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Crossing the Great Divide: Advocating for Cultural Intelligence in the Training of Missionaries to Navigate the Missiological Implications of Globalization

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GEORGE FOX UNIVERSITY

CROSSING THE GREAT DIVIDE:
ADVOCATING FOR CULTURAL INTELLIGENCE IN THE
TRAINING OF MISSIONARIES TO NAVIGATE THE
MISSIOLOGICAL IMPLICATIONS OF GLOBALIZATION

A DISSERTATION SUBMITTED TO
THE FACULTY OF GEORGE FOX EVANGELICAL SEMINARY
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DOCTOR OF MINISTRY

BY

J. MITCH ARBELAEZ

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CERTIFICATE OF APPROVAL

DMin Dissertation

This is to certify that the DMin Dissertation of

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has been approved by
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for the degree of Doctor of Ministry in Leadership and Global Perspectives.

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To Michelle,
my love.

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I have reflected often about the stories of monks who have spent years in isolation and prayerful meditation. I always questioned their “personal” achievement with suspicion. How did they eat? Who brought them food? Who was their messenger to bring their writings out of their isolation? What was their support network? Nothing of great achievement is ever done alone. The completion of my doctoral studies with the culmination of this dissertation is no different.

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ABSTRACT

Globalization has brought about many missiological implications that directly affect missionaries serving in cross-cultural situations. Though globalization may appear to be bringing the world together, cultural differences and cultural diversity continue to persist causing more cultural conflicts as people from different backgrounds continue to collide with one another. Today's missionaries need a trusted metacultural framework to rapidly adapt and contextualize the Gospel message into the multiplicity of cultural nuances swirling in the kaleidoscope that is globalization.

In Section One, missiological implications due to globalization such as cultural homogenization, hybridization, secularization, consumerism, McDonaldization, migration, and new religious movements, are discussed as just a few of the struggles that cross-cultural missionaries encounter serving overseas.

In Section Two, different assessments and cross-cultural competence courses that currently exist to assist cross-cultural workers in dealing with the variety of cultural values and their own domestic myopia concerning personal cultural perspectives are investigated. Rather than attempt to evaluate all of the available cross-cultural competency assessments and training courses, this section compares a few of the ones currently available.

In Section Three cultural intelligence is introduced as a theoretically grounded and an empirically validated conceptual framework that provides proven detection of cross-cultural capabilities that mirror individual-level intelligence. A theological discussion of the use of cultural intelligence is included in this section. Finally,

suggestions for implementing cultural intelligence (CQ) training for the preparation of missionaries is provided.

Section Four and Five contain specific artifact descriptions of a cultural intelligence training seminar suitable for implementing in any missionary training context.

Section Six provides a postscript and suggestions for further research.

SECTION 1
THE PROBLEM

A Story

Mike and Mindy dreamed of becoming missionaries for years. Their preparation for cross-cultural international missionary service consisted of a seven-day missionary preparation and orientation course in the U.S. and a ten-week field internship in Thailand before they transitioned to their current two-year apprenticeship phase in a heavily populated Asian city. During their internship training they were instructed in areas such as Cultural Immersion, Language Acquisition, New Testament Team Training, and Biblical Conflict Resolution, as well as participating in ongoing cross-cultural ministry conducted from one of their agency's training bases in Thailand.

Mike and Mindy were now completing their two-year apprenticeship and despite the fact that they both had a fair grasp of their targeted language, this young missionary couple struggled to adequately reach the variety of cultures surrounding them. Though they had small successes with their target culture group, it was the multiplicity of divergent cultures that continued to flow through their port city that they struggled with. The flow of migrants created a multicultural smorgasbord that continued to change their ministry landscape. More than just the typically identifiable cultures, there was an intermixing and assimilation of cultures, which created hybrid cultures that added complexity to the missiological endeavors of their contextualization attempts. Influences from the West were seen everywhere with mixed emotional ramifications. Other ministries were present in the same region using popular western ministry programs with little to no contextualization to the local cultures. These programs further alienated Mark

and Mindy from the locals as being foreign representatives of all that smacked of the foreign god and his foreign religion.

Both Mike and Mindy realized that their training in cultural issues, as well as their understanding of current global trends, needed reinforcement. They needed a system to assess their current cultural capabilities, revealing their strengths and weaknesses. They also needed to obtain a personalized training program that would assist them in quickly adapting to and learning about diverse cultures so that they might be more readily able to work with the various cultures they routinely encountered.

Pressing globalization forces cause continual implications that directly affect missionaries like Mike and Mindy. Thus Mike and Mindy and other cross-cultural missionaries today would benefit from a broader understanding of the current global situations brought about by globalization. To assist them in their work with different cultures, missionaries also need a reliable cross-cultural assessment and training program. A more focused cultural assessment would identify individual cultural strengths and weaknesses. A continual cross-cultural training program would provide metacultural and metatheological frameworks that assist missionaries in their ever-increasing interaction with people from different cultural backgrounds. Such assessments and ongoing training programs would provide assistance as missionaries seek to do cross-cultural work amidst the current globalized world.

Introduction

Since the inception of the Church, the Gospel has brought a message that began and continues to find itself crossing international borders and cultures. From Peter's first sermon that took place in Jerusalem in Acts, Chapter Two, the international expression of this religion is evident as he addressed an international-multicultural audience. Peter and the others with him shared the message of God to all those who were in Jerusalem for the Day of Pentecost celebrations. These visitors to Jerusalem heard Galileans speaking the wonderful works of God in each of their own languages: Parthians, Medes, Elamites, those dwelling in Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretans, and Arabs. Peter and the other apostles declared to this multicultural gathering that the Jewish Messianic prophecies of Israel were now fulfilled in this man, Jesus of Nazareth, whom God raised from the dead. They announced that it has come to pass that everyone can both hear and call on the name of the Lord and whoever does call, shall be saved. This new message was intended for the salvation of all mankind.

Though the proclamation began in Jerusalem, it did not long stay there. Christianity and the power of the resurrected Christ quickly made its way into different cultures and regions of the then inhabited world. Translatability was and is the uniqueness of Christianity.¹ From culture to culture, from people to people, this Gospel of

¹ Samuel Escobar, *Changing Tides: Latin America and World Mission Today*, American Society of Missiology Series, No. 31 (Maryknoll, NY: Orbis Books, 2002), 173.

the Kingdom continues to be translated and “has ennobled all the cultures that it has touched.”²

The complexity of our current globalized world has only increased the intensity of the international mandate to go into all the world and make disciples. The implications of these global changes for the local church, individual believers, and especially missionaries, insist there is no longer an option to engage cross-culturally. The Church of today’s multicultural world must understand the times and prepare to proclaim the same bold message that the first century disciples did at the Church’s multicultural birth.

The Complexity of the Modern World’s Connectivity

In an effort to assist missionaries to work within today’s global complexities, one must first attempt to define what the current global complexities accredited to globalization are and what implications such complexities pose to the cross-cultural worker’s task of contextualizing the Gospel. The most recurring term used to describe the complexity of our current modern connectivity is “globalization”. An attempt to understand this term as it describes the current worldwide connectivity is needed in order to understand both the intensive implications that such connectivity presupposes upon the modern world and how such implications create new challenges for each missionary desiring to contextualize the Gospel message.

Some scholars such as the Latin American Néstor García Canclini believe that this current generation is the first generation to enter a global age.³ He believes that “the

² Ibid.

available knowledge on globalization constitute a collection of narratives, obtained through partial approximations and diverging on many points.”⁴ Thus he concludes that Globalization “has not even managed to generate one definition on which everyone agrees, nor [is there agreement] about the historical moment when it began or about its capacity to reorganize or undo the social order.”⁵ Regardless of this argument, Anthony Elliott, speaking from the social theory arena, understands this term “globalization” as rapidly becoming “a central organizing category in academic disciplines from economics to international relations, from cultural studies to sociology.”⁶

As recent as 1994, the preferred terms for analyzing the worldwide connectivity were those of “internationalism” or “internationalization.”⁷ Yet, as Elliott concludes, in a relatively short period, globalization, as a descriptive term, has “come to dominate academic and public debate.”⁸ To further support this claim, Wolfgang Reinicke in 1998 noted that a search of the “ABI Inform Database, which covers 800 professional publications, academic journals and trade magazines on economic and business affairs, produced no book or article title from 1971 with the word global or globalization; a similar search for 1995 found almost 1,200 entries.”⁹ In 2015 a Google search of the word “globalization” garnishes 36,000,000 hits.¹⁰

³ Néstor García Canclini, *Imagined Globalization*, trans. George Yúdice (Durham, NC: Duke University Press Books, 2014), 21.

⁴ *Ibid.*, 23.

⁵ *Ibid.*, 20.

⁶ Anthony Elliott, *Contemporary Social Theory: An Introduction* (New York: Routledge, 2009), 310.

⁷ *Ibid.*

⁸ *Ibid.*

According to Neil J. Ormerod and Shane Clifton, globalization is a phenomenon taking place in human history where this history, is “reaching the decisive stage in its development, a stage marked by increased interconnection between peoples, the compression of space and time, a sharing of ideas at unprecedented levels, global trade and finance, and so on.”¹¹ John Tomlinson describes the condition of the modern world as a “complex connectivity” using globalization to define this complex connectivity as the “rapidly developing and ever-densening network of interconnections and interdependences that characterize modern social life.”¹²

Though the modern connectivity of the current global situation seems unprecedented, globalization in its simplest understanding as the interconnectivity of nations with one another, is not a new concept. Thomas Friedman, in his book *The Lexus and The Olive Tree*, shares a discussion with John Monks who was at the time the head of British Trades Union Congress (TUC). Monks remarked to Friedman about the agenda for the TUC back in 1868, some of the items back then to be discussed were, “the need to deal with competition from the Asian colonies” and “the need to match the educational and training standards of the United States and Germany.”¹³

⁹ Wolfgang H. Reinicke, *Global Public Policy: Governing Without Government?* (Washington, DC: Brookings Institution Press, 1998), 1–2.

