Table 6.18: Comparing Means for Postgraduate Qualifications

Some studies have positive correlation between greater education and all four capabilities of CQ and total CQ SUM mean.<sup>94</sup> Graduates in such cases have higher levels than undergraduates. Very few similar studies used the Tukey HSD test. Mohammampour's study of education experts in Iran found differences in relation to educational qualifications were only significant for CQ Drive and CQ Action.<sup>95</sup> This occurs as those with greater education would be exposed to ideas from other cultural contexts, and therefore develop receptivity to new ideas and openness to learning.<sup>96</sup>

<sup>94</sup> Johnston, "Cultural Intelligence in Ukraine," 242; Khodadady and Ghahari, "Validation," 69.

<sup>95</sup> Mohammadpour, "Determinants," 2039.

<sup>96</sup> Johnston, "Cultural Intelligence in Ukraine," 242.

Clergy with postgraduate qualifications seemed stronger in belief about their delivery capacity. This is despite 62% not having completed a subject related to intercultural engagement in their ministry formation programs compared with 50% of those who have no postgraduate qualifications. However, 75% of postgraduates have participated in post-ministry training related to the multicultural church vision compared with 35% without. Forty-four percent of clergy with postgraduate qualifications speak two or more languages compared with 29% without postgraduate qualifications. With regards to ten or more cross-cultural experiences recognised in this study, 72% of clergy with postgraduate qualifications compared with 50% who have none. One other strength is reading with 38% of postgraduates compared with 22%.

Clergy with postgraduate qualifications also seem stronger in their support for the multicultural church vision, although this is not universal. Five key areas emerge. First, they favour the celebration of difference, 84% compared to 69% for the undergraduates. Second, they agree strongly that multiculturalism is beneficial to society, 80% compared to 63% for undergraduates. Third, the postgraduates appear to disagree that a monocultural congregation is the best model, 82% compared to 75% for the undergraduates. Fourth, the postgraduates are more supportive of the celebrating difference within local communities, 84% compared to 69% for the undergraduates. Fifth, the postgraduates support people sharing with local communities, 90% compared to 81% for the undergraduates.

### ***Being Female***

The third group evident in the cohort who appear to have higher perceived levels of cultural intelligence are females (n=19) with males (n=49) (see Table 6.19).<sup>97</sup> Women possess higher means for the four CQ capabilities, except CQ Drive and CQ Strategy. For CQ SUM, 89% of all women were present in the moderate range (compared with 86% for males) and 11% of all women were in the high range (compared with 10% for males).

Gender		CQDrive	CQKnowledge	CQStrategy	CQAction	CQSUM
Male (n=46)	Mean	5.36	3.70	5.08	5.06	4.73
	Std. Deviation	1.00	1.38	1.16	1.14	1.03
Female (n=19)	Mean	5.36	3.92	5.08	5.34	4.87
	Std. Deviation	.63	1.13	1.15	.98	.84

Table 6.19: Comparing Means for Gender

<sup>97</sup> For data on gender see page 128.

However, various tests reveal no statistically significant differences between the genders. Firstly, no statistically significant correlations occurred between gender and the four cultural intelligence capabilities and the CQ SUM mean. Secondly, an Independent Samples T-Test, was used to compare the four cultural intelligence capabilities and CQ SUM means for the two gender groups. This test revealed the means difference between the two groups was not statistically significant ( $<0.05$ ).

The gender outcome is comparable with other studies in the US, Middle East and Europe that suggest there is almost a zero correlation between gender and Total CQ SUM score. In these studies, gender was not "an influential factor in determining cultural intelligence."<sup>98</sup> However, one study by Azizi et al reported that males scored higher perceived levels of cultural intelligence than females.<sup>99</sup> Another study by Khodadady and Ghahari reported that females had higher levels for CQ Strategy than males.<sup>100</sup> Mohammadpour's study reported significant differences in favour of females for CQ Drive and CQ Action.<sup>101</sup> Mazzurco, Jesiek and Ramane, reported that gender was a significant predictor of CQ Drive, with women scoring significantly higher.<sup>102</sup>

Even though gender does not appear to impact statistically, females seem to be marginally stronger in regards to cultural intelligence levels.<sup>103</sup> With regards to the four capabilities, differences exist but are mixed, with 33% of males and 21% of females rated in the high range for CQ Drive. This may help explain why males rated higher in this category. However, 33% of males and 16% of females rated in the low range for CQ Knowledge while 8% of males and 5% of females rated in the high range. For CQ Strategy 24% of males and 16% of females rated in the high range. For CQ Action 26% of females and 24% of males rated in the high range, and 4% of males rated in the low. The moderate range of 3-5 for CQ Action included 35 males (71% of all men) and 14 women (74% of all). One possible reason is that only 63% of woman were over 50 compared with 75% of males.

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<sup>98</sup> Engle and Nehrt, "Antecedents," 41, 43; Hooshang, Shendi and Shendi, "The Comparison," 1157, 1159; Johnson, "Cultural Intelligence in Ukraine," 241; Khodadady and Ghahari, "Validation," 69; Nasiri and Ghadiri, "The Relationship," 7, 8.

<sup>99</sup> Azizi et al., "Investigating the Relationship," 575.

<sup>100</sup> Khodadady and Ghahari, "Validation," 69.

<sup>101</sup> Mohammadpour, "Determinants," 2040.

<sup>102</sup> Mazzurco, Jesiek and Ramane, "Are Engineering Students," 6.

<sup>103</sup> Hooshang, Shendi and Shendi, "The Comparison," 1159.

**Less than 14 years Ministry Experience**

The age-related analysis in relation to the under 50s would suggest that those who entered ministry more recently may outscore those with extensive experience. This would be contrary to the expectation that clergy with a greater length of service would possess higher perceived levels of cultural intelligence. This expectation is based on the reality that a longer service period increases the likelihood of a greater number of ministry placements and encounters with a variety of congregations and cultural contexts. However, the results from a Pearson correlation test revealed there was no statistically significant relationship between the number of placements and the four capabilities of cultural intelligence and the overall CQ score.<sup>104</sup> Time in ministry may not be a significant factor for cultural intelligence development.<sup>105</sup>

Ministryyears		CQDrive	CQKnowledge	CQStrategy	CQAction	CQSUM
0 to 14 years (n=33)	Mean	5.48	3.94	5.44	5.46	5.00
	Std. Deviation	.84	1.26	.94	1.01	.86
Post 15 years (n=25)	Mean	5.10	3.48	4.63	4.58	4.39
	Std. Deviation	.93	1.30	1.30	1.05	1.02

Table 6.20: Comparing Means for Ministry Years

Clergy who had under 14 years of service (53% of the sample) reported higher perceived levels of cultural intelligence than those clergy in ministry for 15 years or more (see Table 6.20). A Pearson correlation test provide negative associations which are not significant, except for CQ Action (Table 6.21). The Scatterplot graph for CQ SUM (Figure 6.2) highlights negative correlation. Scatterplot graphs for the four capabilities depict a similar picture to the total. For CQ Drive, those under 14 years had 71% of the high scores, although this was only a third from this group, and 55% of the moderate scores. For CQ Knowledge, this group had 60% of high scores, 64% had moderate scores and 47% had low scores. For CQ Strategy, 64% had high scores, 60% had moderate scores and only 25% had low scores. For CQ Action, 71% had high scores, 58% had moderate scores and none had low scores. For CQ SUM, those under 14 years of service had 66% of the high scores, 60% of the moderate scores and none had low scores.

<sup>104</sup> Three of the relationships were positive overall and CQ Action was negative.

<sup>105</sup> For data on length of ministry service see pages 131-132. Deng and Gibson, "A Qualitative Evaluation," 194.

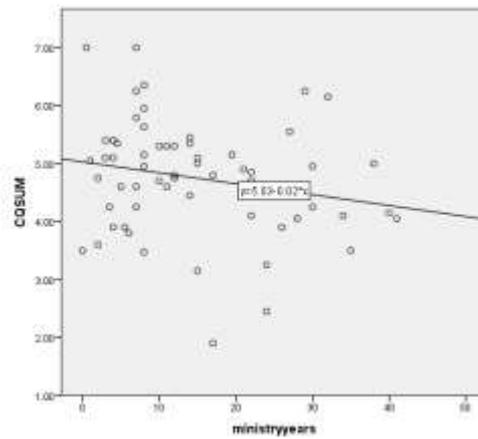


Figure 6.2: Ministry Years and CQ SUM ScatterPlot Graph

	CQDrive	CQKnowledge	CQStrategy	CQAction	CQSUM
Ministry Years (n=58)	-.18	-.18	-.20	-.31*	-.23

\*  $p < 0.05$  (2-tailed).

Table 6.21: Correlation Matrix for Ministry Years and CQ Capabilities/CQSUM

The reasons for this negative relationship are unclear, especially as those with less than 14 years of ministry experience still included those over 50. Thirteen of 14 under 50s were in the 0 to 14 years of ministry category and comprised 36% in this category. Ninety-six percent of clergy in the post 15 years of ministry category were over 50. Age and context during formational years may contribute to this result. Clergy with more than 15 years ministry experience may desire to maintain familiar cultural contexts after establishing ministry comfort zones or geographic regions. Another possible reason could be due to 25% of those with more than 15 years of ministry experience completing a subject in their ministry formation program compared with 46% for those with 14 or less ministry years. This is despite only five of the 13 clergy under 50 in this category completing a subject.

The Independent Samples T-Test was conducted to compare the means for the four cultural intelligence capabilities and CQ SUM for the two internal categories of ministry years. The test identified that the means difference was statistically significant for two capabilities, CQ Strategy ( $<0.05$ ) and CQ Action ( $<0.01$ ), and CQ SUM ( $<0.05$ ) (see Table 6.22). Those with less than 14 years are confident in their assessment of behavioural capacity to adjust in intercultural encounters than those with 15 years or more of experience. The analysis above for the possible reasons assists in explaining differences in behavioural capacity between the two groups.

		T	Df
CQStrategy	Equal variances assumed	2.43*	56
	Equal variances not assumed	2.44*	51.851
CQAction	Equal variances assumed	3.40**	56
	Equal variances not assumed	3.49**	55.606
CQSUM	Equal variances assumed	2.24*	56
	Equal variances not assumed	2.37*	54.999

\*  $p < 0.05$  (2-tailed).

\*\*  $p < 0.01$  (2-tailed).

Table 6.22: Independent Samples T-Test for Equality of Means for Ministry Years for CQ Strategy, CQ Action and CQSUM

Comparative studies are limited. A study of occupational therapists indicated that respondents with over 11 years of experience displayed more cultural awareness and knowledge than those with less than 11. However, there was no difference in cultural skills or organisational support for multicultural practice.<sup>106</sup>

***Being Urban Based***

The cohort was drawn from primarily urban environments.<sup>107</sup> This might provide exposure to variations in socio-economic and ethnic groups compared with rural contexts. Differences in group means suggest that variation in perceived levels of cultural intelligence occurred within the sample depending upon the clergy’s geographical locations (Table 6.23). The stronger group based on location for CQ SUM was those based in urban environments followed by those who lived and ministered in both city and rural environments. For the other capabilities, there was some diversity but those clergy in rural settings scored the lowest.

Geoglocation		CQDrive	CQKnowledge	CQStrategy	CQAction	CQSUM
Rural Only (n=11)	Mean	5.24	3.30	4.52	4.73	4.39
	Std. Deviation	.88	1.13	1.00	1.01	.92
Rural and Urban (n=33)	Mean	5.30	3.79	5.17	5.15	4.78
	Std. Deviation	.94	1.38	1.22	1.11	.99
Urban Only (n=21)	Mean	5.53	3.98	5.23	5.34	4.96
	Std. Deviation	.87	1.26	1.06	1.10	.95

Table 6.23: Comparing Means for Geographic Location

The expectation was that clergy in urban areas would be stronger with regards to CQ and the four capabilities. This study found that there is no statistical significance between the geographical locations for clergy. The current location of ministry and locations of placements have a weak positive correlation. Neither are statistically significant. The one-way ANOVA test was conducted to compare the

<sup>106</sup> Suarez-Balcazar et al., "Perceived Levels," 501.

<sup>107</sup> For data on geographical location see page 130, 133-134.

four cultural intelligence capabilities and CQ SUM means for the three geographical location groups. The test revealed that there were no statistically significant ( $<0.05$ ) means difference between any of the groups.

### ***Being Charismatic***

The clergy cohort indicated a range of theological positions.<sup>108</sup> A Pearson correlation test revealed that the total number of theological positions identified by clergy has no statistical significance with CQ SUM and the four CQ capabilities. This is surprising considering that if clergy could identify with a greater number of theological positions, they display adaptability and flexibility. The focus switches to examining the individual theological positions. The biblical and theological support for cultural intelligence would suggest an association between the particular theological positions, and the four CQ capabilities and CQ SUM. The clergy who identified as charismatic emerged as a significant group within the cohort in regards to cultural intelligence levels.

Pearson correlation activity suggests negative associations for the moderate theological position (Table 6.24) and positive associations for conservative, evangelical, charismatic and reformed theological positions. One theological position was statistically significant ( $p<0.05$ ), the relationship between charismatic and CQ Action ( $n=46$ ,  $r=0.34$ ).

	CQDrive	CQKnowledge	CQStrategy	CQAction	CQSUM
Moderate (n=51)	-.313*	-.221	-.335*	-.184	-.307*

\*  $p<0.05$  (2-tailed).

Table 6.24: Correlations Matrix for Moderate Theological Position and CQ Capabilities/CQSUM

Differences in the mean perceived levels of cultural intelligence occurred within the cohort over various theological positions but not for all of them. Evangelicals (Table 6.25), charismatics (Table 6.26), and reformed (Table 6.27) scored higher than those who did not acknowledge those theological positions. If ranked by means, those who acknowledge being charismatic score higher than other theological positions. The progressives were higher for three of the five capabilities (Table 6.28). Moderates scored lower than those who were not (Table

<sup>108</sup> For data on theological positions see pages 134-135.

6.29). The ecumenicals were the only group to score lower than those not identifying with this position (Table 6.30).

Evangelical		CQDrive	CQKnowledge	CQStrategy	CQAction	CQSUM
No (n=4)	Mean	5.00	3.75	4.44	4.45	4.38
	Std. Deviation	.94	1.89	1.60	1.37	1.44
Yes (n=48)	Mean	5.41	3.86	5.19	5.32	4.88
	Std. Deviation	.87	1.34	1.02	1.02	.91

Table 6.25: Comparing Means for Evangelical Theological Position

Charismatic		CQDrive	CQKnowledge	CQStrategy	CQAction	CQSUM
No (n=18)	Mean	5.20	3.54	4.82	4.67	4.49
	Std. Deviation	.89	1.27	1.16	1.22	1.02
Yes (n=28)	Mean	5.54	3.98	5.34	5.56	5.04
	Std. Deviation	.84	1.39	.98	.86	.87

Table 6.26: Comparing Means for Charismatic Theological Position

Reformed		CQDrive	CQKnowledge	CQStrategy	CQAction	CQSUM
No (n=11)	Mean	5.25	3.42	4.91	4.84	4.53
	Std. Deviation	.92	1.06	1.14	.89	.84
Yes (n=38)	Mean	5.44	3.96	5.20	5.28	4.91
	Std. Deviation	.87	1.42	1.04	1.10	.99

Table 6.27: Comparing Means for Reformed Theological Position

Progressive		CQDrive	CQKnowledge	CQStrategy	CQAction	CQSUM
No (n=22)	Mean	5.27	3.50	5.08	5.17	4.68
	Std. Deviation	.88	1.35	1.05	.95	.89
Yes (n=26)	Mean	5.34	3.89	5.01	5.01	4.76
	Std. Deviation	1.02	1.49	1.34	1.34	1.20

Table 6.28: Comparing Means for Progressive Theological Position

Moderate		CQDrive	CQKnowledge	CQStrategy	CQAction	CQSUM
No (n=15)	Mean	5.78	4.10	5.67	5.43	5.16
	Std. Deviation	.82	1.67	.91	1.09	1.06
Yes (n=36)	Mean	5.30	3.71	4.92	5.12	4.70
	Std. Deviation	.86	1.22	.99	1.01	.86

Table 6.29: Comparing Means for Moderate Theological Position

Ecumenical		CQDrive	CQKnowledge	CQStrategy	CQAction	CQSUM
No (n=7)	Mean	5.77	3.93	5.43	5.43	5.06
	Std. Deviation	.76	.94	.863	1.23	.86
Yes (n=43)	Mean	5.30	3.73	5.06	5.14	4.74
	Std. Deviation	.85	1.38	1.12	1.04	.95

Table 6.30: Comparing Means for Ecumenical Theological Position

An Independent Samples T-Test was conducted to compare the four cultural intelligence capabilities and CQ SUM means for the two charismatic groups (clergy

who ticked 'yes' and those who ticked 'no'). The test revealed a statistically significant mean difference ( $p < 0.05$ ) between groups with regards to CQ Action (Table 6.31). Clergy who identify with the charismatic theological position appear more confident in their assessment of behavioural capacity to adjust in intercultural encounters than those who did not.

		T	Df
CQAction	Equal variances assumed	2.414*	44
	Equal variances not assumed	2.340*	32.665

\*  $p < 0.05$  (2-tailed).

Table 6.31: Independent Samples T-Test for Equality of Means for Charismatic Theological Position

The factors to explain this result regarding the charismatics are unclear. The age breakdown for the charismatic group (Table 6.32) does not favour under 50s. The other demographic data provides no clues either. The group that identifies with this theological position is mixed and diverse. Spiritual experience for charismatics could be a factor. The charismatic experience involves responding to the Holy Spirit's often unexpected and different intervention, especially with miracles and speaking in tongues. To gain a deeper understanding of what is occurring more research is needed.

			Charismatic		Total
			No	Yes	
Agebreakdown	Under 50	Count	6	8	14
		% within agebreakdown	42.9%	57.1%	100.0%
		% within charismatic	31.6%	28.6%	29.8%
		% of Total	12.8%	17.0%	29.8%
	Over 50	Count	13	20	33
		% within agebreakdown	39.4%	60.6%	100.0%
		% within charismatic	68.4%	71.4%	70.2%
		% of Total	27.7%	42.6%	70.2%

Table 6.32: Crosstabulation Between Age Group and Charismatic Theological Position

An Independent Samples T-Test was conducted to compare the four cultural intelligence capabilities and CQ SUM means for the two moderate groups (clergy you ticked 'yes' and the clergy who ticked 'no'). The test revealed a statistically significant mean difference ( $p < 0.05$ ) between these two groups with regards to CQ Drive, CQ Strategy and CQ SUM (Table 6.33). Clergy who did not identify with the moderate theological position appear more confident in their assessment of their motivation and behavioural capacity to adjust in intercultural encounters than those who did. The result is unexpected. Clergy who identify as moderate would

probably be used to negotiating theologically divisive issues around ethics and morality. The factors to explain this result are unclear. To gain a deeper understanding of what is occurring more research is needed.

		T	Df
CQDrive	Equal variances assumed	-2.305*	49
	Equal variances not assumed	-1.991	19.919
CQStrategy	Equal variances assumed	-2.485*	49
	Equal variances not assumed	-2.193*	20.644
CQSUM	Equal variances assumed	-2.256*	49
	Equal variances not assumed	-1.663	16.096

\*  $p < 0.05$  (2-tailed).

Table 6.33: Independent Samples T-Test for Equality of Means for Moderate Theological Position for CQ Drive, CQ Strategy and CQ SUM

The analysis of different theological positions revealed differences in perceived levels of cultural intelligence. While one position does not dominate, several provide clues. The clergy who identified as charismatic and who ticked 'no' for the moderate position appear to be more confident with accommodating and processing difference in intercultural encounters. The results, though, require more research as to the reasons why some of the other theological positions did not feature statistically. The absence of clergy who identified as evangelical and clergy who identified as ecumenical highlights need for more research.

### Non-Significant Demographic Groups

Five significant sub-groups emerged from the analysis of the clergy's perceived levels of cultural intelligence. These groups become important for building multicultural leadership capacity within the two denominations. There were two possible demographic characteristics that prove to be non-significant after the various statistical tests.

The first characteristic for non-significance relates to differences between the clergy from the two denominations (Baptist Churches of South Australia and Uniting Church in Australia).<sup>109</sup> This result addresses specifically the second part of the second supplementary research question.<sup>110</sup> Numbers are not large enough to draw strong conclusions. The ratio of two UCA clergy to every Baptist pastor in this sample limited the potential for comparison. An Independent Samples T-Test was

<sup>109</sup> For data on denominations see page 131.

<sup>110</sup> See page 98.

conducted to compare the four cultural intelligence capabilities and CQ SUM means for the two denominational groups. The test produced no statistically significant difference ( $p < 0.05$ ).

Mean scores for marital status varied between the various categories.<sup>111</sup> Not one group dominated. Not married has the higher mean score for CQ Knowledge while those who are post-married have the highest mean score for CQ Drive, CQ Strategy and CQ Action. This group is too small to be conclusive. The one-way ANOVA test was conducted to compare the four cultural intelligence capabilities and CQ SUM means for the two marital status groups. The test revealed that there is no statistically significant mean difference ( $p < 0.05$ ) between any of the marital status groups with regards to the CQ SUM and the four CQ capabilities.

### **Clergy and Further Development of Cultural Intelligence**

The above analysis of clergy's perceived levels of cultural intelligence revealed considerable variation in the sample. Some clarity emerged given that few clergy expressed confidence in their cultural intelligence for intercultural engagement. Diasporic communities in congregations and denominations necessitate clergy develop behavioural capacity and endeavour to raise perceived levels of cultural intelligence.

Therefore, the fifth and final supplementary question for this research project explored opportunity, access, mentoring and resources to support development of cultural intelligence.<sup>112</sup> Information shared in the questionnaires provided clues to answering this question.

Exposure opportunities for clergy to develop cultural intelligence abound (as revealed in Chapter Four), especially with regards to cross-cultural experience. The majority of clergy in this cohort travel internationally, provide leadership in multiethnic faith communities, participate in cross-education activities and participate in cross-cultural relationships. They are not located in isolated and mono-cultural contexts, yet the type of context appeared not to be influential in relation to cultural intelligence. These settings enable clergy to discover and learn

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<sup>111</sup> For data on marital status see page 129.

<sup>112</sup> See page 98.

about cultural differences yet the limited impact on perceived levels of cultural intelligence suggests a greater intentional focus on intercultural engagement is required. The way forward will be explored in the following chapter.

In addition to exposure opportunities, access to resources for cultural intelligence development seems possible given what clergy shared regarding cross-cultural experience. Resources are produced within denominations and beyond to develop cultural intelligence. Uniting Church in Australia through its multicultural resourcing officers and departments provide literature.<sup>113</sup> Other positive resources available for clergy beyond the denominations include global mission agencies and post-ministry formation education programs. They also include books and publications (as identified with the reading question).<sup>114</sup> However, response to resources seems to be individually based. Individual decision making and choice regarding these opportunities and resources provide an explanation for the variations within the sample. Since several categories lack majority engagement, clergy's focus on cultural intelligence development may not be a priority for them. Few participated in traditional continuing education type activities related to cultural intelligence. Only 34% of clergy acknowledged they were reading multicultural church literature in the past two years.<sup>115</sup> The variety of individual responses may also contribute to the low to moderate perceived levels of cultural intelligence in this cohort. To bridge the gap, greater motivation along with incentives to encourage clergy to make decisions to access opportunities and resources are required.

Denominational responses exist. As seen in Chapter Five, the majority of clergy (57%) found they could agree to varying levels that their denomination makes it a priority to support them in managing multiethnic congregations.<sup>116</sup> In addition, 65% agree that documents of their denomination on multicultural church are helpful for their ministry.<sup>117</sup> However, 29% found denominational tradition and policy as 'very important' or 'important' in shaping their response towards the multicultural church vision,<sup>118</sup> and 37% acknowledged that 'what my denomination

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<sup>113</sup> Floyd, "Living Cross-Culturally"; Richmond, *Snapshots of Multicultural Ministry*; Richmond, and Yang, *Crossing Borders*; Yoo, Crowe and Mavor, *Building Bridges*.

<sup>114</sup> See page 160.

<sup>115</sup> See page 160.

<sup>116</sup> See Table 5.1, page 172.

<sup>117</sup> See Table 5.1, page 172.

<sup>118</sup> See Table 5.4, page 188.

teaches in its statements' was 'very important' or 'important' in contributing to their theological formation for multicultural church.<sup>119</sup> In addition, 29% acknowledged that materials from the denomination were 'very important' or 'important' in contributing to their theological formation for multicultural church.<sup>120</sup>

Access to human resources can provide motivation for intercultural engagement and offer expertise, encouragement and understanding. However, clergy's response suggests a minority have benefited from access to human resources. Forty-three percent stated local parishioners were 'very important' or 'important' in contributing to their theological formation for multicultural church.<sup>121</sup> Forty-six percent stated ministry colleagues were 'very important' or 'important' in contributing to their theological formation for multicultural church.<sup>122</sup> Even fewer clergy (10%) acknowledge having access to a cross-cultural mentor.<sup>123</sup> The number with substantial and extensive experience to be mentors is also limited and this must affect the development of such relationships.

The diversity of response would indicate that developing cultural intelligence in the cohort is individualistic and personalised rather than a component of an intentionally structured program. Denominations can prioritise cultural intelligence within their programs and assist individual clergy to utilise the resources available to them. Their self-assessment of perceived levels of cultural intelligence would suggest possible gaps in transitioning from experiences and beliefs into confidence in delivery capacity. Support will be needed to bring change. The mechanics of that support will be explored in Chapter Eight.

## **Conclusion**

This chapter describes the cohort with regards to their self-assessment of their capacity to function effectively as multicultural leaders. The resultant detailed overall picture provides clues concerning their perceived level of preparedness for the increasing presence of diaspora communities in their denominations and congregations.

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<sup>119</sup> See Table 5.5, page 190.

<sup>120</sup> See Table 5.5, page 190.

<sup>121</sup> See Table 5.5, page 191.

<sup>122</sup> See Table 5.5, page 191.

<sup>123</sup> See Table 4.7, pages 150-151.

The levels of cultural intelligence as perceived by clergy were analysed. The majority of clergy locate themselves in the moderate range with regards to their capacity to function effectively cross-culturally. Their self-assessment revealed a level of awareness rather than advanced levels of behavioural capacity, along with a limited confidence in delivery capacity to be multicultural leaders. The levels vary within some demographic categories but do not differ greatly between denominations (both of whom promote and encourage the multicultural church vision).<sup>124</sup> The levels compare favourably with other studies and could be at desirable levels with a platform to develop cultural intelligence further.

The second research expectation discussed in Chapter Three, concerning the lower levels of cultural intelligence despite the levels of theological support, seems corroborated through the moderate perceived levels of cultural intelligence.<sup>125</sup> These moderate levels can provide a possible explanation for the issues that contributed to developing the underpinning argument for the research expectation. The issues include the ethnocentric tendencies church theology, practices and structures, the perceived lack of progress in developing authentic multicultural church communities, the resistance to the demographic changes, and the anecdotal evidence from the diasporic communities on the reception and inclusion within Australian Christian communities. Some of these issues themselves may possibly affect clergy too and contribute to their lack of confidence in capacity to function effectively cross-culturally.

Analysis of capabilities that contribute to overall CQ SUM mean reveals the strengths and weaknesses and the extent of their contribution to the CQ SUM mean score.<sup>126</sup> Two of the cultural intelligence capabilities appear to be strengths. These are CQ Drive and CQ Action. The other two variables, CQ Strategy and CQ Knowledge, potentially hinder actual capacity for intercultural engagement. This potential impact becomes more concerning as CQ Knowledge is the dominant influencer of the four capabilities to the CQ SUM mean score. The lack of CQ knowledge affects the planning for intercultural encounters (CQ Strategy) and the analysis within intercultural encounters (CQ Action).

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<sup>124</sup> Seright, "Perspectives."

<sup>125</sup> See pages 120ff.

<sup>126</sup> Livermore, *Cultural Intelligence*, 52 and 210.

The above analysis reveals some of the demographic characteristics within the sample. Groups within each variable tend to produce higher mean scores with regards to the perceived levels of cultural intelligence than others within the same category. Demographic features, apart from age, educational level and gender, appear to be limited with cultural intelligence. The data suggests that those clergy who are younger, female, and have postgraduate qualifications feel more equipped and confident with regards to delivery capacity as multicultural leaders. Other possible characteristics for clergy include being urban based, and ministering for less than 14 years. These groups provide clues as to the possible location within denominations of clergy with higher perceived levels of cultural intelligence.

Most differences in the mean scores within the demographic category are not statistically significant. Only eight statistically significant relationships emerge from the correlations and Independent Samples T-Tests. Educational qualification appears to be the main demographic variable in the sample. Variation in CQ Action proved the most affected capability, especially with regards to age and ministry experience. Variation in CQ Drive produced no statistically significant relationships. This suggests an evenness within the levels in the sample for all the demographic variables. These results and limited variations would indicate an overall homogeneity of the cohort.

The importance of demographic analysis in relation to perceived levels of cultural intelligence is fivefold. First, the limited connection with demographic variables suggests other variables are likely to be more influential in shaping cultural intelligence. These characteristics also are interdependent in relation to the clergy's areas of cross-cultural experience. Second, these results provide several probable clues regarding the diversity within the cohort with regards to perceived levels of cultural intelligence. Age, gender and educational qualifications are three important variables. Third, these findings may suggest that the cohort is primarily homogenous in nature. The differences are not pronounced across all groups. This reason may explain why the demographic factors have limited connection. Fourth, the distinctions within demographic categories suggests several possible reasons as to why perceived levels of cultural intelligence are in the moderate range primarily. Two possible factors are the prevalence of the over 50s and males in the cohort. Fifth, the situation can change. Clues from the cross-cultural experiences and

theological support for the multicultural church vision would suggest opportunities abound for developing cultural intelligence further. The data on whether clergy have opportunity, access, mentoring and resources to support their development of cultural intelligence is limited to their self-assessments but suggests possibilities exist for capacity building into the future.

The questionnaire data has been presented and analysed in response to the core research question and supplementary questions. Investigation into the three distinct areas of cross-cultural experience, perceived levels of cultural intelligence and attitudes concerning multicultural church now needs to turn to the integration of these areas as contributing factors to perceived levels of cultural intelligence. Each on their own presents a component of the overall but the three together establish a useful corporate probable image of clergy's capacity. From this analysis a greater clarity will emerge as to possible contributing factors both experientially and theologically to the development of cultural intelligence. Clergy in this cohort provide different data to those provided by standard cultural intelligence vocational and professional studies. This will suggest possible new variables to consider for the development of cultural intelligence. Some of the key theological beliefs that will be considered include God and the multicultural church.

## **CHAPTER SEVEN – CONTRIBUTING FACTORS TO CLERGY’S PERCEIVED LEVELS OF CULTURAL INTELLIGENCE**

### **Introduction**

The analysis of clergy’s capacity to be multicultural leaders involves one final stage before overall conclusions are determined. The three distinctive components addressed in previous chapters contribute individually to the corporate picture of clergy and multicultural leadership. This chapter investigates the integration of relationships between the three components for determining capacity. Interconnectedness of cross-cultural experience, attitudes towards multicultural church vision and perceived levels of cultural intelligence become evident as the response to the fourth supplementary question continues.<sup>1</sup> This chapter focuses on factors that relate significantly to levels of cultural intelligence, particularly rating the extent of international and cross-cultural experience. The purpose of conducting a statistical analysis beyond reporting perceived levels of cultural intelligence and the demographic distribution are threefold.

First, understanding the perceived levels of cultural intelligence will deepen through an investigation into the relationships between the four CQ capabilities and the possible contributing factors. This analysis will further enlighten and potentially account for differences existing within the sample. Identifying key contributing factors will assist explaining the less than high levels of identified perceived levels of cultural intelligence in relation to the four CQ capabilities and CQ SUM, especially considering the theological support for the multicultural church vision expressed by clergy.

Second, the discovered relationships between the contributing factors, and CQ capabilities and CQ SUM will aid understanding regarding clergy’s capacity to be multicultural leaders. Strengths and weaknesses regarding their cross-cultural experience and approach to the multicultural church vision will become evident. Once key contributing factors for perceived levels of cultural intelligence are identified, an assessment of the extent to which these factors are present will inform the decision regarding capacity. The analysis will provide clues for future development of cultural intelligence and capacity amongst clergy.

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<sup>1</sup> See page 98.

Third, as clergy function in multiethnic ministry settings, the identified significant contributing factors (predictors) to cultural intelligence for this clergy sample may introduce some new factors that could be associated with the development of cultural intelligence. As outlined in Chapter Four, there were 20 cross-cultural experience variables in six categories. Most variables emerged from previous cultural intelligence related studies that addressed possible antecedents. Not all identified variables are included in this study, especially with regards to personality. New variables were introduced, including several connected to Christian ministry activities that could involve intercultural engagement. These factors include interfaith dialogue and participating in global mission activities. Additionally, the presence of the multicultural church vision for clergy's motivation and practice is another factor to consider. This factor invites investigation of the role theology may play in developing cultural intelligence and the beliefs that may be influential in the formation for intercultural engagement.

As variable data is normally distributed, the use of four standard statistical tests in three phases is possible to investigate and identify the contributing factors.<sup>2</sup> First, the Pearson correlation test identifies statistically significant relationships ( $p < 0.05$ ) between two variables. The Pearson correlation test utilises the standardised scores from the Rasch model process to enable comparison between variables in the data. The test results enable the researcher to draw meaningful influences from the statistical analysis.<sup>3</sup> Variables being used in this research relate to cross-cultural experience, cultural intelligence and multicultural church vision. For correlations these relationships can be weak ( $r$  is below 0.3) or can be strong ( $r$  is above 0.5).<sup>4</sup> However, the intention of correlation is not to indicate the kind of relationship variables have.<sup>5</sup> That is, correlation does not indicate which variable is dependent, and which is independent.

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<sup>2</sup> Field, *Discovering Statistics*, 66ff, 197ff, 344ff, 347ff, 539ff.

<sup>3</sup> The raw data was converted to measures based on weighted likelihood estimates (WLE). Thomas A. Warm, "Weighted Likelihood Estimation of Ability in Item Response Theory," *Psychometrika* 54, no. 3 (1989), 427–450; Tao, Shi and Chang, "Item-Weighted"; Bond and Fox, *Applying the Rasch Model*.

<sup>4</sup> *Ibid*, 173.

<sup>5</sup> <https://explorable.com/statistical-correlation>; <http://abs.gov.au/websitedbs/a3121120.nsf/home/statistical+language+-+correlation+and+causation>; <https://msu.edu/~levinet/NHST2.pdf>; <https://explorable.com/cause-and-effect>; <http://statisticalconcepts.blogspot.com.au/2010/04/interpretation-of-correlation.html>

Second, a multiple regression exercise provides the opportunity to discover the nature of relationships between independent variables and dependent variables associated with cultural intelligence. The regression analysis also utilises the standardised scores from the Rasch model process. Through a process of elimination of one variable at a time (referred to as a step), regression analysis identifies independent variable(s) that influence and predict dependent variable(s). Cross-cultural experience can lead to change in perceived levels of cultural intelligence or cultural intelligence of the person and their capabilities can stimulate participation in cross-cultural experience variables or the development of key theological beliefs associated with the multicultural church vision. Key variables associated with the development of cultural intelligence will emerge.

Third, comparison of means tests will analyse further variables identified from the multiple regression analysis. These comparison of means tests use raw mean scores for the four CQ capabilities and the CQ overall score.