¹⁰ Google search, “Globalization,” accessed July 3, 2015, <https://www.google.com/search?client=safari&rls=en&q=globalization&ie=UTF-8&oe=UTF-8>

¹¹ Neil J. Ormerod and Shane Clifton, *Globalization and the Mission of the Church*, vol. 6, Ecclesiological Investigations (New York: T&T Clark, 2009), viii.

¹² John Tomlinson, *Globalization and Culture* (Chicago: The University of Chicago Press, 1999), 2.

¹³ Thomas L Friedman, *The Lexus and The Olive Tree: Understanding Globalization* (New York: Anchor Books, 2000), xvii.

Though the interconnectivity of the world is not new, the speed at which this interconnectivity happens is what sets this new era of globalization in an entirely new category and adds to the missiological implications increasing the difficulties of contextualization. Forces that influence globalization are referred to as “the triple S-forces’ of *speed* (with the capacity for instant communication), *scope* (the capacity to communicate to the entire world), and *simultaneity* (the capacity to communicate to everywhere at the same time).”¹⁴ In *The World is Flat*, Thomas Friedman expounds on this phenomenon with the simple observation that in today’s world “it is now possible for more people than ever to collaborate and compete in real time with more other people on more different kinds of work from more different corners of the planet and on a more equal footing than at any previous time in the history of the world.”¹⁵ These triple S-forces combine together and create the complicated modern day connectivity leading to an “unprecedented triple impact on human living: the *acceleration*, *compression*, and *intensification* of human life on earth in the global world.”¹⁶

¹⁴ Os Guinness and David Wells, “Global Gospel, Global Era: Christian Discipleship and Mission in the Age of Globalization,” *The Lausanne Movement*, The Lausanne Global Conversation, July 13, 2010, 4, <http://conversation.lausanne.org/en/conversations/detail/10566/1/0/1#.U1JqK-ZdXSZ>.

¹⁵ Thomas L Friedman, *World Is Flat: A Brief History of the Twenty-First Century* (New York: Farrar, Straus and Giroux, 2005), 8.

¹⁶ Guinness and Wells, 4.

The Cause-and-Effect Kaleidoscope

David C. Thomas and Kerr Inkson refer to globalization as a cause-and-effect kaleidoscope where events in one nation affect the markets, industries, and even individuals in other nations.¹⁷ With growing global markets and the increased interfacing that both ministry and business are experiencing across multiple cultures, there is a great deal of attention placed upon this cause-and-effect kaleidoscope of globalization.

Globalization provides positive benefits that assist nations willing to engage in the international economy. Martin Wolf, in writing *Why Globalization Works*, cites numerous studies where globalization reduced inequality, reduced the incidence of poverty, increased national gross domestic products (GDPs), and increased the ratio of trade to GDP in all nations who have welcomed international economic integration.¹⁸ One of the most striking examples of the positive effects of globalization is Bangladesh. Around the 1970s Bangladesh was one of the poorest countries, but things began to change as the nation benefited from international economic integration. From 1975–2001 the GDP of Bangladesh per capita rose at 2.3 percent, generating a 60 percent rise in real income per head over more than a quarter of a century.¹⁹ Globalization brings with it unprecedented opportunities and economic benefits to nations willing to embrace this interconnectivity.

Despite the many benefits of globalization that economists such as Wolf extol in examples like Bangladesh, globalization also creates many formidable challenges and is

¹⁷David C. Thomas and Kerr Inkson, *Cultural Intelligence: Living and Working Globally*, 2nd. ed. (San Francisco: Berrett-Kehler Publishers, Inc., 2009), 6.

¹⁸ Martin Wolf, *Why Globalization Works* (New Haven: Yale University Press, 2004), 158.

¹⁹ *Ibid.*, 145.

not without its detractors. Asians take issue with this term and perceive it more as “Westernization” and the Nordic Europeans as “Americanization.”²⁰ Often there is an implicit, and sometimes even an explicit, connection made between this Westernization or Americanization with a type of turbo-capitalist exploitation. As Elliot state, “The neo-Marxist conviction that capitalism exhibits a pathological expansionist logic, one which now expands the geographical reach of Western corporations and markets to the nth degree, informs this argument.”²¹ Yet this argument implies that the West in general, and the United States specifically, holds some global domination, and with its omnipotent control over the world is able to manipulate the myriad of parts that make up the cause-and-effect kaleidoscope. Though the U.S. may indeed be the major player in shaping economic markets, as of 2009 the “[U.S.] American companies account for around only one-fifth of the world total imports, and approximately one-quarter of total exports.”²²

The forces involved in globalization cannot be simplified as just religious or political, but rather this global cause-and-effect kaleidoscope involves economic, political, legal, and cultural forces that cross international boundaries and create international problems, and require international solutions.²³ The striving for nations to maintain their authenticity is no longer a viable option. Authenticity “requires isolation: A defense from the influences of the outside world. But people are social animals, and

²⁰ Geert Hofstede, Gert Jan Hofstede, and Michael Minkov, *Cultures and Organizations: Software of The Mind Intercultural Cooperation and Its Importance of Survival*, 3rd ed. (New York: McGraw Hill, 2010), 276.

²¹ Elliot, 313.

²² Ibid., 316.

²³ Thomas and Inkson, 7.

when they mix they take their culture and values with them.”²⁴ Borders have become porous, even permeable, allowing the social animal to become increasingly international, crossing many traditional boundaries, which affects not just businesses, but also economies, industries, and people.²⁵ The cross-cultural missionary needs to be both aware of globalization and the many implications that globalization places upon the cultural task of contextualizing Christian theology.

Collateral Damages

Christians are called to be the salt and the light of the world²⁶ and ambassadors²⁷ sharing with the world the message of reconciliation. In this compression of space and time, the Church need not be a “spectator to globalization but rather one of its agents, one of the forces at work which can extend interconnection between people, sharing ideas and promote social, political and cultural links.”²⁸ Though globalization provides positive benefits that assist nations willing to engage in the connectivity of the international economy,²⁹ there are collateral damages that are inevitable as multi-faceted transformations continue to impact the world. These collateral damages are people who need what the Church has to offer and represents the first missiological implication

²⁴ Gray Younge, *Who Are We—And Should It Matter in the 21st Century?* (New York: Nation Books, 2011), 101.

²⁵ Thomas and Inkson, 7.

²⁶ Matthew 5:13–16.

²⁷ 2 Corinthians 5:20.

²⁸ Ormerod and Clifton, viii.

²⁹ Wolf, 158.

brought about by globalization that the international missionary must be prepared to address.

In his book, *Collateral Damage*, Zygmunt Bauman highlights the negative effects of globalization, which he refers to as social consequences.³⁰ Such consequences have serious consequences for those that are not socially prepared for the rapid changes of life socially, politically, and economically. The forces involved in globalization cannot be simplified as just religious or political, but rather this global cause-and-effect kaleidoscope, as described by Thomas and Inkson, involves economic, political, legal, and cultural forces that cross international boundaries and create international problems and require international solutions.³¹

These issues regarding globalization have “in particular spelt major changes in the ways people live their lives, how they approach work, as well as how they position themselves within the employment marketplace.”³² Bauman admits that as marketplaces of the world increase, there is less likelihood of diminishing or leveling up of inequality of incomes, of standards of living, and of life prospects.³³ Indeed Bauman identifies the privatized consumer market as anti-communal, individualizing patterns of styles, patterns that set individuals in competition with others.³⁴ Globalization in general, and privatization in particular, though providing many with great benefits as they engage in

³⁰ Zygmunt Bauman, *Collateral Damage: Social Inequalities in a Global Age* (Cambridge, UK: Polity Press, 2011), 7.

³¹ Thomas and Inkson, 7.

³² Elliott, 328.

³³ Bauman, 15.

³⁴ *Ibid.*, 16.

international economic integration, brings about negative effects that cause collateral damage on people, societies, and economics turning the fight against and resolving socially produced problems back onto the shoulders of individual men and women, who are in most cases not nearly resourceful enough for the task of solving such problems.³⁵ As Bauman states in *Globalization: The Human Consequences*, “Globalization divides as much as it unites; it divides as it unites—the cause of division being identical with those which promote the uniformity of the globe.”³⁶ It is the forces described earlier that tear the social fabric of society and create the collateral damages: “What appears as globalization for some means localization for others; signaling a new freedom for some, upon many others it descends as an uninvited and cruel fate.”³⁷

As the range of individual autonomy is expanding, so is the burden of responsibility upon the individual for things that were once viewed as the responsibility of the community. This creates more individual self-concern and further separation from the community as a whole. Suspicion is generated, fear rises, and the collateral damages pile up. The greater humanity expands, the less human all human beings become. At the same time it is expected that the less fortunate of society will take more responsibility for their condition of being less than the status quo, the normal, the rich, the “more like us.”

Bauman identifies this category, or caste of people as the *arme Leut*’ of all

³⁵ Ibid.

³⁶ Zygmunt Bauman, *Globalization: The Human Consequence* (New York: Columbia University Press, 1998), 2.

³⁷ Ibid.

societies, being further divided by their own misery.³⁸ They are alone and lack respect for themselves, each other, and certainly those that seem to have risen out of their current state. It is to these *arme Leut'* that Jesus came and calls the church to go be salt and light. It is for the lost, the poor, and the oppressed, that the Gospel comes with a Christ to rescue them.

Globalization indeed brings financial gains, yet Christians cannot neglect the reality that those gains come at the cost of collateral damages. Regardless of the debate concerning globalization and its somewhat abstract talk of “borderless worlds,” “turbo-capitalism” and “transgovernmental networks,”³⁹ globalization will continue to drive forward toward higher gains, greater influence, and market shares, leaving in its wake those that can only identify themselves as *Wir arme Leut'*. The answer is not to stand in the way of globalization, but rather, as the world continues to ride the prosperity wave, those in the body of Christ and the missionaries she sends out must recognize and not forget the *arme Leut'*. Until the body of Christ can come as Jesus came, with full identifying willingness and cry out with the wretched of this world, *Ich, der arme Person* (I, the poor/wretched person), the Church has not yet become Christ on Earth. It is to this end that the Church must rise up, seeking the ones victimized by the very growth that created them. This is the purpose of the Church and of each missionary sent into the turbulent times of the current globalization forces.