The key findings from these tests will be discussed under two main sections. The first section addresses the cross-cultural experience and education variables. The second section addresses the beliefs associated with the multicultural church vision. The sample was reduced to 65 clergy for the following analyses as incomplete cultural intelligence data for three participants was removed.<sup>6</sup> The results identified probable predictors of cultural intelligence for clergy and potentially other vocations and professions. The possible predictors include nine cross-cultural experience and education variables and four theological beliefs. The significant cross-cultural experience and education variables focused on individuals being multilingual, dealing with multicultural issues in pastoral work, participating in post-ministry formation training and living overseas. The key beliefs related to God's intention for the local church to be multicultural, clergy learning languages and multiculturalism in society being beneficial. The sample size suggests that more research will be required to understand and determine the nature of relationships.

### **Impact of Clergy's Cross-Cultural Experience and Education**

Attention now turns to the extent of influence of the various cross-cultural experiences and their impact on perceived levels of cultural intelligence. These

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<sup>6</sup> Questionnaire 13, 22, 62

variables are in addition to the already identified demographic factors (Chapter Six), especially in relation to age breakdown. Despite clergy's exposure to intercultural engagement, they failed to express extensive perceived levels of cultural intelligence. The results for the clergy in this cohort contrast with results from studies in Europe and the US. These studies identify access to travel and exposure to culture as positive factors in the increase in cultural intelligence.<sup>7</sup> The predominance of moderate levels of cultural intelligence amongst clergy could be caused by limited intercultural engagement in key areas. Few clergy communicated experience in influential areas for developing cultural intelligence, including living overseas for extended periods, speaking multiple languages, and partaking in diverse educational opportunities related to cross-cultural ministry. Possible reasons for this limited cross-cultural experience may relate to limitations in vision, resources to participate, cross-cultural education, and opportunities in ministry to extend beyond predominantly Anglo-Celtic contexts. Low levels of CQ Knowledge amongst clergy may reflect erroneous approaches in their education and being more experiential than instructional.<sup>8</sup>

Cross-cultural experience involves diversity of intercultural engagement contexts and the twenty key variables identified in Chapter Four from the six main categories. Also, a further seven variables were added to these 20 key variables, five of which included related numerical data items. For post-ministry training, the number of types was added. For the short-term trip, the number and purposes were added. For cross-cultural relationships, the number of continental groups engaged with was included. These 27 variables were tested to examine if any relationship existed between them, the four individual CQ capabilities and the CQ SUM mean score.

Results suggest that cross-cultural experience is important, not just with individual variables but also in the combination and diversity of cross-cultural experiences. A relationship does exist. Determining causal dimensions is possible but probabilistic in outcome.

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<sup>7</sup> Engle and Nehrt, "Antecedents," 42.

<sup>8</sup> Sealey, Burnett and Johnson, "Cultural Competence." 139.

### Breadth of Cross-Cultural Experience and Education

The first result concerns the volume and diversity of cross-cultural experiences. These contribute to developing confidence with regard to delivery capacity for intercultural engagement. In a Pearson correlation test the total number of clergy's healthy cross-cultural experience categories calculated and based on variables in Chapter Four significantly correlates strongly and positively ( $p < 0.01$ ) with the four individual CQ capabilities and CQ SUM (Table 7.1). These suggest that the greater the diversity and range of cross-cultural experience, the more likely an individual will be to express confidence in delivery capacity for intercultural engagement. Of the seven clergy whose mean scores for CQ SUM were in the high range, six identified relevant involvement in 13 to 17 of the 20 identifiable cross-cultural experience variables. The other participant identified with ten areas. Further, those with a limited or lesser range of cross-cultural experience are more likely to score lower. Of the two clergy whose means for CQ SUM were in the low range, one identified relevant involvement in less than five of the 20 cross-cultural experience variables and the other member identified mid-range for the number of cross-cultural experience variables. This finding is comparable to other studies that demonstrate that those who have worked in cross-cultural environments tend to report high perceived levels of cultural intelligence.<sup>9</sup>

	CQ Action	CQ Knowledge	CQ Strategy	CQ Drive	CQ SUM
Number of Cross-Cultural Experiences (n=65)	.54**	.60**	.56**	.60**	.62**

\*\* Correlation is significant at the 0.01 level (2-tailed).

Table 7.1: Correlation Matrix for Number of Cross-cultural Experiences and CQ Capabilities/CQSUM

Comparison of the means between the three categories for the number of cross-cultural experiences reveals statistically significant differences. Those in the high and low categories are few and affect the comparison. The group means for the four CQ capabilities and CQ SUM reveal differences (Table 7.2). The ANOVA test was conducted to compare the four CQ capabilities and CQ SUM means between the three categories for the number of cross-cultural experiences. The test produced significant results ( $p < 0.01$ ) (Table 7.3). A Tukey HSD test was conducted to identify which groups were affected. All differences between the three groups

<sup>9</sup> Diao and Park, "Culturally Intelligent," 7305.

were statistically significant ( $p < 0.05$ ) for two capabilities, CQ Strategy and CQ Action (Table 7.4). The differences are statistically significant between those in the high range and those in the low for all four capabilities and CQ SUM. Therefore, the breadth of experience affects the capacity for cultural intelligence.

Number of Cross-Cultural Experiences		CQ DriveSUM	CQ KnowSUM	CQ StraSUM	CQ ActSUM	CQ SUM
High (n=4)	Mean	6.25	6.04	6.316	6.40	6.24
	Std. Deviation	.58	1.19	.52	.59	.64
Low (n=3)	Mean	3.938	2.89	3.33	3.47	3.39
	Std. Deviation	.648	1.51	1.84	1.29	1.29
Moderate (n=58)	Mean	5.378	3.66	5.09	5.14	4.74
	Std. Deviation	.85	1.16	1.04	1.00	.85

Table 7.2: Comparing Means for Number of Cross-Cultural Experiences

		Sum of Squares	Df	Mean Square	F
CQDrive	Between Groups	2312.42	2	1156.21	5.36**
	Within Groups	13363.58	62	215.54	
	Total	15676.00	64		
CQKnowledge	Between Groups	3901.82	2	1950.91	10.76**
	Within Groups	11242.17	62	181.33	
	Total	15143.99	64		
CQStrategy	Between Groups	8557.22	2	4278.61	7.00**
	Within Groups	37896.72	62	611.24	
	Total	46453.94	64		
CQAction	Between Groups	7779.46	2	3889.73	7.64**
	Within Groups	31568.47	62	509.17	
	Total	39347.92	64		
CQSUM	Between Groups	3236.93	2	1618.46	10.74**
	Within Groups	9345.19	62	150.73	
	Total	12582.12	64		

\*\*  $p < 0.01$  (2-tailed).

Table 7.3: ANOVA for Number of Cross-Cultural Experience

Dependent Variable	(I) Number of Cross-Cultural Experiences	(J) Number of Cross-Cultural Experiences	Mean Difference (I-J)
CQDrive	High	Low	36.62*
		Moderate	30.27*
CQKnowledge	High	Low	41.18*
		Moderate	30.27*
	Moderate	Low	35.70*
		Moderate	34.46*
CQStrategy	High	Low	70.153*
		Moderate	34.46*
	Moderate	Low	35.70*
		Moderate	31.26*
CQAction	High	Low	67.20*
		Moderate	31.26*
	Moderate	Low	35.94*
		Moderate	25.95*
CQSUM	High	Low	40.10*
		Moderate	25.95*
		Moderate	25.95*

\*  $p < 0.05$  (2-tailed).

Table 7.4: Tukey HSD Test for Number of Cross-Cultural Experience

In addition, a similar response occurs when clergy assessed the extent of their cross-cultural experience. The comparison of the group means for the four CQ capabilities and CQ SUM between the four categories reveals differences although these were not statistically significant (see Table 7.5). The ANOVA test was conducted to compare the four CQ capabilities and CQ SUM means between the

four categories for the extent of their cross-cultural experience. This test produced F-statistics that were statistically significant for three CQ capabilities (CQ Knowledge, CQ Strategy and CQ Action) and CQ SUM (Table 7.6). A Tukey HSD test was conducted to identify which groups were affected (Table 7.7). The only contributing relationship occurred between those who believed that their experience overall was substantial compared to those who believed that their experience overall was moderate. The relationship between those who believed that their experience overall was substantial and those who believed they had little or no experience was not statistically significant. Therefore, a significant difference existed between levels of cultural intelligence for clergy who believed their experience overall was substantial. However, clergy who assessed their cross-cultural experience as little or some provided no significant difference in perceived levels of cultural intelligence.

Extent of Cross-Cultural Experiences		CQDrive SUM	CQKnowledge SUM	CQStrategy SUM	CQAction SUM	CQ SUM
Little (n=11)	Mean	5.15	3.48	4.98	5.06	4.59
	Std. Deviation	.945	1.04	.91	1.03	.82
Some (n=22)	Mean	5.43	3.90	5.07	5.16	4.83
	Std. Deviation	.88	1.23	1.13	.97	.92
Moderate (n=23)	Mean	5.24	3.36	4.83	4.80	4.48
	Std. Deviation	.77	1.16	1.26	1.15	.92
Substantial (n=9)	Mean	5.78	4.83	5.89	6.07	5.59
	Std. Deviation	1.20	1.61	.91	.89	1.04

Table 7.5: Comparing Means for Extent of Cross-Cultural Experience

		Sum of Squares	Df	Mean Square	F
CQKnowledge	Between Groups	2463.66	3	821.22	3.95*
	Within Groups	12680.33	61	207.87	
	Total	15143.99	64		
CQStrategy	Between Groups	5617.88	3	1872.63	2.80*
	Within Groups	40836.06	61	669.44	
	Total	46453.94	64		
CQAction	Between Groups	6139.93	3	2046.64	3.76*
	Within Groups	33207.99	61	544.39	
	Total	39347.92	64		
CQSUM	Between Groups	2002.65	3	667.55	3.85*
	Within Groups	10579.47	61	173.43	
	Total	12582.12	64		

\*  $p < 0.05$  (2-tailed).

Table 7.6: ANOVA Test for Extent of Cross-Cultural Experience

Variable	(I) Extent of Cross-Cultural Experiences	(J) Extent of Cross-Cultural Experiences	Mean Difference (I-J)
CQKnowledge	Substantial	Moderate	19.034*
CQStrategy	Substantial	Moderate	28.031*
CQAction	Substantial	Moderate	30.743**
CQSUM	Substantial	Moderate	17.110**

\*  $p < 0.05$  (2-tailed).

\*\*  $p < 0.01$  (2-tailed).

Table 7.7: Tukey HSD Test for Extent of Cross-Cultural Experience

These results in relation to the extent and breadth of cross-cultural experience suggest that clergy with greater variety and diversity of cross-cultural experiences express greater confidence in their self-assessment of capacity to function effectively cross-culturally. Those who express such confidence may also gravitate towards intercultural engagement and enjoy participating in multiethnic contexts. Cultural intelligence can influence drive and motivation to seek out intercultural engagement opportunities, and enhance perseverance through the challenges and difficulties. However, the number with this extensive experience is small. There is also evidence that suggests that reduced involvement cross-culturally results in reduced levels of perceived cultural intelligence. This outcome can be addressed. The value and role of cross-cultural experience in developing cultural intelligence is discussed in Chapter Four.

### **Cross-Cultural Experience and Education Variables**

The second key research result is the relationships between most of the cross-cultural experience and education variables selected for this project and cultural intelligence (the four CQ capabilities and CQ SUM). Bivariate correlations were conducted between the cross-cultural experience variables and the four CQ capabilities and CQ SUM. These variables were discussed in Chapter Four and form the foundation for the breadth of cross-cultural experience computation. However, several additional descriptive numeric variables were included. This analysis indicated that many cross-cultural experience and education variables exist primarily in positive relationships with the four CQ capabilities and CQ SUM. High or low scores on one variable are associated with similar scores on the other variable. Numerous relationships are present although the majority could be classified as weak.<sup>10</sup> More research into the nature of relationships is required.

### ***Summary of Results – Pearson Correlation Test***

Before exploring variables, a summary of the Pearson correlation test will be provided for each. Of the 27 variables tested with CQ Drive, 13 positive statistically significant relationships ( $p < 0.05$ ) emerge although all were weak. The 14 statistically significant relationships ( $p < 0.05$ ) for CQ Knowledge were all weak except for multicultural church practice. The 13 statistically significant relationships ( $p < 0.05$ ) for CQ Strategy were all weak except for multicultural church practice.

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<sup>10</sup> Field, *Discovering Statistics*, 173.

The 16 statistically significant relationships ( $p < 0.05$ ) for CQ Action were all weak. The 14 significant relationships ( $p < 0.05$ ) for CQ SUM were all weak except for multicultural church practice.

	CQDrive SUM	CQKnow SUM	CQStra SUM	CQAct SUM	CQ SUM
Interfaith Dialogue (n=63)		.26*			
Watch Travel Shows (n=64)				-.27*	
Have Cross-cultural Relationships (n=65)			.31*	.33**	
Watch News (n=65)				-.38**	-.26*
Give to Global Missions (n=65)	.26*			.25*	
Read Foreign Literature (n=64)	.30*	.35**			.27*
Participated in Post- Ministry Training for Intercultural Engagement (n=61)		.28*	.36**	.32*	.33*
Number of Different Regional Groups for Cross-Cultural Relationships (n=65)		.31*	.29*	.33**	.29*
Number of Multiethnic Congregations (n=63)		.38**	.37**	.29*	.38**
Place of Birth (n=68)		-.26*	-.35**	-.34**	-.33**
Number of Parents Born Overseas (n=65)	.31*	.28*	.27*	.26*	.34**
Number of Types of post-ministry training	.28*	.38**	.38**	.39**	.44**
Reading (n=65)	.27*	.26*	.37**	.32*	.37**
Cross-Cultural Mentor (n=64)	.25*	.41**	.40**	.32*	.42**
Multicultural Church Experience (n=65)	.37**	.51**	.56**	.50**	.51**
Pray for Global Missions (n=65)	.27*	.38**	.24	.41**	.38**
Promote Global Missions (n=65)	.31*	.32*	.28*	.37**	.36**
Speak Other Languages (n=63)	.40**	.60**	.54**	.40**	.54**
Lived Overseas (n=64)	.42**	.34**	.35**	.37**	.40**

\*  $p < 0.05$  (2-tailed).

\*\*  $p < 0.01$  (2-tailed).

Table 7.8: Correlations Matrix for Cross-Cultural Experience Variables and CQ Capabilities/CQSUM

Table 7.8 outlines 19 of the 27 cross-cultural experience variables that registered a positive statistically significant relationship with at least one of the four CQ capabilities or the CQ SUM mean score. These variables cover a variety of possible areas for cross-cultural experience, including international experience,

cross-cultural education, global awareness and mastery of multiple languages. Some remaining variables that failed to have a statistically significant correlation formed positive yet weak relationships. Three variables had a relationship with at least one of the four CQ capabilities but not with CQ SUM. The remainder of the variables relate significantly to CQ SUM. Reading foreign literature had relationships with two capabilities (CQ Drive and CQ Knowledge) and CQ SUM. Four variables had relationships with all but one of the CQ capabilities and CQ SUM (Place of Birth, Participated in Post-Ministry Training for Intercultural Engagement, Number of Multiethnic Congregations and Number of Different Regional Groups for Cross-Cultural Relationships).

Nine of the 27 variables (33%) registered a positive statistically significant relationship with all four CQ capabilities and CQ SUM. These tended to be weak or moderate in strength ( $r < 0.5$ ). Having multicultural church experience and being multilingual formed strong relationships.

Seven variables registered weak positive relationships with the four CQ capabilities and CQ SUM but were not at a statistically significant level ( $p < 0.05$ ). Three of these related to short-term mission with regards to participation, the number of different purposes and the number of trips. There is no association between short-term trips and cultural intelligence for this cohort. Even the bivariate correlation between short-term trip participation and CQ Knowledge revealed a linear negative association. This result reflects Bückner's statement that short-term trips "contribute less to cross-cultural learning than do work or study abroad experiences."<sup>11</sup> However, this outcome differs from the expectation that short-term trips overseas contribute to cultural intelligence development. Wood and St Peters' study on short-term cross-cultural study tours supports this expectation.<sup>12</sup> The other variables included completing a subject in theological college, spouse's birthplace, the current location of ministry placement and the geographic journey from childhood to adult years.

Negative associations were present but not numerous. Three variables

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<sup>11</sup> Bückner, Furrer and Lin, *Measuring Cultural Intelligence*, 7.

<sup>12</sup> Wood and St. Peters, "Short-Term," 558-570.

registered a negative association at a statistically significant level ( $p < 0.05$ ). These variables included place of birth, watching the news and watching travel shows.

Comparisons are difficult, given the limited studies that explore the correlation of variables with the four CQ capabilities and CQ SUM. This study has two similarities with several other studies. The first similarity relates to the role speaking "a foreign language at a level sufficient for communication" in developing cultural intelligence.<sup>13</sup> The second similarity relates to positive relationship between the aggregated number of training activities and intercultural engagement capacity. A study of occupational therapists reported that the aggregated number of training activities correlated positively with all three capabilities of cultural competence.<sup>14</sup> Still this study does differ from other studies. One difference relates to contact with people of other cultures. Petrovic reported that "a somewhat less important predictor of cultural intelligence is contact with people from other cultures."<sup>15</sup>

### ***Summary of Results – Multiple Regression Exercise***

Questions arise as to which of the above factors influence the four CQ capabilities and CQ SUM score and were more significant in being influential. The correlation exercise identified 19 possible contributing areas of cross-cultural experience and education toward perceived levels of cultural intelligence. A multiple regression exercise facilitated the identification of key antecedents for clergy with regards to developing cultural intelligence from these 19 variables. The dependent variables for this exercise were the four CQ capabilities and CQ SUM and the independent variables were the various cross-cultural experience variables.<sup>16</sup> Non-statistically significant factors from the bivariate correlations were eliminated prior to the start, leaving statistically significant variables for the regression analysis. It would have been too voluminous to include all factors, especially considering the small sample size. The influential factor(s) that emerge for each of the four CQ capabilities are presented in Tables 7.9 through to 7.12 below.

A multiple regression exercise was conducted to investigate what cross-

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<sup>13</sup> Johnson, "Cultural Intelligence in Ukraine," 240.

<sup>14</sup> Suarez-Balcazar et al., "Perceived Levels," 502.

<sup>15</sup> Petrovic, "How do Teachers."

<sup>16</sup> Christopher Winship and Robert D. Mare, "Regression Models with Ordinal Variables," [http://scholar.harvard.edu/files/cwinship/files/asr\\_1984.pdf](http://scholar.harvard.edu/files/cwinship/files/asr_1984.pdf)

experience variables could predict CQ Drive. One factor emerged after 15 steps, the number of cross-cultural experiences, at a statistically significant level ( $p < 0.01$ ) (Table 7.9). The resultant regression equation suggests that if there is an increase in the number of cross-cultural experiences, CQ Drive would increase accordingly.<sup>17</sup>

	Number of Cross-Cultural Experiences	
	Standardised Coefficients	t-Value
CQDrive	0.60	5.89**

\*\*  $p < 0.01$  (2-tailed).

Table 7.9: Regression Coefficients for CQ Drive

A multiple regression exercise was conducted to investigate what cross-experience variables could predict CQ Knowledge. The statistically significant ( $p < 0.05$ ) core cross-cultural experience variables to emerge after 14 steps were having a cultural mentor and speaking multiple languages (Table 7.10). The resultant regression equation suggests that if increases occur with these two variables, CQ Knowledge levels would increase accordingly.<sup>18</sup>

	Cross-Cultural Mentor		Speaking Multiple Languages	
	Standardised Coefficients	t-Value	Standardised Coefficients	t-Value
CQKnowledge	0.33	3.43*	0.54	5.58*

\*  $p < 0.05$  (2-tailed).

Table 7.10: Regression Coefficients for CQ Knowledge

A multiple regression exercise was conducted to investigate what cross-experience variables could predict CQ Strategy. Three statistically significant ( $p < 0.05$ ) core cross-cultural experience variables emerged after 11 steps (Table 7.11). The three variables were speaking multiple languages, engaging in multicultural church practice, and partaking in cross-cultural relationships. The resultant regression equation suggests that if increases occur with these three variables, CQ Strategy levels would increase accordingly.<sup>19</sup>

	Speaking Multiple Languages		Multicultural Church Practice		Cross-Cultural Relationships	
	Standardised Coefficients	t-Value	Standardised Coefficients	t-Value	Standardised Coefficients	t-Value

<sup>17</sup> The equation is:  $CQ\ Drive = B_0 + 0.6(Noofcexp) + error$ .

<sup>18</sup> The equation is:  $CQ\ Knowledge = B_0 + 0.33(CCMentor) + 0.54(Languages) + error$ .

<sup>19</sup> The equation is:  $CQ\ Strategy = B_0 + 0.35(Languages) + 0.40(Multicultural\ Church\ Practice) + 0.20(Cross-Cultural\ Relationships) + error$ .

CQStrategy	0.35	3.43*	0.40	5.58*	0.20	2.06*
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\*  $p < 0.05$  (2-tailed).

Table 7.11: Regression Coefficients for CQ Strategy

A multiple regression exercise was conducted to investigate if any cross-experience variables could predict CQ Action. Four statistically significant ( $p < 0.01$ ) core cross-cultural experience variables emerged after 17 steps (Table 7.12). These included living overseas, engaging in multicultural church practice, giving to global missions and watching the news. The resultant regression equation suggests that if increases occur with these variables, CQ Action levels would increase accordingly.<sup>20</sup>

	Lived Overseas		Multicultural Church Practice		Watch News		Giving to Global Mission	
	Standardised Coefficients	t-Value	Standardised Coefficients	t-Value	Standardised Coefficients	t-Value	Standardised Coefficients	t-Value
CQAction	0.35	3.90**	0.39	4.35**	-0.40	-4.62**	0.31	3.53**

\*\*  $p < 0.01$  (2-tailed).

Table 7.12: Regression Coefficients for CQ Action

A multiple regression exercise was conducted to investigate which cross-experience variables could predict CQ SUM and how these variables compare with the important factors identified above for individual CQ capabilities. Five statistically significant ( $p < 0.05$ ) core cross-cultural experience variables emerged after 12 steps (Table 7.13). The four variables that had a significant positive relationship with CQ SUM were multicultural church practice, languages, living overseas and number of types of post-ministry training. The fifth variable, watching the news, was influenced by CQ SUM as it is a negative co-efficient. These variables are leaning towards influential but still need to be confirmed in further research. They worked together rather in isolation. The resultant regression equation suggests that if changes occur with these five variables, CQ SUM levels would change accordingly.<sup>21</sup>

	Lived Overseas		Multicultural church practice		Watch News		Languages		No. of Post-Ministry Training Types	
	Standardised Coefficients	t-Value	Standardised Coefficients	t-Value	Standardised Coefficients	t-Value	Standardised Coefficients	t-Value	Standardised Coefficients	t-Value
CQSUM	0.24	2.41*	0.26	2.51*	-0.26	-2.80*	0.26	2.38*	.25	2.38*

\*  $p < 0.05$  (2-tailed).

Table 7.13: Regression Coefficients for CQ SUM

<sup>20</sup> The equation is: CQ

Action =  $B_0 + 0.31(\text{Giving to global mission}) + 0.35(\text{Lived overseas}) + 0.39(\text{Multicultural church practice}) + 0.40(\text{Watch news}) + \text{error}$ .

<sup>21</sup> The equation is: CQ SUM =  $B_0 + 0.26(\text{Languages}) + 0.26(\text{Multicultural church practice}) + 0.24(\text{Lived overseas}) + (-0.26)(\text{Watch news}) + 0.25(\text{No of post ministry training types}) + \text{error}$ .

The correlation and multiple regression analyses provide some clarity around core variables associated with cultural intelligence. Nine variables emerge. They had multiple occurrences, of which four are important. These will be examined further in relation to the sample to develop their importance further and the extent to which they are probable contributing factors for the clergy's perceived levels of cultural intelligence.

***Key Variable 1: Speakers of Other Languages***

An unexpected result concerns the difference between those who speak two or more languages, and those who are monolingual. Being multilingual is the most significant contributing factor to perceived levels of cultural intelligence, since it features in the final list for two of the CQ capabilities and for CQ SUM and has the highest factor loading for the CQ SUM variable. The further testing reinforced its importance. This result is similar to a study from the Ukraine.<sup>22</sup>

Comparing the mean scores between those not multilingual and those who were revealed a significant gap between the two groups in their perceived levels of cultural intelligence (Table 7.14). Those who were multilingual appear more confident in their assessment of their behavioural capacity to adjust in intercultural encounters than those who only speak English. An Independent Samples T-Test was conducted to compare the means for the two language related groups and the perceived levels of the four CQ capabilities and CQ SUM. The test revealed the means differences were not statistically significant ( $p < 0.05$ ) for any cultural intelligence capability and CQ SUM. Further research with a larger cohort is required.

Languages		CQDrive SUM	CQKnowledge SUM	CQStrategy SUM	CQAction SUM	CQ SUM
One Language Only (n=38)	Mean	5.04	3.25	4.64	4.78	4.36
	Std. Deviation	.90	.933	1.08	.958	.81
Two or More Languages (n=25)	Mean	5.80	4.60	5.78	5.70	5.41
	Std. Deviation	.73	1.41	.93	1.06	.87

Table 7.14: Means for Number of Languages

<sup>22</sup> Johnson, "Cultural Intelligence in Ukraine," 240.

### **Key Variable 2: Multicultural Church Practice**

Engaging in multicultural church contexts featured prominently in correlation and regression analyses. This variable stems from Question 6 in the questionnaire and relates to clergy who acknowledged strongly that they regularly deal with multicultural related issues in pastoral work.<sup>23</sup> This variable related strongly with two of the CQ capabilities and CQ SUM in the correlation tests. It also featured in the final list for two of the CQ capabilities and for CQ SUM for the regression exercise. This result should not be a surprise as most clergy in this sample are in multiethnic church contexts as identified in Chapter Four. Dealing with multicultural related issues in pastoral work provides exposure to cultural differences, and potentially develops knowledge and strategies for inclusion. Their self-assessed perspective of their experience within a multiethnic congregation provides a new potential antecedent for cultural intelligence.

Further testing reinforced the importance of being engaged in multiethnic church contexts. Table 7.15 highlights the raw mean score differences between those clergy who felt this was true, and those for whom it was not true. The comparison reveals a gap between the two groups in their perceived levels of cultural intelligence.

Multicultural Church Practice		CQDrive SUM	CQKnowledge SUM	CQStrategy SUM	CQAction SUM	CQ SUM
Not true (n=31)	Mean	5.03	3.10	4.47	4.54	4.22
	Std. Deviation	.90	1.14	1.24	1.06	.90
True (n=28)	Mean	5.77	4.42	5.71	5.72	5.34
	Std. Deviation	.63	1.06	.57	.80	.63
Not sure (n=6)	Mean	5.20	4.17	5.33	5.53	5.00
	Std. Deviation	1.37	1.64	1.11	.85	1.14

Table 7.15: Comparing Means for Multicultural Church Practice

An Independent Samples T-Test was conducted to compare the means for the two multicultural church practice groups and the perceived levels of the CQ capabilities and CQ SUM. The test revealed the means difference was statistically significant ( $p < 0.01$ ) (Table 7.16) for each of the CQ capabilities and CQ SUM. Those clergy engaged in multicultural church practice are more confident in their assessment of their cultural intelligence than those not engaged.

<sup>23</sup> Data is discussed on pages 141-142.

		T	Df
CQDrive	Equal variances assumed	-3.01**	57
	Equal variances not assumed	-3.01**	56.56
CQKnowledge	Equal variances assumed	-3.95**	57
	Equal variances not assumed	-3.95**	56.13
CQStrategy	Equal variances assumed	-4.89**	57
	Equal variances not assumed	-4.97**	54.26
CQAction	Equal variances assumed	-4.55**	57
	Equal variances not assumed	-4.52**	54.69
CQSUM	Equal variances assumed	-4.57**	57
	Equal variances not assumed	-4.49**	48.48

\*\*  $p < 0.01$  (2-tailed).

Table 7.16: Independent Samples T-Test for Equality of Means for Multicultural Church Practice

This variable received further support when another related variable was analysed, that of clergy’s experience in multiethnic church contexts. This data was analysed in Chapter Four. Comparing the mean scores between those who had experience and those who had none revealed a gap between the two groups in their perceived levels of cultural intelligence. Table 7.17 highlights the raw mean score differences.

Multicultural Church Experience		CQDrive SUM	CQKnowledge SUM	CQStrategy SUM	CQAction SUM	CQ SUM
No Experience (n=25)	Mean	5.22	3.47	4.84	4.79	4.51
	Std. Deviation	.82	.93	.89	.97	.78
Experience (n=38)	Mean	5.47	4.04	5.32	5.44	5.00
	Std. Deviation	.95	1.43	1.20	1.06	1.00

Table 7.17: Comparing Means for Multicultural Church Experience

An Independent Samples T-Test was conducted to compare the means for the two multicultural church experience groups and the perceived levels of CQ capabilities and CQ SUM. The test revealed the means difference was statistically significant ( $p < 0.05$ ) for two CQ capabilities, CQ Strategy and CQ Action, and CQ SUM (Table 7.18). Those with experience in multiethnic contexts are more confident in their assessment of their behavioural capacity to adjust in intercultural encounters than those without experience.

		T	Df
CQStrategy	Equal variances assumed	-2.23*	61
	Equal variances not assumed	-2.37*	59.97
CQAction	Equal variances assumed	-2.22*	61
	Equal variances not assumed	-2.32*	58.53

CQSUM	Equal variances assumed	-2.05*	61
	Equal variances not assumed	-2.34*	56.77

\*  $p < 0.05$  (2-tailed).

Table 7.18: Independent Samples T-Test for Equality of Means for Multicultural Church Experience

These results suggest that clergy with multiethnic church experience and regularity in dealing with multicultural related issues appear more confident in self-assessment of delivery capacity. Participating in multiethnic church contexts becomes a potentially significant factor to consider.

### ***Key Variable 3: Post-Ministry Training***

The number of post ministry training types identified by individual clergy for cultural intelligence development featured as a contributing factor for CQ SUM. These training types were discussed in Chapter Four.<sup>24</sup> The value of education for development of cultural intelligence is often acknowledged. This result shows an important relationship between the breadth of post-ministry formation education experiences around cross-cultural ministry and intercultural engagement and cultural intelligence. A broader range of post-ministry education experience types provides exposure to cultural differences, and potentially develops knowledge and strategies for inclusion. Knowledge gained increases awareness and capacity for appropriate intercultural behavioural responses.

Further testing reinforced the importance of post-ministry formation training in cultural intelligence development. Table 7.19 highlights raw mean score differences. Comparing the mean scores between the various totals of post-ministry formation training types accessed by clergy reveals a significant gap in their perceived levels of cultural intelligence between those clergy with no post-ministry training for intercultural engagement and those with the maximum number of six options.

Number of Post-Ministry Formation Types		CQDrive SUM	CQKnowledge SUM	CQStrategy SUM	CQAction SUM	CQ SUM
0 (n=23)	Mean	5.07	3.17	4.58	4.69	4.31
	Std. Deviation	.83	1.05	1.16	.98	.83
1 (n=5)	Mean	5.60	3.80	5.10	4.80	4.76
	Std. Deviation	.65	1.16	1.40	1.07	.96
2 (n=13)	Mean	5.46	3.99	5.39	5.31	4.97
	Std. Deviation	.939	.44	.81	1.03	.58
3 (n=8)	Mean	5.60	3.77	5.31	5.45	4.96
	Std. Deviation	.91	1.60	1.16	.95	1.05

<sup>24</sup> See page 158ff.

4 (n=5)	Mean	5.24	3.97	5.15	5.40	4.88
	Std. Deviation	1.36	1.34	.80	1.07	1.08
5 (n=4)	Mean	5.20	3.54	4.94	4.95	4.59
	Std. Deviation	1.07	2.32	1.89	1.46	1.64
6 (n=3)	Mean	6.40	6.56	6.58	6.60	6.53
	Std. Deviation	.72	.51	.38	.53	.41

Table 7.19: Comparing Means for Number of Post-Ministry Formation Training Types

The ANOVA test was conducted to compare the four CQ capabilities and CQ SUM means for the number of post ministry training types for cultural intelligence development. The ANOVA test produced results that were statistically significant ( $p < 0.05$ ) for three CQ capabilities and CQ SUM (Table 7.20).

		Sum of Squares	df	Mean Square	F
CQStrategy	Between Groups	10314.46	6	1719.08	2.62*
	Within Groups	35471.73	54	656.88	
	Total	45786.12	60		
CQSUM	Between Groups	4182.08	6	697.01	4.58*
	Within Groups	8225.46	54	152.32	
	Total	12407.54	60		
CQAction	Between Groups	7870.45	6	1311.74	2.68*
	Within Groups	26410.07	54	489.08	
	Total	34280.52	60		
CQKnowledge	Between Groups	5014.36	6	835.73	4.55*
	Within Groups	9909.54	54	183.51	
	Total	14923.89	60		

\*  $p < 0.05$  (2-tailed).

Table 7.20: ANOVA Test for Number of Post-Ministry Formation Training Types

To identify which groups were affected a Tukey HSD test was conducted. The following pair of groups, clergy with no post-ministry formation training and clergy who participated in all six types of training, were found to be statistically significant ( $p < 0.05$ ) for all four CQ capabilities and CQ SUM (Table 7.21). The following pairs of groups, clergy who participated in all six types of training and clergy with zero to five types of training, were found to be statistically significant ( $p < 0.05$ ) for CQ Knowledge and CQ Strategy. Therefore, clergy who participated in all six types of training had statistically significantly higher levels of perceived cultural intelligence in all six types than clergy with no post-ministry training. Post-ministry formation training is important for cultural intelligence development. The differences between clergy who participated in one to five types of training is statistically not significant.

Dependent Variable	(I) Number of Post-Ministry Formation Types	(J) Number of Post-Ministry Formation Types	Mean Difference (I-J)
CQ Strategy	0	6	-55.89*
CQ SUM	0	6	-38.33*
	1	6	-33.68*
	2	6	-31.73*

	3	6	-27.45*
	4	6	-31.41*
	5	6	-33.85*
CQ Action	0	6	-48.31*
CQ Knowledge	0	6	-42.42*
	1	6	-36.84*
	2	6	-35.71*
	3	6	-34.54*
	4	6	-35.01*
	5	6	-42.97*

\*  $p < 0.05$  (2-tailed).

Table 7.21: Tukey HSD Test for Number of Post-Ministry Formation Training Types

Further testing supported and reinforced the importance of post-ministry formation training in cultural intelligence development. Comparing mean scores between those who had participated in post-ministry formation training and those who failed to revealed a significant gap between the two groups in their perceived levels of cultural intelligence. Table 7.22 highlights the raw mean score differences.

Participation in Post- Ministry Formation Training		CQDrive SUM	CQKnowledge SUM	CQStrategy SUM	CQAction SUM	CQ SUM
No (n=23)	Mean	5.07	3.17	4.58	4.69	4.31
	Std. Deviation	.83	1.05	1.16	.98	.83
Yes (n=38)	Mean	5.53	4.07	5.35	5.35	5.01
	Std. Deviation	.95	1.38	1.10	1.07	1.00

Table 7.22: Comparing Means for Participation Post-Ministry Formation Training

An Independent Samples T-Test was conducted to compare the means for the two post-ministry formation training groups and perceived levels of the CQ capabilities and CQ SUM. The difference between the clergy who participated in post-ministry formation training and those who did not is statistically significant ( $p < 0.05$ ) for the four CQ capabilities and CQ SUM (Table 7.23). Participating in post-ministry formation training proves to be valuable given that the mean scores for those with undertook post-ministry formation education were higher.