³⁸ Bauman, *Collateral Damage*, 151. *Wir arme Leut'* translates “Wretches like us” and is taken from the opera by Alban Berg. The character Wozzeck sings this title of himself and others like him who the well-educated, well-off, and well-respected persons have charged him with indecency and lack of chastity not living up to the standards of propriety and seemliness that the upper class has set for themselves and expect all others to follow.

³⁹ Elliot, 313.

Migration

One of the largest issues of globalization that affects the missionary task of contextualization is that of migration. Worldwide, people are moving to new lands in hopes of finding a better life than they believe they currently can attain in their homeland. Others are being forced to move from their birth lands and migrate as refugees. Whether by choice or by force, migration has increased in this new age of globalization. At one time geophysical factors separating continents with imposing terrain hindered many from migrating, due to “the primitive transportation and the hardships of travel.”⁴⁰ Yet in this current age of rapid, modernized, and financially affordable transportation, imposing terrain no longer presents insurmountable obstacles to migration as it perhaps once did. Richard O’Brien was the first to suggest the thought of “the end of geography” implying that distance no longer matters in the age of globalization.⁴¹ However, Bauman disagrees when he conjectures that distance has always been a social product with the financially elite able to purchase that which the common man could only dream about, namely, the speed by which the distance could be overcome.⁴²

In this globalized world, and precisely because of globalization, the financial obstacles of migrating have decreased tremendously, if not for all, certainly for many. This lowering of the financial burden to migrate has added to the increase in migration. Gioacchino Campese, specializing in the theology of migration confirms this increase stating, “Today as never before in human history, in this globalized world, individuals

⁴⁰ Bauman, *Globalization: The Human Consequence*, 12.

⁴¹ Richard O’Brien, *Global Financial Integration: The End of Geography* (London: Chatham House Printer, 1992).

⁴² Bauman, *Globalization: The Human Consequence*, 12.

and entire populations have rapidly migrated, facilitated by the remarkable advances in technologies of transportation and communications.”⁴³ As Hofstede notes, “The number of people in the second half of the 20th century who left their native countries and move to a completely different environment is larger than ever before in human history.”⁴⁴

Elaine Padilla and Peter C. Phan, although recognizing that “migration has been an ever present worldwide fact of life,” explain that “currently demographers are talking of it as a new global phenomenon.”⁴⁵ In recent years, there have been so many migrants that “together the migrants would constitute the fifth largest country in the world.”⁴⁶ As people migrate in the current globalized world, they carry their culture with them;⁴⁷ and unlike the migrant populations of the past, “whose goal was to assimilate themselves into the receiving culture, [the new migrants of today’s world prefer to] maintain cultural and religious identity.”⁴⁸ The situation for a minister in a receiving nation as well of those who encounter migrants internationally is more complex than simply dealing with one culture different than his own.

⁴³ Gioacchino Campese, “The Irruption of Migrants: Theology of Migration in the 21st Century,” *Theological Studies* 73, no. 2 (2012): 5.

⁴⁴ Hofstede, 396.

⁴⁵ Elaine Padilla and Peter C. Phan, “Introduction: Migration and Christian Theology,” in *Contemporary Issues of Migration and Theology*, eds. Elaine Padilla and Peter C. Phan, Christianities of the World 3 (New York: Palgrave Macmillan, 2013), 1.

⁴⁶ *Ibid.*

⁴⁷ Younge, 101.

⁴⁸ Stephen B. Bevans, “What Has Contextual Theology to Offer the Church of the Twenty-First Century?,” in *Contextual Theology for the Twenty-First Century*, eds. Katalina Tahaafe-Williams and Stephen B. Bevans, Missional Church, Public Theology, World Christianity 1 (Eugene, OR: Wipf & Stock Pub, 2011), 6.

In a recently published report on the world population situation in 2014, The United Nations stated that, “International migration has increased in size, scope, complexity and demographic significance over the past 20 years.”⁴⁹ The report further elaborates on the complexity of international migration by stating that many countries simultaneously occupy the position of both origin and destination.⁵⁰ Numerically, just in 2013, migrants worldwide reached numbers of 232 million, up from 154 million in 1990. The net international migration (the number of immigrants minus emigrants) has become a primary source of population growth in the more developed regions.⁵¹ As globalization continues to engulf the world, migration will be a critical factor adding to the missiological implications that cannot be ignored.

Obviously since migration involves people, migration is a social phenomenon.⁵² Many of the social consequences of immigrants in the host nation deal with trust levels. Paul Collier refers to studies conducted by Dr. Robert Putnam, one of the leading social scientists at Harvard and the world’s foremost scholar on the concept of “social capital.” Putnam’s study revealed that, “The greater the proportion of immigrants in a community, the lower were mutual levels of trust between immigrants and the indigenous population.”⁵³ Another interesting intra-social dynamic was found through Putnam’s study: the higher level of immigration in a community, the lower the trust was, not just

⁴⁹ *The World Population Situation in 2014, A Concise Report* (New York: United Nations, Department of Economic & Social Affairs, Population Division, 2014), 17.

⁵⁰ *Ibid.*

⁵¹ *Ibid.*

⁵² Campese, 5.

⁵³ Paul Collier, *Exodus: How Migration Is Changing Our World* (Oxford: Oxford University Press, 2013), 74.

between groups, but also *within* them. The study also concluded that, “a high level of immigration was associated with a lower level of trust for each other purely among the indigenous people in the community.”⁵⁴ A conclusion of the social consequences with increased amount of immigration, both within the groups and among the indigenous people, is reduced cooperation and trust levels. Into these chaotic scenes of economic and social dilemmas surrounding the migrant, missionaries must be prepared to engage with a metacultural and metatheological framework that will assist them in how to best approach each unique culture and thus best contextualize Christian theology.

Cultural Homogenization

Concurrently taking place alongside a cultural assimilation in the western nations by immigrants migrating to western nations, there is an exportation of western values and ideologies to other countries. Through this exchange, a blending of cultures amalgamates a quasi-unified global culture. This is often referred to as cultural homogenization.

Cultural homogenization in its cruelest form is identified as a forced endeavor by the state to conform their citizens to a common standard or cultural pattern. This type of cultural homogenization is defined as a state-led policy aimed at cultural standardization. The goal to standardize the citizenry is often imposed by the dominant elites and consists of a top-down process where the state seeks to nationalize the masses.⁵⁵

Conversi makes the distinction between culture homogenization and homogeneity. Referring to historical documented occurrences of cultural homogenization

⁵⁴ Ibid.

⁵⁵ Daniele Conversi, “Cultural Homogenization, Ethnic Cleansing, and Genocide,” in *The International Studies Encyclopedia, 12 Volume Set*, ed. Robert A. Denemark (Chichester, West Sussex, UK: Wiley-Blackwell, 2010), 719, <http://easyweb.easynet.co.uk/conversi/ISA.pdf>.

he makes a distinction that homogeneity is more of an ideological construct.⁵⁶ Thus, in his definitions, homogenization is a phenomenon, whereas homogeneity “presupposes the existence of a unified, organic community and does not describe an actual phenomenon.”⁵⁷ Often it was, and still is, that totalitarian rulers are the ones who facilitate nationalizing and imposing mandatory conformity to certain standards, which are believed to be more functional and efficient by the mandatory obedience to certain common laws. Unfortunately, assimilation is often an inadequate measure, causing plans to be drafted for whole population elimination under the guise of nationalizing all foreigners into one dominant national culture.⁵⁸ Extreme scenarios of this phenomenon can be described as genocide and ethnic cleansing, often used as a form of social engineering or radical modernization. The quintessential and ubiquitous example of this would be the Holocaust, carried out by the totalitarian and dictatorial leadership of Hitler and his Nazi regime as they attempted to eliminate Jews from Germany as well as other bordering nations.⁵⁹ But Conversi argues that these historical imperial genocides “can hardly compare with the more brutal and all-pervasive advent of the modern centralizing state.”⁶⁰ According to Conversi such homogenizing ideology is “both ethnically predicated and anchored in the notion of ‘unlimited progress,’ which included the eradication of various opponents and minorities.”⁶¹

⁵⁶ Ibid.

⁵⁷ Ibid.

⁵⁸ Ibid., 721.

⁵⁹ Ibid., 729.

⁶⁰ Ibid., 742.

Consumerism

This evolving global culture invariably represents the economic desires of the west and its hedonist seeking of material benefits found in modern consumerism. The Latin American scholar, Canclini, in his analysis of Latin American nations, states that “new heterogeneous forms of belonging emerge [among the nationals] and their networks [that] are interwoven with the circuits of consumption.”⁶² Samuel Escobar recognizes this western hedonism within the post-modernity aspect of the glorification of the body and the multiplicity of products offered to worldwide consumers to “beautify, perfume, modify, improve, and perfect the body, even to the point of promising ways to overcome the inroads of natural decay.”⁶³ Through the means of modern day globalization, the mass “media portray this hedonistic way of life and thought and propagate it across the globe ... and young people especially crave the symbols and instruments of a sophisticated hedonistic West, while not having met some of the basic necessities of their own material life, such as adequate housing and running water.”⁶⁴

Mass media plays such a large role in shaping the global culture that Daniele Conversi, writing on cultural homogenization, considers it to be “the key homogenizing tool.”⁶⁵ This “hedonistic craving” spurred on by the mass media entices people to conform to the advertised Western ways of the progressed life. This consumer mentality

⁶¹ Ibid., 724.

⁶² Néstor García Canclini, *Consumers and Citizens: Globalization and Multicultural Conflicts*, trans. George Yudice, 1st ed. (Minneapolis: University of Minnesota Press, 2001), 30.

⁶³ Samuel Escobar, “The Global Scenario at the Turn of the Century,” in *Global Missiology for the 21st Century: The Iguassu Dialogue*, ed. William D. Taylor (Grand Rapids, MI: Baker Academic, 2001), 36.

⁶⁴ Ibid.