		T	Df
CQDrive	Equal variances assumed	-1.99*	59
	Equal variances not assumed	-2.17*	57.67
CQSUM	Equal variances assumed	-2.64*	59
	Equal variances not assumed	-3.09*	56.93
CQAction	Equal variances assumed	-2.55*	59
	Equal variances not assumed	-2.72*	55.56
CQKnowledge	Equal variances assumed	-2.22*	59
	Equal variances not assumed	-2.50*	59.00
CQStrategy	Equal variances assumed	-2.99*	59
	Equal variances not assumed	-3.04*	48.82

\*  $p < 0.05$  (2-tailed).

Table 7.23: Independent Samples T-Test for Equality of Means for Participation in Post-Ministry Formation Training

These results suggest that clergy who participate in post-ministry formation training and in a diversity of types appear more confident in assessing their delivery capacity for intercultural engagement. A key area of contribution through post-ministry formation training relates to CQ Knowledge. The clergy's CQ Knowledge can be utilised when planning for intercultural engagements and participating in those engagements, and can lead to appropriate intercultural behavioural responses. Post-ministry formation training becomes a potentially significant factor to consider.

#### ***Key Variable 4: Extensive Overseas Connections***

A fourth important variable, extensive overseas connections, emerges from the statistical analyses. The value of international experience for the development of cultural intelligence is evident in other studies.<sup>25</sup> Clergy who have lived overseas for more than three months are discussed in Chapter Four. This variable relates strongly with all four CQ capabilities and CQ SUM in the correlation tests. It also featured in the final list of factors from the regression exercise for one of the CQ capabilities and for CQ SUM. Living overseas provides exposure to cultural differences, and potentially develops knowledge and strategies for inclusion.

Further testing of this variable highlighted the value of living overseas. Comparing the mean scores between those who had lived overseas and those who did not revealed a gap between the two groups in their perceived levels of cultural intelligence (Table 7.24).

Lived Overseas		CQDrive SUM	CQKnowledge SUM	CQStrategy SUM	CQAction SUM	CQ SUM
No (n=36)	Mean	5.03	3.46	4.78	4.84	4.46
	Std. Deviation	.86	1.03	1.16	.99	.84
Yes (n=28)	Mean	5.84	4.26	5.56	5.61	5.25
	Std. Deviation	.72	1.41	.85	1.01	.86

Table 7.24: Comparing Means for Lived Overseas

An Independent Samples T-Test was conducted to compare the means for the perceived levels of the CQ capabilities and CQ SUM for clergy who lived overseas and clergy who did not. The test produced statistically significant ( $p < 0.05$ )

<sup>25</sup> Johnson, "Testing Cultural Intelligence," 177.

differences between the two groups for all four capabilities and CQ SUM (Table 7.25).

		T	Df
CQDrive	Equal variances assumed	-3.62*	62
	Equal variances not assumed	-3.60*	55.81
CQSUM	Equal variances assumed	-3.43*	62
	Equal variances not assumed	-3.18*	37.64
CQAction	Equal variances assumed	-3.16*	62
	Equal variances not assumed	-3.08*	50.82
CQKnowledge	Equal variances assumed	-2.80*	62
	Equal variances not assumed	-2.62*	40.17
CQStrategy	Equal variances assumed	-2.92*	62
	Equal variances not assumed	-2.90*	56.71

\*  $p < 0.05$  (2-tailed).

Table 7.25: Independent Samples T-Test for Equality of Means for Lived Overseas

A related factor concerns those who were overseas born. The cohort comprised predominantly of clergy who were born in Australia. Of those born in Australia, only 10% were in the high range for CQ SUM compared with 13% of overseas born. The correlation analysis revealed a strong negative association between birthplace, and three CQ capabilities and CQ SUM. The impact for the cohort is probably limited because of the imbalance of Australian-born (77%). The expectation would be that those who were overseas born would have higher levels of cultural intelligence. Comparing mean scores between Australian-born and overseas-born reveals a gap between the two groups in their perceived levels of cultural intelligence (Table 7.26), favouring overseas born apart from CQ Knowledge. However, Australian born scored higher than overseas born in relation to the CQ Knowledge capability. The means differences for overseas born favours those born in majority world contexts rather than in the Western world contexts (Table 7.27). The Independent Samples T-Test was conducted to compare the four cultural intelligence capabilities and CQ SUM means for the three place of birth groups. The test revealed that there is no statistically significant mean difference ( $p < 0.05$ ) between two place of birth groups with regards to the CQ SUM and the four CQ capabilities.

Place of Birth		CQDrive SUM	CQKnow SUM	CQStra SUM	CQAct SUM	CQ SUM
Australian born (n=49)	Mean	5.33	3.82	5.10	5.14	4.78
	Std. Deviation	.88	1.26	1.10	1.03	.93
Overseas born (n=15)	Mean	5.63	3.74	5.20	5.33	4.90
	Std. Deviation	.82	1.40	1.02	1.07	.90

Table 7.26: Comparing Means for Place of Birth

Place of Birth – Overseas-Born		CQDrive SUM	CQKnow SUM	CQStra SUM	CQAct SUM	CQ SUM
Overseas Born - Majority World (n=3)	Mean	6.00	5.11	6.33	5.67	5.72
	Std. Deviation	1.25	1.67	.76	2.14	1.11
Overseas Born - Western World (n=11)	Mean	5.50	3.53	5.09	5.40	4.80
	Std. Deviation	.74	1.13	.67	.60	.68

Table 7.27: Comparing Means for Overseas Born by Region

The ANOVA test was conducted to compare the four CQ capabilities and CQ SUM means between birthplace categories. This test produced no statistically significant ( $p < 0.05$ ) results. A Tukey HSD test was not required.

These results suggest that living overseas is a stronger contributing factor to cultural intelligence development than being overseas born. Clergy who lived more than three months overseas appear more confident of their delivery capacity for intercultural engagement than clergy who did not. Living for extended periods overseas becomes a potentially significant factor in developing cultural intelligence.

The geographical focus for the overseas connections is not a factor. There were no statistically significant ( $p < 0.05$ ) correlations between CQ SUM and the four CQ capabilities, and the total number of countries or regions where clergy had lived or travelled too. Further, there were no statistically significant ( $p < 0.05$ ) differences arising for those who experienced primarily Western world contexts rather than majority world contexts.

### ***Other Possible Variables Related to Cross-Cultural Experience***

The four key variables of the nine possible variables discussed above are potentially the most significant contributors to the development of cultural intelligence. These were being multilingual, dealing with multicultural issues in pastoral work, living overseas and participating in post-ministry formation training. As revealed in the bivariate correlation and regression exercises, other possible variables may have importance. Five of these emerged from further testing to be suitable for possible consideration. These variables relate to having a cross-cultural mentor, partaking in cross-cultural relationships, participating in global mission, and reading. The breadth of cross-cultural experience which was the key factor for CQ Drive has been discussed already.

Having a cross-cultural mentor is highly recommended and important for developing CQ Knowledge.<sup>26</sup> Further testing supported and reinforced the importance of having a cross-cultural mentor. Comparing the mean scores between those clergy who considered it was true for them and those clergy who did not revealed a significant gap between the two groups, which favoured those for whom it was true (Table 7.28).

Cross-Cultural Mentor		CQDrive SUM	CQKnowledge SUM	CQStrategy SUM	CQAction SUM	CQ SUM
Not True (n=57)	Mean	5.30	3.61	4.97	5.01	4.66
	Std. Deviation	.90	1.18	1.097	1.07	.916
True (n=7)	Mean	6.03	5.36	6.29	6.17	5.91
	Std. Deviation	.62	1.09	.57	.78	.634

Table 7.28: Comparing Means for Cross-Cultural Mentor

An Independent Samples T-Test was conducted to compare the means for the perceived levels of CQ capabilities and CQ SUM between clergy who considered it was true for them and those who did not. The test revealed the means difference between the two cross-cultural mentor groups was statistically significant ( $p < 0.05$ ) for the relationship with four CQ capabilities and CQ SUM (Table 7.29). Those clergy who acknowledged having a cross-cultural mentor appear more confident of their delivery capacity for intercultural engagement than those who did not.

		t	Df
CQDrive	Equal variances assumed	-2.07*	62
	Equal variances not assumed	-1.96	7.36
CQKnowledge	Equal variances assumed	-3.54*	62
	Equal variances not assumed	-2.83*	6.86
CQStrategy	Equal variances assumed	-3.79*	62
	Equal variances not assumed	-4.57*	8.59
CQAction	Equal variances assumed	-3.01*	62
	Equal variances not assumed	-2.91*	7.42
CQSUM	Equal variances assumed	-3.66*	62
	Equal variances not assumed	-2.55*	6.60

\*  $p < 0.05$  (2-tailed).

Table 7:29: Independent Samples T-Test for Equality of Means Cross-Cultural Mentor

Partaking in cross-cultural relationships was a factor in CQ Strategy analysis.<sup>27</sup> Further testing supported and reinforced the importance although the large differential in group totals needs to be considered. Comparing the mean scores between those clergy with cross-cultural relationships and those without revealed a significant gap between in perceived levels of cultural intelligence (Table 7.30).

<sup>26</sup> See Question 6 in questionnaire

<sup>27</sup> This variable stems from Question 31.

Partaking in Cross-Cultural Relationships		CQDrive SUM	CQKnowledge SUM	CQStrategy SUM	CQAction SUM	CQ SUM
None (n=2)	Mean	3.80	2.58	2.63	3.00	3.00
	Std. Deviation	.85	2.00	1.95	1.41	1.56
Yes (n=63)	Mean	5.41	3.80	5.16	5.21	4.83
	Std. Deviation	.87	1.28	1.05	1.02	.91

Table 7.30: Comparing Means Partaking in Cross-Cultural Relationships

An Independent Samples T-Test was conducted to compare the means for the two groups in relation to the perceived levels of CQ capabilities and CQ SUM. The test revealed the means difference between the two groups associated with cross-cultural relationships was statistically significant ( $p < 0.05$ ) for two CQ capabilities, CQ Strategy and CQ Action (Table 7.32). Therefore, participating in cross-cultural relationships may play a role in assisting clergy to develop culturally intelligent behavioural capacity.

		T	Df
CQStrategy	Equal variances assumed	-2.61*	63
	Equal variances not assumed	-2.27	1.05
CQAction	Equal variances assumed	-2.76*	63
	Equal variances not assumed	-2.16	1.04

\*  $p < 0.05$  (2-tailed).

Table 7.31: Independent Samples T-Test for Equality of Means for Cross-Cultural Relationships

Participating in global mission through giving was a factor in CQ Action assessment and reflected a positive relationship in the bivariate correlation exercise. Further testing revealed that the importance of giving as a factor was not strongly supported and reinforced. Comparing mean scores between those clergy for whom it was true and those for whom it was not true revealed non-significant gaps between the two groups in regards to their perceived levels of cultural intelligence. Those clergy who were unsure scored lower than those in the other two groups. Table 7.32 highlights raw mean score differences.

Giving to Global Mission		CQDrive SUM	CQKnowledge SUM	CQStrategy SUM	CQAction SUM	CQ SUM
Not True (n=12)	Mean	5.30	3.71	5.04	4.77	4.64
	Std. Deviation	.97	1.41	1.54	1.48	1.20
True (n=51)	Mean	5.44	3.83	5.12	5.25	4.85
	Std. Deviation	.84	1.29	1.06	.99	.91
Unsure (n=2)	Mean	3.60	2.50	4.25	4.60	3.65
	Std. Deviation	.57	.24	.35	.28	.21

Table 7.32: Comparing Means for Giving to Global Mission

An ANOVA test was conducted to compare the four CQ capabilities and CQ SUM means between the three groups listed in Table 7.32. The test failed to

identify any means difference in their scores for four CQ capabilities and CQ SUM at a statistically significant level ( $p < 0.05$ ). There was no need to conduct a Tukey HSD test. Therefore, giving to global mission did not to play a significant role.

The other two areas of involvement with global mission could be important based on their positive relationship with CQ SUM and the four CQ capabilities in the bivariate correlation exercise. Further testing revealed that praying for global mission and promoting global mission as factors were not strongly supported and reinforced. Comparing the mean scores for the two variables between those clergy for who it was true and those for whom it was not revealed a non-significant gap between the two groups in their perceived levels of cultural intelligence. Tables 7.33 and 7.34 highlight raw mean score differences for the two variables of praying for global mission and promoting global mission.

Praying for Global Mission		CQDrive SUM	CQKnowledge SUM	CQStrategy SUM	CQAction SUM	CQ SUM
Not True (n=8)	Mean	5.23	3.60	4.91	4.50	4.50
	Std. Deviation	1.19	1.18	1.82	1.55	1.24
True (n=49)	Mean	5.51	3.97	5.25	5.36	4.96
	Std. Deviation	.79	1.30	.958	.98	.88
No clear response (n=8)	Mean	4.60	2.73	4.25	4.48	3.94
	Std. Deviation	.99	1.07	1.24	.83	.81

Table 7.33: Comparing Means for Praying for Global Mission

Promoting Global Mission		CQDrive SUM	CQKnowledge SUM	CQStrategy SUM	CQAction SUM	CQ SUM
Not True (n=6)	Mean	5.30	3.72	5.33	4.57	4.65
	Std. Deviation	1.36	1.40	2.07	1.82	1.45
True (n=51)	Mean	5.52	3.90	5.19	5.30	4.91
	Std. Deviation	.79	1.33	.99	.99	.90
No clear response (n=8)	Mean	4.40	2.94	4.22	4.55	3.97
	Std. Deviation	.68	.73	.99	.80	.61

Table 7.34: Comparing Means for Promoting Global Mission

An Independent Samples T-Test was conducted to compare means for perceived levels of CQ capabilities and CQ SUM and the two groups, for those clergy who prayed for global mission and those who did not. The test failed to identify any means difference between the two groups in their scores for four CQ capabilities and CQ SUM at a statistically significant level ( $p < 0.05$ ). Praying for global mission may be of value in developing culturally intelligent behavioural capacity but further research is needed.

An Independent Samples T-Test was conducted to compare means for perceived levels of CQ capabilities and CQ SUM and the two groups, for those who promoted global mission and those clergy who did not. The test failed to identify any means difference between the two groups in their scores for four CQ capabilities and CQ SUM at a statistically significant level ( $p < 0.05$ ). Promoting global mission may be of value in developing culturally intelligent behavioural capacity but further research is needed.

Reading may be an important factor. This variable was not a factor in the regression exercise for CQ SUM and the four CQ capabilities. However, the bivariate correlation exercise identified reading as having a statistically significant relationship with CQ SUM and the four CQ capabilities.<sup>28</sup> Further testing supported and reinforced the importance of reading. Comparing the mean scores between those who read in the past two years and those who did not revealed a gap between the two groups in their perceived levels of cultural intelligence. Table 7.35 highlights the raw mean score differences.

Reading		CQDrive SUM	CQKnowledge SUM	CQStrategy SUM	CQAction SUM	CQ SUM
None (n=43)	Mean	5.18	3.52	4.85	4.90	4.55
	Std. Deviation	.89	1.00	1.04	1.05	.84
Yes (n=22)	Mean	5.71	4.25	5.53	5.61	5.21
	Std. Deviation	.84	1.68	1.23	1.03	1.08

Table 7.35: Comparing Means for Reading

An Independent Samples T-Test was conducted to compare the means for the two reading groups in relation to their perceived levels of CQ capabilities and CQ SUM. The test revealed the means difference between the two reading groups is statistically significant ( $p < 0.05$ ) for relationship with four CQ capabilities and CQ SUM (see Table 7.36). Therefore, reading appears to assist clergy to develop culturally intelligent behavioural capacity.

		T	Df
CQDrive	Equal variances assumed	-2.24*	63
	Equal variances not assumed	-2.15*	37.95
CQKnowledge	Equal variances assumed	-2.12*	63
	Equal variances not assumed	-1.68	24.94
CQStrategy	Equal variances assumed	-3.13*	63
	Equal variances not assumed	-2.85*	33.38
CQAction	Equal variances assumed	-2.63*	63
	Equal variances not assumed	-2.55*	38.90

<sup>28</sup> Question 30.

CQSUM	Equal variances assumed	-3.11*	63
	Equal variances not assumed	-2.49*	25.37

\*  $p < 0.05$  (2-tailed).

Table 7.36: Independent Samples T-Test for Equality of Means for Reading

A related factor is the reading of foreign literature. This variable failed to be a factor in the regression exercise for CQ SUM and the four CQ capabilities. However, the bivariate correlation exercise identified reading foreign literature as having a statistically significant relationship with CQ SUM and the four CQ capabilities.<sup>29</sup> Further testing the importance of reading foreign literature was not clearly supported and reinforced. Comparing the mean scores between those clergy for whom it was true and those for whom it was not failed to reveal a significant gap in perceived levels of cultural intelligence. Table 7.37 highlights the raw mean score differences. An Independent Samples T-Test was conducted to compare the means for the two reading foreign literature groups in relation to their perceived levels of the CQ capabilities and CQ SUM. The test revealed the means difference between the two groups was not statistically significant ( $p < 0.05$ ) for their scores with the four CQ capabilities and CQ SUM. Further research is required.

Reading Foreign Literature		CQDrive SUM	CQKnowledge SUM	CQStrategy SUM	CQAction SUM	CQ SUM
Not true (n=27)	Mean	5.29	3.89	5.15	5.29	4.84
	Std. Deviation	1.06	1.18	1.02	1.03	.95
True (n=21)	Mean	5.30	3.55	4.74	5.02	4.60
	Std. Deviation	.63	1.14	1.12	1.06	.88
Not clear (n=15)	Mean	5.61	3.87	5.42	5.10	4.92
	Std. Deviation	.99	1.79	1.41	1.33	1.20

Table 7.37: Comparing Means for Reading Foreign Literature

**Conclusion**

The analysis of cross-cultural experiences and education variables and their relationship to cultural intelligence revealed ten possible key variables for development of cultural intelligence in clergy. The four key variables emerge along with two others, having a cross-cultural mentor and reading. All 68 clergy were represented in at least one of these six variables, of which 76% featured in two or more of the variables. Four clergy featured in all six variables. These four clergy comprised 44% of the nine clergy who were in the CQ SUM high range. This data suggests that these individual cross-cultural experience and education variables can be factors in higher levels of cultural intelligence amongst clergy.

<sup>29</sup> This variable stems from Question 6.

A combination of education and cross-cultural experience is evident. These variables highlight the importance of extended and substantial intercultural engagement for cultural intelligence development. The cross-cultural relationships become important for planning for and participating in intercultural encounters. These cross-cultural experience and education variables become possible antecedents for cultural intelligence amongst clergy. When these variables are present in clergy, their perceived levels of cultural intelligence are higher. The clergy become more confident in their capacity as multicultural leaders in multiethnic congregations.

The complexity and interactivity between three of the key variables is revealed in the weak positive statistically significant relationships ( $p < 0.05$ ) (Table 7.38). Further research is required to increase understanding of relationships between the variables and how they function.

		MC Practice	Languages	lived os
Multicultural Church Practice	Correlation Coefficient	1.00		
	N	65		
Languages	Correlation Coefficient	.38*	1.00	
	N	63	63	
Lived Overseas	Correlation Coefficient	.21	.29*	1.00
	N	64	62	64

\*  $p < 0.05$  (2-tailed).

Table 7.38: Spearman Rho Correlations Between Cross-Cultural Experience Variables and CQ Capabilities/CQSUM

Over three-quarters of the identified cross-cultural experience and education variables were missing in the analysis. These variables related to global mindedness, and cross-cultural experiences and educational experiences that were more casual and less time-consuming for clergy. However, the variables still remain useful for documenting the cross-cultural experience of clergy even if they are not significant in cultural intelligence development. Further research is required into these variables.

This analysis provides greater insight into the nature of cross-cultural experience and education in relation to cultural intelligence development of clergy. These results relating to significant beliefs can shape and influence the preparation for clergy, and the associated education programs.

## **The Impact of Clergy's Position on the Multicultural Church Vision**

### **Introduction**

Investigation into integration of relationships between variables began with analysing cross-cultural experience and education variables and their relationship to cultural intelligence. Attention then shifted to the other core component of this research, the multicultural church vision. As seen in Chapter Five the majority of clergy stated they were very supportive overall of the multicultural church vision. This research has not covered all beliefs but focused on some significant beliefs that arise from the review of multicultural church literature in Chapter Two. A multicultural church vision could contribute to the clergy's CQ Drive to motivate participation in intercultural engagement. The clergy's desire for cultural intelligence and awareness in intercultural contexts and through cross-cultural experiences can create the context for clergy to develop a theological response too. An investigation into the relationship between theological beliefs related to the multicultural church vision and cultural intelligence was required. The outcome was a new field of exploration for cultural intelligence research.

The aims of this analysis were to identify possible relationships between cultural intelligence and beliefs with regards to multicultural church and to examine the possible contribution of particular beliefs concerning multicultural church to developing cultural intelligence. A range of tests were conducted in the analysis, commencing with bivariate correlations and a regression exercise. The results of this investigation suggest that theological beliefs are associated with the development of cultural intelligence. Theology is important, not only with individual beliefs but also in the combination and diversity of beliefs. Determining causal dimensions is possible but probabilistic in outcome. The probabilistic nature of this research means that the analysis of relationship between beliefs on multicultural church and cultural intelligence requires further research with a larger sample.

### **Breadth of Theological Support**

The first result concerns the volume and diversity of responses to the multicultural church vision. As seen in Table 7.39, results of the Pearson correlation test revealed that the total number of theological supportive statements relating to the multicultural church vision correlates positively with the four individual CQ

capabilities and CQ SUM at statistically significant ( $p < 0.01$ ) levels.<sup>30</sup> The strength of the relationships was primarily medium, but the relationship with CQ Strategy was strong. This result suggests that the greater the clergy's total number of supportive theological statements relating to the multicultural church vision, the more likely they were to express confidence in their delivery capacity for intercultural engagement.

	CQ Drive	CQ Knowledge	CQ Strategy	CQ Action	CQ SUM
Total Number of Theological Supportive Statements (n=65)	.44**	.44**	.53**	.44**	.50**

\*\*  $p < 0.01$  (2-tailed).

Table 7.39: Correlations Matrix for Theological Statements Supporting Multicultural Church Vision and CQ Capabilities/CQSUM

Further testing supported and reinforced the importance of a breadth of theological beliefs relating to the multicultural church vision. A cross-tabulation test compared the clergy's CQ SUM mean scores and their total number of theological supportive statements. Of the seven clergy whose mean score for CQ SUM was in the high range, their total number of theological supportive statements ranged from 11 to 18. Six of these seven clergy indicated belief in the multicultural church vision in 14 or more theological supportive statements. However, another 17 indicated belief in the multicultural church vision in 14 or more theological supportive statements yet scored in the moderate range for the CQ SUM mean score. Those with limited or lesser support for the multicultural church vision were more likely to score lower.

The comparison of the means between the three groups for the total number of theological supportive statements for the multicultural church vision (high, moderate and low) revealed differences. Table 7.40 highlights differences in the group means for the four CQ capabilities and CQ SUM. The small number in the high and low categories affected the comparisons.

Total Number of Theological Supportive Statements		CQDrive SUM	CQKnowledge SUM	CQStrategy SUM	CQAction SUM	CQ SUM
High (n=22)	Mean	5.75	4.40	5.67	5.49	5.26
	Std. Deviation	.89	1.48	1.07	1.18	1.04
Low (n=3)	Mean	3.67	2.50	3.50	3.80	3.32
	Std. Deviation	.42	1.29	1.95	1.59	1.25
Moderate	Mean	5.28	3.52	4.88	5.05	4.61

<sup>30</sup> Data is available on pages 171-172 (Table 5.1).

(n=40)	Std. Deviation	.77	1.06	.95	.93	.75
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Table 7.40: Comparing Means for Total Number of Theological Supportive Statements for Multicultural Church Vision

An ANOVA test was conducted to compare the four CQ capabilities and CQ SUM means between the three categories for the total number of theological statements supporting multicultural church. The test produced results that were statistically significant ( $p < 0.01$ ) for the four CQ capabilities and CQ SUM (Table 7.41). The mean scores were unequal.

		Sum of Squares	Df	Mean Square	F
CQDriveSUM	Between Groups	15.86	2	7.93	12.59**
	Within Groups	40.93	65	.63	
	Total	56.79	67		
CQKnowSUM	Between Groups	24.40	2	12.20	8.92**
	Within Groups	88.88	65	1.37	
	Total	113.28	67		
CQStraSUM	Between Groups	23.75	2	11.88	11.86**
	Within Groups	65.08	65	1.00	
	Total	88.84	67		
CQActSUM	Between Groups	12.55	2	6.28	6.06**
	Within Groups	67.30	65	1.04	
	Total	79.85	67		
CQSUM	Between Groups	18.49	2	9.25	13.29**
	Within Groups	45.21	65	.70	
	Total	63.70	67		

\*\*  $p < 0.01$  (2-tailed).

Table 7.41: ANOVA Test for Total Number of Theological Supportive Statements for Multicultural Church Vision

To identify which groups were affected a Tukey HSD test was conducted (Table 7.42). The means differences were statistically significant ( $p < 0.05$ ) between those clergy in the high range and those in the low range for all four capabilities and CQ SUM. The means differences were statistically significant ( $p < 0.05$ ) between those clergy in the high range and those in the moderate range for all four capabilities and CQ SUM. The means differences were statistically significant ( $p < 0.05$ ) between moderate and low categories for CQ Drive and CQ Action. All differences between the three groups were significant for one capability, CQ Drive and CQ SUM (Table 7.42). The breadth of theological beliefs for the multicultural church vision affected cultural intelligence development.

Dependent Variable		(I) Total Number of Theological Supportive Statements	(J) Total Number of Theological Supportive Statements	Mean Difference (I-J)	Std. Error
CQ Drive SUM	Tukey HSD	Low	Moderate	-1.60*	.47
			High	-2.25*	.49
		Moderate	High	-.65*	.21
		High	Low	2.06*	.72

CQ Know SUM	Tukey HSD		Moderate	1.14*	.30
CQ Stra SUM	Tukey HSD	High	Low	2.31*	.61
			Moderate	1.04*	.26
CQ Act SUM	Tukey HSD	High	Low	1.84*	.62
			Moderate	.68*	.26
CQSUM	Tukey HSD	Low	Moderate	-1.22*	.50
			High	-2.11*	.51
		Moderate	High	-.89*	.22

\*  $p < 0.05$  (2-tailed).

Table 7.42: Tukey HSD Test for Total Number of Supportive Beliefs for Multicultural Church Vision

Further Pearson correlation tests between the total number of supportive theological statements and numerous areas of cross-cultural experience highlight medium strength relationships at statistically significant ( $p < 0.01$ ) levels. Five variables emerge as factors to consider for the formation of the theological beliefs associated with the multicultural church vision. Three education related variables included post-ministry training participation ( $n=61$ ,  $r=0.33$ ), the number of types of post-ministry training ( $n=61$ ,  $r=0.34$ ) and reading ( $n=65$ ,  $r=0.39$ ). The two cross-cultural experience variables included being multilingual ( $n=63$ ,  $r=0.33$ ) and having cross-cultural relationships ( $n=65$ ,  $r=0.41$ ). These results can be interpreted in two ways. First, greater the number of languages spoken and the number of post-ministry formation training types, the more likely an individual indicates supportive theological statements towards the multicultural church vision. In addition, those with cross-cultural relationships and who read about multicultural church are more likely to indicate supportive theological statements towards the multicultural church vision. Second, the greater the number of supportive theological statements towards the multicultural church vision, the more likely an individual speaks greater number of languages than English, participates in a breadth of post-ministry training types, participates in cross-cultural relationships and reads about multicultural church.

## **Belief Variables**

### ***Summary – Bivariate Correlation***

Beliefs associated with a multicultural church vision that predominate or are significant were identified through a Pearson bivariate correlation test. This test was conducted between the 18 belief related variables (see Table 5.1) and the four CQ capabilities and CQ SUM. Table 7.43 reveals the results. Weak relationships are where  $r$  is below 0.5. Strong relationships are where  $r$  is above 0.5. The vast

majority of associations were weak but two displayed strength. The strong positive relationships involved the statement that clergy should learn another language related to their congregation with CQ Knowledge and CQ Strategy. Overall 13 of the 18 belief related variables produced at least one statistically significant relationship with at least one of the four CQ capabilities and CQ SUM. Four of these beliefs recorded relationships with all four CQ capabilities and CQ SUM. These beliefs become significant for the analysis and will be investigated further now.

	CQ Drive SUM	CQ Knowledge SUM	CQ Strategy SUM	CQ Action SUM	CQ SUM
Local Congregation Is Meant to Be Made Up of People of Similar Ethnic Background (n=65)				-.245*	
Multiculturalism in Society is a Threat to Social Cohesion (n=64)	-.282*				
Multicultural Church is a Challenge for Christianity in 21 <sup>st</sup> Century (n=65)			.254*	.352**	
My Denomination Makes it a Priority (n=60)	.274*				.273*
Despite Diversity within Local Congregation, Unity can Occur (n=64)	.296*		.269*	.262*	
Bible Provides the Foundation (n=65)		.260*	.447**	.474**	.350**
Local Congregation should be Truly Multicultural <sup>31</sup> (n=55)	.366**		.386**	.303*	.375**
Local Church should Promote and Facilitate Authentic Racial Reconciliation (n=64)	.261*	.384**	.330**		.324**
God Intended the Local Church to be truly Multicultural (n=62)	.408**	.514**	.440**	.390**	.453**
Being in a Multicultural Church will impact (n=64)	.443**	.299*	.406**	.374**	.382**
Clergy Should Learn another Language (n=63)	.354**	.543**	.533**	.354**	.510**
Multiculturalism in Society is Beneficial (n=64)	.432**	.373**	.412**	.394**	.428**

\*  $p < 0.05$  (2-tailed).

\*\*  $p < 0.01$  (2-tailed).

Table 7.43: Correlations Matrix for Belief Variables and CQ Capabilities/CQSUM

Six belief statements failed to have any statistically significant correlation ( $p < 0.05$ ) with CQ SUM and the four CQ capabilities. These included support for the homogenous unit principle,<sup>32</sup> monocultural congregations, celebrating diversity, the

<sup>31</sup> Question 35.6, 55 responded, missing data over 5% safety net, imputing inappropriate.

<sup>32</sup> Question 35.3, 56 responded, missing data over 5% safety net, imputing inappropriate.

value of racial reconciliation, and people from the nations share their gifts and enhance the vision and experience of the local congregation.

Nine of the twelve belief statements had significant relationships with CQ Drive. Four of the nine were weak. The other five were moderate in strength. The belief that multiculturalism is a threat to society produced a negative relationship. Six significant relationships emerge for CQ Knowledge. Two of these relationships were strong, clergy learning a language, and God intended the local church to be truly multicultural. Nine significant relationships for CQ Strategy are weak except for clergy learning a language. Nine significant relationships for CQ Action are weak or medium in strength. Eight significant relationships for CQ SUM were weak except for clergy learning a language, and God intended the local church to be truly multicultural.

These correlation test results suggest relationships exist between theological beliefs and cultural intelligence. Certainly, the strength of the connection for belief is with CQ Drive, CQ Strategy and CQ SUM. The connection relates more to motivation and planning rather than knowledge and skills for intercultural engagement. However, the direction of influence is unknown. There is a potential role for theological beliefs as a predictor or antecedent. Theological belief could influence an individual's thinking around intercultural engagement and their cultural intelligence levels. Cultural intelligence could also contribute to the formation of a healthy theology of multicultural church. The question is raised as to whether theological belief can be a predictor/antecedent of cultural intelligence as it shapes behaviour, or is it an outcome of cultural intelligence that there is an availability to bridge the cultural chasm and embark on constructive cross-cultural relationships that build an authentically multicultural community?

### ***Summary – Multiple Regression Exercise***

To determine which factors are key contributors and predictors with regards to cultural intelligence; and which of the theological beliefs influencing the four CQ capabilities and CQ SUM were more significant; and to what extent or degree were they causal, data needs to be evaluated. A multiple regression exercise was conducted involving the four CQ capabilities of cultural intelligence and the CQ SUM

in relation to various beliefs for a multicultural church vision.<sup>33</sup> The raw scores for the four CQ capabilities and the CQ SUM score were converted to score equivalence based on weighted likelihood estimates (WLE) to ensure fairness in consistency in the data when compared.<sup>34</sup> Influential belief(s) for each of the CQ capabilities emerge.

A multiple regression exercise was conducted to investigate what beliefs for a multicultural church vision could predict CQ Drive. Statistically significant ( $p < 0.05$ ) core beliefs for the theological church vision to emerge after 15 steps were 'being in a multicultural church context will grow and impact my own personal faith and theology' (Mchimpact) and 'multiculturalism in society is beneficial' (Mcandsociety) (Table 7.44). A significant regression equation suggests that if an increase in strength of support occurs with one or more of these two beliefs, CQ Drive levels will increase accordingly.<sup>35</sup>

	Mchimpact		Mcandsociety	
	Standardised Coefficients	t-Value	Standardised Coefficients	t-Value
CQDrive	0.30	2.45*	0.34	2.79*

\*  $p < 0.05$  (2-tailed).

Table 7.44: Regression Coefficients for CQ Drive

A multiple regression exercise was conducted to investigate what beliefs for a multicultural church vision could predict CQ Knowledge. The statistically significant ( $p < 0.01$ ) core beliefs for the theological church vision to emerge were 'God intended the local church to be truly multicultural in its life and practice, not just multiethnic' (Godandmch) and 'clergy should learn another language related to their congregation' (clergyandlg) (Table 7.45). A significant regression equation suggests that if an increase in strength of support occurs with one or more of these two beliefs, CQ Knowledge levels will increase accordingly.<sup>36</sup>

	Godandmch		Clergyandlg	
	Standardised Coefficients	t-Value	Standardised Coefficients	t-Value
CQKnowledge	0.35	3.16**	0.41	3.77**

\*\*  $p < 0.01$  (2-tailed).

Table 7.45: Regression Coefficients for CQ Knowledge

<sup>33</sup> Winship and Mare, "Regression Models."

<sup>34</sup> Saegusa and Wellner, "Weighted Likelihood," 269-295; Warm, "Weighted Likelihood," 427-450; Tao, Shi and Chang, "Item-Weighted," 298-315; Warm's Mean Weighted.

<sup>35</sup> The equation is: CQ Drive =  $B_0 + 0.30(\text{Mchimpact}) + 0.34(\text{Mcandsociety}) + \text{error}$ .

<sup>36</sup> The equation is: CQ Knowledge =  $B_0 + 0.35(\text{Godandmch}) + 0.41(\text{Clergyandlg}) + \text{error}$ .