⁶⁵ Conversi, 733.

is very western in its ideology and can even be found within the Church. Missionaries must recognize this consumer trait of the global culture and understand the grip that modern neo-liberal economics places upon the global culture.⁶⁶

Books such as Vincent J. Miller's *Consuming Religion*⁶⁷ and William T. Cavanaugh's *Being Consumed*⁶⁸ highlight this consumer global culture. Miller focuses on how religious sectors have commodified many spiritual things representing them with material items. He notes that this commodification of religion needs content and has spawned "an interest in the material aspects of religion. There is particular interest in paraphernalia of a size suitable for mass marketing,"⁶⁹ from prayer beads to jewelry, body adornments, images, statuary, vessels and the like; all are commodified and ready for the religious consumer. Miller points out that such consumption is necessary for modern capitalism.⁷⁰ Yet this consumption is not necessarily out of greed or the love of mammon.

In *Being Consumed*, Cavanaugh makes the observation that greed "does not really capture the spirit of our consumer economy."⁷¹ Those living in the west typically do not have the desire, nor the determination to hold onto the material things acquired. Those

⁶⁶ Neil J. Ormerod and Shane Clifton define this neo-liberalism economics as, "a political culture [that] is a set of meanings and values, which seeks to justify the actual operation of a free, unregulated market system of economic operations." Neil J. Ormerod and Shane Clifton, *Globalization and the Mission of the Church*, vol. 6, Ecclesiological Investigations (New York: T&T Clark, 2009), 129.

⁶⁷ Vincent J. Miller, *Consuming Religion: Christian Faith and Practice in A Consumer Culture* (New York: Continuum International Publishing Group Inc., 2003).

⁶⁸ William T. Cavanaugh, *Being Consumed: Economics and Christian Desire* (Grand Rapids, MI: Eerdmans Publishing Co., 2008).

⁶⁹ Miller, 78.

⁷⁰ *Ibid.*, 33.

⁷¹ Cavanaugh, 34.

living in the progressive West are not overly attached to the things that they have consumed. Westerners no longer buy to save. Indeed Cavanaugh points out that the United States population has one of the lowest savings rates of any wealthy country, and at the same time is the most indebted society in all of history.⁷² Most in the West do not keep what they buy, but simply discard and get the upgrade. Cavanaugh captures the essence of western thought, and therefore the rising global consumer culture stating that, “Consumerism is not so much about having more as it is about having something else; that’s why it is not simply *buying* but *shopping* that is the heart of consumerism.”⁷³ For the international missionary it is crucial to understand this consumer culture as “primarily a way of relating to beliefs—a set of *habits of interpretation and use*—that renders the ‘content’ of beliefs and values less important.”⁷⁴

Consumerism affects cultural identity as a whole and each individual within that culture. Where once an individual’s loyalties were focused on their national heritage or their ethnic lineage, such loyalties are now identified by their consumer activity. “The definition of a nation ... is given less at this stage by its territorial limits or its political history. It survives, rather, as an interpretive community of consumers, whose traditional—alimentary, linguistic—habits induce them to relate to a particular way with the objects and information that circulate in international networks.”⁷⁵ This homogenized global consumer identity creates communities of consumers “that provide a sense of

⁷² Ibid.

⁷³ Ibid., 35.

⁷⁴ Miller, 1.

⁷⁵ Canclini, *Consumers and Citizens*, 43.

belonging where national loyalties have eroded.”⁷⁶ Due to this participation in consumption Canclini advocates the necessity to “find out how identities and alliances are restructured when a national community wanes or when segmented participation in consumption ... creates solidarity among elites from each country within one transnational circuit and solidarity among popular sectors within another.”⁷⁷

Modernity and McDonaldization

Global cultural homogenization is also perpetuated on the epistemological shift of modernity and post-modernity. One of the key aspects of the capitalist versions of modernity is that of the “individualist driven society” where the unwritten rule is that everyone ought to strive toward individualist success and in doing so embrace modernity’s “inevitability of technological development” which continues to bring greater and greater rewards.⁷⁸ The belief in the upward progression “leads modernity to stress cultural uniformity.”⁷⁹ Those cultures who do not seek this individualistic success and progress are simply dismissed as backward and primitive and will sooner or later discard their “old ways and join in the melting pot of modernity,” assimilating into a “homogeneous, global culture.”⁸⁰ Modernity has a dehumanizing effect on cultures as it continues to spread around the globe.

⁷⁶ Ibid., 44.

⁷⁷ Ibid.

⁷⁸ Paul G. Hiebert, *The Missiological Implications of Epistemological Shifts: Affirming Truth in a Modern/Postmodern World*, Christian Mission and Modern Culture (Harrisburg, PA: Trinity Press International, 1999), 16.

⁷⁹ Ibid.

Modernity builds factories in which nature is shaped to fit human desires; it forms bureaucracies in which people are treated as interchangeable objects. Rational order, control, efficiency, production, and profit become primary values. The result is the commodification and commercialization of much of life.”⁸¹

This rational order, control, efficiency, production and profit are referred to as the McDonaldization of society made famous by sociologist George Ritzer.⁸² Building upon the modern thinking of bureaucracy of Max Webber, Ritzer’s work of McDonaldization “is an amplification and extension of Weber’s theory of rationalization, especially into the realm of consumption.”⁸³ This fast food restaurant has not only come to occupy a central place in the world business landscape but also a central place in the very existence of the U.S.-American and global popular culture.⁸⁴ The very idea of the global consumer culture, especially the idea of Americanization, can be seen in the spread of McDonald’s fast food restaurants; “One could go further and argue that in at least some ways, McDonald’s has become more important than the United States itself.”⁸⁵

There are four significant areas that McDonald’s has been able to master, making it the largest fast food chain in the world. The success behind McDonald’s lies in the company’s ability to offer its “consumers, workers, and managers efficiency, calculability, predictability, and control.”⁸⁶ It is these primary four dimensions that have been replicated by numerous businesses around the world following the McDonald’s

⁸⁰ Ibid.

⁸¹ Ibid., 15.

⁸² George Ritzer, *The McDonaldization of Society: 20th Anniversary Edition*, 7th ed. (Thousand Oaks, CA: SAGE Publications, Inc., 2012).

⁸³ Ibid., 30.

⁸⁴ Ibid., 6.

⁸⁵ Ibid., 7.

⁸⁶ Ibid., 13.

model, thus creating the social phenomenon that Ritzer has coined as McDonaldization. Such conformity to these four dimensions in business does provide many powerful advantages. Characteristics such as efficiency, calculability, predictability, and control provide any organization with rational strengths. However, one of the critiques of such rationality is the “irrationality of rationality,” which can be considered “the fifth dimension of McDonaldization.”⁸⁷ For the international missionary it is necessary that such McDonaldization principles do not characterize one’s ministry.

Modernity Leading to Secularism

Modernity’s global expansion also affects cultures by creating a “division of reality into two separate and largely unrelated realms, natural and supernatural.”⁸⁸ This creates in the thought patterns of cultures coming into the globalized culture, “a secularization of the natural domain by the demystification and desacralization of knowledge.”⁸⁹ Thus secularization is disseminated alongside modernity “despite resistance from religious communities.”⁹⁰ Charles Taylor, speaking to this division of natural and supernatural, highlights that along with this transition to a more contemporary commercial society there is an increased desire to implement egalitarian principles. This is demonstrated through the desire to tame the nobility and level the playing field of the sacred versus the secular.⁹¹ No longer was there to be a separation between sacred place,

⁸⁷ Ibid., 15.

⁸⁸ Hiebert, 16.

⁸⁹ Ibid.

⁹⁰ Ibid.

sacred time, and sacred people (e.g. the priest); all were to be considered equal. Thus modernity and all that it brought with it, good and bad, begins to affect the modern mind and thus the societies it is imbedded in.

Modernity had its start in the Enlightenment where thinkers like Descartes and then eventually Kant “introduced the idea of rationality and subjective responsibility. This modern turn to the subject was deeply revolutionary, for from then on it became clear that ‘nothing is either true faith or right morality which is not our own [making] individual judgment, not merely a right but a duty.’”⁹² It was due to this revolutionary thinking that permeated all society and subsequently displaced theology as the authority by which someone could solely argue from and be found credible to the current world. Charles Taylor expounds on the historical and continual *coup d'état* that has been waged upon religion/theology up into our modern society in his mammoth work *A Secular Age*. Taylor highlights the progression across the timeline of history how the bulwarks of belief, as he refers to them, have diminished and thus brought us to a humanistic society where our goals do not go beyond our own human flourishing, “nor any allegiance to anything else beyond this flourishing.”⁹³

Through the denouncement of the enchanted world, enlightenment moved in subverting all things spiritual. Though this had an effect of dealing with superstitions that were unbiblical, it also affected the minds of the supernatural in reference to God and his kingdom. It was not one big swoop of an event that laid waste to the oak of religious

⁹¹ Charles Taylor, *A Secular Age* (Cambridge, MA: The Belknap Press of Harvard University Press, 2007), 55.

⁹² Stephen B. Bevans, *Models of Contextual Theology* (Maryknoll, NY: Orbis Books, 2002), 71.

⁹³ Taylor, 18.

allegiance in America and other “civilized” nations; rather, it was a continual bombardment of forces from modernism, changes in theology, philosophical thinking, and the rise of commercialism as discussed above. No single force alone could incapacitate religious understanding in a society, but combining together resulted in a secular age.

Cultures affected by the influence of modernity have moved from the sacred to the secular, divesting themselves of any religious cultural ties. A missionary coming to engage with such affected cultures will need to be able to have the wisdom to graciously handle the traditional culture infected with the modernity and secularism thoughts. The missionary will have to, as Bevans exhorts, “realize even more that the context in all its dimensions is the inevitable starting point of theological reflection today.”⁹⁴

Though modernity continues to have its sway on the world civilization, sociologists, such as Zygmunt Bauman, speak of the evolutionary process of modernity describing the new “radical change in the arrangement of human cohabitation and in social conditions under which life-politics is nowadays conducted.”⁹⁵ This radical change in modernity is identified with such terminology as, “liquid modernity,” “post-modernity,” “second modernity” and “surmodernity.”⁹⁶ Along with these radical changes to modernity comes the celebration of the hybridization of all things cultural.

⁹⁴ Bevans, *Models of Contextual Theology*, 7.

⁹⁵ Zygmunt Bauman, *Liquid Modernity* (Cambridge, UK: Polity Press, 2000), 10.

⁹⁶ *Ibid.*

Cultural Hybridization

Perry Anderson describes the hybridization of all things cultural as the “crossover, the hybrid, the potpourri.”⁹⁷ Peter Burke describes it as the “maddeningly elastic.”⁹⁸ Borrowing from other academic fields, words such as the melting pot, the stew, and creolization have emerged in describing the lack of “sharp or firm cultural frontier between groups.”⁹⁹ It is in this postmodern world that “globalization is blurring the lines that categorize peoples and their cultures.”¹⁰⁰

Though migrants prefer to maintain their own traditional culture as they move to new cultural destinations, assimilation into the new society is inevitable. Assimilation takes place in the natural course of the migrants desire to improve their livelihood by acquiring better education, higher paying jobs, and moving to better neighborhoods for their children to grow up in.¹⁰¹ However, rather than total assimilation into the dominant culture, a new third culture develops as the two cultures intertwine in the assimilation process.¹⁰² Sociologists Alejandro Portes and Min Zhou, specifically writing about American immigrants, formulated an assimilation model referred to as “segmented” or

⁹⁷ Peter Burke, *Cultural Hybridity* (Cambridge, UK: Polity Press, 2009), 34.

⁹⁸ Burke, 34.

⁹⁹ *Ibid.*, 2.

¹⁰⁰ Darrell L. Whiteman, “Anthropological Reflections on Contextualizing Theology in a Globalizing World,” in *Globalizing Theology: Belief and Practice in an Era of World Christianity*, eds. Craig Ott and Harold A. Netland (Grand Rapids, MI: Baker Academic, 2006), 54.

¹⁰¹ Jehu J Hanciles, *Beyond Christendom: Globalization, African Migration, and the Transformation of the West* (New York: Orbis Books, 2008), 239.

¹⁰² Bevans, “What Has Contextual Theology to Offer the Church of the Twenty-First Century?,” 6.

selective assimilation.¹⁰³ In this model a straightforward assimilation into the dominant culture is only one of the possible outcomes for those arriving in receiving nations such as the USA. These segmented or selective assimilated cultures create “divergent outcomes”¹⁰⁴ making it difficult to determine what the mainstream culture is or is not. Richard Alb and Victor Nee suggest the American mainstream is a “composite culture ... made up of multiple interpenetrating layers [which] allows individuals and sub-populations to forge identities out of its materials to distinguish themselves from others in the mainstream... [yet] in ways that are recognizably American.”¹⁰⁵ Such “forging of identities” and “segmented” blending of cultures into the mainstream cultural landscape complicates the cultural issues that missionaries must deal with when called upon to contextualize the Gospel message to the cacophony of cultures present in any given country.

Such cultural hybridity is to be found “in most domains of culture—syncretic religions, eclectic philosophies, mixed languages and cuisines, and hybrid style in architecture, literature [and] music.”¹⁰⁶ Academics in sociology and cultural history, such as Peter Burke, identify three kinds of hybridity involving artifacts, practices, and people. With the increase of globalization encounters between people of different cultures is inevitable. Burke refers to the intense areas of exchange between cultures as “contact

¹⁰³ Min Zhou, “Segmented Assimilation: Issues, Controversies, and Recent Research on the New Second Generation,” in *The Handbook of International Migration: The American Experience*, eds. Charles Hirschman, Philip Kasinitz, and Josh DeWind, 1st ed. (New York: Russell Sage Foundation, 1999), 196–211.

¹⁰⁴ *Ibid.*, 210.

¹⁰⁵ Richard D. Alba and Victor Nee, *Remaking the American Mainstream: Assimilation and Contemporary Immigration* (Cambridge: Harvard University Press, 2003), 260–67. As quoted by Hanciles, 240.

¹⁰⁶ Burke, 13.

zones”—a space in which two different cultures find similarities on which to agree upon at the same time exchange cultural aspects that are adopted by one culture from the other.¹⁰⁷ Thus through this contact, interaction, and shared assimilation hybrid cultures are created. In order to contextualize the Gospel into such assimilated-hybrid cultures, missionaries will need a high level of cultural competency and training to assist them in understanding these new cultures quickly and effectively.

Culture Relativization

As globalization creates the opportunity for cultures to intermingle and even blend into each other, creating hybrid cultures, it also spurs existing cultures into relativization. Relativization according to Robertson “refers to the ways in which adherents to cultural traditions come to feel threatened by existence alongside rival or alien identities or traditions in an increasingly interdependent world.”¹⁰⁸ In the wake of intermixing of cultures, fundamentalism movements rise up attempting to hold onto the “clear-cut, absolute values and beliefs”¹⁰⁹ of a given culture. Yet it is in this current globalized world that “cultural boundaries are essentially porous, and rigid cultural boundaries are artificial constructs.”¹¹⁰ The fundamentalism movements are the anxieties of “cultural boundaries [which are] generally an indicator of shifts which threaten

¹⁰⁷ Ibid., 72.

¹⁰⁸ Roland Robertson, “Globalization and the Future of ‘Traditional Religion,’” in *God and Globalization: Volume 1: Religion and the Powers of the Common Life*, eds. Max L. Stackhouse and Peter J. Paris, 1 edition, vol. 1, *God and Globalization* (New York; London: Trinity Press International, 2000), 61.

¹⁰⁹ Ibid., 60.

¹¹⁰ Ormerod and Clifton, 128.

people's sense of identity.”¹¹¹ Robertson believes that this relativization is “the central sociological and anthropological phenomenon of the globalization process and of what is increasingly being described as the global age.”¹¹²

As people migrate, they often feel the need to both promote and sustain their traditions outside their “home” as they coexist alongside other cultures.¹¹³ As Ormerod and Clifton point out, “Inevitably, the original culture is modified, even though the dedication to authenticity may be intense.”¹¹⁴ Thus, hybrid cultures are formed, for “cultures are never static, nor do they recognize, or are constrained by, national or ethnic boundaries. Modern culture theories speak of cultural hybridity, of mixing for cultural *mélange*. Culture flow, evolve, developed and shift, both through contact with other cultures into their own internal cultural dynamics.”¹¹⁵

New Religious Movements

A short note needs to be made regarding new religious movements (NRMs) for they also have missiological implications for missionaries. New religious movements result from cultural proximity and interaction of cultures. Michael Pocock identifies four main factors that result in the creation of NRMs: “globalization, syncretism, consumerism, and individualization. Through globalization, ideas from various parts of the world are brought together in new religious configurations and become rooted in

¹¹¹ Ibid.

¹¹² Robertson, 61.

¹¹³ Ibid., 63.

¹¹⁴ Ibid.

¹¹⁵ Ormerod and Clifton, 128.

specific cultural traditions.”¹¹⁶ Yet it is never the full version of a said religion that is adopted or syncretized with another religion. Rather, it is only fragments from a religion that travel with migrants and are joined with other fragments from other religions to form a new religious movement. This new religious movement is taken around the world by migrants and is contextualized into the local culture. Thus Irving and Karla Hexham observe that “global cultures have both a global, or meta-cultural, and a local, or situated distinct cultural dimension.”¹¹⁷ Living in larger urban areas provides an individual with a plethora of religious options readily available to them: “They may either creatively fashion their own religion...or adhere to a NRM that fits their personality, philosophy, and persuasion.”¹¹⁸ As the Christian missionary comes into the foreign setting she will have to deal with not only culture, but also perhaps an entirely new NRM that she has never before heard of, let alone encountered.

Summary

The dramatic changes that globalization has brought upon the current global landscape have altered the cultural and religious environments of most nations, making today’s world highly multicultural and creating a multitude of implications for missionaries attempting to contextualize the Gospel. Migration is perhaps the greatest influencer to these world changes. As Gemm Tulud Cruz has noted, “religion has

¹¹⁶ Michael Pocock, Gailyn Van Rheenen, and Douglas McConnell, *The Changing Face of World Missions: Engaging Contemporary Issues and Trends* (Grand Rapids, MI: Baker Academic, 2005), 90.

¹¹⁷ Irving Hexham and Karla Poewe-Hexham, “New Religions as Global Cultures,” in *Encountering New Religious Movements: A Holistic Evangelical Approach*, eds. Irving Hexham, Stephen Rost, and John W. Morehead II (Grand Rapids, MI: Kregel Academic & Professional, 2004), 92.

¹¹⁸ Pocock, Van Rheenen, and McConnell, *The Changing Face of World Missions*, 90.

arguably never acquired so much significance, dynamism, expansion, and transformation as in the context of contemporary migration.”¹¹⁹ Intrinsic in the arrival of immigrants to their new soil is the multiplication of different cultural values within the receiving nations. This hybridization of cultures, influenced by the global cultures of consumerism, modernity, secularism, McDonaldization and the growing numbers of individuals considered collateral damages, increases the complexity for a missionary seeking to minister in foreign fields. If any agency, church, or individual desires to express the love of God across cultures, they must themselves be willing to become a multicultural person,¹²⁰ knowing one’s own cultural worldview and willing to learn from the other’s cultural worldview.

Missionaries entering into such global fray will need all the support that their respective agencies and churches can provide. Similar to the expatriate business employee, each missionary requires “the ability to work with and influence individuals inside and outside the corporation, representing a diversity of cultural backgrounds, to help achieve the corporation’s goals.”¹²¹ Every cross-cultural worker— business workers and missionaries alike—has to deal with his/her own personal ego- and cultural-centric thinking. To be successful, each missionary must obtain training, education, and

¹¹⁹ Gemma Tulud Cruz, “A New Way of Being Christian: The Contribution of Migrants to the Church,” in *Contemporary Issues of Migration and Theology* (New York: Palgrave Macmillan, 2013), 96.

¹²⁰ David A. Livermore, *Cultural Intelligence: Improving Your CQ to Engage Our Multicultural World* (Grand Rapids, MI: Baker Academic, 2009), 12.

¹²¹ Masour Javidan et al., “Leadership and Cultural Context: A Theoretical and Empirical Examination Based on Project GLOBE,” in *Handbook of Leadership Theory and Practice: A Harvard Business School Centennial Colloquim*, eds. Nitin Nohria and Rakesh Khurana (Boston: Harvard Business Press, 2010), 336.

understanding to assist him on an ongoing basis as he seeks to navigate the choppy waters of the cause-and-effect kaleidoscope of globalization and all the cultural complexities of a changing world.