A multiple regression exercise was conducted to investigate what beliefs for a multicultural church vision could predict CQ Strategy. Statistically significant ( $p < 0.05$ ) core beliefs for theological church vision to emerge after 14 steps were 'the Bible provides the foundation to build a truly multicultural church' (Bible), 'clergy should learn another language related to their congregation' (Clergyandlg) and 'multiculturalism in society is beneficial' (Mcandsociety) (Table 7.46). A significant regression equation suggests that if an increase in strength of support occurs with one or more of these three beliefs, CQ Strategy levels will increase accordingly.<sup>37</sup>

	Mcandsociety		Clergyandlg		Bible	
	Standardised Coefficients	t-Value	Standardised Coefficients	t-Value	Standardised Coefficients	t-Value
CQStrategy	.21	2.05*	.39	3.89*	.39	4.07*

\*  $p < 0.05$  (2-tailed)

Table 7.46: Regression Coefficients for CQ Strategy

A multiple regression exercise was conducted to investigate what beliefs for a multicultural church vision could predict CQ Action. Statistically significant ( $p < 0.05$ ) core beliefs for theological church vision to emerge after 13 steps were 'Bible provides the foundation to build a truly multicultural church' (Bible), 'multiculturalism in society is beneficial' (Mcandsociety), 'God intended the local church to be truly multicultural in its life and practice, not just multiethnic' (Godandmch) and 'multicultural church is a significant challenge for Christianity in the 21st century' (Mch) (Table 7.47). A significant regression equation suggests that if an increase in strength of support occurs with one or more of these four beliefs, CQ Drive levels will increase accordingly.<sup>38</sup>

	Mcandsociety		Mch		Bible		Godandmch	
	Standardised Coefficients	t-Value	Standardised Coefficients	t-Value	Standardised Coefficient s	t-Value	Standardised Coefficients	t-Value
CQAction	.27	2.66*	.34	3.24*	.26	2.46*	.27	2.48*

\*  $p < 0.05$  (2-tailed).

Table 7.47: Regression Coefficients for CQ Action

<sup>37</sup> The equation is: CQ Strategy =  $B_0 + 0.21(\text{Mcandsociety}) + 0.39(\text{Clergyandlg}) + 0.39(\text{Bible}) + \text{error}$ .

<sup>38</sup> The equation is: CQ Action =  $B_0 + 0.34(\text{Mch}) + 0.27(\text{Mcandsociety}) + 0.26(\text{Bible}) + 0.27(\text{Godandmch}) + \text{error}$ .

Beliefs contributing to individual CQ capabilities are supplied above. A regression exercise was conducted to investigate what beliefs for a multicultural church vision could predict CQ SUM. Four statistically significant ( $p < 0.05$ ) core beliefs for theological church vision emerged after 13 steps (Table 7.48). These include 'God intended the local church to be truly multicultural in its life and practice, not just multiethnic' (Godandmch), 'multiculturalism is beneficial for society' (Mcandsociety), 'clergy should learn another language related to their congregation' (Clergyandlg) and 'multicultural church is a significant challenge for the Christian church in 21st Century' (Mch). All four beliefs predict at least one of the four CQ capabilities. A significant regression equation suggests that if an increase in strength of support occurs with one or more of these four beliefs, CQ SUM levels will increase accordingly.<sup>39</sup> These beliefs are leaning towards influential but still need to be confirmed in further research. They work together rather than in isolation.

	Mcandsociety		Mch		Clergyandlg		Godandmch	
	Standardised Coefficients	t-Value						
CQSUM	.22	2.25*	.26	2.56*	.26	2.25*	.31	2.68* *

\*  $p < 0.05$  (2-tailed).

\*\*  $p < 0.01$  (2-tailed).

Table 7.48: Regression Coefficients for CQ SUM

These multiple regression exercises indicated that six key beliefs can have significance in shaping cultural intelligence and the individual CQ capabilities. These beliefs become possible feeders and antecedents to cultural intelligence development. The particular beliefs and their significance will now be investigated further.

### ***Significant Beliefs***

The four core beliefs were analysed further by exploring the relationships with other key beliefs for multicultural church through Pearson correlation tests and identifying influential formational factors for each belief from those that were important in shaping their response to ethnic diversity. The four beliefs related to God and the local church, multicultural church as a contemporary challenge, clergy

<sup>39</sup> The equation is:  $CQ\ SUM = B_0 + 0.22(Mcandsociety) + 0.26(MCh) + 0.26(Clergyandlg) + 0.31(Godandmch) + error.$

learning languages, and multiculturalism in society is beneficial. This was done through a regression exercise (see Table 5.5).<sup>40</sup> The 12 beliefs for shaping clergy's thinking on ethnic diversity were used at the start of the multiple regression exercise and reduced to those factors that were statistically significant.

The first core statement was the belief that 'God intended the local church to be truly multicultural in its life and practice, not just multiethnic' (Godandmch). This belief is central as it correlated with ten of the other 13 beliefs with statistical significance ( $p < 0.05$ ), even though positive relationships were weak.<sup>41</sup> Further testing supported and reinforced the importance of this belief. Comparing mean scores revealed a gap between the three groups in relation to their perceived levels of cultural intelligence. Table 7.49 highlights the raw mean score differences.

Godandmch		CQDrive SUM	CQKnowledge SUM	CQStrategy SUM	CQAction SUM	CQS UM2
Disagree or Strongly Disagree (n=7)	Mean	4.83	2.64	4.36	4.49	4.00
	Std. Deviation	.91	1.32	1.95	1.57	1.30
Agree or Strongly Agree (n=29)	Mean	5.79	4.33	5.62	5.60	5.27
	Std. Deviation	.76	1.12	.79	1.02	.76
Not sure (n=22)	Mean	5.01	3.28	4.63	4.73	4.34
	Std. Deviation	.82	.99	.87	.73	.67

Table 7.49: Comparing Means for Belief of God and Local Congregations as Multicultural Church

An ANOVA test was conducted to compare the four CQ capabilities and CQ SUM means between the three categories of response to the belief that God intended the local church to be truly multicultural. The test produced results that were statistically significant ( $p < 0.01$ ) for four CQ capabilities and CQ SUM (see Table 7.50). The mean scores were unequal within the sample.

		Sum of Squares	Df	Mean Square	F
CQDrive	Between Groups	2789.18	2	1394.59	6.69**
	Within Groups	11458.21	55	208.339	
	Total	14247.39	57		
CQKnowledge	Between Groups	3123.36	2	1561.68	8.89**
	Within Groups	9665.62	55	175.74	
	Total	12788.99	57		
CQStrategy	Between Groups	9837.72	2	4918.86	8.71**
	Within Groups	31079.08	55	565.07	

<sup>40</sup> Winship and Mare, "Regression Models."

<sup>41</sup> The beliefs included Bible (n=62,  $r=0.29$ ,  $p < 0.05$ ); HUP (n=52,  $r=-0.31$ ,  $p < 0.05$ ); Monocultural (n=62,  $r=-0.31$ ,  $p < 0.05$ ); Localcongmmch (n=52,  $r=0.5$ ,  $p < 0.01$ ); Mchimpact (n=61,  $r=.43$ ,  $p < 0.01$ ); Peopleshare (n=62,  $r=0.35$ ,  $p < 0.01$ ); Localchandrr (n=61,  $r=0.3$ ,  $p < 0.05$ ); Clergy and languages (n=62,  $r=.41$ ,  $p < 0.01$ ); Mcandsociety (n=61,  $r=0.32$ ,  $p < 0.05$ ); and Mcandthreat (n=61,  $r=0.26$ ,  $p < 0.05$ ).

	Total	40916.81	57		
CQAction	Between Groups	7189.81	2	3594.90	6.95**
	Within Groups	28461.22	55	517.48	
	Total	35651.03	57		
CQSUM	Between Groups	2507.90	2	1253.95	7.75**
	Within Groups	8895.14	55	161.73	
	Total	11403.03	57		

\*\*  $p < 0.01$  (2-tailed).

Table 7.50: ANOVA for Belief of God and Local Congregations as Multicultural Church

To identify which groups were affected a Tukey HSD test was conducted. Table 7.51 revealed that means differences were statistically significant ( $p < 0.05$ ) between clergy who agreed or agreed strongly with this belief and the other two categories of response. There was no statistical significance ( $p < 0.05$ ) in means differences between the other two groups. Therefore, the agreeing with the belief concerning God and the multicultural church affected perceived levels of cultural intelligence.

Dependent Variable	(I) Godandmch	(J) Godandmch	Mean Difference (I-J)
CQDrive	Agree or Strongly Agree	Disagree or Strongly Disagree	16.43*
		Not sure	12.83*
CQKnowledge	Agree or Strongly Agree	Disagree or Strongly Disagree	21.37*
		Not sure	10.50*
CQStrategy	Agree or Strongly Agree	Disagree or Strongly Disagree	25.31*
		Not sure	26.28*
CQAction	Agree or Strongly Agree	Disagree or Strongly Disagree	25.39*
		Not sure	21.07*
CQSUM	Agree or Strongly Agree	Disagree or Strongly Disagree	15.52*
		Not sure	12.19*

\*  $p < 0.05$  (2-tailed).

Table 7.51: Tukey HSD Test for Belief of God and Local Congregations as Multicultural Church

Further analysis can identify potential factors influencing development of this belief that God intended the local church to be truly multicultural in its life and practice. A Pearson correlation test identified some statistically significant ( $p < 0.05$ ) relationships with cross-cultural experience and education variables. These included total number of short-term trips, partaking in cross-cultural relationships and the total number of cross-cultural experiences (Table 7.52). A multiple regression exercise was conducted to investigate what factors were influential in the formation of this specific belief. Statistically significant ( $p < 0.05$ ) core factors emerged after nine steps (Table 7.53). These included social justice principles, ministry colleagues and the multicultural environment of Australia.

		Godandmch	Total Number of Short-Term Trips	Partaking in Cross-Cultural Relationships	Total Number of Cross-Cultural Experiences
Godandmch	Pearson Correlation	1			
	Sig. (2-tailed)				
	N	62			
Total Number of Short-Term Trips	Pearson Correlation	.34*	1		
	N	61	64		
Partaking in Cross-Cultural Relationships	Pearson Correlation	.29*	.11	1	
	N	62	64	65	
Total Number of Cross-Cultural Experiences	Pearson Correlation	.48*	.34*	.36*	1
	N	62	64	65	65

\*  $p < 0.05$  (2-tailed).

Table 7.52: Correlations Matrix for Total Cross-Cultural Experience Variables and Belief of God and Local Congregations as Multicultural Church

	Social Justice Principles		Ministry Colleagues		The Multicultural Environment of Australia	
	Standardised Coefficients	t-Value	Standardised Coefficients	t-Value	Standardised Coefficients	t-Value
Godandmch	-0.33	-2.34*	-0.27	-2.06*	.32	2.13*

\*  $p < 0.05$  (2-tailed)

Table 7.53: Correlations Matrix for Belief of God and Local Congregations as Multicultural Church

The second core statement to emerge was the belief that ‘multicultural church is a significant challenge for Christianity in the 21st Century’. There were no statistically significant ( $p < 0.05$ ) correlations with other beliefs. A multiple regression exercise was conducted to investigate what factors were influential in the formation of this belief (Table 7.54). Statistically significant ( $p < 0.05$ ) factors to emerge after ten steps were family legacy and intuition. Further testing the importance of this belief was not supported and reinforced. Comparing mean scores revealed a gap between the three response groups in relation to perceived levels of cultural intelligence (Table 7.55).

	Family legacy t		Intuition	
	Standardised Coefficients	t-Value	Standardised Coefficients	t-Value
CQDrive	0.30	2.42*	-0.31	-2.55*

\*  $p < 0.05$  (2-tailed).

Table 7.54: Regression Coefficients for Belief that Multicultural Church is a Challenge in the 21st Century

An ANOVA test was conducted to compare the four CQ capabilities and CQ SUM means between three response groups to the belief that ‘multicultural church is a significant challenge for Christianity in the 21st century.’ The test produced results that were not statistically significant ( $p < 0.05$ ) for the four CQ capabilities

and CQ SUM. Therefore, to agree with the belief concerning multicultural church being a challenge failed to affect perceived levels of cultural intelligence.

Mch		CQDrive SUM	CQKnowledge SUM	CQStrategy SUM	CQAction SUM	CQ SUM
Disagree or Strongly Disagree (n=1)	Mean	4.60	3.50	5.50	5.20	4.60
	Std. Deviation	.	.	.	.	.
Agree or Strongly Agree (n=51)	Mean	5.38	3.87	5.21	5.31	4.87
	Std. Deviation	.88	1.36	1.11	1.02	.96
Not sure (n=13)	Mean	5.35	3.41	4.56	4.48	4.40
	Std. Deviation	1.06	1.08	1.22	1.19	1.00

Table 7.55: Comparing Means for Belief that Multicultural Church is a Challenge in the 21st Century

The third core statement to emerge was the belief that ‘clergy should learn another language related to their congregation’. This belief when analysed in the Pearson correlation tests correlated weakly with four of the other beliefs with statistical significance ( $p < 0.05$ ).<sup>42</sup> A multiple regression exercise was conducted to investigate what factors were influential in the formation of this belief. One factor, intuition, emerged as statistically significant ( $p < 0.05$ ) after 11 steps (Table 7.56). Further testing supported and reinforced the importance of this belief. Comparing mean scores in relation to perceived levels of cultural intelligence revealed a gap between the three response categories (Table 7.57). Clergy who agreed or agreed strongly with this belief produced higher mean scores than the other two groups.

	Intuition	
	Standardised Coefficients	t-Value
Clergy Learn Languages	-0.29	2.34*

\*  $p < 0.05$  (2-tailed).

Table 7.56: Regression Coefficients for Belief that Clergy Learn Languages

Clergyandlg		CQ Drive SUM	CQKnowledge SUM	CQStrategy SUM	CQAction SUM	CQ SUM
Disagree or Strongly Disagree (n=16)	Mean	5.08	2.80	4.42	4.90	4.22
	Std. Deviation	.84	.88	1.23	1.31	.90
Agree or Strongly Agree (n=9)	Mean	6.04	5.06	5.94	5.62	5.62
	Std. Deviation	.92	1.20	.83	1.41	.95
Not sure (n=38)	Mean	5.28	3.86	5.13	5.14	4.79
	Std. Deviation	.87	1.22	1.05	.93	.89

Table 7.57: Comparing Means for Belief that Clergy Learn Languages

<sup>42</sup> The other beliefs are God and multicultural church (n=62,  $r=0.41$ ,  $p < 0.01$ ); Localchandr (n=62,  $r=0.38$ ,  $p < 0.01$ ); Documents (n=59,  $r=0.36$ ,  $p < 0.01$ ); Multiculturalism and society (n=62,  $r=0.34$ ,  $p < 0.01$ ).

An ANOVA test was conducted to compare the four CQ capabilities and CQ SUM means between the three response groups to the belief concerning clergy and languages. The test produced results that were statistically significant ( $p < 0.01$ ) for three CQ capabilities (CQ Drive, CQ Knowledge and CQ Strategy) and CQ SUM (Table 7.58).

		Sum of Squares	Df	Mean Square	F
CQDrive	Between Groups	2299.94	2	1149.97	5.28**
	Within Groups	13059.16	60	217.65	
	Total	15359.10	62		
CQKnowledge	Between Groups	3280.15	2	1640.07	8.30**
	Within Groups	11862.62	60	197.71	
	Total	15142.77	62		
CQStrategy	Between Groups	8857.58	2	4428.79	7.27**
	Within Groups	36556.96	60	609.28	
	Total	45414.54	62		
CQSUM	Between Groups	2295.50	2	1147.75	6.71**
	Within Groups	10269.84	60	171.16	
	Total	12565.34	62		

\*\*  $p < 0.01$  (2-tailed).

Table 7.58: ANOVA for Belief that Clergy Learn Languages

To identify which groups were affected a Tukey HSD test was conducted. The means differences were statistically significant ( $p < 0.05$ ) between clergy who agreed or agreed strongly with this belief and the other two categories of response to the belief for two CQ capabilities and CQ SUM (Table 7.59). For CQ Strategy the means differences were confined to one group, 'disagree or strongly disagree.' There was no statistical significance ( $p < 0.05$ ) in means differences between the other two groups. Therefore, agreeing with the belief concerning clergy and language affected perceived levels of cultural intelligence.

Dependent Variable	(I) clergyandlg	(J) clergyandlg	Mean Difference (I-J)
CQDrive	Agree or Strongly Agree	Disagree or Strongly Disagree	18.95 <sup>†</sup>
		Not sure	16.05 <sup>†</sup>
CQKnowledge	Agree or Strongly Agree	Disagree or Strongly Disagree	23.80 <sup>†</sup>
		Not sure	14.20 <sup>†</sup>
CQStrategy	Agree or Strongly Agree	Disagree or Strongly Disagree	38.86 <sup>†</sup>
CQSUM	Agree or Strongly Agree	Disagree or Strongly Disagree	19.95 <sup>†</sup>
		Not sure	13.19 <sup>†</sup>

\*  $p < 0.05$  (2-tailed).

Table 7.59: Tukey HSD Test for Belief that Clergy Learn Languages

The fourth core statement was the belief that 'multiculturalism in society is beneficial.' This belief when analysed in the Pearson correlation tests correlated

weakly with 10 other beliefs with statistical significance ( $p < 0.05$ ). A multiple regression exercise was conducted to investigate what factors were influential in the formation of this belief but no statistically significant ( $p < 0.05$ ) factor emerged after 11 steps. Further testing supported and reinforced the importance of this belief. Comparing mean scores in relation to perceived levels of cultural intelligence revealed a gap between the two response categories (Table 7.60).

Mceansociety		CQDrive SUM	CQKnowledge SUM	CQStrategy SUM	CQAction SUM	CQ SUM
Agree or Strongly Agree (n=46)	Mean	5.50	3.98	5.36	5.35	4.98
	Std. Deviation	.857	1.30	1.01	1.06	.90
Not sure (n=14)	Mean	4.97	3.32	4.38	4.79	4.31
	Std. Deviation	.91	1.20	1.33	1.06	1.00

Table 7.60: Comparing Means for Belief that Multiculturalism is Beneficial in Society

An Independent Samples T-Test was conducted to compare the means for the perceived levels of CQ capabilities and CQ SUM for the two categories of response to this belief. The test produced results that were statistically significant ( $p < 0.05$ ) for one CQ capability, CQ Strategy, and CQ SUM (Table 7.61). Therefore, this belief concerning multiculturalism in society appears to affect perceived levels of cultural intelligence.

		T	Df
CQStrategy	Equal variances assumed	-2.81*	58
	Equal variances not assumed	-2.88*	22.32
CQSUM	Equal variances assumed	-2.03*	58
	Equal variances not assumed	-2.55*	33.72

\*  $p < 0.05$  (2-tailed).

Table 7.61: Independent Samples T-Test for Equality of Means Belief that Multiculturalism is Beneficial in Society

Several other beliefs emerged from the Pearson correlation test and regression exercise that were in relationship with at least one of the CQ capabilities. The first states that the 'Bible provides a foundation to build a truly multicultural church.' This belief is in relationship with CQ Strategy and CQ Action. Further testing partially supported and reinforced the importance of this belief. Comparing mean scores revealed a gap between the two response categories in relation to perceived levels of cultural intelligence (Table 7.62). An Independent Samples T-Test was conducted to compare means for the CQ capabilities and CQ SUM for the two response categories to this belief. The test produced results that were

statistically significant ( $p < 0.05$ ) for two CQ capabilities, CQ Strategy and CQ Action (Table 7.63).

Bible		CQDrive SUM	CQKnowledge SUM	CQStrategy SUM	CQAction SUM	CQ SUM
Agree or Strongly Agree (n=56)	Mean	5.41	3.83	5.22	5.26	4.86
	Std. Deviation	.90	1.33	1.04	1.06	.94
Not sure (n=9)	Mean	5.07	3.35	4.19	4.38	4.21
	Std. Deviation	.91	1.10	1.45	1.05	1.02

Table 7.62: Comparing Means for Belief that Bible is Foundational to Truly Build a Multicultural Church

		T	Df
CQStrategy	Equal variances assumed	-2.326*	63
	Equal variances not assumed	-2.254*	10.501
CQAction	Equal variances assumed	-2.487*	63
	Equal variances not assumed	-2.818*	11.942

\*  $p < 0.05$  (2-tailed).

Table 7.63: Independent Samples T-Test for Equality of Means for Belief that Bible is Foundational to Truly Build a Multicultural Church

The other belief was that ‘being in a multicultural church context will grow and impact my own personal faith and theology.’ This belief was a factor in shaping CQ Drive. The personal benefit of intercultural engagement can provide motivation and interest. Further testing partially supported and reinforced the importance of this belief. Comparing mean scores in relation to perceived levels of cultural intelligence revealed a gap between three response categories (Table 7.64). An Independent Samples T-Test was conducted to compare means for CQ capabilities and CQ SUM for those clergy who ‘agree or strongly agree’ and those clergy who were ‘unsure.’ The test produced results that were statistically significant ( $p < 0.05$ ) for two CQ capabilities, CQ Drive and CQ Strategy, and CQ SUM (Table 7.65).

Mchimpact		CQDrive SUM	CQKnowledge SUM	CQStrategy SUM	CQAction SUM	CQ SUM
Disagree or Strongly Disagree (n=1)	Mean	3.20	1.17	1.25	2.00	1.90
	Std. Deviation	.	.	.	.	.
Agree or Strongly Agree (n=50)	Mean	5.60	3.90	5.31	5.31	4.96
	Std. Deviation	.77	1.31	1.036	1.02	.89
Not sure (n=13)	Mean	4.55	3.41	4.46	4.70	4.23
	Std. Deviation	.74	1.10	.86	.94	.77

Table 7.64: Comparing Means for Belief that Multicultural Church Impacts Positively

		T	Df
CQDrive	Equal variances assumed	-3.69*	61

	Equal variances not assumed	-4.79*	29.74
CQStrategy	Equal variances assumed	-2.73*	61
	Equal variances not assumed	-3.37*	26.57
CQSUM	Equal variances assumed	-2.12*	61
	Equal variances not assumed	-2.88*	32.92

\*  $p < 0.05$  (2-tailed).

Table 7.65: Independent Samples T-Test for Equality of Means for Belief that Multicultural Church Impacts Positively Between 'Agree or Strongly Agree' and 'Unsure'

The investigation into the clergy and their beliefs regarding the multicultural church vision identified these six beliefs that were related to the development of cultural intelligence. Of the 68 clergy, 67 agreed confidently with at least one of these six beliefs, of which 93% agreed with two or more of the beliefs. Four clergy agreed with all six beliefs. These four comprised 44% of the nine clergy who were in the CQ SUM high range. This data suggests that these beliefs can be factors in higher levels of cultural intelligence amongst clergy.

These beliefs related more to the broader issues associated with the importance, the benefits and the associated practices of the multicultural church vision. An example is the statement that 'multiculturalism in society is beneficial.' For these beliefs a greater range of possible responses was possible. Agreement could vary greatly.

These beliefs are significant in contributing to individuals functioning effectively in intercultural encounters. The role of belief appears to affect more the motivation and preparation than the skills associated with intercultural engagement. Individuals agreeing with these beliefs are more likely to participate in intercultural contexts to gain the required experience and knowledge and to acknowledge the value of individuals being multilingual for communication in multiethnic contexts.

Two-thirds of the key theological concepts were missing in the analysis. These included racial reconciliation, unity and diversity, and celebrating difference. The beliefs related more to those with a recognised and agreed Biblical foundation. However, the beliefs still remain important for shaping the multicultural church vision even if they are not significant in cultural intelligence development. Further research is required.

This analysis provides greater insight into the nature and content of beliefs in relation to cultural intelligence development of clergy. These results relating to

significant beliefs can shape and influence the preparation for clergy, and the associated education programs.

### **Connection Between Cross-Experience and Education Related Variables, and the Multicultural Church Vision Related Beliefs**

A shared contribution between theological beliefs and cross-cultural experience in developing cultural intelligence emerged from the investigation into the influential factors. The two components appear connected. First, total theological support correlated at medium strength with the total number of cross-cultural experiences at a statistically significance level ( $p < 0.01$ ) ( $n = 65$ ,  $r = 0.47$ ). Second, statistically significant relationships emerged from the Pearson correlation test between the total number of cross-cultural experiences and the 18 specific belief statements. The positive statements included the value of the Bible ( $n = 65$ ,  $r = 0.33$ ), God and the multicultural church ( $n = 62$ ,  $r = 0.48$ ), the impact of multicultural church ( $n = 64$ ,  $r = 0.5$ ) and multiculturalism contributes positively to society ( $n = 64$ ,  $r = 0.39$ ). One negative relationship was the belief that 'the local congregation is meant to be made up of people of similar ethnic background' ( $n = 65$ ,  $r = -0.33$ ). Third, there were statistically significant relationships to emerge from the Pearson correlation test ( $p < 0.01$ ) between the total number of supportive multicultural church vision belief statements and the individual cross-cultural experience and education variables. The nature of the relationship between the two sets of variables needs further investigation.

Identifying the influential factors associated with developing the clergy's levels of cultural intelligence is complete. Reflecting upon the analysis highlights several important features related to the clergy's cultural intelligence development.

First, a difficulty emerged in determining and understanding the critical factors influencing the clergy's perceived levels of cultural intelligence. The number of possible contributors to clergy formation and the many possible combinations that could exist between factors are presented. The potential significant variables contributing to each of the three components researched in this project, and the relationship between the three major components in clergy formation for engaging the diasporic communities within their ministry settings are presented visually in the following graphic, Figure 7.1.

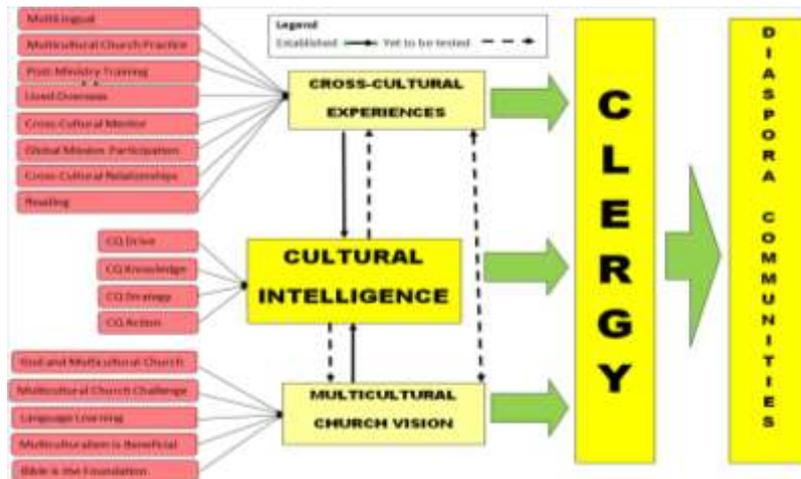


Figure 7.1: The Relationships Between the Components for Clergy's Response to the Diaspora Communities

Second, the numerous factors for developing cultural intelligence highlights the complexity and diversity in the combination of them in shaping an individual's perception of their delivery capacity for intercultural engagement. The distribution of these factors varies in the cohort and lacks uniformity. Two of the four key cross-cultural experience variables were lacking in the cohort. A minority of clergy reported that they lived overseas or speak multiple languages. For the other two key cross-cultural experience variables, a majority acknowledge they are true for them. These variables were clergy who dealt regularly with multicultural issues in pastoral work and clergy who participated in post-ministry formation training. Of the possible five significant additional factors, two are in the minority for the cohort (access to a cross-cultural mentor and reading) and two have the majority of clergy in this cohort (participating in cross-cultural relationships and engaging with global mission). Beliefs are strongly supported apart from belief that clergy should learn another language related to their congregation and belief that God intended the local church to be truly multicultural in its life and practice, not just multiethnic. The variation in the distribution of factors suggests that the pathways for the clergy in developing cultural intelligence varies too. This observation from the research becomes a consideration in the development of clergy for intercultural engagement.

Third, an established combination of required specific variables for all clergy is not evident. A formulaic response for developing clergy's cultural intelligence fails to emerge. However, the results would suggest that for clergy a combination of key broad focused beliefs, and extended and substantial cross-cultural experience and education becomes critical for developing cultural intelligence. The specific variables

within these two components can vary amongst clergy. The ministry formation programs require flexibility and must accommodate the diverse pathways and options for cultural intelligence development for pre-ordination candidates.

From the analysis an understanding of the reasons why the majority of clergy scored in the moderate range for perceived levels of cultural intelligence rather than the high range became clearer. The lack of clergy in the high range category can be explained by the absence within the cohort of some key influential experiential factors for cultural intelligence development. The two key factors lacking prominence were living overseas (44% who did) and being multilingual (41% who were and 13% who were supportive of clergy to learn a language related to their congregation). Further, 25% of clergy served in two or more multiethnic congregations and 47% of clergy supported the belief that God intended the local church to be truly multicultural in its life and practice, not just multiethnic. Forty-six percent of clergy participated in three or less post-ministry formation training types.

### **Conclusion**

Analysis of the clergy's self-assessment of delivery capacity to be multicultural leaders through the CQ Scale identifies possible explanations for predominantly moderate perceived levels of cultural intelligence. Demographic variations in the sample highlighted at least five key categories – being over 50, female, having post-graduate qualifications, urban-based and accredited for less than 14 years. Analysis identifies other possible factors that contribute to clergy's levels of cultural intelligence, particularly with regards to extent of international and cross-cultural experience, and theological understanding of multicultural church vision. They assist in accounting for diversity within the sample and variation in perceived levels of cultural intelligence. Significant cross-cultural experiential factors emerge from data, particularly post-ministry formation training, living overseas, language learning, and cross-cultural experience in multiethnic congregations. Key beliefs for multicultural church vision include God and the multicultural church, clergy should learn other language related to their congregation, multiculturalism is beneficial in society and multicultural church is a challenge in the 21st Century.

None of the CQ capabilities is significantly different to the others with regards to response. CQ Action correlates with more cross-cultural experience and

multicultural church vision variables to statistically significant levels (81%) compared with CQ Knowledge with 65% of correlation with these variables. Seventy-four percent of these variables correlate with CQ SUM. The spread of the response is evident. Greater knowledge is possible through identification of which factors contribute to which cultural intelligence capability.

These experiential and belief variables are important to consider in conjunction with cultural intelligence. Through this analysis we can further confirm the usefulness of these variables as possible indicators for and contributors to cultural intelligence in clergy. This sample provides some differing data to standard cultural intelligence vocational and professional studies used for comparisons in this research and provides possible new variables to consider for the development of cultural intelligence, especially in relation to multicultural church practice, the number of post-ministry formation training types and beliefs.<sup>43</sup> The outcome is greater complexity associated with cultural intelligence development.

From the analysis, the cross-cultural experience and education antecedents and the belief related antecedents can supply concepts and activities for education and experiential programs to build greater capacity within clergy for intercultural engagement.

The investigation into the three distinct components of cross-cultural experience, perceived levels of cultural intelligence and attitudes concerning multicultural church now turns to the integrated and holistic assessment of capacity of clergy to be multicultural leaders. Each on their own presents a component of the overall but the three together has established a useful corporate probable image of the clergy's capacity. Data shows that within categories identified from the literature review: cross-cultural experience, cultural intelligence and theological position on multicultural church, this small sample has a foundational capacity although it is not substantial. Data implications for clergy and denominations, and future research will be explored too. Utilisation of emerging potential core influencers to levels of cultural intelligence will assist addressing and overcoming potential barriers.

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<sup>43</sup> Groves, Feyerherm and Gu, "Examining," 209-243; Livermore, *The Cultural Intelligence Difference*, 11, 13; Moon, Choi and Jung, "Previous International," 285.

## **CHAPTER EIGHT – CLERGY’S CAPACITY TO BE MULTICULTURAL LEADERS**

### **Introduction**

The ministry setting for clergy is changing through immigration. The realisation of the multicultural church vision requires culturally intelligent clergy facilitating multiethnic faith communities moving from assimilatory to more authentic inclusionary environments. However, one potential stumbling block concerns a gap between this ideal and reality given the results of this thesis, in that clergy lack capacity to provide culturally intelligent multicultural leadership.

This practical theology research project has investigated and evaluated the capacity of 68 clergy in the Baptist Churches of South Australia and the UCA denominations to be multicultural leaders. The clergy’s self-assessment of their experience of and capacity for intercultural engagement through the questionnaire provided useful empirical data. The research represents one of the first attempts in Australia to provide a collective, integrative picture of the capacity of clergy to be multicultural leaders. The data presented in the previous four chapters has described the clergy’s cross-cultural experience, attitudes towards and theological understanding of multicultural church, and self-assessment of perceived levels of cultural intelligence.

Conclusions, though, require cautious treatment and are limited to the clergy surveyed from the two denominations in South Australia. The likely reasons include the smaller than desired sample which fails to be representative of the study population and convenience sampling rather than random sampling. The small sample size restricts a categorical and definitive conclusion concerning capacity levels within the two denominations. The judgments reached regarding the corporate picture are probabilistic. The study’s comprehensiveness regarding the clergy’s background and experience limits the use of comparative activities with other studies to gain legitimacy for the research results. The numerous comparisons in this research revealed similarities and differences between this cohort of clergy and other professional or vocation groups. Despite these concerns, though, the results can enhance leadership formation and recruitment within the denominations.

The results from the data analysis of the three core components are significant in exploring the extent of the clergy's level of preparedness and capacity to be multicultural leaders. The data indicates the presence of a foundational capacity but with weaknesses. A major one concerns the gap between desire and vision, and the delivery capacity to realise the vision. Many factors contribute to the weaknesses. However, improvement in capacity can occur with intentionality and further vision. A greater focus on clergy's skill formation and personal qualifications is required.

This discussion chapter explores in four key sections the core reflections arising from data presented in regards to the clergy's capacity to be multicultural leaders. First, a synthesising data analysis occurs to assess the breadth, range and variation in clergy's collective capacity to be multicultural leaders. This analysis is integrating the data from the three components: cross-cultural experience and education, beliefs relating to the multicultural church vision and levels of cultural intelligence. Second, a discussion ensues relating to the strengths and weaknesses of the clergy's capacity to be multicultural leaders. These factors become significant for determining the way forward for the denominations. Third, theoretical and practical implications for clergy and the denominations in the future are identified, especially in relation to recruitment, education for cultural intelligence, and sustainability. Fourth, the limitations of this study will be acknowledged.

### **Key Findings Summary**

The first outcome relates to the first component, the clergy's cross-cultural experience and education as presented in Chapter Four. This component documents past and present opportunities that clergy had to develop knowledge and experience as it shaped their performance for intercultural engagement. All clergy recorded some exposure to intercultural engagement opportunities, especially through cross-cultural relationships, multiethnic church ministry and short-term international travel. However, the extent and depth of that cross-cultural experience varies greatly. Overall, for the majority of clergy, experience was limited and confined to the Australian context, and exposure is not uniform. Of the 20 cross-cultural related variables from the six categories, 13 of the cross-cultural experience variables failed to record a response by the majority of clergy. Several key known predictors of cross-cultural adjustment and cultural intelligence from

other studies are lacking in this sample. These include being born overseas, completing a relevant subject in their ministry formation program, being multilingual and living overseas. Numerous factors contribute to this lack of experience, with major ones including age, ancestral heritage and personal choice. However, all clergy have had exposure to intercultural contexts. This exposure provides a foundation from which to build experiential capacity in the future.

The second outcome relates to the second component, the clergy's theological position and their beliefs towards multicultural church as presented in Chapter Five. Theological capacity to respond to the challenge of diasporic growth within the Australian Christian community exists within this group. They express a willingness to embrace the multicultural church vision through the six identified theological dimensions. Responses to 12 of the 18 Likert-type scale items regarding the multicultural church vision highlighted their willingness. The theological influences include racial reconciliation, the value of multiethnic communities over monocultural, and the importance of unity in diversity.