SECTION 2

OTHER PROPOSED SOLUTIONS

Introduction

As globalization continues, traditional cultures begin to be homogenized into more non-traditional segmented blended cultural entities. Though assimilation, segmented or otherwise, is the predominant outcome for migrants entering larger cultural hubs, anthropologist Paul Hiebert reminds the Church that it may take “several generations for a migrant group and their offspring to be fully assimilated into a society.”¹²² During this time a two-fold process is taking place. Migrant individuals must gradually let go of some of their cultural systems while acquiring new cultural systems.¹²³

It is during such assimilation periods that the migrant becomes open to new religious concepts. It is this “crisis of migration and uprootedness, and the attendant search for meaning, [which] are the main reasons for this openness to new or renewed religious commitment among the immigrant community.”¹²⁴ It is during this period of change that the churches in the receiving nations and the missionaries working within receiving nations can have a great influence on the migrant communities. As Stephen Bevans correctly states, “in the persons of migrants, the whole world has come to us.”¹²⁵

¹²² Paul G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids, MI: Baker Academic, 1999), 95.

¹²³ Marcus Dean, “The Missionary as Cultural Pilgrim,” *Evangelical Missions Quarterly* 48, no. 4 (2012): 12, <https://emqonline.com/node/2633>.

¹²⁴ Hanciles, 219.

¹²⁵ Stephen Bevans, “Mission among Migrants, Mission of Migrants,” in *A Promised Land, A Perilous Journey: Theological Perspectives on Migration*, eds. Daniel G. Groody and Gioacchino Campese (Notre Dame, IN: University of Notre Dame Press, 2008), 93.

Migrants are moving to larger metropolitan areas, bringing their variety of cultural mélange with them.

Missionaries need to be prepared to properly engage and work with the variety of cultures that they will encounter in cross-cultural work. Many different assessments and cross-cultural competence courses exist to assist cross-cultural workers in dealing with the variety of cultural values and their domestic myopia concerning their own cultural perspective.

Axiology and Domestic Myopia

The field of study known as axiology is the study of values, or what is of value to a culture. In his discussion on axiology, Samuel L. Hart noted that even with a cursory glance at the history of philosophy “shows how deeply man has been preoccupied with the nature of values [and how] the concept of value permeates ... life at every step.”¹²⁶ All cultures value things. One culture will “prefer one thing to another, [then they] shift... attention from one event to another, [they] will praise one behavior and condemn another, [they] like and dislike,” and whenever a culture does this they create values.¹²⁷ The very existence of cultures moves between attraction and repulsion¹²⁸ as they live out their own set of values. “Deepest cultural values answer two foundational cultural questions: ‘What do we really seek and cherish most fervently as a people?’” and, “What

¹²⁶ Samuel L. Hart, “Axiology—Theory of Values,” *Philosophy and Phenomenological Research* 32, no. 1 (September 1971): 29, <http://www.jstor.org/stable/2105883>.

¹²⁷ Ibid.

¹²⁸ Ibid.

do we fear and dread the most?”¹²⁹ Soon-Chan Rah writes, “In order for authentic communication and connection between different cultures to happen, [people] need to understand and affirm how and why someone from a different culture behaves and responds to a particular situation.”¹³⁰

In order to successfully affirm the “how and why” someone from a different culture behaves, missionaries need to overcome their domestic myopia. Domestic Myopia is a condition that is characterized by egocentric thinking and lack of knowledge regarding cultural differences when conducting ministry across cultures. Most individuals live with an unrealistic confidence that they have fundamentally and objectively figured out the way the world works and how things actually are.¹³¹ This egocentric thinking results from “the unfortunate fact that humans do not naturally consider the rights and needs of others.”¹³² People in general do not naturally appreciate the point of view of others or the limitation of one’s own point of view. People become explicitly aware of their egocentric thinking only if trained to do so.¹³³ Missionaries heading off to work in cross-cultural settings must not have cultural-centric attitudes.

¹²⁹ Benjamin Lee Hegeman, “The Flight of the Swans: Discerning Hidden Values in Global Cultures,” *Evangelical Missions Quarterly* 46, no. 2 (April 2010): 166, <https://emqonline.com/node/2403>.

¹³⁰ Soong-Chan Rah, *Many Colors: Cultural Intelligence for a Changing Church* (Chicago: Moody Publishers, 2010), 84.

¹³¹ Linda Elder and Richard Paul, *The Miniature Guide to Critical Thinking Concepts and Tools*, 6th ed. (Tombales, CA: The Foundation for Critical Thinking, 2009), 21.

¹³² Ibid.

¹³³ Ibid.

Language adds to the complication of cultural-centric thinking due to the fact that “people who speak different languages ... perceive the world in very different ways.”¹³⁴ As Branson and Martinez suggest, “people who are monolingual and usually interact solely with other people who speak only their language seldom have occasion to question their mechanistic assumptions about language.”¹³⁵

Unfortunately, anytime an individual crosses cultures, the possibility of causing offense because of cultural-centric thinking is quite high. The reverse is true also, cross-cultural interactions can lead to the missionary taking offense by the local’s own cultural-centric thinking. Craig Storti notes that such offenses in the business world has led to failed expatriate assignments which incur much financial loss for both the expatriate family as well as the organization that sent them.¹³⁶ Margaret Shaffer and Gloria Miller estimate the average cost for a company to place an expatriate in a four-year assignment in a host country can be as high as \$2 million.¹³⁷ Unfortunately, the failure rate of expatriate employees is all too common. It is estimated that this failure rate of expatriates with minimal cultural training is still 40 percent when assignments are to developed countries and as high as 70 percent when assignments are to underdeveloped countries.¹³⁸

¹³⁴ Mark Lau Branson and Juan F. Martinez, *Churches, Cultures and Leadership: A Practical Theology of Congregations and Ethnicities* (Downers Grove, IL: InterVarsity Press, 2011), 116.

¹³⁵ Ibid.

¹³⁶ Craig Storti, *The Art of Crossing Cultures*, 2nd ed. (London: Nicholas Brealey Publishing, 2001), xvi.

¹³⁷ Margaret Shaffer and Gloria Miller, “Cultural Intelligence: A Key Success Factor for Expatriates,” in *Handbook of Cultural Intelligence: Theory, Measurement, and Applications*, eds. Soon Ang and Linn Van Dyne (Armonk, NY: M.E. Sharpe, 2008), 108.

¹³⁸ Ibid.

The highest rated reason for failure and intercultural misunderstandings is the lack of cultural and emotional awareness of differences in behavioral expectations between both the local people and the expatriate on assignment.¹³⁹ These behavioral expectations, if not handled properly, will develop offenses. International offenses due to cultural differences abound so much so that books like *Blunders in International Business* have been written referencing the embarrassing incidences.¹⁴⁰

Certainly in business, these failures in cultural differences can bear serious consequences for all parties involved. How much more damaging are these failures in the business of missionaries dealing with eternal souls? The implications of globalization and the “new global dimension of Christianity [have] brought [a] new sensitivity to the fact that the text of Scripture can only be understood adequately within its own context, and that the understanding and application of its eternal message demand awareness of [one’s] own cultural context.”¹⁴¹ To rid missionaries of their domestic myopia is the goal of cross-cultural preparation.

Cross-Cultural Preparation Overview

Several different assessments and training methods exist to assist missionaries in adapting to cross-cultural situations and thus prepare cross-cultural workers to engage with different cultural values, languages, and deal with their own domestic myopia. J.

¹³⁹ Yi-chun Lin, Angela Shin-yih Chen, and Yi-chen Song, “Does Your Intelligence Help to Survive In a Foreign Jungle? The Effects of Cultural Intelligence and Emotional Intelligence on Cross-Cultural Adjustment,” *International Journal of Intercultural Relations*, no. 36 (2012): 541–542.

¹⁴⁰ David A. Ricks, *Blunders in International Business*, 4th ed. (Malden, MA: Blackwell Publishing, 2006), viii.

¹⁴¹ Escobar, “The Global Scenario at the Turn of the Century,” 26.

Stewart Black and Mark Mendenhall writing back in 1990 on the training effectiveness of cross-cultural programs determined that:

The main argument for using cross-cultural training is that it allows individuals to more rapidly adjust to the new culture and, therefore, to be more effective in their new roles. Adjusting to a new culture involves the gradual development of familiarity, comfort, and proficiency regarding expected behavior and the values and assumptions inherent in the new culture, all of which are different from the individual's native culture.¹⁴²

Through the detailed work of Black and Mendenhall, cross-cultural training has been evaluated in the academic literature and it was determined that cross-cultural training is effective in developing the skills needed to engage and succeed with other cultures. Black and Mendenhall conducted a comprehensive review of the then 29 studies that empirically evaluated the effectiveness of cross-cultural training programs. Out of this study, Black and Mendenhall identified skills needed to be successful in cross-culture environments. These skills can be subsumed under three dimensions:

1. Skills related to the maintenance of self (mental health, psychological well-being, stress reduction, feelings of self-confidence),
2. Skills related to the fostering of relationships with host nationals, and
3. Cognitive skills that promote a correct perception of the host environment and of self-confidence between the experimental its social systems¹⁴³

Cultural preparation programs are numerous and often provide some type of intercultural instrument to assess candidates' cross-cultural competency. R. Michael Paige identifies eleven intercultural instrument scales: Cross Cultural Adaptability Inventory (CCAI), Cross-Cultural World Mindedness (CCWM), Cultural Shock

¹⁴² J. Stewart Black and Mark Mendenhall, "Cross-Cultural Training Effectiveness: A Review and a Theoretical Framework for Future Research," *Academy of Management* 15, no. 1 (January 1990): 118, <http://www.jstor.org.georgefox.idm.oclc.org/stable/258109>.

¹⁴³ *Ibid.*, 117.

Inventory (CSI), Culture-General Assimilator (CGA), Global Awareness Profile Test (GAPT), Intercultural Development Inventory (IDI), Intercultural Sensitivity Inventory (ISI), Multicultural Awareness-Knowledge-Skills Survey (MAKSS), Overseas Assignment Inventory (OSI), Sociocultural Adaptation Scale (SAS), and Intercultural Adjustment Potential Scale (ICAPAS).¹⁴⁴ Along with these David Matsumoto and Hyisung C. Hwang add Cross-Cultural Sensitivity Scale (CCSS), Intercultural Behavioral Assessment (IBA), Behavioral Assessment Scale for Intercultural Communication Effectiveness (BASIC), Intercultural Communication Competence (ICC), Intercultural Sensitivity Inventory (ICSI), Intercultural Sensitivity Scale (ISS), Multicultural Personality Inventory (MPQ), and the Cultural Intelligence Scale (CQS).¹⁴⁵

The goal of all of these assessments is to determine the potential success of future missionaries or other international workers with cross-cultural engagements. Many of these assessments have been used in the business arena dating back to the 70's¹⁴⁶ and 80's.¹⁴⁷ Most of the research, documentation, analysis, and evaluation of such assessments have been done in the business, medical, and social worker arena and reported in academic journals of business, management, health care, psychology, and social work. It is important to note that none of these assessments have been, nor are

¹⁴⁴ R. Michael Paige, "Instrumentation in Intercultural Training," in *Handbook of Intercultural Training*, eds. Dan Landis, Janet M. Bennett, and Milton J. Bennett, 3rd ed. (Thousand Oaks, CA: SAGE Publications, Inc., 2003), 85–128.

¹⁴⁵ David Matsumoto and Hyisung C. Hwang, "Assessing Cross-Cultural Competence: A Review of Available," *Journal of Cross-Cultural Psychology* 44, no. 849 (2013): 849–73.

¹⁴⁶ Fred E. Fiedler, Terence Mitchell, and Harry C. Triandis, "The Culture Assimilator: An Approach to Cross-Cultural Training," *Journal of Applied Psychology* 55, no. 2 (April 1971): 95–102, doi:10.1037/h0030704.

¹⁴⁷ Black and Mendenhall, "Cross-Cultural Training Effectiveness: A Review and a Theoretical Framework for Future Research."

currently in use by Go To Nations mission's agency where Mike and Mindy have been trained and currently serve with. It is not the intent, nor is it possible within this dissertation, to evaluate each of these assessments individually. Rather, it is the intent to make broad comparisons to the many and specific comparisons to a few, in order to assist the Go To Nations leadership in the selection of one of the cross-cultural assessments and preparation methods for training present and future missionaries.

Cultural Competence Assessment Instruments and The Balcazar Competence Model

Social workers such as Melissa Abell, Jennifer Manuel, and Andrew Schoenemman define cultural competency as “the ability to be aware of one’s own cultural biases at the same time suspending their own cultural values thus attempting to best understand the perspective of the different cultural view point.”¹⁴⁸ Cultural competency “has been the long held idea for social work educators and practitioners.”¹⁴⁹ Multicultural competence is mandated by the Council on Social Work Education, (CSWE), and yet social workers like Abell, Manuel, and Schoenemman believe that “current models may not be enough to foster practitioner confidence in and competence with some highly stigmatized groups.”¹⁵⁰

¹⁴⁸ Melissa L. Abell, Jennifer Manuel, and Andrew Schoeneman, “Student Attitudes Toward Religious Diversity and Implications for Multicultural Competence,” *Journal of Religion & Spirituality in Social Work: Social Thought* 34, no. 1 (January 2, 2015): 93, doi:10.1080/15426432.2014.943920.

¹⁴⁹ Marcie Fisher-Borne, Jessie Montana Cain, and Suzanne L. Martin, “From Mastery to Accountability: Cultural Humility as an Alternative to Cultural Competence,” *Social Work Education* 34, no. 2 (February 17, 2015): 165, doi:10.1080/02615479.2014.977244.

¹⁵⁰ Abell, Manuel, and Schoeneman, 102.

In 2009 Fabricio E. Balcazar along with Yolanda Suarez-Balcazar and Tina Taylor-Ritzler asserted that, “one of the shortcomings in the current cultural competence literature is the limited number of available validated conceptual frameworks and measures.”¹⁵¹ Due to this lack, Balcazar and his team conducted a systematic review of the literature surrounding “cultural competence models, cultural knowledge, cultural awareness, cultural competency research, multiculturalism, minority and cross-cultural services/care.”¹⁵² Two hundred and fifty-nine published journal articles and books were retrieved within the date parameters of 1991–2006.¹⁵³

Out of those 259 articles and books, thirty-two described cultural competence conceptual models. After reviewing these thirty-two, Balcazar and his team identified eighteen articles that provided unique cultural models. Out of those, the nine articles that only “offered professional guidelines for displaying cultural sensitive behavior, but did not attempt to provide a conceptual framework for explaining cultural competence”¹⁵⁴ were eliminated. Five more of the articles were also eliminated due to the fact that they only provided “factors that impact cultural diversity.”¹⁵⁵

Only five articles, out of the 259 originally searched by Balcazar and his team, provided actual cultural competence models that included cognitive, behavioral,

¹⁵¹ Fabricio E. Balcazar, Yolanda Suarez-Balcazar, and Tina Taylor-Ritzler, “Cultural Competence: Development of a Conceptual Framework,” *Disability & Rehabilitation* 31, no. 14 (July 2009): 1153.

¹⁵² *Ibid.*, 1154.

¹⁵³ This study added to the literature review done by Black and Mendenhall in 1990 that was referred above. Black and Mendenhall, “Cross-Cultural Training Effectiveness: A Review and a Theoretical Framework for Future Research.”

¹⁵⁴ Balcazar, Suarez-Balcazar, and Taylor-Ritzler, 1154.

¹⁵⁵ *Ibid.*

contextual elements, and learning about the cultural context one would be working with.¹⁵⁶ Balcazar and his team developed a synthesis cross-cultural competence model for assisting the effectiveness of cross-cultural workers containing the following four components:

First, critical awareness reflects an understanding of our personal biases towards people who are in any way different from us, and a critical examination of our own position of privilege in society, including class differences and experiences of oppression. Second, cultural knowledge leads to familiarization with others' cultural characteristics, history, values, belief systems and behaviors. Third, skills development refers to the ability of the professional to communicate effectively and empathically with the consumer, being able to incorporate the consumer's beliefs, values, experiences and aspirations into the provision and planning of the services. Fourth, practice/application refers to the process of applying all of the previous components in a particular context.¹⁵⁷

Out of this synthesized model, Balcazar and his team also developed a validated measuring tool to assess cultural competence to help fill the void of validated measures available to assess cultural competence. With this understanding Balcazar and his team developed the Cultural Competence Assessment Instrument. Balcazar and his team resolved that attaining cultural competence is a gradual process that incorporates one's organization supporting the individual in the process along with leaning critical awareness/knowledge and skill development. It is "a journey and a life-long process."¹⁵⁸ Balcazar's assessment and coinciding competency model represents just one of many such cross-cultural competency models.

¹⁵⁶ Ibid.

¹⁵⁷ Ibid., 1155.

¹⁵⁸ Ibid., 1158.

Cultural Humility

Rising to challenge such cross-cultural competency model like the one above is cultural humility. Marcie Fisher-Borne, Jessie Montana Cain & Suzanne L. Martin propose, “While cultural competence is included in numerous professional mandates, country level policy guidelines, and deeply embedded in numerous educational curricula and training across health and social service disciplines, a growing body of literature has challenged the explicit and implicit assumptions of cultural competency.”¹⁵⁹ Their 2015 journal article entitled “From Mastery to Accountability: Cultural Humility as an Alternative to Cultural Competence” challenges the position of cultural competency as the mainstay for training of cross-cultural workers.

According to Fisher-Borne and colleagues, the major criticisms of cultural competency frameworks include:

1. the focus on comfort with ‘others’ framed as self awareness
2. the use of ‘culture’ as a proxy for minority racial/ethnic group identity
3. the emphasis on attempting to ‘know’ and become ‘competent’ in understanding another’s culture or cultures
4. the lack of a transformative social justice agenda that addresses and challenges social inequalities.¹⁶⁰

Fisher-Borne and her team conclude their article with a “conceptual model and essential questions for cultural humility as a useful framework to move practitioners from a ‘mastery’ based model to one in which the social work practitioner pursues individual and institutional accountability in challenging the barriers that impact marginalized communities.”¹⁶¹

¹⁵⁹ Fisher-Borne, Cain, and Martin, 169.

¹⁶⁰ Ibid.

Cultural humility “takes into account the fluidity of culture and challenges both individuals and institutions to address inequalities.”¹⁶² Cultural humility, attributed to Melanie Tervalon and Jann Murray-García, is a process of “committing to an ongoing relationship with patients, communities, and colleagues that requires humility as individuals continually engage in self-reflection and self-critique.”¹⁶³ According to Susan Kools, cultural humility along with “emphasizing self-reflection, mutual understanding, and respect between health care providers and patients/clients, represents the contemporary conceptualization of culturally appropriate and sensitive care.”¹⁶⁴ Melissa Abell and her co-writers identify cultural humility as “a life-long process of self-awareness, mutuality, and dialogue as well as education about other cultures.”¹⁶⁵

In the health care arena cultural competence has provided avenues of conversations regarding what it means to provide quality care to many of the culturally marginalized communities, however, it has failed to provide substantial means on how to address inequalities.¹⁶⁶ Cultural humility offers cross-cultural workers “an alternative approach that focuses on ‘knowledge of self in relation to others,’ ‘acknowledges the

¹⁶¹ Ibid., 166.

¹⁶² Ibid., 165.

¹⁶³ Melanie Tervalon and Jann Murray-Garcia, “Cultural Humility Versus Cultural Competence: A Critical Distinction in Defining Physician Training Outcomes in Multicultural Education,” *Journal of Health Care for the Poor and Underserved* 9, no. 2 (May 1998): 117–25.

¹⁶⁴ Susan Kools, Angela Chimwaza, and Swebby Macha, “Cultural Humility and Working with Marginalized Populations in Developing Countries,” *Global Health Promotion* 22, no. 1 (March 2015): 52.

¹⁶⁵ Abell, Manuel, and Schoeneman, 102.