The third outcome relates to the third component, the clergy's self-assessment of perceived levels of cultural intelligence and delivery capacity with the four capabilities as presented in Chapter Six. The combined CQ SUM mean ranges from very low to very high, with the majority in the moderate range. Apart from the nine clergy who score in the high range, the confidence to function effectively cross-culturally at behavioural levels appears to be underdeveloped in the remainder of clergy. This research outcome reflects the clergy's limited depth and breadth of cross-cultural experience, the domination of over 50s in the cohort, the clergy's Anglo-Celtic heritage and the clergy's limited cross-cultural education. Data reveals strengths in CQ Drive, CQ Strategy and CQ Action and a weakness in CQ Knowledge. The clergy, especially those in the low or moderate range, can build their capacity in future beyond cultural awareness and accommodation to cultural adjustment.

The fourth outcome relates to contributing factors that influence the perceived levels of cultural intelligence. In Chapter Seven the use of regression analysis clarified these factors. At least 10 key contributing experiential factors and beliefs emerged that aid future development of cultural intelligence. The experiential

factors included post-ministry formation training, living overseas, language learning, and cross-cultural experience in multiethnic congregations. The key beliefs included God and the multicultural church, clergy learning other language related to people groups in their congregation, multiculturalism is beneficial in society and multicultural church is a challenge in the 21st Century. Cross-cultural experience variables and attitudes to the multicultural church vision prove significant. Several key factors are absent such as short-term overseas travel. These factors can contribute to capacity building in the future.

With data on the three distinctive components contributing to the corporate picture presented, the focus shifts to explore and address this project's foundational research question in an integrative and holistic manner. Integrating the three components presents a comprehensive picture of the clergy's capacity. The conclusions concerning overall capacity to be culturally intelligent multicultural leaders and facilitate authentic multicultural congregations will be discussed in the next section.

### **Extent of Clergy's Collective Capacity to Be Multicultural Leaders**

#### **Breadth, Range and Variation in Capacity**

The sample was diverse, as would be expected. Such diversity within a vocational group is not unusual as other professional and vocational studies around cultural competence and cultural intelligence produce similar outcomes as the comparisons with other studies demonstrate.<sup>1</sup> The individual's own background, their context for ministry, the opportunities to engage cross-culturally and their choices in formation and development to be multicultural leaders affect their self-assessment of their capacity for intercultural engagement. Capacity assessment becomes individualised. This study of clergy revealed a breadth in capacity at an individual level.

An overview of the clergy's overall capacity can be determined. The process involved bringing together the three components and assessing the extent of

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<sup>1</sup> See comparisons for cross-cultural relationships (pages 140), languages spoken (pages 143-144), global mindedness (page 150), post-ministry training for intercultural engagement (pages 158ff), CQ Drive (page 200), CQ Knowledge (page 202), CQ Strategy (page 204), CQ Action (page 205), CQ SUM (pages 209-10), age (pages 215ff), educational qualifications (pages 221ff) and gender (pages 224ff).

capacity through three categories - low capacity, mid-range (intermediate) and extensive capacity. Extensive capacity is participating in 15 or more of the 20 identified cross-cultural experiences, having a mean for the CQ overall of 5.1 or above, and expressing support for the multicultural church vision in 14 or more of the 18 provided belief statements. The delineation for each of these components is the upper 25% of clergy. Mid-range refers to participating in between six and 14 cross-cultural experience variables, having a mean for CQ overall of between 3.1 and five, and expressing support for the multicultural church vision in between six and 13 of the 18 provided belief statements (being somewhat supportive but with some hesitancy of the multicultural church concept). The low range is participating in five or less cross-cultural experiences, having a mean for the CQ overall of three or below and expressing support for the multicultural church vision in five or less of the 18 provided belief statements. The delineation for each of these components in the low range is the lowest 25% of clergy.

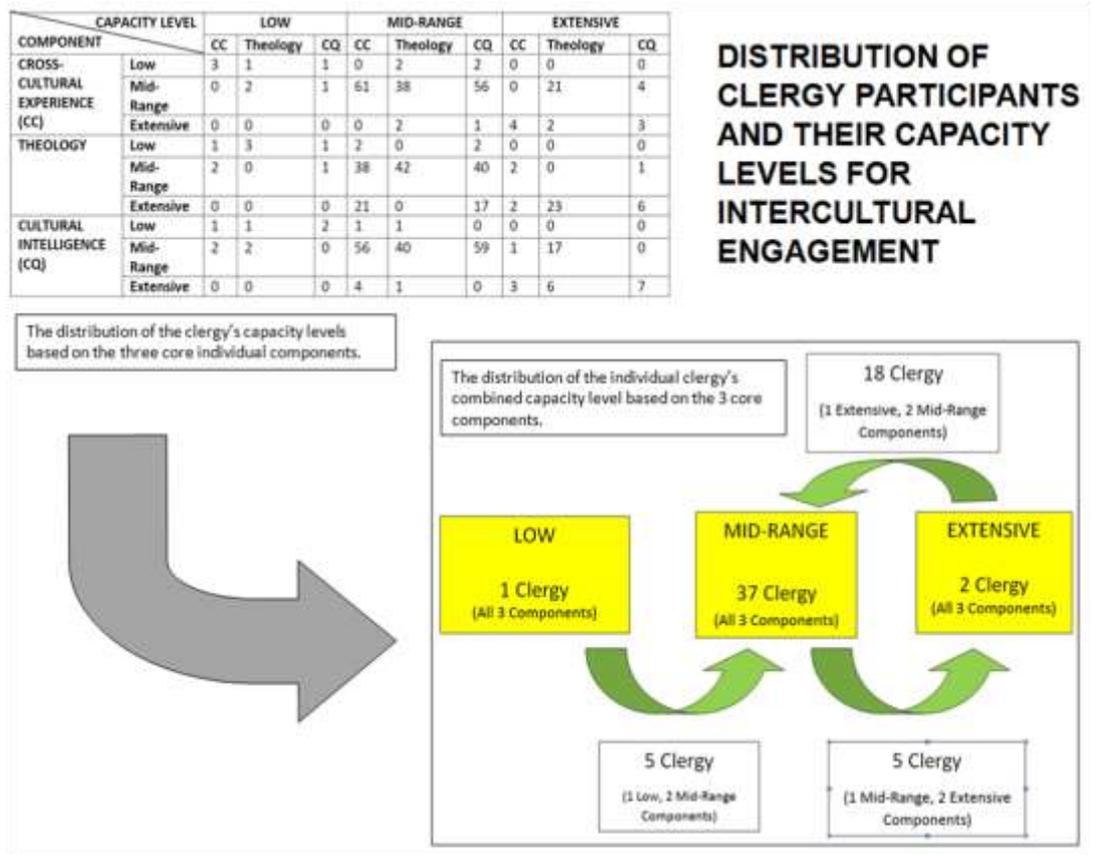


Figure 8.1 Distribution of Clergy Participants and their Capacity Levels for Intercultural Engagement

Therefore, the majority of clergy are positioned within the mid-range or extensive categories or straddle the two categories (Figure 8.1). Forty stayed in the

same capacity level category for all three criteria compared with 28 who recorded one capacity level category higher or lower than the other two. The situation is not dire or detrimental for the denominations. Few clergy (six) exist within the lowest capacity category. This result suggests that the majority of clergy are supportive of the multicultural church concept, have engaged cross-culturally and have awareness of cultural differences. As a consequence, the potential exists for multiethnic communities within the denominations to be serviced, celebrated, and embraced. At a minimum, a foundational level of capacity exists within this clergy cohort.

The majority of clergy are located in the mid-range (intermediate/moderate) category. Thirty-seven were in this category for all three components. Another 23 were placed in this category for two components and two in one component. Clergy supported the theological response towards multicultural church, reported perceived levels of cultural intelligence in the moderate range (over 80% with cultural intelligence overall and over 66% with each of the four capabilities) and registered engagement in key areas of cross-cultural experiences associated with cross-cultural relationships and travel overseas. The limited number of comprehensive studies of professionals mean it is impossible to determine if the number in this category is excessive or not. The comparisons with cross-cultural experience variables and with the mean scores for cultural intelligence or cultural competence in other studies may indicate that this outcome is not excessive. Clergy, though, still need to build capacity for intercultural engagement and to continue to develop effectively and respectfully to “interact with people from diverse cultures.”<sup>2</sup> Capacity for intercultural engagement can be developed and enhanced.

However, the analysis of the clergy cohort revealed a scarcity of clergy with extensive and substantial capacity required to be culturally intelligent multicultural leaders. A potential staff shortage looms to realise the denominational visions for authentic expressions of multicultural church and to meet demands of the diaspora throughout denominations. Clergy who “are better decision makers, negotiators, networkers, and leaders for today’s globalized world” are limited.<sup>3</sup> Two clergy were located in the high range for all three components, while five were located in the high range with two components and 19 with one component. The seven who

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<sup>2</sup> Anvari et al., “The Impact,” 48.

<sup>3</sup> Livermore, *The Cultural Intelligence Difference*, 16.

scored highly with CQ SUM mean were in the high range in at least two components. The low number with substantial and extensive capacity can be attributed to factors identified in the self-assessment of their journey with ethnic diversity. The results are not as healthy and positive as expected. Possible explanations emerge from the data that can explain this situation, for example the majority of clergy being over 50. The data highlighted the lack of core dynamics vital for building capacity to be multicultural leaders. These included the clergy's age, Anglo-Celtic heritage, lack of long-term international experience and limited cross-cultural education. These factors aid understanding for the reasons for the variation within the cohort.

With the small numbers of clergy located in the low range of capacity, there is a positivity in the research results. Benchmarking against other studies referred to in this research project suggests that the collective perspective of moderate capacity within the group is not a negative scenario. The link to multiethnic gatherings and connections and exposure to culturally heterogeneous contexts rather than homogeneity lays a platform for intercultural engagement. The results suggest that a foundational platform exists in the cohort for potential growth in the functionality for clergy for intercultural engagement. Those with extensive and substantial capacity can be increased through building further capacity. Clergy in the extensive category are valuable assets moving forward in resourcing and strengthening the response to diasporic communities. They can be educators and mentors to those with limited experience and capacity.

This analysis of the clergy's capacity is similar to the finding in the 2016 NCLS Leader Survey. Powell, Pepper and Sterling reported an "expressed shortfall of feeling unprepared for cross cultural ministry".<sup>4</sup> In analysing their adequacy of training for ministry the area where clergy "felt the least equipped was "cross-cultural ministry".<sup>5</sup> Thirty percent felt "poorly" equipped or not at all. Further, 44% felt equipped to a basic level. However, the Leader Survey found 25% felt very well equipped, a greater percentage than this study. The NCLS Leader Survey suggested that Catholics and Mainstream Protestants were the most confident with

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<sup>4</sup> Powell, Sterland, and Pepper, *Does Training Equip*.

<sup>5</sup> Ibid.

“cross-cultural ministry”.<sup>6</sup> However, this study may suggest some geographical differences in Australian in relation to confidence levels.

### **Strengths in Clergy’s Capacity**

The data from the previous four chapters and the above capacity analysis identifies not only the extent and variation in clergy’s capacity to be multicultural leaders but also areas of strengths and weakness. The strengths reinforce the existence of the foundational platform from which to build further capacity.

One major strength relates to clergy’s theological support for the multicultural church concept as opposed to the homogenous unit principle, a key dynamic of church growth ideology since the 1960s. This is significant given the way beliefs and values drive behaviour. Articulation of support is evident from the six dimensions, especially in relation to core and feeder beliefs. In Chapter Five, 13 of the 18 theological Likert-type scale items had at least one statistically significant relationship with at least one of the five CQ variables, of which five clergy recorded relationships with all five CQ variables, and ten clergy formed weak but statistically significant relationships with CQ SUM. A stronger relationship exists between multicultural church practice and CQ SUM. The regression exercise in Chapter Seven identified four significant beliefs that impact on cultural intelligence as mentioned above.

A second strength relates to the majority of clergy expressing a moderate overall perceived level of cultural intelligence. These levels compare favourably with other studies. The number in the low category was minimal. The results were at a desirable level for functioning effectively cross-culturally. Therefore, a platform exists to build further capacity.

Theological support may provide a clue regarding the third area of strength. For this cohort, CQ Drive capability ranked first of among the four capabilities of cultural intelligence. A level of interest to engage with multiethnic contexts exists amongst the clergy. CQ Drive “is related to better psychological and sociocultural outcomes during cross-cultural transition.”<sup>7</sup> The clergy’s levels of CQ Drive

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<sup>6</sup> Powell, Sterland, and Pepper, *Does Training Equip*.

<sup>7</sup> Ward, Wilson and Fischer, “Assessing the Predictive,” 141.

highlights the presence of a motivation for crossing cultural boundaries, an openness to engage and a desire to persevere despite difficulties arising.<sup>8</sup> There is capacity to possess “desire, drive, and efficacy to continually translate information to generate strategies to deal with working, living, and interacting in the new cultural environment.”<sup>9</sup> Those clergy who possess CQ Drive will also “have a keen interest to observe the situation and adjust their behaviours and leader style to enhance their experience in new cultural situations.”<sup>10</sup> As a consequence of this capability, further development of cultural effectiveness and adjustment is possible into the future.<sup>11</sup> Racicot and Ferry acknowledge the roles of CQ Drive and CQ Strategy together where CQ Drive stimulates CQ Strategy, particularly in relation to the study abroad experience.<sup>12</sup> The reasons that this cohort are motivated could include being people centred professionals who are trained in pastoral care and are aware of engaging difference. Another possible reason is the biblical understanding related to engaging the nations and realising a multicultural church vision. In Chapter Five, ten of the 13 theological beliefs for multicultural church vision from question 36 correlate at statistically significant levels ( $p < 0.05$ ) with CQ Drive and suggest a weak or moderate association. The relationship between CQ Drive and the theological beliefs supported by clergy suggest that clergy have a desire to cross the cultural divides and are willing to persist in those relationships.

The fourth strength concerns how a significant majority of clergy have cross-cultural exposure. Clergy have had past and recent opportunities for and access to contexts for action, reflection and learning. This exposure comes primarily as they have travelled overseas, partaken in cross-cultural relationships, participated in post-ministry formation training, and worked in multiethnic congregations as seen in Chapter Four. Studies in Europe and the US identify access to travel and exposure to culture as positive factors in the increase in cultural intelligence.<sup>13</sup> Several studies demonstrate that cumulative international experience positively relates to the four CQ Dimensions and total CQ mean.<sup>14</sup> This is not surprising considering that individuals with greater CQ Action are “more likely to seek concrete cross-cultural

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<sup>8</sup> Nel et al., “Assessing,” 9.

<sup>9</sup> Deng and Gibson, “A Qualitative Evaluation,” 193.

<sup>10</sup> Ibid.

<sup>11</sup> Racicot and Ferry, “The Impact,” 125.

<sup>12</sup> Ibid.

<sup>13</sup> Engle and Nehrt, “Antecedents,” 42.

<sup>14</sup> Johnson, “Cultural Intelligence in Ukraine,” 240.

experiences” and learn from intercultural engagements.<sup>15</sup> Considering the levels of CQ Drive and of support for the multicultural church vision, clergy are potentially more open to making the most of these opportunities and seeking them out in the future. Clergy’s past and present exposure can be utilised moving forward to build capacity.

The fifth strength concerns the development of global awareness amongst clergy, where opportunities can contribute to providing awareness of cultural differences beyond their own personal world. Apart from working within a multiethnic congregation, the clergy indicated their engagement with global awareness activities such as watching the news, and giving to, praying for and promoting global mission. This awareness can contribute to the development of cultural intelligence.

The sixth strength relates to the presence of groups within the cohort who display greater capacity, especially with cultural intelligence at higher levels, compared with other groups in the cohort. As seen in Chapter Six, several groups appear stronger in their capacity to function cross-culturally, including the under 50s and clergy with postgraduate qualifications. The advantages tend to favour this group regarding exposure in a multiethnic world and education for intercultural engagement. The under 50s have greater connection through the internet, travel and education.

### **Weaknesses in the Clergy’s Capacity**

Specific weaknesses also exist and limit the majority of clergy’s capacity for intercultural engagement. This research project identifies several key weaknesses associated with developing multicultural leaders that require prioritising and addressing by denominations in the future.

The first weakness among those surveyed is the apparent gap or disconnect between theological vision related to the ideal and the reality of the clergy’s delivery capacity for multicultural leadership. The current approaches in clergy formation and practice for intercultural engagement appears not to have been productive in developing capacity to be multicultural leaders. A possible hidden expectation that

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<sup>15</sup> Ng, Van Dyne and Ang, “Developing Global Leaders,” 235ff.

clergy would intuitively through osmosis make the connection between the beliefs and behaviour may contribute to this contemporary context. From the majority of the self-assessments by clergy, their theological capacity and awareness appear not to transfer into behavioural capacity and the higher perceived levels of cultural intelligence required for intercultural engagement. The majority of clergy's theological beliefs do not appear to result in higher levels of cultural intelligence. Overall clergy appear not to express confidence in their ability to deliver and manage existing cross-cultural diversity. One quarter of participants score in the high range for theological support but in the moderate range for cross-cultural experience and cultural intelligence. With the low number with high perceived levels of cultural intelligence and extensive cross-cultural experience, the denominational capacity to be culturally intelligent at all levels of governance and management is affected.

Numerous potential factors could explain this gap. Concern over deficiency in behavioural capacity is expressed in other vocations, such as nursing and occupation therapy.<sup>16</sup> Rolfe calls for the discovery of new ways to conceptualise what happens in practice.<sup>17</sup> The clergy's background and beliefs influence and limit their capacity for intercultural engagement. The nature of the cross-cultural experience for the majority of clergy may lack intensity, breadth and depth to develop sufficient capacity to be multicultural leaders.<sup>18</sup> The potential limited opportunity for the majority of clergy to engage cross-culturally in childhood through their monocultural upbringing may contribute to prevailing ethnocentric tendencies in adult years.<sup>19</sup> The fact that this cohort is dominated by the over 50 age group would suggest they grew up in a more monocultural context than the under 50s. The lower than expected perceived levels of CQ Knowledge highlight the limited awareness of difference in cultural practices and this results in limited behavioural capacity around CQ Strategy and CQ Action, and limited participation in appropriate educational programs. A minority of clergy were multilingual and experienced intense and extended cross-cultural environments that can contribute to cultural intelligence development. Two of those significant contributing

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<sup>16</sup> Gary Rolfe, "Closing the Theory—Practice Gap: A Model of Nursing Praxis," *Journal of Clinical Nursing* 2 (1993), 173.; Suarez-Balcazar et al., "Perceived Levels."

<sup>17</sup> Ibid, 175.

<sup>18</sup> Leung, Ang and Tan. "Intercultural Competence," 508.

<sup>19</sup> Ramona Benkert et al., "Cultural Competence of Nurse Practitioner Students: A Consortium's Experience," *Journal of Nursing Education* 44, no 5 (2005), 231.

environments are non-Anglo-Celtic ancestral heritage and living overseas. The clergy's limited education for intercultural engagement in ministry formation programs and post-ministry training contributes to the gap. Areas of cross-cultural experiences for intercultural engagement that require intentional choice were lacking in the cohort too. Examples include having a cross-cultural mentor, reading, living overseas and working in a multicultural church context. The numerous factors identified as explaining the gap highlights the complexity that denominations need to address.

The second weakness relates to the dominance of those aged over 50 in the cohort. A negative relationship between cultural intelligence and age was identified. This result has occurred in previous research.<sup>20</sup> Many factors could have isolated this group from contact with diaspora communities in their formative years, particularly in the 1960s and 1970s. These years were during the period of the white Australia policy which advocated assimilation and separation.<sup>21</sup> Also, this group also had limited opportunity in childhood to travel. In addition, training for ordination did not require education concerning multicultural church and the development of cultural intelligence. Curricula generally appear to have failed to include the application of missiology and cultural anthropology until the 1980s. The over 50s were weaker than the under 50s in most of the cross-cultural experience variables and in their support for the multicultural church vision. The experience of the over 50s group contrasts with exposure of younger populations through training, multicultural contexts, global media, and greater and cheaper international travel. These leave the under 50s more open and comfortable to relate cross-culturally.<sup>22</sup>

The third weakness concerns the majority of clergy who are from an Anglo-Celtic background. They belong to the dominant culture within the Australian Christian community. The clergy's personal ministry pathways appear primarily within Anglo-Celtic contexts as seen in the low numbers of churches in Australia today being multiethnic. As a result, the historical experience for clergy would tend toward a traditional assimilatory approach to ministry. One participant wrote that "*SA is not the most diverse of communities, especially for us serving in rural areas –*

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<sup>20</sup> Johnston, "Cultural Intelligence in Ukraine," 242.

<sup>21</sup> Gwenda Tavan, *The Long, Slow Death of White Australia* (Melbourne: Scribe, 2005).

<sup>22</sup> Ibid.

*even though we might want to explore and develop in this area.*<sup>23</sup> A quote provided by another participant reinforces this: *"I have mostly worked in the western suburbs of Adelaide ... yet grew up in inner city Melbourne. And when I moved to Adelaide ... was astonished how very white and non-middle European Adelaide was."*<sup>24</sup> This respondent recognises that Adelaide is changing but the impact on the church has occurred in the past ten years. The strength of the assimilatory/ethnocentric mindset results in a limited capacity to observe cultural differences. This is a leadership blind spot.<sup>25</sup>

The fifth weakness relates to CQ Knowledge being ranked fourth of the four CQ capabilities. A lack "of understanding of how cultures are similar and different" is evident in the data.<sup>26</sup> Since CQ Knowledge is vital in informing CQ Drive, CQ Strategy and CQ Action, this result is even more surprising given these three capabilities are stronger in the data set.<sup>27</sup> Cognitive capabilities "are especially important for making accurate judgments and decisions when situations involve cultural diversity."<sup>28</sup> This result is despite knowledge that would flow from theological study and intercultural exposure, and the role multicultural learning plays in the formation of cultural intelligence.<sup>29</sup> Other aspects of relevant knowledge are also lacking. Examples include the limited knowledge of key Bible passages related to social cohesion within a multicultural church and limited recognition of core denominational documents. It would appear that gaps in the knowledge required for intercultural engagement and cross-cultural awareness may exist for some clergy. Examples include the few clergy who are reading on multicultural church, feedback regarding minimal intervention from denominations in training or providing cross-cultural mentors, and those clergy who failed to complete a particular subject in their ministry formation.

### **Implications Arising for Clergy and Denominations**

The clergy's assessment of their capacity to be multicultural leaders provides indicators about how they are coping and handling multiethnic ministry settings.

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<sup>23</sup> Questionnaire no. 60.

<sup>24</sup> Questionnaire no. 27.

<sup>25</sup> <https://wrike.com/blog/leadership-blind-spot-why-a-lack-of-cultural-intelligence-holds-you-back/>

<sup>26</sup> Livermore, *The Cultural Intelligence Difference*, 37.

<sup>27</sup> Diao and Park, "Culturally Intelligent," 7305.

<sup>28</sup> Ang et al., "Cultural Intelligence," 362.

<sup>29</sup> Benkert et al., "Cultural Competence," 231

With clergy's predominantly moderate level of capacity to be multicultural leaders, an opportunity is present to explore potential consequences and implications for clergy's intercultural engagement in their ministry settings and within the denominations. This study along with the 2016 NCLS Leader Survey "highlights an important issue for church leaders and those who train them."<sup>30</sup> These consequences and implications relate to the ability of clergy to respond constructively to the demands of diasporic communities and to process the well-being issues associated with intercultural engagement. The implications are potentially negative especially for those who have limited experience and score low to moderate on the cultural intelligence scale. Previous studies investigating cultural intelligence, as discussed in Chapter Two, provide the foundation for identifying possible implications.<sup>31</sup> Five key areas emerge that require focus.

### **Clergy's Personal Performance and Wellbeing**

The first significant implication for clergy from this research relates to providing possible indicators regarding ministry performance, well-being and job satisfaction. Limited cross-cultural experience potentially affects ministry performance, and therefore, personal and professional fulfilment. Perceived levels of cultural intelligence can indicate how a practitioner could function in a multicultural community or setting.<sup>32</sup> Given cultural intelligence is an adaptive behaviour for new environments,<sup>33</sup> it can predict success in culturally diverse settings and is important for job satisfaction in multiethnic contexts,<sup>34</sup> intercultural leadership effectiveness,<sup>35</sup> and organisational commitment.<sup>36</sup> Isfahani, Jooneghani and Azar state that "cultural intelligence is one of the most important factors that affects employee performance."<sup>37</sup> Self-rated cultural intelligence predicts outcomes such as personal wellbeing, task achievement, cross-cultural adjustment and flexibility, and decision making.<sup>38</sup> Therefore, the diversity in the clergy results means that a range of abilities in job performance and of levels of job satisfaction

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<sup>30</sup> Powell, Sterland, and Pepper, *Does Training Equip*.

<sup>31</sup> See pages 69-71.

<sup>32</sup> Ang and Van Dyne, *Handbook of Cultural Intelligence*, 10.

<sup>33</sup> Soltani and Keyvanara, "Cultural Intelligence," 41.

<sup>34</sup> Diao and Park, "Culturally Intelligent," 7305, 7307.

<sup>35</sup> Anvari et al., "The Impact," 48; Rockstuhl et al., "Beyond General Intelligence," 831, 834; Deng and Gibson, "A Qualitative Evaluation," 192.

<sup>36</sup> Anvari et al., "The Impact," 48.

<sup>37</sup> Isfahani, Jooneghani and Azar, "Analyzing the Effects," 374.

<sup>38</sup> Ang et al. "Cultural Intelligence," 362.

may exist amongst them.

As the majority of clergy are positioned in the low-range or mid-range for overall capacity, they may struggle with enhancing their learning to develop capacity. Those who score high in specific CQ capabilities “can balance and integrate the dual dialectics of conceptualizing/experiencing and acting/reflecting as part of their learning process.”<sup>39</sup> This “allows them to be more effective learners” and leads to greater leader effectiveness.<sup>40</sup> However Ng, Van Dyne and Ang state that those “leaders who are low in specific CQ capabilities will have the tendency to short-circuit the experiential learning cycle.” Therefore “these individuals may overemphasize some stages at the expense of other stages. This in turn, will limit their learning and most likely will detract from their effectiveness as global leaders.”<sup>41</sup> Maybe this dimension may explain why the majority of clergy have the exposure and engagement with other cultures but fail to reach high perceived levels of cultural intelligence. Therefore, clergy may struggle to build further capacity without intentional assistance from external sources, including the denominations.

As the majority of clergy are positioned in the low-range or mid-range for overall capacity, leadership behaviour, negotiation and conflict resolution skills, and openness to diversity in teams, organisational commitment in a multiethnic congregation could all be impoverished as a consequence. Likely areas affected include cultural adaptability behaviours and flexibility to meet expectations of others, contextual specific characteristics and the individual’s ability to be effective in culturally diverse settings. Potential capacity for decision making and cultural adjustment could be affected and could lead to more rather than less sociocultural adaptation problems.<sup>42</sup> The potential to engage in assimilatory practices and activities could result. They could “act overcautiously and make less contacts with one another.”<sup>43</sup>

As the majority of clergy are positioned in the low-range or mid- range for overall capacity, difficulties in the cultural adaption and adjustment process for well-

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<sup>39</sup> Ibid, 240.

<sup>40</sup> Ibid, 240.

<sup>41</sup> Ng, Van Dyne and Ang, “Developing Global Leaders,” 239.

<sup>42</sup> Ward, Wilson and Fischer, “Assessing the Predictive,” 141.

<sup>43</sup> Mohammadpour, “Determinants,” 2041.

being and job satisfaction could arise from cross-cultural communication misunderstandings, cross-cultural stress, uncertainty and unpredictability in cross-cultural encounters, and cross-cultural conflict.<sup>44</sup> Even though actual data on the themes of well-being and job satisfaction was not collected, clues arise from the cultural intelligence analysis in Chapter Six. Since CQ Drive and CQ Action are the strongest capabilities for clergy in this study, the well-being and job satisfaction for clergy may not be affected. The reason is that these two capabilities aid cultural adaptation.<sup>45</sup>

However, since the majority of clergy were aware of cultural differences yet lack confidence in their behavioural capacity to respond in multiethnic contexts, their well-being and job satisfaction may be affected. The levels of job satisfaction in multiethnic congregations could be affected because very few clergy reported high perceived levels of CQ SUM.<sup>46</sup> The weakened capabilities as discussed in Chapter Six, particularly CQ Strategy and CQ Knowledge. These potentially affect clergy's capacity to plan behaviour before encountering different cultures and then behave appropriately.<sup>47</sup> These skills relate to contextualisation of practice, behaviours and ideas to engage the cultures within the multiethnic congregation and denomination in all areas of church ministry. Key areas affected include governance, meeting management, worship service planning and delivery, and pastoral care. The clergy's lower levels of CQ Knowledge will most likely affect their capacity to have appropriate knowledge of language and cultural systems needed to be flexible and adaptable in intercultural encounters.<sup>48</sup> The awareness of the significant cultural values in interpersonal encounters becomes vital. Key values include vulnerability, shame and honour, and collectivism. The scores concerning CQ Knowledge and CQ Action may indicate that clergy's capacity to "accurately perceive and decode culturally relevant information and adapt their negotiation behaviours accordingly" is jeopardised and requires addressing.<sup>49</sup> The consequences for clergy from these difficulties arising from the intercultural encounters in

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<sup>44</sup> Burns, Chapman and Guthrie, *Resilient Ministry*, 146.

<sup>45</sup> Ang et al., "Cultural Intelligence," 362.

<sup>46</sup> Anvari et al., "The Impact," 48; Diao and Park, "Culturally Intelligent," 7305-7307.

<sup>47</sup> Ang et al., "Cultural Intelligence," 362; Duff, Tahbaz and Chan, "The Interactive Effect," 7; Raduan et al., "Expatriate Performance," 81; David F. Caldwell and Chares A. O'Reilly, "Boundary Spanning and Individual Performance: The Impact of Self-Monitoring," *Journal of Applied Psychology* 67 (1982), 124-127.

<sup>48</sup> Isfahani et al., "Analyzing the Effects," 373.

<sup>49</sup> Groves, Feyerherm and Gu, "Examining," 231-232.

multiethnic ministry settings can affect their well-being and job satisfaction detrimentally.

Resultant difficulties may include an increase in clergy's frustration regarding meeting ministry expectations and goals, particularly in multiethnic contexts. This may have potentially damaging consequences for their long-term wellbeing and longevity in ministry. Issues arising from impoverished job satisfaction could also lead to lack of self-care, burnout, and stress complications.

### **Inclusion of Diasporic Communities**

The lack of culturally intelligent leadership and capacity to deliver with regards to skills, knowledge and attitudes will impact the capacity to implement programs and systems around multicultural church and build relationships with the diasporic community. The consequences are concerning. Some of the reasons for attrition in the global mission force could be replicated within denominational structures and systems. These include conflict to the point of irreparable damage, burnout and associated health dynamics, and cultural clashes leading to differences that limit the possibilities for engagement and hope. Other consequences could include stereotyping and assimilation magnified by a lack of CQ knowledge. Such behaviour could be damaging and hurtful for these communities. and result in communities remaining multiethnic rather than becoming multicultural.<sup>50</sup>

The majority of clergy lack skills and capabilities with regards to CQ Strategy and CQ Action to integrate diasporic communities. Such skills ensure contextual communication that promotes reconciliation rather than causes misunderstanding and conflict, and suspends premature judgment about cultural differences and addresses cultural value differences.<sup>51</sup> The flavours and richness of the contributions from the diasporic communities are limited and potentially lost. Building socially cohesive communities becomes difficult. Diaspora communities will potentially be deeply affected.

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<sup>50</sup> Burns, Chapman and Guthrie, *Resilient Ministry*, 148.

<sup>51</sup> *Ibid*, 146.

### **Capacity Building Initiatives to Close the Gap between Vision and Delivery Capacity**

The challenge is to build further capacity for intercultural engagement, especially amongst the groups in the cohort weaker in cultural intelligence, and to increase the numbers of clergy with extensive and substantial capacity required to be culturally intelligent multicultural leaders. The existence of a foundational platform provides an opportunity to utilise the strengths and overcome deficits in seeking to bridge the separation between theology and delivery capacity. The concerns will be addressed around job performance and job satisfaction, and developing authentic multicultural faith communities in response to the diaspora. The specific groups to target in response to this study include the over 50s, Australian-born, clergy with a solely rural focus and clergy with undergraduate degrees as their highest qualification. Capacity building will ensure the strengthening of knowledge, attitudes and experiences that can lead clergy to thrive in multiethnic contexts not just survive. Better preparation is required.<sup>52</sup> The range of cross-cultural experience can be increased. Perceived levels of cultural intelligence can be improved through well managed, well supported, intentional, integrated educational and experiential programs prior to and post accreditation.<sup>53</sup> Hooshang, Shendi and Shendi state that "the developing and promoting of the cultural intelligence, leads to improve individuals' performance and achieve success."<sup>54</sup> These structured interventionist capacity building type programs develop knowledge, attitudes and skills associated with cultural intelligence for intercultural engagement.<sup>55</sup>

The way forward requires addressing the gap between the actual position and what is required or expected of clergy in response to the diasporic communities within multiethnic congregations.<sup>56</sup> Research can ensure future and current employees work on improving performance by addressing weaknesses in pre-accreditation ministerial formation and post-accreditation professional

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<sup>52</sup> Sealey et al, "Cultural Competence," 7.

<sup>53</sup> Spooner-Lane et al., "Building Intercultural Competence," 7; Beth Velde, Peggy Wittman and Richard Bamberg, "Cultural Competence of Faculty and Students in a School of Allied Health," *Journal of Allied Health* 32, no. 3 (2003), 195.

<sup>54</sup> Hooshang, Shendi and Shendi, "The Comparison," 1159-1160.

<sup>55</sup> Carmela Briguglio, "Empowering Students by Developing Their Intercultural Communication Competence: A Two-Way Process," conference paper, ISANA International Education Association, 2006, 1, 3, 7.

<sup>56</sup> Sealey, Burnett and Johnson, "Cultural Competence," 138.

development.<sup>57</sup> Numerous similar vocational and professional studies supply possible solutions for integrated capacity building for intercultural engagement. The numerical increase in clergy with substantial cross-cultural experience will enhance capacity. The development of those who lack cross-cultural experience in the key areas and are moderate in their cultural intelligence can only benefit denominations.

The nature of the response by clergy and denominations becomes crucial in realising a multicultural church vision and turning theological constructs into reality. To ignore this study's conclusions and potential consequences could be damaging for ministry to the growing number of migrants attending local congregations and participating in denominational structures. The current position can be rectified. Developing cultural intelligence is possible as it is acquired, malleable and learnt. "Time and effort" by clergy is required.<sup>58</sup> "Cultural intelligence will not develop without intentional effort" and "requires a long-term commitment on the part of the individual and should be supported by organisational factors, including leaders that model, encourage, and reward its development."<sup>59</sup> Capabilities involve strategies rather than instincts.<sup>60</sup> Opportunities exist to build on the outcomes arising from this research by addressing areas of weakness, especially with regards to CQ Knowledge. Potential deficiencies can be addressed, and foundational capacity developed further to close the gap between vision and delivery capacity.

Clergy can discover ways to build capacity, address the imbalance and strengthen their cultural intelligence.<sup>61</sup> The challenge for clergy will be their commitment to the capacity building process. The process will be long-term "as it takes years to master the necessary know-how for tasks as complex as crossing cultures and bridging different deep-seated worldviews."<sup>62</sup> Intentionality brings to a conscience level cross-cultural awareness and required behavioural responses. Greater attention to the relationship between the goal and the mechanisms to

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<sup>57</sup> Isfahani et al., "Analyzing the Effects," 373.

<sup>58</sup> Deng and Gibson, "A Qualitative Evaluation," 194; Groves, Feyerherm and Gu, "Examining," 233; Isfahani et al., "Analysing the Effects," 374; Tavanti, "Cross-Cultural Vincentian Leadership," 224.

<sup>59</sup> <https://cultureplusconsulting.com/2015/06/11/developing-cultural-intelligence/>

<sup>60</sup> Graham Benton and Timothy Lynch, "Globalization, Cultural Intelligence and Maritime Education," *The California Maritime Academy*, 6; Groves, Feyerherm and Gu, "Examining," 233; Deng and Gibson, "A Qualitative Evaluation," 194.

<sup>61</sup> Anvari et al., "The Impact," 48.

<sup>62</sup> Leung, Ang and Tan. "Intercultural Competence," 509.

achieve the goal will enhance behavioural transition. A shift from beyond purely theological support for the multicultural church vision to practical action will occur. The goal for training should be cultural responsiveness over a lifetime of work, as Benkert et al. recommend.<sup>63</sup> A strategic intentionality from denominational leadership and clergy becomes necessary to address potential ministry and personal consequences arising from results of the self-assessment.

The clergy's response to building further capacity for intercultural engagement depends on the individual's motivation and choices. Suggestions for developing cultural intelligence abound. Different approaches exist. The popular focus in the literature favours specific activities for specific CQ capabilities. An example is Livermore who suggested eight ways to improve CQ Drive, nine ways to improve CQ Knowledge, ten ways to improve CQ Strategy and eight ways to improve CQ Action.<sup>64</sup> Another approach relates to the development of specific skills. An example are Bucher's nine mega skills "which can be learned and/or developed through cultural intelligence."<sup>65</sup> These include "understanding cultural identity, checking cultural lenses, intercultural communication, managing cross-cultural conflict, multicultural teaming, managing bias, and understanding the dynamics of power."<sup>66</sup> Burns, Chapman and Guthrie take another approach by addressing the process for clergy to develop cultural intelligence. They identify five generic ways for learning cultural intelligence. They suggest that ministers need to be "utilizing reflective practices, trying new things, exercising curiosity by asking questions and growing through hardships."<sup>67</sup> These ways can lead to further cross-cultural exposure through travel and other mediums, and can stimulate motivation to learn. In addition, they recognise the importance of spiritual formation to address behaviours associated with ethnocentrism and walking in faith when moving beyond familiar ways to engage diasporic communities.<sup>68</sup> All three approaches have merit for clergy and can be integrated in a holistic program for cultural intelligence development. The process as suggested by Burns et al will contribute to developing the skills and develop the CQ capabilities. An integrated approach around experience and education will contribute to clergy's development of cultural

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<sup>63</sup> Benkert et al., "Cultural Competence," 232.

<sup>64</sup> Livermore, *The Cultural Intelligence Difference*, 48, 77, 114, 148,

<sup>65</sup> Khodadady and Ghahari, "Validation," 70.

<sup>66</sup> Ibid, 70.

<sup>67</sup> Burns, Chapman and Guthrie, *Resilient Ministry*, 160-164.

<sup>68</sup> Ibid, 160.

intelligence.

Factors influencing clergy development of cultural intelligence supply clues regarding ways to develop capacity and associated scaffolding mechanisms that would result in improved cultural intelligence within the denominations. The contribution from these antecedents should be recognised. Results reveal that clergy with the following factors are likely to achieve a higher score on the CQ Scale: multilingual, living overseas, multicultural church practice, diversity of post-ministry formation training, agreement with the core beliefs of God and the multicultural church.

Two key elements for developing cultural intelligence emerge from this study and are supported by the suggestions in the literature regarding ways to enhance cultural intelligence, intentional intercultural education and intercultural experiences within an action-reflection framework.<sup>69</sup> The value of experience and education in formation for intercultural engagement was highlighted in Chapter Four.<sup>70</sup> The results concerning the relationship of the breadth of post-ministry formation training options with CQ SUM mean scores suggests that participating in a diverse number of training options for developing cultural intelligence could be of value. The differences that occurred between clergy with postgraduate qualifications and clergy with undergraduate qualifications reinforced the value of training in general, as well as for intercultural engagement. The benefits of training can affect positively the capacity of individuals to engage cross-culturally. The breadth of cross-cultural experience is also crucial. No one single pathway can be established. Initiatives and personal choices can occur to determine individual pathways. Intentional intercultural education and intercultural experiences within an action-reflection framework are distinct concepts yet are related and connected. Both are needed to ensure knowledge transfer is accompanied by expectation of resultant behaviour transformation.<sup>71</sup> Burns, Chapman and Guthrie write that developing cultural intelligence “is a process that integrates understanding into life through reflection and practice.”<sup>72</sup> These two dimensions will be explored further below.

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<sup>69</sup> Groves, Feyerherm and Gu, “Examining,” 231.

<sup>70</sup> See pages 136-137, 140, 144-145 and 152.

<sup>71</sup> Charles A. Davis, *Making Disciples Across Cultures: Missional Principles for a Diverse World* (Downers Grove: IVP, 2015), 26, 68-69.

<sup>72</sup> Burns, Chapman and Guthrie, *Resilient Ministry*, 160-161.

### ***Intercultural Education***

In light of the majority of clergy being in the moderate range for their perceived levels for cultural intelligence, a need to increase these levels becomes a priority. The results also suggest the need for intercultural education as a way to close the gap. Some clergy report they did not receive any training for intercultural engagement in their ministry formation program or post-ministry training. CQ Knowledge is the clergy's weakest CQ capability overall. Those clergy over 50, Australian born, with over 15 years ministry experience and an undergraduate award as their highest qualification would benefit from focused intercultural education. This direction is consistent with Veld, Wittman and Bamberg.<sup>73</sup> "The development of cultural intelligence is best achieved through a combination of formal education and informal learning, which includes coaching, short seminars, mentoring and hands-on cross-cultural experiences with other cultures."<sup>74</sup> Empirical studies often recommend training and educational programs as a way forward to address their concerns arising from the findings, especially for educators and students preparing for vocations,<sup>75</sup> as with nursing.<sup>76</sup> A number of empirical research projects also demonstrate the value of intercultural education in developing cross-cultural effectiveness and cultural intelligence.<sup>77</sup> Studies show the importance of intentional education over time rather than leaving development to happen through osmosis.<sup>78</sup> Education provides the opportunity to become familiar with diverse cultures and the methods associated with "proper inter-cultural behaviours and effective social associations."<sup>79</sup> Further, education will heighten the trainee's awareness and knowledge, address weaknesses and develop skills.<sup>80</sup>

<sup>73</sup> Velde, Wittman and Bamberg, "Cultural Competence of Faculty," 195.

<sup>74</sup> <https://cultureplusconsulting.com/2015/06/11/developing-cultural-intelligence/>

<sup>75</sup> Leung, Ang and Tan, "Intercultural Competence," 507; Roxie M. Black and Shirley A. Wells, *Culture and Occupation: A Model of Empowerment in Occupational Therapy* (Bethesda: AOTA, 2007); Suarez-Balcazar et al., "Perceived Levels," 503; Velde, Wittman and Bamberg, "Cultural Competence of Faculty," 195; Luquis and Pérez, "Cultural Competency," 217-222; Moon, Choi and Jung, "Previous International," 323; Wilson, Sanner and McAllister "A Longitudinal Study," 70.

<sup>76</sup> Benkert et al., "Cultural Competence," 232; Rebekah E. Carey, "Cultural Competence Assessment of Baccalaureate Nursing Students: An Integrative Review of the Literature," *International Journal of Humanities and Social Science* 1 no. 9 (2011), 260.

<sup>77</sup> Spooner-Lane et al., "Building Intercultural Competence," 1-9.

<sup>78</sup> Briguglio "Empowering Students"; Anita S. Mak and Monica Kennedy, "Internationalising the Student Experience: Preparing Instructors to Embed Intercultural Skills in the Curriculum," *Innovative Higher Education* 37, no.4 (2012), 325.

<sup>79</sup> Soltani and Keyvanara, "Cultural Intelligence," 43.

<sup>80</sup> Groves, Feyerherm and Gu, "Examining," 231-232; Isfahani et al., "Analyzing the Effects," 373-374; Raduan et al., "Expatriate Performance," 82; Luquis and Pérez, "Cultural Competency," 217-222.

Single, isolated activities in individual courses could be insufficient.<sup>81</sup> Cultural intelligence can be enhanced by training, coaching and education.<sup>82</sup> Education in the workplace can address fear and lead to suspension of judgments in intercultural encounters.<sup>83</sup> Wilson, Sanner and McAllister conducted an education program for health science academics on cultural competence. They reported a decrease in mean scores for cultural competence items relating to personal stereotyping and identifying personal limitations in intercultural encounters.<sup>84</sup> One way to respond to a diverse cohort is, then, through education at all stages of ministry formation.<sup>85</sup> However, despite education, trainees may not always transfer learning from their training into the reality of intercultural engagement.<sup>86</sup>

The content of training required for clergy to build capacity is multifaceted. The intercultural education for clergy should extend beyond cognitively oriented content to attitudes and behavioural skills related to cross-cultural knowledge. In addition, the multicultural church vision as affirmed in Chapter Five should be incorporated.<sup>87</sup> Holistic training can connect the four CQ capabilities with each other and with the theological foundation for the vision. Chapter Seven highlights the integration of cross-cultural experience and education with beliefs from the multicultural church vision in contributing to the development of cultural intelligence. CQ education programs typically commence with the physical and cultural aspects of intercultural engagement by using the cultural intelligence wheel depicting the four CQ capabilities. Given that CQ Drive promotes curiosity and increases levels of self-efficacy, resilience and openness, it should permeate all intercultural education.<sup>88</sup>

Intercultural education addressing the weaknesses identified in the study should emphasise CQ Knowledge and CQ Action whilst acknowledging the strengths

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<sup>81</sup> Lopes-Murphy, "Evaluating the Impact," 15.

<sup>82</sup> Khorahwala, 2009; Anvari et al., "The Impact," 48; Wilson, Sanner and McAllister, "A Longitudinal Study," 70.

<sup>83</sup> Mohammadpour, "Determinants," 2041.

<sup>84</sup> Wilson, Sanner and McAllister, "A Longitudinal Study," 70.

<sup>85</sup> Soltani and Keyvanara, "Cultural Intelligence," 43.

<sup>86</sup> Racicot and Ferry, "The Impact," 126.

<sup>87</sup> Briguglio, "Empowering Students," 7; Groves, Feyerherm and Gu, "Examining," 233; Nick Stone, "Conceptualising Intercultural Effectiveness for University Teaching," *Journal of Studies in International Education* 10, no. 4 (2006), 344.

<sup>88</sup> Groves, Feyerherm and Gu, "Examining," 234; Stone, "Conceptualising Intercultural Effectiveness," 346-347.

of CQ Drive and CQ Strategy. CQ Knowledge needs special attention in any education program for clergy, given it was the weakest dimension reported in this cohort.<sup>89</sup> CQ Knowledge education includes the nature of culture (culture-general), exposure “to different countries relative to certain cultural dimensions,”<sup>90</sup> areas of cultural differences, relevant culture specific information (if appropriate), and the mechanics of intercultural engagement (procedural).<sup>91</sup> Preparation is needed to engage a multiplicity of cultures and to be global citizens.<sup>92</sup> Being aware of the full range of cultural variations and differences between major diasporic communities may be beneficial.<sup>93</sup> Groves, Feyerherm and Gu suggest that “the full range of cultural variations may be more beneficial in the long run since people are likely to be exposed to a wide variety of cultures, even when based on a single team or negotiation experience.”<sup>94</sup> CQ Knowledge is vital for reflective observation and abstract conceptualisation.<sup>95</sup> Activities that increase awareness are a common feature of studies and develops skills to acquire unfamiliar cultural knowledge.<sup>96</sup> Isfahani suggests “cultural training for employees, familiarizing them with values, norms, behaviors, differences, and similarities of different cultures.”<sup>97</sup> Further he suggests training can improve “conditions for people to interact more with each other, paying attention to symbols, rituals, and occasions of different cultures in organizations.”<sup>98</sup> This training can negate potential for stereotyping and reduce bias.<sup>99</sup>

CQ Action is another capability requiring further development amongst clergy. The education for CQ Action tackles the skills, behavioural capabilities and reflectiveness required in intercultural encounters.<sup>100</sup> Cross-cultural communication skills become the focus. Training extends beyond traditional didactic teaching mediums.<sup>101</sup> Intercultural experiential activities can facilitate skill development

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<sup>89</sup> Khorahwala, 2009

<sup>90</sup> Groves, Feyerherm and Gu, “Examining,” 233.

<sup>91</sup> Groves, Feyerherm and Gu, “Examining,” 233; Stone, “Conceptualising Intercultural Effectiveness,” 346.

<sup>92</sup> *Ibid*, 234.

<sup>93</sup> *Ibid*, 233.

<sup>94</sup> *Ibid*, 233.

<sup>95</sup> *Ibid*, 235.

<sup>96</sup> Sealey, Burnett and Johnson, “Cultural Competence,” 138.

<sup>97</sup> Isfahan et al., “Analyzing the Effects,” 373-374.

<sup>98</sup> *Ibid*.

<sup>99</sup> Sealey, Burnett and Johnson, “Cultural Competence,” 138.

<sup>100</sup> Stone, “Conceptualising Intercultural Effectiveness,” 348.

<sup>101</sup> Sealey, Burnett and Johnson, “Cultural Competence,” 138-139.

through exposure to people from diverse backgrounds.<sup>102</sup> These can occur at local, regional, national and international levels.<sup>103</sup> Experience will be addressed later in this chapter.

To enhance CQ Action capability amongst clergy, CQ Strategy also needs to be included. CQ Strategy reinforces metacognitive processes through encouraging participants to analyse “thinking about thinking”<sup>104</sup> Without CQ Knowledge and CQ Strategy individuals “will not learn fully from their experiences because they lack the observational skills and conceptual understanding to transform experiences into knowledge, they can use to guide them in the future.”<sup>105</sup> For individuals to develop CQ Strategy a longer-term perspective is required. Continual intercultural engagement provides opportunities to learn and grow their “mental capability to acquire and evaluate cultural information by strategizing and thinking about one’s assumptions.”<sup>106</sup> Focussing on CQ Strategy dimensions will “improve their ability to interact more effectively in unfamiliar settings.”<sup>107</sup> This is hard to change short-term as it is a higher-order mental capability and “requires a fundamental change of an individual’s mental structure or way of thinking toward different cultures.”<sup>108</sup> As a consequence “students’ planning, awareness, and verification of information and assumptions” are enhanced.<sup>109</sup> Short-term options like intensives or short-term exposure trips and refresher courses will contribute. The importance of ongoing, multiple training options for post-ministry formation education for cultural intelligence development is evident in Chapter Seven.

However, a theological foundation is required due to the significance of the study’s findings regarding the association between the beliefs and cultural intelligence. The goal would be to deepen biblical and theological understanding and facilitate socially cohesive environments. The clergy’s support for the foundational place of the Bible for multicultural church can’t be ignored. Key biblical passages and theological beliefs can provide content to develop a theological framework for the multicultural church. Core elements as revealed in Chapter Five

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<sup>102</sup> Ibid, 138.

<sup>103</sup> Ibid, 138.

<sup>104</sup> Groves, Feyerherm and Gu, “Examining,” 234.

<sup>105</sup> Ng, Van Dyne and Ang, “Developing Global Leaders,” 239.

<sup>106</sup> Groves, Feyerherm and Gu, “Examining,” 233-234.

<sup>107</sup> Racicot and Ferry, “The Impact,” 126.

<sup>108</sup> Moon, Choi and Jung, “Comprehensive Examination,” 458.

<sup>109</sup> Groves, Feyerherm and Gu, “Examining,” 234.

and Chapter Seven include unity, diversity, and social cohesion, especially within a local congregation. Other elements are social justice principles; the benefits of racial reconciliation and inclusion; and a theological foundation for cultural intelligence. The theological understanding contributes in two ways. First, it aids motivation and CQ Drive. Second, it can accompany CQ Knowledge to enhance the clergy's CQ Strategy capacity. The theological vision and the cultural knowledge are connected when developing authentic multicultural Christian communities. Post-colonial theology and global theology could also assist in developing CQ Knowledge and CQ Strategy. These theological disciplines expose individuals to different approaches and themes arising from different cultural contexts, and develop skills to process the differences. Utilising family, ministry colleagues and further exposure to Australian multiculturalism can occur.

Numerous options of methodology and pedagogy of formal and informal interculturality education exist.<sup>110</sup> The focus in training contexts should not be solely on information transfer but on methods that promote the ability to "question, probe, discuss and analyse linguistic and cultural issues," and enhance "greater appreciation and empathy for others of diverse cultural and linguistic backgrounds."<sup>111</sup> The process becomes circular as theory generates practice and practice modifies theory.<sup>112</sup> The nature of pedagogy is as important as actual content. The role of cross-cultural experience within training programs becomes crucial. The combination of cognitive knowledge content and practical cross-cultural experience features in studies, including action learning experiential exercises,<sup>113</sup> experiential learning;<sup>114</sup> critical incident case studies to enhance "students' planning, awareness, and verification of information and assumptions;"<sup>115</sup> simulation involving physical, emotional and sensory processes to enhance behavioural flexibility;<sup>116</sup>

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<sup>110</sup> Hooshang, Shendi and Shendi, "The Comparison," 1160.

<sup>111</sup> Spooner-Lane et al., "Building Intercultural Competence," 7-8.

<sup>112</sup> Rolfe, "Closing the Theory," 175.

<sup>113</sup> Groves, Feyerherm and Gu, "Examining," 233; Mak and Kennedy, "Internationalising," 325; Moon, Choi, and Jung, "Previous International," 323; Spooner-Lane et al., "Building Intercultural Competence," 7-8.

<sup>114</sup> Alexandra Dehmel, Yi Li and Peter F. E. Sloane, "Intercultural Competence Development in Higher Education Study Abroad Programs: A Good Practice Example," *Interculture Journal* 15 (2011), 11-36; Kim and Van Dyne, "Cultural Intelligence and International Leadership," 289; Angene H. Wilson, "Cross-Cultural Experiential Learning for Teachers," *Theory into Practice* 21, no. 3 (1982), 184-192.

<sup>115</sup> Briguglio, "Empowering Students," 3-5; Groves, Feyerherm and Gu, "Examining," 234.

<sup>116</sup> Ang et al., "Cultural Intelligence," 364; Groves, Feyerherm and Gu, "Examining," 234; Mohammadpour, "Determinants," 2042.

multiethnic peer related activities to develop intercultural communication skills;<sup>117</sup> observation of others in simulated environments;<sup>118</sup> role play;<sup>119</sup> and reflective diaries. Reading is important too as this study has demonstrated, especially foreign literature.<sup>120</sup>

Numerous examples of concepts and principles exist, especially through internationalised classrooms in higher education institutions.<sup>121</sup> Hooshang, Shendi and Shendi encourage a process developed by Early and Mosakowski.<sup>122</sup> The plan equips individuals to identify strengths and weaknesses and address weak dimensions by developing relevant educational programs.<sup>123</sup> The outcomes of the training will ensure theology is applied appropriately and authentic multicultural churches developed. This research project contributes to this plan for the two denominations.

### ***Intercultural Experience***

Capacity building for cultural intelligence involves more than purely knowledge driven programs or unconscious non-intentional informal development. Cognitive dimensions tend to dominate the response to such levels of cultural intelligence and capacity. Reading and training that is theoretical and theological are necessary but insufficient for developing cultural intelligence. Cultural intelligence is enhanced by "experience, practice and a positive attitude to lifelong learning."<sup>124</sup> Intercultural education and intercultural experience are two distinct elements, both equally important, which can intersect and interact. This clergy cohort showed the importance of the nature and breadth of cross-cultural experience, and of cross-cultural education in contributing to cultural intelligence.<sup>125</sup> A balance between

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<sup>117</sup> Briguglio, "Empowering Students," 7; Brian Crose, "Internationalization of the Higher Education Classroom: Strategies to Facilitate Intercultural Learning and Academic Success," *International Journal of Teaching and Learning in Higher Education* 23, no. 3 (2011), 390, 392; Luquis and Pérez, "Cultural Competency," 217-222.

<sup>118</sup> Groves, Feyerherm and Gu, "Examining," 234.

<sup>119</sup> Ang et al., "Cultural Intelligence," 364; Isfahani et al. "Analyzing the Effects," 373-374; Hooshang, Shendi and Shendi, "The Comparison," 1160; Mak and Kennedy, "Internationalising," 329; Moon, Choi and Jung, "Previous International," 323.

<sup>120</sup> Livermore, *The Cultural Intelligence Difference*, 86-87.

<sup>121</sup> Briguglio, "Empowering Students," 1; Crose, "Internationalization," 388-395; Mak and Kennedy, "Internationalising," 323-334; Stone, "Conceptualising Intercultural Effectiveness," 334-356.

<sup>122</sup> Hooshang, Shendi and Shendi, "The Comparison," 1160.

<sup>123</sup> Ibid, 1160.

<sup>124</sup> Deng and Gibson, "A Qualitative Evaluation," 194.

<sup>125</sup> See pages 243-246 and 255-256.

information and experience is recommended since cultural education in traditional systems has not brought the intended results.<sup>126</sup> Duffy states that “despite the increased emphasis on cultural education in nursing worldwide, culturally based problems persist.”<sup>127</sup> Further, Duffy acknowledges that “nurse and health care researchers continue to report ... the lack of knowledge and sensitivity when caring for clients.”<sup>128</sup> For example, the Benkert et al. study recommended the integration of content with diverse vocation practical placements to develop active practitioners who can respond appropriately in culturally diverse work placements or contexts.<sup>129</sup> Generating new and relevant cross-cultural experiences for clergy becomes a development focus, especially for those lacking cross-cultural experience.

Experience is a developmental tool that involves exposure to cultural differences as a component of a formal or informal education program or a specialised separately administrated program.<sup>130</sup> Researchers such as Leninger and Sodowsky “have found that experience and practice affect cultural competence in health professionals.”<sup>131</sup> Kardong-Edgren’s study reported that “repeated exposure to people from other cultures” is “most helpful in developing cultural competence.”<sup>132</sup> Cross-cultural experience provides contexts to process tough moments, misunderstandings and conflicts, and to learn more about unfamiliar cultures. These experiences contribute to personal development, increase intercultural sensitivity and awareness, increase cross-cultural communication effectiveness, and motivation for intercultural engagement.<sup>133</sup> Further, CQ Knowledge and CQ Strategy capabilities are strengthened in experiential contexts as is required for the clergy in these denominations. Live action assists participants to complete the crossing from learning in the training to the actual placement in the new cultural context.

Experiences provide opportunities to gain exposure to a wide range of cultures, especially from the majority world. Such experiences can be provided by a

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<sup>126</sup> Racicot and Ferry, “The Impact,” 126.

<sup>127</sup> Duffy, “A Critique,” 487-95.

<sup>128</sup> Ibid.

<sup>129</sup> Benkert et al., “Cultural Competence,” 231.

<sup>130</sup> Dehmel, Li and Stone, “Intercultural Competence Development,” 11-36; Sealey et al, “Cultural Competence,” 8; Leung, Ang and Tan, “Intercultural Competence,” 508.

<sup>131</sup> Suarez-Balcazar et al., “Perceived Levels,” 502.

<sup>132</sup> Kardong-Edgren, “Cultural Competence,” 364.

<sup>133</sup> Groves, Feyerherm and Gu, “Examining,” 232.

local multiethnic congregation as indicated in this study. International travel and experience can also influence cultural intelligence development.<sup>134</sup> International opportunities or specific domestic cross-cultural experiences beyond an individual's specific setting can provide intensive experiences, especially where there is intentional and intimate contact with locals in the host context. The types of extended field experiences include work placements,<sup>135</sup> internships,<sup>136</sup> exchanges within national churches,<sup>137</sup> volunteering in overseas denominations,<sup>138</sup> extra-curricular activities,<sup>139</sup> study abroad experiences,<sup>140</sup> study visits,<sup>141</sup> and language courses.<sup>142</sup>

In addition to extended field placements, shorter informal and formal experiential learning activities can provide opportunities for action and reflection around cultural and diversity paradigms. This research study identified several possibilities in Chapter Seven. Options include simulation activities, interfaith dialogue, intentional friendships with people from different cultural backgrounds, visitation, reading foreign literature and global theology, global mission engagement and co-operative learning activities within multicultural teams with intentional supervision.<sup>143</sup> Many of these can play a role in providing cross-cultural experience.

The role of experience in developing capacity for intercultural engagement and cultural intelligence, and international or intercultural career choices is well documented.<sup>144</sup> This research project also provides support as seen in the significant cross-cultural experience factors. The lack of relationship between CQ SUM mean scores and short-term trips compared with those who lived overseas for extended periods indicates that more may be required from the experiences. Cross-cultural

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<sup>134</sup> Morrell et al., "Past Experience," 24, 39; Livermore, *The Cultural Intelligence Difference*, 64-66.

<sup>135</sup> Carey, "Cultural Competence," 260; Shannon and Begley, "Antecedents," 52; Kardong-Edgren, "Cultural Competence," 360-366.

<sup>136</sup> Feast, Collyer-Braham and Bretag, "Global Experience," 239

<sup>137</sup> Feast, Collyer-Braham and Bretag, "Global Experience," 239-40; Moon, Choi and Jung, "Comprehensive Examination," 459.

<sup>138</sup> Ibid.

<sup>139</sup> Feast, Collyer-Braham and Bretag, "Global Experience," 240

<sup>140</sup> Feast, Collyer-Braham and Bretag, "Global Experience," 239; Dehmel, Li and Sloane, "Intercultural Competence," 126; Lopes-Murphy, "Evaluating the Impact," 14; Morrell et al., "Past Experience," 39.

<sup>141</sup> Petrovic, "How do Teachers," 280.

<sup>142</sup> Dehmel, Li and Sloane, "Intercultural Competence," 11.

<sup>143</sup> Briguglio, "Empowering Students."

<sup>144</sup> Racicot and Ferry, "The Impact," 125.

experience should be valued as an antecedent for cultural intelligence. These experiences can assist individuals to function effectively cross-culturally and provide leadership. However, the data in this study would show that exposure does not necessarily lead to confidence in delivery capacity. Gaps in making the connection exist. Therefore, the experiences require intentional reflective activities that connect the experience to the learning. The experiences can be "structured and unstructured academic and social activities."<sup>145</sup> A way forward is provided in the four stages of experiential learning: "concrete experience, reflective observation, abstract conceptualisation and active experimentation."<sup>146</sup> Studies related to study abroad programs include valuable recommendations to maximise the experience, particularly with regards to CQ Drive and CQ Strategy.<sup>147</sup> A core dimension is comprehensive pre-trip briefings and pre-departure knowledge based interventions. Reflective activities alongside the experience facilitate and enhance benefits. These activities include debriefing, journaling, writing critical incident reports and engaging with a mentor.<sup>148</sup> Identified best practice core elements associated with short-term trips should be considered and incorporated.<sup>149</sup> Intentional reflection during and in debriefing from such experiences should occur to maximise benefits and through these, cultural knowledge and awareness is developed along with cross-cultural communication strategies, conflict management and relationship building. Cultural intelligence is a set of learning capabilities that "allows global leaders to benefit developmentally from their experiences by facilitating active involvement in ... the ELT cycle during international assignments."<sup>150</sup> Cultural intelligence contributes to the individual's capacity to transform the "experience into experiential learning."<sup>151</sup> Through experiential learning individuals develop the appropriate behaviour that leads to productive, understanding and trusting relationships. The extent of cross-cultural experience can provide signs and clues regarding an individual's capacity for intercultural engagement. These initiatives will potentially address the concern

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<sup>145</sup> Feast, Collyer-Braham and Bretag, "Global Experience," 242-243; Spooner-Lane et al., "Building Intercultural Competence," 7.

<sup>146</sup> Ng, Van Dyne and Ang, "Developing Global Leaders," 229-230, 234-242.

<sup>147</sup> Racicot and Ferry, "The Impact," 125-126.

<sup>148</sup> Dehmel, Li and Sloane, "Intercultural Competence Development," 126.

<sup>149</sup> <https://missionsinterlink.org.au/resources/mi-short-term-mission-code-of-best-practice/>

<sup>150</sup> Kok Yee Ng, Linn Van Dyne and Soon Ang, "From Experience to Experiential Learning: Cultural Intelligence as a Learning Capability for Global Leader Development," *Academy of Management Learning and Education* 8 (2009), 523.

<sup>151</sup> Ibid.

regarding the limited impact from short-term trips in developing the cultural intelligence of clergy.

Denominations can explore strategies to increase cross-cultural experience in several areas, especially for those assessed with low perceived levels of cultural intelligence or lack capacity and incorporate these into career planning.<sup>152</sup> The relationship between clergy participation in multiethnic congregations and CQ SUM mean scores could be utilised for experiential learning activities.

### **Language Learning**

Speaking more than one language is advantageous for developing cultural intelligence.<sup>153</sup> The relationship between multilingualism and CQ SUM mean scores in the correlation test and regression analysis reinforces the value of language learning and has been identified as a possible antecedent for developing cultural intelligent capacity.<sup>154</sup> Engaging with other languages becomes important. Capacity to process difference is enhanced through grappling with different scripts, sounds, tones, grammar and socio-linguistic practices. The skills developed have broader application to difference in other contexts such as cultural practices. Language learning communicates acceptance, respect and worth to those from the diasporic communities. The bridge built between individuals from different cultures is strengthened through language use. Multilingualism facilitates cultural knowledge provision and empathy development.<sup>155</sup> Differences are more likely to be understood and managed.

The learning challenge is recognised within the Uniting Church in Australia. Floyd writes in response to a survey that "many respondents question why the majority of Uniting Church ministry leaders are monolingual."<sup>156</sup> Further he writes that "some suggest that perhaps it is time for the church to be more intentional in encouraging dominant-culture leaders and members to acquire a second (or even

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<sup>152</sup> Feast, Collyer-Braham and Bretag, "Global Experience," 239.

<sup>153</sup> Shannon and Begley, "Antecedents," 52.

<sup>154</sup> Sealey, Burnett, and Johnson, "Cultural Competence," 138; Livermore, *The Cultural Intelligence Difference*, 98.

<sup>155</sup> Sealey, Burnett and Johnson, "Cultural Competence," 138.

<sup>156</sup> Floyd, "Living Cross-Culturally," 252-253.

third and fourth) language related to our own cultural and linguistic diversity, including languages of the First Peoples."<sup>157</sup>

Vocations such as nursing encourage language learning. Sealey, Burnett and Johnson suggest that "a foreign language requirement should be added to all undergraduate and graduate nursing curricula to increase the likelihood that future nursing faculty will have the language skills to communicate effectively with clients with limited English language ability."<sup>158</sup> The time constraints as adults to learn languages and the need to specialise in a specific language due to the diverse options can affect the application. As most of this sample are over 50, the opportunity to commence and achieve language learning may prove difficult. However, clergy can be encouraged to learn greetings for diasporic communities, present in their congregations, to promote bilingualism or multilingualism and to encourage congregational attendees with greater aptitude to use language from the nations relevant to their context and communities. The role of learning another language could be investigated for ministry candidates in the future, especially with regards to popular and mostly spoken languages in Australia like Korean, Mandarin, Cantonese and Vietnamese. This language engagement process can result in developing clergy with specialisation for specific diasporic communities. Returning cross-cultural workers from global mission engagement could contribute to the language learning process within denominations and become allies in engaging linguistically with particular ethnic groups.

### **Clergy Recruitment**

The priority is to increase the number who have the capacity to be multicultural leaders. As the majority of clergy are in the low range or mid-range for overall capacity, their limited capacity for intercultural engagement can be addressed through educational and experiential programs. An alternative approach to addressing the gap between the ideal of the multicultural church vision and the clergy's delivery capacity involves exploring the recruitment processes and their ministry formation. The way forward is to recruit more ministry candidates with higher levels of cultural intelligence, extensive cross-cultural experience and the needed theology related to the multicultural church vision.<sup>159</sup> The opportunity

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<sup>157</sup> Ibid.

<sup>158</sup> Ibid.

<sup>159</sup> Engle and Nehrt, "Antecedents," 42.

exists, especially as older clergy retire. Duff, Tahbaz and Chan concluded from their study of undergraduate students that "selection practices, which focus on the demonstration of behaviour to facilitate cross cultural exchanges, should yield positive results for organisations."<sup>160</sup> Kim and Van Dyne recognised the "benefits of human resource practices that emphasise intercultural contact and cultural intelligence" rather than technical competence alone.<sup>161</sup> Isfahani et al. stated that "cultural intelligence can be used as a criteria in selecting and assigning employees based on their activities and determining the necessary kind of training for employees as well as selecting criteria for evaluating employee performance which will eventually lead to improved organizational efficiency and effectiveness."<sup>162</sup> Locating sufficient numbers with such capacity will prove challenging in light of the anticipated quantity required and given the distribution of intercultural experience within the clergy cohort. The under 50s become important because of their identified areas of strengths in regards to cross-cultural experience and cultural intelligence.<sup>163</sup> The selection process for pre-ordination candidates should prioritise the relevant characteristics associated with cross-cultural experience. This is especially so when recruiting those over 50 and from Anglo-Celtic backgrounds.<sup>164</sup> The discernment processes for pre-ordination candidates needs to include assessing their capacity for intercultural engagement. The criteria for selection should promote a balance between work and non-work international experiences.<sup>165</sup> Other areas to consider for selection criteria include the number of trips overseas, languages, cross-cultural friendships, and their understanding of multicultural church. To assess these criteria, pre-ordinands would complete the required application form containing relevant questions or an additional cross-cultural education and experience checklist (see Appendix Six). Questions from the questionnaire used in this research project could be utilised. In addition, candidates could use the established cultural intelligence instrument to assess their perceived levels.<sup>166</sup> Following the assessment, education plans would need to be established with each candidate, especially for those who lack experience in cross-cultural

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<sup>160</sup> Duff, Tahbaz and Chan, "The Interactive Effect," 7.

<sup>161</sup> Kim and Van Dyne, "Cultural Intelligence and International Leadership," 288.

<sup>162</sup> Isfahani, Jooneghani and Azar, "Analyzing the Effects," 374.

<sup>163</sup> See pages 215-221.

<sup>164</sup> Ng, Van Dyne and Ang, "From Experience," 515, 522; Ng, Van Dyne and Ang, "Developing Global Leaders," 243.

<sup>165</sup> Moon, Choi and Jung, "Previous International," 322.

<sup>166</sup> Benton and Lynch, "Globalization, Cultural Intelligence," 6.

contexts and aptitude.<sup>167</sup> These plans can include pre-ordination formal and informal education and cross-cultural experiences.

### **Limitations of Findings**

The hope arising from the existing platform for capacity building needs to be tempered with realism in light of the limitations. These limitations affect the conclusions outlined above. This study makes no claim beyond clergy in these two denominations. The goal was to identify capacity for a particular group and do a pilot training audit to establish what was required to be developed. However, many of these limitations are similar to those identified in other cultural intelligence related studies.

First, the limited sample size arose for reasons identified in Chapter Four and impacted on the research and its findings in four ways:<sup>168</sup>

- The low response affected the nature of the sample in terms of ethnicity, responses from clergy and the extent to which the resultant conclusions were definitive.
- The low response rate may lead to a biased sample given the study relied on people to self-select and to contribute voluntarily.<sup>169</sup> This means that the extent to which the sample is representative can be questioned.<sup>170</sup> The gap between those with experience and those not could be wider in reality than depicted in data. This means that the actual number with limited or moderate experience could potentially be higher. Participation might have favoured those who truly believed in the subject.<sup>171</sup> Those clergy who felt they lacked confidence in their ability and who felt they were not culturally intelligent may have opted out from participating. If so, this would increase the urgency of my recommendations regarding the need for training.
- The small sample size was compounded by the volume of missing data.
- The sample appeared inadequately balanced demographically.<sup>172</sup>

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<sup>167</sup> Ibid.

<sup>168</sup> Cummins, *Stress Among Anglican Clergy*, 296.

<sup>169</sup> This is evident in other studies too. Ramalu et al., "The Effects," 67; Suarez-Balcazar et al., "Perceived Levels," 503.

<sup>170</sup> Ibid, *Stress Among Anglican Clergy*, 510.

<sup>171</sup> Luquis and Pérez, "Cultural Competency," 221.

<sup>172</sup> Mahembe and Engelbrecht, "A Preliminary Study," 7; Nel et al., "Assessing," 10.

Different groups had widely varied response rates. The breadth and quality of the sample was affected, especially with a lack of participation by certain groups, including over 70 years of age, women, and those under 50. In hindsight, more could have been done to encourage more clergy to participate.

Second, the reliance on a paper and pen questionnaire to collect the data limited the depth and extent of the findings.<sup>173</sup> With no online option younger clergy may have opted out.<sup>174</sup>

Third, the reliance on one data source may have affected the results, especially since it was a self-report questionnaire. Social desirability bias and common method bias could affect the responses of participating clergy.<sup>175</sup> The self-reporting and self-assessment presumes levels of self-awareness on some subjects which may actually be limited.<sup>176</sup> The self-awareness tests rely on the candour and honesty of respondents, especially as participants may try to present appealing answers.<sup>177</sup> A gap can emerge between their perceptions and the reality. Ideally a mixed method study would have better served the goals of the research.<sup>178</sup> The collection of data from multiple sources such as supervisors, "peers, subordinates, and superiors" and using multiple methods would address the subjectivity concerns.<sup>179</sup> Data from multiple sources might have minimised the shared method variance, presented a more accurate picture of actual work experience, and provided more objectivity in the findings.<sup>180</sup> The push for greater accuracy in measuring cultural intelligence could include observation and reflection from actual or simulated encounters in churches involving laity, cultural group specific assessments, and tracing techniques for CQ Strategy.<sup>181</sup>

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<sup>173</sup> Morrell et al., "Past Experience," 40; Sealey et al, "Cultural Competence," 7; Groves, Feyerherm and Gu, "Examining," 232, 235; Moon, Choi and Jung, "Comprehensive Examination," 460.

<sup>174</sup> Kardong-Edgren, "Cultural Competence," 364.

<sup>175</sup> Raduan et al., "Expatriate Performance," 82; Luquis and Pérez, "Cultural Competency," 221; Morrell et al., "Past Experience," 40; Tarique and Takeuchi, "Developing Cultural Intelligence," 67.

<sup>176</sup> Morrell et al., "Past Experience," 40.

<sup>177</sup> Sealey, Burnett and Johnson, "Cultural Competence," 137.

<sup>178</sup> Dozier and Nackerud, "Cultural Diversity," 312; Jirwe et al, "Identifying the Core Components," 2622-2634.

<sup>179</sup> Bücker et al., "The impact of Cultural Intelligence," 2081; Morrell et al., "Past Experience," 40; Raduan et al., "Expatriate Performance," 82.

<sup>180</sup> Groves, Feyerherm and Gu, "Examining," 235; Ramalu et al., "The Effects," 67; Li, "Cultural Intelligence," 12.

<sup>181</sup> Kardong-Edgren, "Cultural Competence," 364; Morrell et al., "Past Experience," 40.

Fourth, some questions in the questionnaire failed to deliver. In hindsight these questions were poorly constructed. The nature of the questionnaire may have skewed toward the neutral point in some of the answers from respondents.<sup>182</sup> The use of terminology such as 'multicultural church' and 'racial reconciliation' may have increased potential areas of misunderstanding. Some of the wording of questions was unclear, particularly when value statements were used. Question 28.3 included the word 'pleasingly.' Question 31.2 used the word 'significant' which required a high degree of interpretation. Other potential confusing questions included 32 on the number of languages and 6.13 item 9 on watching the news which assumed TV news but probably did not cater for other contemporary options of the internet and view on demand services. The questions could be improved to benefit the quality and fairness of the data outcomes. Better pilot study procedures might have addressed this limitation, reduced the number of questions and strengthened the questions to gather the intended information.

Fifth, the nature of the data is more probabilistic than categorical for several reasons. The smaller sample size and the single method approach contribute to this position. An additional factor was the inability to be comprehensive in the analysis of the clergy's background and beliefs. The limit on questions to ask in the questionnaire reduced the opportunity to gather all the relevant information useful for assessing cross-cultural experience and for presenting an accurate overall picture. The limited number of questions respected "the time commitment necessary to complete the surveys given the circumstances in which they were given."<sup>183</sup> Ideally longer quantitative related instruments would have ensured the testing of "the robustness of the relationships."<sup>184</sup> Some gaps in the information collected affected the comprehensiveness of the overall picture developed, especially with regards to cross-cultural relationships and international experience. Exploring the history and length of clergy's cross-cultural relationships, especially beyond the past five years, could have generated a more authentic comprehension of the nature of their intercultural engagement. Further categories of cross-cultural relationships could be considered. One participant wrote that "*did you ask whether*

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<sup>182</sup> Diao and Park, "Culturally Intelligent," 7307.

<sup>183</sup> Engle and Nehrt, "Antecedents," 42.

<sup>184</sup> Ibid.

*I had ever lived with someone from another culture.*"<sup>185</sup> An outlined history with dates of international experience, both long-term and short-term, would have ensured a more detailed grasp of the extent, nature and value of intercultural engagement in those contexts.<sup>186</sup> The total length of time participants spent abroad for all trips would have been a useful statistic.<sup>187</sup> The estimated number of hours of completed intercultural education and culture related training would also have been useful.<sup>188</sup>

To deepen the understanding of the clergy's background with intercultural engagement, there are other useful areas for questions that were overlooked. The first area relates to the spiritual dynamics associated with intercultural engagement, including the role of prayer. One participant wrote that "*nowhere did you ask about my perception of being led by the Holy Spirit into cross-cultural engagement. I am on the cross-cultural adventure because God has led me, an unwilling (initially) participant into relationships with people of other backgrounds, languages and cultures.*"<sup>189</sup> The second area relates to their work history and intercultural engagement, and their actual occupation prior to entering the ministry. The third area relates to when they first thought to engage cross-culturally.

With regards to multicultural church vision, several more questions would have been helpful. Two areas to explore further are the metaphor(s) clergy use to describe multicultural church and the particular challenges they face when realising multicultural church vision. For Question 37 two new contributing factors, travel and personal relationships with people from the majority world should be considered, especially due to the relationships with developing cultural intelligence established in Chapter Seven.

Sixth, the 20-item cultural intelligence instrument caused some difficulties and these may have impacted on the findings. The Rasch reliability analysis of the CQ Scale raised concerns about items 1, 7 and 11. Some of these questions seem to favour different contexts than the multicultural church context for this research. CQ

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<sup>185</sup> Questionnaire no. 60.

<sup>186</sup> Groves, Feyerherm and Gu, "Examining," 225.

<sup>187</sup> Ibid.

<sup>188</sup> Moon, Choi and Jung, "Previous International," 303.

<sup>189</sup> Supplied by participant in Question 45 answer.

Knowledge items seem to relate more to the business world and to an overseas placement. These could be adjusted to account for the spiritual and theological dynamics of a multiethnic church context. One participant wrote that "*cultures cannot be clumped together in this way*" in relation to CQ Knowledge items. Another wrote that "*'other cultures' is very broad*" and "*I have in depth knowledge of some cultures and not in others.*"<sup>190</sup>

Seventh, the analysis possibly involved too many variables in attempting to present a comprehensive understanding of clergy's capacity to be multicultural leaders. An overall picture emerged but several of the variables proved to have no significance, including short-term trips and many of the possible factors that could shape the clergy's beliefs around ethnic diversity.<sup>191</sup> However, there were so many relationships between the demographic, experiential and education variables and cultural intelligence variables. The limited nature of this study prevented inferences about the actual causal direction of those relationships being established.<sup>192</sup> A smaller number of variables might produce different results and clarify the overall picture.

Eighth, the analysis relates to a given time period when the clergy completed their questionnaires. The findings could vary if repeated at another time. Some longitudinal field research would be beneficial to address this concern.<sup>193</sup>

Ninth, the research project was conducted on a part-time basis over an eight-year period in which cultural intelligence has become established as a valid discipline to research. The major impact for this research project related to the questionnaire. The development of the questionnaire in 2013 and 2014 used the best information available. Several of the recently published vocational related studies would have led to different questions being asked in the cross-cultural experience and education variables.<sup>194</sup> With the recently published material in the Christian sector on cultural intelligence, I would have reworded the multicultural

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<sup>190</sup> Questionnaire no. 41.

<sup>191</sup> Cummins, *Stress Among Anglican Clergy*, 510.

<sup>192</sup> Rockstuhl et al., "Beyond General Intelligence," 835.

<sup>193</sup> Ramalu et al., "The Effects," 69; Racicot and Ferry, "The Impact," 126; Rockstuhl et al., "Beyond General Intelligence," 835.

<sup>194</sup> Bückler et al., "The impact of Cultural Intelligence"; Groves, Feyerherm and Gu, "Examining"; Racicot and Ferry, "The Impact."

church vision questions and would have explored how clergy engaged with particular dimensions of their leadership roles.<sup>195</sup>

## Conclusion

This chapter discussed the findings of this research project, and considered some implications for denominations and for theory and practice associated with cultural intelligence development. The clergy's participation in this study enabled an objective assessment of the current position of clergy regarding their capacity for intercultural engagement. From this clearer overall picture emerges a way forward to further build capacity, especially from within the denominations.

Data related to the 68 clergy and their capacity to be multicultural leaders provides a snapshot of the collective position. The clergy's participation in this study proved valuable in establishing their perspective of realising the multicultural church vision. For the majority of clergy an experiential foundation for intercultural engagement is limited despite the majority being supportive overall of the multicultural church vision. They have predominantly low to moderate perceived levels of cultural intelligence. Improvements are needed. The clergy's self-assessment suggests that a foundational capacity for multicultural leadership exists in this sample although with a wide range of individual variation. As expected, the extent of cross-cultural experience is diverse. However, all have had some exposure to cross-cultural difference, especially through short-term travel and contact with people from the majority or Aboriginal world. However, the number with substantial capacity to be multicultural leaders is low.

In response to the ever-increasing presence of diasporic communities within local congregations, the research would suggest that clergy can play a role in both denominations in realising the multicultural church vision. They can respond more intentionally and strategically to the diasporic communities. Intentional institutional support is vital if the grassroots are to be proactive in their response and equipped to respond. The findings of this thesis can assist denominations to change and address the difficulties that arise. If the denominations invest in developing clergy as multicultural leaders, then realising the multicultural church vision becomes even

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<sup>195</sup> Burns, Guthrie and Chapman, *Resilient Ministry*, ch. 10; Kumbi, *The Culturally Intelligent Leader*, 58-65; Kim, *Preaching with Cultural Intelligence*; Otaigbe, *Building Cultural Intelligence*; Tavanti, "Cross-Cultural Vincentian," 223.

more possible. Change in the response to the concerns can be possible by developing the clergy's cultural intelligence and increasing the number with substantive cross-cultural experience. The denominations can continue to be excited about being multicultural and continue to use the phrase 'multicultural church' with integrity.

## CHAPTER NINE – CONCLUSION

### Introduction

The diaspora is changing the workplace for clergy in Australia. Consequences result for lay and professional leadership, especially in relation to expectations for local faith communities and for intercultural engagement. The challenge becomes how denominations and congregations can become culturally intelligent organisations and truly authentically multicultural in light of contemporary practice and the call to realise the multicultural church vision.<sup>1</sup> Realising the vision requires not just knowledge of how to build multicultural churches but leadership who possess high perceived levels of cultural intelligence, breadth of cross-cultural experience and are theologically supportive.

Ascertaining leadership's contemporary capacity to manage and respond and provide multicultural leadership is a priority. This practical theology research project endeavours to achieve this goal by researching clergy in two South Australian denominations. This chapter summarises the findings, significance and consequences for the future. The goal is to inspire leadership transformation in intercultural engagement, healthy well-being in multiethnic contexts for leadership and laity, and a dynamic infusion of cultural and theological flavours of diasporic communities.

### The Findings

The perspective of clergy has been considered through this research project. The multicultural church literature encourages building authentic multicultural churches and provides useful principles and practices. However, the literature does not acknowledge the clergy's perspective and capacity for intercultural engagement. A focus on the clergy's personal formation for intercultural engagement may facilitate progress in realising the multicultural church vision. The importance of encouraging clergy to self-assess their ministry background, theological beliefs associated with the multicultural church vision and delivery capacity through an intercultural lens became the focus of this study. Clergy provide insights from an experiential point of view into why cultural problems and ethnic separation can potentially occur in some settings rather than others. The role of leadership in

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<sup>1</sup> Lima, "The Culturally Intelligent."

realising the multicultural church vision becomes clearer through empirical data. Sixty-eight clergy from the Uniting Church in Australia South Australian Synod and Baptist Churches in South Australia contributed to the study through responding to the 45-item questionnaire. The focus is on their personal journey with intercultural engagement and the multicultural church vision rather than the tasks associated with leading multiethnic communities. They provided concrete data in order to enable an assessment of their capacity to be multicultural leaders. Three key findings emerged from the research.

### **Finding 1: Foundational Capacity to Be Multicultural Leaders**

Multifaceted data presented an overall picture that identified potential capacity for cross-cultural engagement that existed amongst clergy. It identified factors and variables that most affect clergy's perceived levels of cultural intelligence. The data, despite identified limitations, is intended to provide hope and positivity. It is not intended to be a critique but to start a conversation about growth and development. A snapshot of the collective position emerges to suggest there is capacity to display cultural intelligence and to respond appropriately to the diasporic communities within the denominations. This outcome compares favourably to other studies of vocations and professions, especially in the USA.

### **Finding 2: Strengths in Capacity**

The comprehensive analysis of the clergy's background and beliefs revealed strengths regarding their capacity for intercultural engagement. The extent of cross-cultural experience of the 68 clergy is diverse. This was expected. All clergy had some exposure to cross-cultural difference, especially through short-term travel and contact with people from the majority or Aboriginal world. Further, the majority of clergy express support for the multicultural church vision. They acknowledge the theological beliefs that comprise the multicultural church vision.

### **Finding 3: Deficiencies in Capacity Needing Addressing**

The results suggest that the majority of clergy are supportive of a theological platform for the multicultural church vision. However, they appear to be deficient in some key areas of an experiential foundation for intercultural engagement. Many clergy have moderate perceived levels of cultural intelligence. Overall, clergy have a mid-range capacity to be multicultural leaders. This provides a platform for future

capacity building that would enhance clergy developing their cultural capacity in the future.

Ongoing development and formation of clergy as culturally intelligent multicultural leaders emerges as a priority. Those with substantial cross-cultural experience is not sufficient. This weakness in delivery capacity could impact the denominational aspirational vision casting endeavours and program initiatives related to multicultural church. Some hurdles and barriers have been identified along with strategies to address these constructively and practically as in Chapter Eight. The data assists clergy to address their perceived weaknesses and provides recommendations for denominations on approaches to support clergy build further capacity effectively.

### **Significance**

The study provides significance in at least four ways. Deepening understanding of multicultural church and what is required to realise the vision will produce positive outcomes in the future, especially for the two denominations.

First, the study provides a possible reason for the struggle to realise the multicultural church vision and to explain why a gap exists between the ideal of the multicultural church vision, and the reality in local congregations and denominations as seen in the narratives from diasporic communities in Chapter One and Chapter Three. Clergy's insights can provide indicators from an experiential point of view into why cultural problems and ethnic separation can potentially occur in some settings rather than others. The lack of clergy with extensive and substantive capacity to be multicultural leaders in multiethnic communities highlights the limitations in clergy's delivery capacity to realise the multicultural church vision. The suggested principles and practices for realising the multicultural church vision require leadership with cultural intelligence formation. Greater attention needs to be given to the formation and development of skills through intercultural experiences built around intentional action-reflection and intercultural education.

Second, a clear platform exists on which to build as all clergy acknowledge some cross-cultural education or cross-cultural experience or both. The challenge is to build on the influential factors in developing cultural intelligence for clergy.

These include the theological framework; previous education and training related to cross-cultural awareness; previous cross-cultural experiences, including friendships, travel and number of culturally diverse settings, including congregations and workplaces. The interest among clergy to develop and grow appears to exist. Gaps and areas of weakness can be addressed to improve delivery capacity, especially with regards to perceived levels of cultural intelligence.

Third, this research suggests that ideology and beliefs have a role in the formation of cultural intelligence. This outcome requires further investigation into the probabilistic relationship of theological beliefs to the four CQ capabilities and CQ SUM. This project becomes a case study for theological formation in general. Beliefs have behavioural consequences. Realising the ideal of the multicultural church vision requires intentional responses to address the reality of many clergy lacking confidence in capacity to be multicultural leaders. Lessons for theology and praxis in theological formation emerge.

Fourth, the process of developing cultural intelligence is individualistic. There was no ideal member of the clergy with regards to the combination of factors. Pathways to building cultural intelligence were diverse and numerous. Numerous combinations of cross-cultural experiences can contribute. The personality of the person can play a role too. The resultant judgments concerning capacity levels are complex. No clear formulas arise from the study as a consequence.

### **Recommendations for Denominations and their Clergy**

The response cannot remain solely at the micro level with individual members of the clergy. They can take responsibility for their ongoing development for intercultural engagement and address their own personal weaknesses. They can build their capacity through intercultural education and intercultural experience. Greater intentional focus on the multicultural church vision from the denominations would enhance the clergy's willingness and openness to embrace the ministry direction and build capacity.

A macro level duty of care response is required to close the gap between aspirations related to the multicultural church vision and behavioural delivery capacity. Kim and Van Dyne suggest that "intercultural contact and cultural

intelligence can more easily be influenced by organizations."<sup>2</sup> Cultural intelligence can be the "glue that can create solidarity and harmony in a varied environment."<sup>3</sup> Denominations must provide leadership if organisations will succeed in building capacity to bridge the gap. Burns, Chapman and Guthrie write that "because culture involves people living in community, culture intelligence is learned best as an interpersonal exercise."<sup>4</sup> A denominationally driven response is required. They have responsibilities to welcome and care for diasporic communities entering denominational communities and premises. The recommendations ensure denominations become increasingly culturally intelligent organisations by building upon the strengths, addressing the weaknesses and closing the gap.<sup>5</sup> Change is required. One participant desired more change within denominations. He wrote that "*although I feel that my experience is limited it is significantly greater than others in our churches. Hence, churches not always willing to be led in this direction but we are seeing some change. How to lead into greater change!*"<sup>6</sup>

This unique Australian study presents numerous lessons for denominations arising from the clergy's self-assessment of attitudes and delivery capacity. The empirical data provide hope for denominational transformation and the greater realisation of the multicultural vision. The results provide the opportunity to transfer the ideal of the multicultural church literature into reality. These findings can now assist denominations address the difficulties that arise. Intentional institutional support is vital if the clergy are to be proactive. The response to the research project's data on clergy and cultural intelligence will determine the extent to which denominations will welcome the diasporic communities arriving in Australia and ensure they stay within congregational communities rather than form independent and ethnocentric communities or have the second generation leave Christianity altogether. Numerous recommendations for the two specific denominations require implementation as they explore approaches to realise the multicultural church vision and respond to associated challenges. These recommendations build on the identified strengths and address the identified areas

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<sup>2</sup> Kim and Van Dyne, "Cultural Intelligence and International Leadership," 289.

<sup>3</sup> Soleimanipour and Janani, "The Relationship," 103.

<sup>4</sup> Burns, Chapman and Guthrie, *Resilient Ministry*, 165.

<sup>5</sup> Questionnaire no. 64; Lima, "The Culturally Intelligent."

<sup>6</sup> Questionnaire no. 47.

of weakness, including CQ Knowledge and CQ Strategy. The opportunity presents now to commence addressing concerns.

The five major implications of the capacity analysis in Chapter Eight reveal challenges facing denominations with regards to capacity building for future intercultural engagement and to caring for their multiethnic members and communities. Denominations can dream and strategise about ways to strengthen capacity and to increase clergy who are located in the high range for theological support of the multicultural church vision, who have extensive cross-cultural experience and have high perceived levels of cultural intelligence. Clergy's potentially low response to denominational initiatives as discussed in Chapter Six needs to be acknowledged in planning future endeavours. From the data presented and the above discussion of key implications, core recommendations emerge. A strengths-based approach shapes these recommendations.<sup>7</sup>

First, denominations could review pre-ordination procedures. The review would evaluate the extent to which recruitment processes, discernment year programs and candidate pathways assess and develop capacity to be culturally intelligent multicultural leaders. Candidates from majority world backgrounds provide some advantages. Selecting younger candidates should be the priority in light of the advantages discussed in Chapter Six. These priorities would not prevent denominations recruiting over 50s. However, this research highlights the challenges faced by over 50s in relation to intercultural engagement and cultural intelligence. A greater focus is required potentially to equip them for pastoral ministry and to address the challenges faced.<sup>8</sup> Strategies for pre-ordination candidates arriving with limited cross-cultural experience or in particular age groups could be established. Pathways to gain cross-cultural experience could be activated. A cultural intelligence focus should be reinforced in selection assessment and decisions regarding candidates. The use of the CQ 360 Assessment from the Cultural Intelligence Center would be advantageous along with intentional questions in the application form to document their cross-cultural experience and capacity.<sup>9</sup> Core areas include international experience, languages spoken and cross-cultural relationships. A suggested checklist is provided in Appendix Six.

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<sup>7</sup> Nel et al., "Assessing," 10.

<sup>8</sup> Wilson, Sanner and McAllister, "A Longitudinal Study," 70.

<sup>9</sup> Duff, Tahbaz and Chan, "The Interactive Effect," 7.

Second, denominations could review cross-cultural education and experiences within the pre-accreditation education programs, including the curricula in the denomination's theological education institutions.<sup>10</sup> Lima acknowledges the importance of training in developing a culturally intelligent organisation.<sup>11</sup> The review can ensure that some of the gaps from this study, especially in CQ Knowledge, biblical knowledge of social cohesion in multiethnic contexts, and cross-cultural experience, are addressed. The inclusion of material related to realising the multicultural church vision can occur without extending the length of the standard ministry formation programs. The creativity and innovation can come through the manner in which the cross-cultural perspective is integrated in existing biblical, theology and pastoral ministry subjects. It also may still require creating new targeted subjects to cover the content at the expense of existing ones. A theological perspective incorporating the core elements of a multicultural church vision becomes a potential thread through the ministry formation program. The theological emphases centre on the key theological belief statements discussed in Chapter Five (Question 36) and identified in the regression exercise in Chapter Seven. Relevant ministry field education placements that aid the development of cultural intelligence become important. An increase in the number of placements is not necessary to achieve the goal. Rather more intentional intercultural placements can be created. Suggested teaching strategies and content discussed in Chapter Eight should be embraced and incorporated, especially with regards to theological foundations of the multicultural church vision. Lopes-Murphy suggests "a systematic plan of assessment should be developed to track the growth of college students in these constructs throughout their program of studies."<sup>12</sup> Lopes-Murphy further suggests "this assessment should also determine whether graduates have developed the skills needed to function effectively in a global context."<sup>13</sup> The goal would be that as candidates travel through their academic program, cultural intelligence should increase.<sup>14</sup>

Third, as cultural intelligence is connected to enhancing job performance, denominations could review their professional development and pastoral care

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<sup>10</sup> Lima, "The Culturally Intelligent."

<sup>11</sup> Ibid; Lima et al, "Measuring."

<sup>12</sup> Lopes-Murphy, "Evaluating the Impact," 13.

<sup>13</sup> Ibid.

<sup>14</sup> Velde, Wittman and Bamberg, "Cultural Competence of Faculty," 194.

programs for current clergy to address intercultural education needs. A duty of care exists for denominations. Particular groups within the current workforce need to be targeted. These groups would include males, the over 50s and those with limited international experience. There is a challenge is for those who are older and already have plenty of ministry experience.

Several possible options exist to increase cross-cultural experience. A balance between information and experience is required. Ongoing testing for cultural intelligence through the official instruments or the more formal 360 CQ Assessment becomes important.<sup>15</sup> Individualised, monitored pathways could be introduced.<sup>16</sup> Possible strategies to consider include participating in intentional international travel exchange programs and formal study experience programs, debriefing from short-term overseas travel in a missional or work context, participating in theological education opportunities, finding a cross-cultural mentor, and reading foreign literature and contextual theology. These pathways could be aligned to regular performance reviews or equivalents to ensure themes of multicultural leadership and cultural intelligence are considered. Reviews of existing professional development programs, cross-cultural experience activities and informal education for clergy could be conducted to ensure capacity building for intercultural engagement can occur. Some new programs may need to be created to fill gaps identified in existing programs. These would incorporate curricula centred on multicultural church vision, factors that increase cultural intelligence and knowledge and skills to address and minimise weaknesses identified. The appointment of cross-cultural mentors to clergy could ensure they have support personnel to connect with to troubleshoot and problem solve for their multiethnic contexts. Through intentional relationships and profiling of experienced clergy the denominations can grow their corporate and organisational cultural intelligence.

Fourth, in developing cross-cultural education, denominations can capitalise on the expertise of those with extensive experience and advanced cultural intelligence, using culturally intelligent and experienced instructors and trainers to deliver programs.<sup>17</sup> Lopes-Murphy states that "it may be critical that these learners

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<sup>15</sup> Kardong-Edgren, "Cultural Competence," 364; Raduan et al., "Expatriate Performance," 82.

<sup>16</sup> Tarique and Takeuchi, "Developing Cultural Intelligence," 6.

<sup>17</sup> Hooshang, Shendi and Shendi, "The Comparison," 1160.

be systematically exposed to cultural competent and intelligent teaching practices modelled by their instructors."<sup>18</sup> Raban et al. suggests mentors play a key role in capacity building.<sup>19</sup> Providing mentors or coaches who model expertise ensures the organisation becomes increasingly culturally intelligent.<sup>20</sup> Training for educators also becomes a priority.<sup>21</sup> They need awareness of their own biases and checks that they possess the skills to assess cultural intelligence.<sup>22</sup>

Fifth, denominations can review organisational practices that encourage and hinder cultural intelligence in their workplaces, and that deepen theological understanding of multicultural church.<sup>23</sup> The modelling by denominations can cover many aspects such as human resource management, liturgy, and decision making at regional, state and national levels. In many ways the expectations of the multicultural church vision at the local church level are mirrored in the denominational structures. Lima acknowledges the importance of this process for a culturally intelligent organisation.<sup>24</sup> Data similar to that used in this research project needs to be collected. This data will enable leadership to make informed decisions about the development of cultural intelligence within the organisation through appropriate communication mediums, policies and resources.<sup>25</sup>

Seventh, denominations can continue to encourage global awareness in two ways. First, they can research the possibility of language learning beyond Greek and Hebrew as part of the preparatory phase for all new candidates, recognising that not all new candidates may enjoy or engage in the process. Such programs may extend ministry formation. Or language learning may be creatively managed in the post-ministry phase. No real precedent exists and further research will be required. Second, denominations can also continue to encourage clergy to consider their involvement in global mission. The options of prayer, promotion and giving provide opportunities to grow awareness of cultural differences and develop cultural intelligence. Such participation need not distract from mission in the local neighbourhood.

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<sup>18</sup> Lopes-Murphy, "Evaluating the Impact," 13.

<sup>19</sup> Raban et al., *Capacity Building*, 6.

<sup>20</sup> Livermore, *The Cultural Intelligence Difference*, 101-102.

<sup>21</sup> Luquis and Pérez, "Cultural Competency," 221.

<sup>22</sup> Ibid.

<sup>23</sup> Suarez-Balcazar et al., "Perceived Levels," 503.

<sup>24</sup> Lima, "The Culturally Intelligent."

<sup>25</sup> Tarique and Takeuchi, "Developing Cultural Intelligence," 68.

Denominations have these recommendations to consider in response to the implications and consequences of the research. Changes and growth can result from intentionally implementing these recommendations. Local congregations will benefit in areas of worship, decision making that will contribute to social cohesion and discipleship formation which addresses potential syncretistic factors that impact on their Christian journey. The ongoing realisation of the multicultural church vision depends on the choices made, including denominational policy. Therefore, all clergy will benefit and contribute to closing the gap between the ideal and reality.

Positive benefits will occur as recommendations are implemented. Change in response to concerns is possible with clergy gaining more substantive cross-cultural experience and developing cultural intelligence. Denominations can continue to be excited about being multicultural and continue to use the phrase 'multicultural church' with integrity. These consequences include:

- Reversing potential implications of assimilation.
- Developing richness of a multiethnic community and resultant spiritual growth.
- Modelling to the wider world beyond the Christian community the richness and reality of racial reconciliation.
- Ensuring a united body of Christ in Australia despite ethnic diversity.
- Closing the gap between the ideal and reality by allowing the theological reality to impact behavioural response.
- Welcoming and including authentically diaspora communities into denominations and local congregations.
- Becoming more resilient in response to problems and difficulties that can arise in a multiethnic community.<sup>26</sup>

However, if denominations or clergy fail to heed or implement recommendations, a long-term negative impact may result. If clergy remain primarily in the mid-range category for capacity, their task performance will most likely continue to be hindered by cross-cultural conflict and lack of cultural adoption within governance and other areas of church management. Difficulties will continue in the implementation of ministry areas that demand cultural intelligence, including worship, pastoral care, preaching, teaching, discipleship and decision making. Denominations are likely to remain monocultural. This means they will become insular and lack an inclusionary welcome for the diasporic communities. Many of the positive benefits will be curtailed.

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<sup>26</sup> Burns, Chapman and Guthrie, *Resilient Ministry*, 146ff.

Even if recommendations are implemented, changes will not result suddenly or immediately. A long-term strategic plan will be required. Incremented growth will occur. The study suggests that the two denominations may face difficulties and challenges in realising the multicultural church vision in practice.

The implementation of recommendations based on the research project's data and analysis will benefit the denominations in their response to other categories of diversity, and the witness to the Christian gospel message beyond the church and into the wider community. Clergy's perceived levels of cultural intelligence and the associated levels of delivery capacity in response to the diaspora and ethnicity provide indications of how they respond to other categories of diversity within the Christian community. If cultural intelligence levels are moderate this could carry over to other categories of diversity within Christian communities, including generational, socio-economic and educational areas. The response will determine and contribute to what is communicated beyond the Christian community regarding the messages associated with the gospel of Christ and its inclusionary nature. The clergy's theology is clearly enacted and visibly displayed in their intercultural engagement practices. Integrity and authenticity for clergy become significant too.

### **Ongoing Research Options**

Further research can be recommended to benefit the denominations and beyond. Research on clergy's capacity to be multicultural leaders, despite limitations discussed above, provides empirical data and conclusions for the denominations and for the cultural intelligence research community. The multiethnic congregational and denominational context presents as a viable environment for cultural intelligence research. The setting of a multiethnic congregation and associated goals for intercultural engagement are different from the business world setting and goals. For congregations and denominations to realise the multicultural church vision culturally intelligent leadership is required. The possible new antecedents identified in Chapter Seven would suggest the church as an incubator for healthy intercultural community needs to be respected.

The research project focused on clergy and their capacity for intercultural engagement utilising the contemporary cultural intelligence construct. Cultural intelligence research began in the mid-2000s. An exponential growth of knowledge

in the field continues to occur as geographical and vocational ranges broaden across the globe. From this study of an Australian context, small as it is, significant areas of contribution emerge. The research provides indicators regarding the realisation of the multicultural church vision and how denominations can contribute. This research can also contribute empirically to the field of cultural intelligence research despite the identified limitations. Apart from further investigating anomalies in the data<sup>27</sup> or specific variables, numerous options emerge for further research in the future. This research for the two denominations provides a foundation for further research in the future. The complexity of this project provides a choice of options depending on interest and need. At least seven different but realistic and viable research directions existing are identified.

First, many more clergy studies are required to verify these findings, especially within Australia.<sup>28</sup> The quantitative study approach can be replicated in other geographical contexts, and in the same or different denominations. Samples of different clergy populations would enhance the depth of knowledge concerning the corporate picture of clergy's capacity, particularly in Australia. The variation in the distribution of diaspora communities across Australia may contribute to variations in clergy's capacity to be multicultural leaders on the grounds of exposure. If further research was to occur, limitations associated with the research method and questionnaire would need to be addressed. Some changes to the questions would need to occur. Several advantages exist with larger samples. Further this would provide a wider, more robust statistical analysis to confirm validity and reliability associated with the use of the 20-item CQ instrument amongst clergy, especially in the Australian context. Larger samples will generate greater understanding of the significant cross-cultural experience variables for clergy and the role theology plays as a predictor or an outcome. The sub-groupings amongst clergy such as territorial, linguistic and age-specific could become clearer.<sup>29</sup>

Second, further research could be conducted into the clergy's contributing antecedents for cultural intelligence formation, especially with regards to the role

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<sup>27</sup> Several possibilities include investigating why clergy with postgraduate diplomas scored higher CQ mean than clergy with Masters, and the wide age dispersion in regards to levels of cultural intelligence.

<sup>28</sup> Diao and Park, "Culturally Intelligent," 7307.

<sup>29</sup> Johnson, "Cultural Intelligence in Ukraine," 244.

and nature of beliefs, and the interaction between belief and experience. Livermore wrote that “the work you’re doing to examine hypothesized relationships (e.g. what predicts CQ in your sample and/or vice versa) is what likely holds the most promise.”<sup>30</sup> Some additional factors emerge from this study that are different to the personality characteristics, experiences and activities that dominated previous studies. These factors emerge from the correlations and regression exercises reported in Chapter Six and Chapter Seven. Examples include investigating the impact of connecting with specific ethnic groups compared to others,<sup>31</sup> the quality and nature of the international experience,<sup>32</sup> elements of participating in global mission (pray, give, and promote), and stated theological positions and beliefs relating to the multicultural church vision.

Third, qualitative research will contribute to clarifying more about the causal directions in those relationships between cultural intelligence and the demographic characteristics, cross-cultural experience variables, theology concerning multicultural church vision.<sup>33</sup> Individual interviews or focus groups would enhance understanding of the relationships and reduce the need for a longer questionnaire. Also, some additional new factors could be explored such as the role of the Holy Spirit, the images of the church and the role of calling. The information obtained from such approaches could be tested quantitatively at a later stage.<sup>34</sup>

Fourth, this research highlights possible concerns in workplace performance and job satisfaction arising from the predominantly moderate levels of capacity to be multicultural leaders. As seen in Chapters Two and Eight numerous studies exist that could be adapted for a clergy study. Greater research on workplace performance and cultural intelligence becomes necessary to extend beyond the subjective perspective into the world of action in tackling challenges of multicultural church. Outcomes and consequences of cultural intelligence could be the focus rather than the antecedents. This research will reveal more about how perceived levels of cultural intelligence impact actual performance with regards to cultural adjustment, job satisfaction and conflict resolution.

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<sup>30</sup> Email, David Livermore to David Turnbull.

<sup>31</sup> Suarez-Balcazar et al., “Perceived Levels,” 503.

<sup>32</sup> Morrell et al., “Past Experience,” 40.

<sup>33</sup> Ramalu et al., “The Effects,” 67.

<sup>34</sup> Benkert et al., “Cultural Competence,” 231; Soltani and Keyvanara, “Cultural Intelligence,” 43.

Fifth, the two denominations have an opportunity to develop an intentional initiative to increase current clergy's capacity to be multicultural leaders through intercultural education and intercultural experiential pathways. The impact of such pathways can be monitored through a long-term longitudinal research study.<sup>35</sup> The first goal would be to determine if a numerical increase occurs over time in the number with high perceived levels of cultural intelligence.<sup>36</sup> The second goal would be to determine what factors helped or hindered capacity building of clergy. The third goal would involve checking how experiential activities did or did not contribute to skill development, and the importance of an action-reflection model. The connection between training and cultural intelligence would be a focus. Effective ways to train practitioners in cultural intelligence will become evident.<sup>37</sup>

Sixth, the CQ Scale instrument maybe needs to be reviewed due to the findings and the nature of South Australian multiethnic church communities, especially with regards to diversity. The instrument could be modified with further research and testing to acknowledge that the needs of a faith community vary from a business context. In addition, the Rasch reliability analysis identified some potential difficulties with CQ Knowledge capability on its own rather than part of CQ SUM. Further research studies would be worth conducting to test this section of the 20-item CQ Instrument and to develop appropriate items that would aid reliability.

Sixth, the Likert-type scale items regarding multicultural church vision could be developed and incorporated into an instrument or scale to assess clergy's position on the subject. This instrument could be used in the recruitment of clergy and in professional development programs. This study provides some indicators regarding the theological perspectives that could be included but further research is required. For this to occur larger samples and more testing of items becomes necessary.

Seventh, through engagement in cross-cultural environments cultural intelligence is developed. Many of the identified contributing factors require intentional choice. Examples include mentoring, reading and living overseas. This area prompts some further qualitative research around motivation associated with

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<sup>35</sup> Lopes-Murphy, "Evaluating the Impact," 13.

<sup>36</sup> Suarez-Balcazar et al., "Perceived Levels," 503.

<sup>37</sup> Ibid.

the reactive and proactive responses by clergy within multiethnic contexts. The role of beliefs, possibly stimulating CQ Drive, raises the possibility of the proactive importance of cultural intelligence on gaining and searching for cross-cultural experience and investigating multicultural church theology.

Research possibilities emerge from the multiethnic church setting. The research that evolves will contribute not just to the global Christian community but to the cultural intelligence research community. The Christian community can continue to play a key role in understanding intercultural engagement.

### **Conclusion**

The benefits and impact of this unique research project for the two denominations can extend beyond South Australia. Lessons can be considered in relation to other Christian groups and Christian clergy in other geographical contexts. The study provides a framework to inspire other similar clergy studies in Australia and beyond or studies concerning other forms of Christian ministry in Australia such as chaplains. Any Christian organisation can benefit from this study. The conversation has begun, and this will spark further care for the development and growth of responses to the diaspora. The goal is to see the multicultural church vision realised as a witness to the Australian community. The non-verbal witness of such communities can inspire interest in the gospel message.

This study of clergy will contribute to the global conversation related to cultural intelligence. This study provides some initial empirical data regarding clergy and their capacity for engaging effectively cross-culturally. The conclusions drawn from analysis of this specific vocational group will also contribute indirectly to broader understanding of cultural intelligence, as the focus of the project has not been on theoretical development but on understanding clergy. First, the study identified possible unique predictors or antecedents for cultural intelligence, especially within the Christian context. These include engagement with global mission and beliefs associated with the multicultural church vision. Second, the relationship between theological belief and cultural intelligence emerged. Beliefs can play a role influencing behaviour. The global conversation can continue through further research in these two areas.

Clergy's involvement in multiethnic contexts proved to be a useful context for research. A new theme is added to the conversation addressing the multicultural church vision. The clergy's perspective and capacity must be considered due to the ever-increasing presence of diaspora in faith communities and the clergy's catalytic role in realising the multicultural church vision.

The analysis of how clergy interpret their current position in regards to cultural intelligence and multicultural leadership requires the two South Australian denominations to listen and respond. A benchmark has been established for them. The denominations can celebrate the clergy's existing foundational capacity to be multicultural leaders, and can dream and strategise about the way forward to strengthen capacity further. Increasing the number with substantive and extensive capacity, becomes a priority. If change occurs, local congregations will benefit in the areas of intercultural worship, culturally sensitive discipleship and inclusive decision making.

A way forward becomes clear for the inclusion of diaspora in the Australian Christian communities. Culturally intelligent clergy become critical to realise an aspirational multicultural church vision. An intentional commitment to the vision by denominations will ensure this type of leadership is developed. The challenge is for the denominations to now respond to the recommendations and develop clergy to be multicultural leaders. The changes that result will expectantly bring the desired benefits and outcomes for the denominations, clergy and diaspora communities. A reduction in the gap between a multicultural church vision and reality would become evident.

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## APPENDIX ONE – LETTER TO DENOMINATIONAL HEADS



Denominational Head

Denomination

Address

Dear (Name inserted)

RE: RESEARCH PROJECT ASSISTANCE

My name is David Turnbull. I am currently a part-time PhD student through the Department of Theology at Flinders University of South Australia. My supervisors are Rev Professor Andrew Dutney and Rev Dr Steve Taylor.

My thesis topic is “Clergy and Cultural Intelligence: A Study of the foundational capacity of clergy to function effectively as multicultural leaders within the Baptist and Uniting Church denominations in South Australia.”

It is my goal to invite all clergy in the two nominated denominations, Baptist Churches of South Australia and Uniting Church in Australia SA Synod. to participate in this study.

I would like to invite your denomination to participate in a research project which has been mounted in South Australia to address the clergy’s attitudes to multi-ethnic church, their cross-cultural experience and their perceived levels of cultural intelligence

These three areas are recognized as significant as the church faces a demographic change through the increasing numbers of immigrants and the aging nature of the Anglo-Celtic population within the Christian community. Little research has been conducted on the clergy’s perspective and preparedness for this trend. The consequences of not being ready on the diaspora communities are unhelpful to building relationships and offering an inclusive environment.

Therefore, I am writing to you for your assistance in this research project. There are several elements to this assistance.

The first key area is regards to what is the best approach to access the clergy that are in active service in local congregations of your denomination. I understand the

privacy restrictions in handing over the clergy's details from the denomination's database directly to me. My preference, then, is to send out the questionnaire along with the supporting documents via the denomination's internal mailing system. I will provide the required number of packages and cover the costs.

Secondly, would you be willing to write a supporting letter to accompany the instructions to the clergy and the accompanying questionnaire so that the clergy appreciate the endorsement of the research project from the denomination. This would acknowledge the value and relevance of the research, especially for the denomination, that it will have met ethical standards set by the University, that you have discussed the project with me and that you encourage all to participate in the project. A draft copy of the proposed letter is accompanying this letter.

I would be willing to discuss this further with you.

I look forward to hearing from you.

Yours sincerely

David Turnbull

*This research project has been approved by the Flinders University Social and Behavioural Research Ethics Committee (Project number 64761). For more information regarding ethical approval of the project the Executive Officer of the Committee can be contacted by telephone on 8201 3116, by fax on 8201 2035 or by email [human.researchethics@flinders.edu.au](mailto:human.researchethics@flinders.edu.au)*

## APPENDIX TWO – SUPPORTIVE LETTERS FROM DENOMINATIONAL HEADS TO CLERGY



23 February 2015

Dear Pastor,

Re: Research Project Conducted by David Turnbull

David Turnbull, a part-time PhD student through the Department of Theology at Flinders University of South Australia under the supervision of Rev Professor Andrew Dutney and Rev Dr Steve Taylor, has requested access to you for research purposes. His thesis topic is “Clergy and Cultural Intelligence: A Study of the foundational capacity of clergy to function effectively as multicultural leaders within the Baptist and Uniting Church denominations in South Australia.” After considering this request, I agreed to send the questionnaire to you as a mail-out from our office here in Unley. This was to comply with the privacy regulations and protect your identity. I would encourage you to consider taking the time to complete the questionnaire and participate in the research project. However, you are under no obligation to do so. Flinders University Social and Behavioural Research Ethics Committee, in approving the project, ensure that your privacy and confidentiality is respected if you choose to participate and that your identity will not be disclosed in any reporting of results. The project is relevant to our Baptist movement and will provide useful data in light of the increasingly multi-ethnic nature of the Australian Christian community. We are certainly looking forward to learning from the data that will emanate from it. Thanks for helping David.

We are certainly looking forward to learning from the data that will emanate from it. Thanks for helping David. Yours sincerely,

Rev Mike Mills State Executive Minister

**Secretariat****Chief Executive Officer/General  
Secretary****Rev Nigel Rogers**

5 March 2015

Dear Ministers

**Research Project Conducted by David Turnbull**

David Turnbull, a part-time PhD student through the Department of Theology at Flinders University of South Australia under the supervision of Rev Professor Andrew Dutney and Rev Dr Steve Taylor, has requested access to you for research purposes.

His thesis topic is "Clergy and Cultural Intelligence: A Study of the foundational capacity of clergy to function effectively as multicultural leaders within the Baptist and Uniting Church denominations in South Australia."

After considering this request, the decision was to post the questionnaire to you.

You may like to consider taking the time to complete the questionnaire and participate in the research project. However, you are under no obligation to do so. Flinders University Social and Behavioural Research Ethics Committee, in approving the project, ensure that your privacy and confidentiality is respected if you choose to participate and that your identity will not be disclosed in any reporting of results.

Grace and peace

Rev Nigel Rogers

Chief Executive Officer/General Secretary

Presbytery and Synod of South Australia

## APPENDIX THREE – INFORMATION SHEET FOR QUESTIONNAIRE




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### INFORMATION SHEET FOR QUESTIONNAIRE

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**Title:**

Clergy and Cultural Intelligence: A Study of the foundational capacity of clergy to function effectively as multicultural leaders within the Baptist and Uniting Church denominations in South Australia

**Investigator:**

Mr David Turnbull  
 Department of Theology  
 School of Humanities  
 Flinders University  
 Ph: (08) 8373 8775

**Description of the study:**

This study is part of the project entitled Clergy and Cultural Intelligence: A Study of the foundational capacity of clergy to function effectively as multicultural leaders within the Baptist and Uniting Church denominations in South Australia.

This project will investigate clergy's attitudes to the concept of multi-cultural church, their cross-cultural experience and their perceived levels of cultural intelligence.

This project is supported by Flinders University Department of Theology

**Purpose of the study:**

This project aims to

- examine clergy's theological beliefs in relation to the concept of a truly multicultural church, and the extent do clergy embrace the concept and feel prepared to function effectively
- assess the levels of cultural intelligence as perceived by clergy from the two denominations and if they differ greatly, why.
- identify which sub-dimensions of cultural intelligence are strengths and which are weaknesses.

- identify the key factors that contribute to the clergy's levels of cultural intelligence, particularly in regards to the demographics, the extent of international and cross-cultural experience, and theological and philosophical understanding of culture, unity and diversity, and multicultural church.
- To identify the extent to which clergy have the awareness to develop their cultural intelligence

### **What will I be asked to do?**

The project is divided into two main phases.

The first phase is to complete a questionnaire about your beliefs concerning the multicultural church concept, your cross-cultural experience and your perceptions of your cultural intelligence. This should take 20 to 40 minutes. Participants will have up to 8 weeks to respond. A reminder will be sent out at the 5-week mark. The hard copies will be stored securely and the data collected will be stored as a computer file. The data will be stored once finished in a locked filing cabinet on the property of Adelaide College of Divinity in Brooklyn Park.

The second phase concerns a later interview for those of you who indicate your willingness to be involved at the end of the questionnaire. Depending on the numbers not all of you who offer may be required. The plan is to interview about 10 clergy as a follow up to the initial data collection. The researcher may contact you by phone on the completion of the compilation of the data from the questionnaires if you have made yourself available to be interviewed. The one-on-one interview in a negotiated neutral location with the researcher will involve a few follow-up questions concerning their cross-cultural experience, their theological beliefs and the factors that you believe have contributed to your perceived levels of cultural intelligence. The interview should take approximately 45 minutes. The interview will be recorded using a digital voice recorder to help with looking at the results. Once recorded, the interview will be transcribed (typed-up) and stored as a computer file and then destroyed once the results have been finalised. This is voluntary. A copy of the transcript will be provided for checking so you can amend or remove your input if you wish.

### **What benefit will I gain from being involved in this study?**

You will be assisting your denomination better equip you for pastoral ministry, especially in light of the church facing a demographic change through the increasing numbers of immigrants and the aging nature of the Anglo-Celtic population within the Christian community. Little research has been conducted on the clergy's perspective and preparedness for this trend. The consequences of not being ready on the diaspora communities are unhelpful to building relationships and offering an inclusive environment. So, sharing of your experiences will improve the planning and delivery of future programs and resources to help clergy be truly authentic multicultural leaders.

### **Will I be identifiable by being involved in this study?**

We do not need your name and you will be anonymous if you submit the questionnaire only.

If you would like to participate in the interview process, then complete the details at the end of the questionnaire and these will be removed from the questionnaire. The researcher will store this information securely separately to the questionnaires to

prevent identification. The file containing names and numbers will be destroyed at the conclusion of the study. Once the interview has been typed-up and saved as a file, the voice file will then be destroyed. Any identifying information will be removed and the typed-up file stored on a password protected computer that only the researcher will have access to. Your comments will not be linked directly to you.

### **Are there any risks or discomforts if I am involved?**

The investigator anticipates few risks from your involvement in this study. If you have any concerns regarding anticipated or actual risks or discomforts, please raise them with the investigator. If you need some support after participating, then you can contact the researcher who will provide assistance to you in obtaining access to such care.

### **How do I agree to participate?**

Participation is voluntary. You may answer 'no comment' or refuse to answer any questions and you are free to withdraw from the process at any time without effect or consequences. By completing the questionnaire, you are consenting to be involved.

For those participating in the interviews a consent form will be sent out prior to the interview along with the questions. If you agree to participate please read and sign the form and bring it to the interview. It is okay to opt out before the interview even though you had offered.

### **How will I receive feedback?**

Outcomes from the project will be summarised and given to you by the investigator if you would like to see them. The participating denominations may provide opportunities for the results to be shared and discussed. An abstract of the results will be circulated within the denomination upon completion of the study. Should you desire to receive brief report about the results of the study, you will be able to submit a request to the researcher. It is not possible to give feedback on the Cultural Intelligence instrument. There are options if you would like to receive an evaluation of your results.

**Thank you for taking the time to read this information sheet and we hope that you will accept our invitation to be involved.**

*This research project has been approved by the Flinders University Social and Behavioural Research Ethics Committee (Project number 6476). For more information regarding ethical approval of the project the Executive Officer of the Committee can be contacted by telephone on 8201 3116, by fax on 8201 2035 or by email [human.researchethics@flinders.edu.au](mailto:human.researchethics@flinders.edu.au)*

## APPENDIX FOUR – QUESTIONNAIRE

### Clergy and Cultural Intelligence Questionnaire

#### Questionnaire Introduction

Thank you for being willing to participate in this important study on clergy and cultural intelligence.

This questionnaire is designed to gather information about your understanding, experience and background in regards to the development and management of multiethnic faith communities in South Australia. This information will provide insights that will benefit ministry formation and professional development programs within your denomination.

There is no right or wrong answers.

All the information you provide will be treated confidentially and you will not be able to be identified.

You can abstain from completing a particular question.

In addition, you can make yourself available for an interview to follow up on the feedback.

Where there are boxes, please mark with an 'x' in the appropriate categories and where there are numbers, please circle.

#### Section A: Ministry Context and Background

1. If ordained, when did this occur? Year \_\_\_\_\_
2. Approximate number of years in ordained ministry \_\_\_\_\_
3. Church placements
  - 3.1 Total Number of pastoral placements \_\_\_\_\_
  - 3.2 How many of these would you classify as in multiethnic contexts? \_\_\_\_
  - 3.3 In what geographic context have you predominantly had your ministry placements?
 

Small farming community	<input type="checkbox"/> YES	<input type="checkbox"/> NO
Small town	<input type="checkbox"/> YES	<input type="checkbox"/> NO
Medium size town	<input type="checkbox"/> YES	<input type="checkbox"/> NO
Small city	<input type="checkbox"/> YES	<input type="checkbox"/> NO
Large city (capital city)	<input type="checkbox"/> YES	<input type="checkbox"/> NO
4. Current church placement
  - 4.1 What Local Council area is your current church located in? \_\_\_\_\_
  - 4.2 What is the approximate number of adult attendees currently present in the congregation? \_\_\_\_\_

4.3 What approximate % of the current congregation has an ancestral heritage from the majority world regions of the Pacific, Asia, Africa and Latin/South America? \_\_\_\_\_

5. A number of theological positions exist, which ones reflect yours and which ones don't?

- |   |                              |                             |
|---|------------------------------|-----------------------------|
| Ecumenical                              | <input type="checkbox"/> YES | <input type="checkbox"/> NO |
| Evangelical                             | <input type="checkbox"/> YES | <input type="checkbox"/> NO |
| Roman Catholic or Anglo Catholic        | <input type="checkbox"/> YES | <input type="checkbox"/> NO |
| Pentecostal                             | <input type="checkbox"/> YES | <input type="checkbox"/> NO |
| Charismatic                             | <input type="checkbox"/> YES | <input type="checkbox"/> NO |
| Liberal                                 | <input type="checkbox"/> YES | <input type="checkbox"/> NO |
| Reformed                                | <input type="checkbox"/> YES | <input type="checkbox"/> NO |
| Progressive                             | <input type="checkbox"/> YES | <input type="checkbox"/> NO |
| Conservative                            | <input type="checkbox"/> YES | <input type="checkbox"/> NO |
| Moderate                                | <input type="checkbox"/> YES | <input type="checkbox"/> NO |
| I don't identify with such descriptions | <input type="checkbox"/> YES | <input type="checkbox"/> NO |
- Other, please describe \_\_\_\_\_

**Section B - Personal Cross-Cultural and International Experience**

6. Current position

6.1 How would you describe the extent of your cross-cultural experience?

- None      Little      Some      Moderate      Substantial

6.2 How would you rate your level of cultural intelligence?

- Very Low      Low      Moderate      High      Very High

6.3 How do the following statements reflect your current situation?

- 1 – Very untrue of me
- 2 – Untrue of me
- 3 – Somewhat untrue of me
- 4 – Neither true or untrue
- 5 – Somewhat true of me
- 6 – True of me
- 7 – Very true of me

- |   |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|---|
| a) I feel equipped to respond to the multiethnic challenge within local congregations     | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| b) I enjoy intercultural communication  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| c) I am open for intercultural learning and experience (curiosity, broad-mindedness etc.) | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| d) I enjoy intercultural learning   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| e) I see it important to know other cultures  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

f) I prefer working with homogeneous teams	1	2	3	4	5	6	7
g) I experience multicultural church as a challenge	1	2	3	4	5	6	7
h) I enjoy watching travel shows	1	2	3	4	5	6	7
i) I enjoy watching the news	1	2	3	4	5	6	7
j) I enjoy reading foreign literature	1	2	3	4	5	6	7
k) I participate in interfaith dialogue	1	2	3	4	5	6	7
l) I have a cross -cultural mentor	1	2	3	4	5	6	7
m) I regularly deal with multicultural related issues in pastoral work	1	2	3	4	5	6	7
n) I give to cross-cultural mission organizations	1	2	3	4	5	6	7
o) I pray regularly for global mission activity	1	2	3	4	5	6	7
p) I promote global mission activity	1	2	3	4	5	6	7

For questions 7 to 26 read each statement and select the response that best describes your capabilities AS YOU REALLY ARE (1 Strongly Disagree; 7 Strongly Agree)<sup>38</sup>

7. I enjoy interacting with people from different cultures	1	2	3	4	5	6	7
8. I am confident that I can socialize with locals in a culture that is unfamiliar to me	1	2	3	4	5	6	7
9. I am sure I can deal with the stresses of adjusting to a culture that is new to me	1	2	3	4	5	6	7
10. I enjoy living in cultures that are unfamiliar to me	1	2	3	4	5	6	7
11. I am confident that I can get accustomed to the shopping conditions in a different culture	1	2	3	4	5	6	7
12. I know the legal and economic systems of other cultures	1	2	3	4	5	6	7
13. I know the rules (e.g. vocabulary, grammar) of other languages	1	2	3	4	5	6	7
14. I know the cultural values and religious beliefs of other cultures	1	2	3	4	5	6	7
15. I know the marriage systems of other cultures	1	2	3	4	5	6	7
16. I know the arts and crafts of other cultures	1	2	3	4	5	6	7
17. I know the rules for expressing non-verbal behaviors in other cultures	1	2	3	4	5	6	7
18. I am conscious of the cultural knowledge I use when interacting with people with different cultural backgrounds	1	2	3	4	5	6	7
19. I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me	1	2	3	4	5	6	7

<sup>38</sup> Cultural Intelligence Scale (CQS) - Self Report (2005) used with permission from Cultural Intelligence Center as it is for academic research purpose.

20. I am conscious of the cultural knowledge I apply to cross-cultural interactions 1 2 3 4 5 6 7
21. I check the accuracy of my cultural knowledge as I interact with people from different cultures 1 2 3 4 5 6 7
22. I change my verbal behavior (e.g. accent, tone) when a cross-cultural interaction requires it 1 2 3 4 5 6 7
23. I use pause and silence differently to suit different cross-cultural situations 1 2 3 4 5 6 7
24. I vary the rate of my speaking when a cross-cultural situation requires it 1 2 3 4 5 6 7
25. I change my non-verbal behavior when a cross-cultural situation requires it 1 2 3 4 5 6 7
26. I alter my facial expressions when a cross-cultural interaction requires it 1 2 3 4 5 6 7

27. Childhood influences

27.1 Where did you grow up predominantly as a child? (select one)

Rural – small farming community

Rural – small town

Rural - medium size town

Urban – small city

Urban– large city (capital city)

27.2 Approximately how many times did you change primary schools? \_\_\_\_\_

27.3 Approximately how many times did you change secondary schools? \_\_\_\_\_

27.4 How important was your upbringing in developing your response to people from the nations?

Very important  Important  Some importance  Little importance  None

28. Theological college education related to ethnic diversity in churches

28.1 Approximately what percentage (%) of your formal ministry training was devoted to ethnic diversity and multiethnic church? \_\_\_\_\_

28.2 Did you do at least one subject that focused on engaging ethnic diversity in your ministry formation program?  YES  NO

28.3 How do the following statements describe your formal ministry training in the area of managing ethnic diversity and working cross-culturally?

1 Strongly Disagree; 2 Disagree; 3 Somewhat Disagree; 4 Somewhat Agree; 5 Agree; 6 Strongly Agree

a) The coverage was non-existent 1 2 3 4 5 6

b) The issues were introductory only 1 2 3 4 5 6

c) The area proved to be a significant focus of the program 1 2 3 4 5 6

d) The material was incorporated in most subjects 1 2 3 4 5 6



32. How many languages can you speak at a low level of communication fluency or above? \_\_\_\_\_
33. Living overseas (over 3 months each time)
- 33.1 Have you lived overseas?  YES  NO (if no proceed o question 34)
- 33.2 If yes, for what purpose?
- a) Before 18 years of age with family  YES  NO
- b) For post-school study purposes  YES  NO
- c) For employment purposes  YES  NO
- d) Other \_\_\_\_\_
- 33.3 If yes, where did you live? \_\_\_\_\_
- 33.4 If yes, for how long? \_\_\_\_\_
34. Travelling Overseas from Australia (for under 3 months each time)
- 34.1 In your lifetime approximately how many short-term overseas trips have you gone on for (for each trip focus on the main purpose)
- a) Tourist/holiday purposes \_\_\_\_\_
- b) A short-term mission trip with church or mission agency \_\_\_\_\_
- c) Business and work purposes \_\_\_\_\_
- d) Visiting family \_\_\_\_\_
- e) Attending work related conferences \_\_\_\_\_
- f) Attending non-work-related conferences \_\_\_\_\_
- g) Other \_\_\_\_\_
- 34.2 List the countries where you have made these non-work trips
- \_\_\_\_\_
- 34.3 In the last 5 years how often have you been overseas? \_\_\_\_\_

### Section C - Attitudes to Multiculturalism and Cultural Diversity in Society and the Church

35. Do you agree or disagree with the following statements

Please indicate your belief regarding each of the following statements by circling the appropriate response.

1 Strongly Disagree; 2 Disagree; 3 Somewhat Disagree; 4 Somewhat Agree; 5 Agree; 6 Strongly Agree

- |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|
| 1. The Bible provides the foundation to build a truly multicultural church                                      | 1 | 2 | 3 | 4 | 5 | 6 |
| 2. Multicultural church is a significant challenge for Christianity in the 21 <sup>st</sup> Century             | 1 | 2 | 3 | 4 | 5 | 6 |
| 3. Homogenous unit principle emphasized by the church growth movement is still very relevant for today's church | 1 | 2 | 3 | 4 | 5 | 6 |
| 4. A monocultural congregation is the best model for church   | 1 | 2 | 3 | 4 | 5 | 6 |
| 5. The local congregation is meant to be made up of people of similar ethnic background                         | 1 | 2 | 3 | 4 | 5 | 6 |

6. All local congregations should be truly multicultural
7. God intended the local church to be truly multicultural in its life and practice, not just multiethnic 1 2 3 4 5 6
8. Being in a multicultural church context will grow and impact my own personal faith and theology 1 2 3 4 5 6
9. Church should celebrate difference within their community 1 2 3 4 5 6
10. People from the nations can share their gifts and enhance the vision and experience of the local congregation 1 2 3 4 5 6
11. Racial reconciliation is important for the communication of the gospel 1 2 3 4 5 6
12. The local church should promote and facilitate authentic racial reconciliation and forgiveness 1 2 3 4 5 6
13. Despite diversity within a local congregation, unity can occur 1 2 3 4 5 6
14. My denomination makes it a priority in supporting me manage multiethnic congregations 1 2 3 4 5 6
15. The documents of my denomination on multicultural church are helpful for my ministry 1 2 3 4 5 6
16. Clergy should learn another language related to their congregation 1 2 3 4 5 6
17. Multiculturalism in society is beneficial 1 2 3 4 5 6
18. Multiculturalism in society is a threat to social cohesion 1 2 3 4 5 6
36. How important are each of the following as a platform for your approach to ethnic diversity in your congregation?
- 1 Very important; 2 important; 3 some importance; 4 little importance; 5 no importance
1. Missio-Dei (the mission of God to the nations) 1 2 3 4 5
2. Scriptural mandate 1 2 3 4 5
3. Personal experience/principles 1 2 3 4 5
4. The example of the early church 1 2 3 4 5
5. Great Commission 1 2 3 4 5
7. Great Commandment 1 2 3 4 5
8. Great Commission and the Great Commandment 1 2 3 4 5
9. The life of Christ 1 2 3 4 5
10. Theological training at college 1 2 3 4 5
11. Denominational tradition and policy 1 2 3 4 5
12. Social justice 1 2 3 4 5
13. Ecumenism 1 2 3 4 5
14. Being made in the image of God 1 2 3 4 5
15. Theological inclusion 1 2 3 4 5

- 16. Racial reconciliation and relations 1 2 3 4 5
- 17. Love and welcome the stranger 1 2 3 4 5
- 18. Unity and diversity 1 2 3 4 5
- 19. Example of the Trinity 1 2 3 4 5
- 20. Other: \_\_\_\_\_

37. How important do you perceive the following to be as factors shaping your thinking about ethnic diversity

1 Very important; 2 important; 3 some importance; 4 little importance; 5 no importance

- 1. What the secular world is saying 1 2 3 4 5
- 2. What my denomination teaches in its statements 1 2 3 4 5
- 3. Training at theological college 1 2 3 4 5
- 4. Personal reading on issues 1 2 3 4 5
- 5. Social justice principles 1 2 3 4 5
- 6. My family legacy 1 2 3 4 5
- 7. Influence of my own personal experience 1 2 3 4 5
- 8. Materials from the denomination 1 2 3 4 5
- 9. Local parishioners 1 2 3 4 5
- 10. Ministry colleagues 1 2 3 4 5
- 11. Intuition 1 2 3 4 5
- 12. The multicultural environment of Australia 1 2 3 4 5
- 13. Other factors, then state these \_\_\_\_\_

38. List 3 significant Biblical verses/passages that guide and influence your understanding and practice in a multiethnic congregation

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_

39. In one sentence, describe your response to the multicultural church concept

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**Section D – About You**

- 40. Year of Birth \_\_\_\_\_
- 41. Marital status Married Divorced De-facto Not Married
- 42. Gender Male Female
- 43. Ancestral Heritage
  - 4.1) Your Place of Birth \_\_\_\_\_

4.2) If born in Australia, are you Aboriginal and Torres Strait Islander?

Yes       No

4.3) Birthplace of Relatives (select particular continent)

	Spouse	Mother	Father
Australia	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Asia	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Africa	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
North America	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Europe	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Latin/South America	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

44. Education – post-school academic qualifications. (Please tick relevant boxes)

- None
- VET Certificate
- VET Diploma
- Undergraduate Degree
- Postgraduate Diploma
- Masters
- PhD/DMin
- Other \_\_\_\_\_

### Section E – Thank You

45. Additional opinions on the subjects explored in this questionnaire. I would appreciate your comments.

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A very sincere thank you for making time and co-operating in regards to this research questionnaire. Your contribution is greatly appreciated.

Would you like to be interviewed?

(Separate sheet - optional)

Name:

E-mail address:

Contact phone number

## APPENDIX FIVE – LETTER OF INTRODUCTION FROM PRINCIPAL SUPERVISOR



Department of Theology  
34 Lipssett Terrace  
Brooklyn Park SA 5032  
Australia  
Tel: 08 8416 8420  
andrew.dutney@flinders.edu.au  
CRICOS Provider No. 00114A

### LETTER OF INTRODUCTION

Dear Sir/Madam/Name

This letter is to introduce David Turnbull who is a part-time PhD student in the Department of Theology at Flinders University.

He is undertaking research leading to the production of a thesis or other publications on the subject of Clergy and Cultural Intelligence. The project is investigating clergy's attitudes to the concept of multi-cultural church, their cross-cultural experience and their perceived levels of cultural intelligence. The project is divided into two stages, a questionnaire that all clergy are invited to complete and some later interviews to follow up the data collected from the questionnaire.

He would like to invite you to assist with this project by agreeing to complete a questionnaire and offering to be involved in a later interview if selected. The questionnaire which covers certain aspects of this topic is about 20 to 40 minutes and the approximately 45 minute later interview to be held in early 2015 will build on the areas covered in the questionnaire. The interviews will be at negotiated, neutral location.

Be assured that any information provided will be treated in the strictest confidence and none of the participants will be individually identifiable in the resulting thesis, report or other publications. You are, of course, entirely free to discontinue your participation at any time or to decline to answer particular questions.

*Since he intends to make an audio recording of the interviews, he will seek your consent, on the attached form, to record the interview, to use the recording or a transcription in preparing the thesis, report or other publications, on condition that your name or identity is not revealed. It may be necessary to make the recording available to secretarial assistants for transcription, in which case you may be assured that such persons will be asked to sign a confidentiality agreement which outlines the requirement that your name or identity not be revealed and that the confidentiality of the material is respected and maintained.*

Any enquiries you may have concerning this project should be directed to me at the address given above or by telephone 08 8416 8420 or e-mail [andrew.dutney@flinders.edu.au](mailto:andrew.dutney@flinders.edu.au)

Thank you for your attention and assistance.

Yours sincerely

Rev Professor Andrew Dutney

*This research project has been approved by the Flinders University Social and Behavioural Research Ethics Committee (Project number INSERT PROJECT No. here following approval). For more information regarding ethical approval of the project the Executive Officer of the Committee can be contacted by telephone on 8201 3116, by fax on 8201 2035 or by email [human.researchethics@flinders.edu.au](mailto:human.researchethics@flinders.edu.au)*

**APPENDIX SIX – CLERGY CHECKLIST**

## CLERGY CHECKLIST FOR INTERCULTURAL ENGAGEMENT

This checklist is for ministry candidates or clergy to self-assess their background in relation to intercultural engagement.

1) Year Born: \_\_\_\_\_ -

2) Personal Ancestral Heritage

a) Birthplace – Own                      AustraliaOverseas, where? \_\_\_\_\_

b) Birthplace – Father                      AustraliaOverseas, where? \_\_\_\_\_

c) Birthplace – Mother                      AustraliaOverseas, where? \_\_\_\_\_

3) Spouse's Ancestral Heritage (if appropriate)

a) Birthplace – Spouse                      AustraliaOverseas, where? \_\_\_\_\_

b) Birthplace – Father                      AustraliaOverseas, where? \_\_\_\_\_

c) Birthplace – Mother                      AustraliaOverseas, where? \_\_\_\_\_

4) Childhood Experiences overseas with parents

a) Places

b) Timeframe (years)

5) Languages you Speak (please name them) (if no, record n/a)

Family and Home Language: \_\_\_\_\_

Additional Languages spoken: \_\_\_\_\_

6) Education for Intercultural Engagement

a) Highest qualification: \_\_\_\_\_

b) The enrolled subjects related to intercultural engagement in Previous formal study at undergraduate and postgraduate level

c) Special workshops, seminars on the subject in the past 10 years

7) When was your first trip as an adult overseas? \_\_\_\_\_

8) How many times since have you travelled oversea 0-4 5-9 10-14 15-19 20+

9) What are your top 4 destinations overseas?

10) Have you lived overseas or in an Aboriginal community as an adult for more than 3 months? If so, where, why, timeframe and? List the experiences in chronological order

11) Have you travelled overseas or travelled to an Aboriginal community for trips less than 3 months? If so, where, timeframe and when?

12) Have you attended or been a leader in any multi-ethnic church in the past 10 years? If so, where and when?

13) How many significant cross-cultural relationships do you have currently in your life through family, church, work and other environments and what is the approximate percentage of these relationships of your total number of significant relationships?

14) What are the contexts for these significant cross-cultural relationships?

15) Where do those people in your significant cross-cultural relationships come from?

Australia Asia Africa South America North America Europe Pacific

16) Name three books that are significant for you on multicultural church?

17) Do you:

- |   |     |    |
|---|-----|----|
| a) Have a cross-cultural mentor?          | YES | NO |
| b) Read foreign literature regularly?     | YES | NO |
| c) Pray for global mission regularly?     | YES | NO |
| d) Promote global mission regularly?      | YES | NO |
| e) Give regularly to global mission?      | YES | NO |
| f) Read material on multicultural church? | YES | NO |

18) Write a theological statement on what is multicultural church? Include core theological themes and core Scriptural passages that influence your ministry practice in a multiethnic context.