¹⁶⁶ Fisher-Borne, Cain, and Martin, 171.

dynamic nature of culture,’ and challenges barriers that impact marginalized communities on both individual and institutional levels.”¹⁶⁷

According to Fisher-Borne, most cultural competence models “emphasize knowledge acquisition while cultural humility emphasizes the need for accountability, not only on an individual level, but also on an institutional level.”¹⁶⁸ Overall, the approaches differ in their perspective on culture, assumptions, components, stakeholders, and critiques. See Table 1 for a detailed comparison of both models.¹⁶⁹

Table 1 Comparison of Cultural Humility and Cultural Competence

	Cultural competence	Cultural humility
Perspective on culture	<ul style="list-style-type: none"> • Acknowledges the layers of cultural identity • Challenges stereotypes • Difference is seen in the context of systemic discrimination 	<ul style="list-style-type: none"> • Acknowledges the layers of cultural identity • Recognizes that working with cultural differences is a lifelong and ongoing process • Emphasizes not only understanding the ‘other’ but understanding ourselves as well
Assumptions	<ul style="list-style-type: none"> • Assumes the problem is a lack of knowledge, awareness and skills to work across lines of difference • Individuals and organizations develop the values, knowledge and skills to work across lines of difference 	<ul style="list-style-type: none"> • Assumes that in order to understand clients, we must also understand our communities, colleagues, and ourselves • Requires humility and recognition of power imbalances that exist in client–provider relationships and in society
Components	<ul style="list-style-type: none"> • Knowledge • Skills • Behaviors 	<ul style="list-style-type: none"> • Challenging power imbalances • Institutional accountability • Ongoing critical self-reflection
Stakeholders	<ul style="list-style-type: none"> • Practitioner (primarily) 	<ul style="list-style-type: none"> • Practitioner • Client • Community • Institution/Organization
Critiques	<ul style="list-style-type: none"> • Focus on knowledge acquisition • Issues of social justice not inherent • Regarded as a ‘cookbook’ approach • Leads to stereotyping the ‘other’ • Suggests an endpoint 	<ul style="list-style-type: none"> • Lack of empirical data • Lack of conceptual framework

¹⁶⁷ Ibid.

¹⁶⁸ Ibid., 172.

¹⁶⁹ Table of Comparisons adopted from Fisher-Borne, Cain, and Martin, 172.

Cultural humility may perhaps provide a theoretical re-visioning of traditional cultural education. It is [however], less developed than current cultural competency models.¹⁷⁰ The strength of cultural humility lies in the distinctiveness of having both individual and institutional accountability weighted equally regarding proper cross-cultural interactions. This accountability “is a critical distinction as many of the existing models of cultural competency in the empirical literature focus almost exclusively on individual-level changes and fail to adequately communicate how individual and organizational change are interconnected.”¹⁷¹

Fisher-Borne and her colleagues, turn to cultural humility as a promising alternative to cultural competence,

as it makes explicit the interaction between the institution and the individual and the presence of systemic power imbalances. It further calls upon practitioners to confront imbalances rather than just acknowledge they exist. Cultural humility challenges us to ask difficult questions instead of reducing our clients to a set of norms we have learned in a training or course about ‘difference.’¹⁷²

Cultural humility does provides the needed challenge to one’s own practice regarding cross-cultural interactions as well as provides an organizational and practitioner accountability component that has been lacking. However, without distinctive evaluative components and conceptual framework, cultural humility lacks substance in assessing one’s cross-cultural abilities.

¹⁷⁰ Ibid., 173.

¹⁷¹ Ibid., 174–175.

¹⁷² Ibid., 177.

Emotional Intelligence

The term emotional intelligence (EQ) was introduced by W.L. Payne in 1986.¹⁷³

The entire topic of emotional intelligence attracted mainly the attention of researchers in the clinical and educational field up until the mid-1990's. It was only later that

organizational practitioners became interested in EQ as a “developable and measurable quality of significant relevance to the effective functioning of organizational systems.”¹⁷⁴

Seminal research has defined EQ as “an ability which focuses on the perception and expression or emotion accurately and adaptively; along with the ability to understand emotional knowledge, using feelings to facilitate thought, and to regulate emotions, in not only oneself, but also others.”¹⁷⁵

In 2000 Dr. John D. Mayer of the University of New Hampshire's Department of Psychology did a study to evaluate emotional intelligence against traditional standards of intelligence. Mayer along with David Caruso, and Peter Salovey defined EQ as referring to,

an ability to recognize the meanings of emotions and their relationships, and to reason and problem-solving on the basis of them. Emotional intelligence is involved in the capacity to precede emotions, assimilate emotions related feelings, understand the formation of those emotions, and manage them.¹⁷⁶

¹⁷³ W.L. Payne, “A Study of Emotion, Developing Emotional Intelligence: Self-Integration; Relating to Fear, Pain, and Desire,” *Dissertation Abstracts International* 47, no. 203A (1986).

¹⁷⁴ Detelin S. Elenkov and Joana R.C. Pimentel, “Social Intelligence, Emotional Intelligence, and Cultural Intelligence: An Integrative Perspective,” in *Handbook of Cultural Intelligence: Theory Measurement and Application*, eds. Soon Ang and Linn Van Dyne (Armonk, NY: Routledge, 2009), 294.

¹⁷⁵ Kerri Anne Crowne, “Cultural Exposure, Emotional Intelligence, and Cultural Intelligence: An Exploratory Study,” *International Journal of Cross Cultural Management* 13, no. 5 (February 2013): 6, doi:10.1177/1470595812452633.

¹⁷⁶ John D. Mayer, David R. Caruso, and Peter Salovey, “Emotional Intelligence Meets Traditional Standards for an Intelligence,” *Intelligence* 27, no. 4 (2000): 267.

Detelin Elenkov and Joana Pimentel define emotional intelligence as “an ability to proceed, understand, and manage emotion in oneself and others.”¹⁷⁷

Overall emotional intelligence was proven by Mayer in his study to correlate with self-reported empathy. It also appeared to correlate reliably with self-reported empathy scales that overlap with the Epstein-Mehrabian scale.¹⁷⁸ Mayer also validated that emotional intelligence, “as measured by the Multifactor Emotional Intelligence Scale MEIS, meets the most essential criteria for standard intelligence.”¹⁷⁹ Moreover, Mayer makes the argument that emotional intelligence does “indeed describe actual abilities rather than preferred courses of behavior.”¹⁸⁰

Regarding preparation for cross-cultural workers, EQ has been noted by Reuven Bar-On as providing the competencies to assist with cultural differences and provide assistance to achieve better cultural adjustments.¹⁸¹ Yi-chun Lin, Angela Shin-yin Chen, and Yi-chen Song, examined the effect of cultural intelligence and emotional intelligence on an individual’s ability to adapt to a different culture. They concluded that though EQ alone would “reduce the cultural gap between the host and home cultures of global managers” the strength of EQ for international work really materializes when EQ was paired with those who also scored high on a cultural intelligence assessment. It is in this

¹⁷⁷ Elenkov and Pimentel, 294.

¹⁷⁸ Mayer, Caruso, and Salovey, 293.

¹⁷⁹ Ibid.

¹⁸⁰ Ibid., 270.

¹⁸¹ Reuven Bar-On, “Emotional and Social Intelligence: Insights from the Emotional Quotient Inventory,” in *The Handbook of Emotional Intelligence: Theory, Development, Assessment, and Application at Home, School and in the Workplace*, eds. Daniel Goleman, Reuven Bar-On, and James D.A. Parker, 1st ed. (San Francisco, CA: Jossey-Bass, 2000), 363–88.

combination that EQ proved to “positively moderate the relationship between CQ and cross-cultural adjustment.”¹⁸²

Emotional intelligence has many benefits when dealing with one’s own emotions or the emotions of others. However, emotional expressions are not necessarily the same in all cultures nor are they as equally manifested¹⁸³ Problems materialize when an individual interacts with people of a different culture and anticipates that emotional intelligence translates over to cultural competency. In the Japanese culture, for example, emotional expressions are strictly guarded. During a typical workday a Japanese employee will display very little, if any, expressions of emotions.¹⁸⁴ A visiting foreigner, relying on his emotional intelligence, will make an incorrect judgment regarding his “emotionless” Japanese co-worker. The challenge for an international worker is “that in highly novel cultures, most of the cues and behaviors that are familiar may be lacking, so entirely new interpretations and behaviors are required.”¹⁸⁵

Summary

The need for cross-cultural competency training of some nature for international workers is undisputed.¹⁸⁶ Lin and his associates prove that “to lessen the uncertainty

¹⁸² Lin, Chen, and Song, 544.

¹⁸³ P. Earley, Soon Ang, and Joo-Seng Tan, *CQ: Developing Cultural Intelligence at Work* (Stanford, CA: Stanford Business Books, 2010), 50.

¹⁸⁴ Andy Molinsky, “Emotional Intelligence Doesn’t Translate Across Borders,” *Harvard Business Review*, May 2015, accessed October 21, 2015, <https://hbr.org/2015/04/emotional-intelligence-doesnt-translate-across-borders>.

¹⁸⁵ Christopher P. Earley and Soon Ang, *Cultural Intelligence: Individual Interactions Across Cultures* (Stanford, CA: Stanford University Press, 2003), xii.

¹⁸⁶ Fisher-Borne, Cain, and Martin.

caused by cultural differences, people must be aware of cultural diversity and must develop the ability to build interconnections with people who are different from them.”¹⁸⁷ However, “the emotional and social intelligence approaches lack cultural context.”¹⁸⁸ Cultural humility provides a broader approach than the traditional cross-cultural competency programs, but the training models are nascent and ambiguous. Certainly, the development of one’s cross-cultural training cannot simply be that of acquiring information or new knowledge about other cultures, as many of the competency programs advocate. Arno Kumagai warns that such focus on knowledge acquisition leads to treating culture as static and “runs the risk of objectifying individuals whose appearance, language, national origin, [or] religion, . . . is different from the majority into overly simplistic categorical descriptions of character and behavior.”¹⁸⁹

The majority of the literature on intercultural training or cross-cultural competency supports the use of both informational training (knowledge gathering) and experiential training together.¹⁹⁰ This ubiquitous acknowledgement causes most training programs to provide a “cafeteria style of education—that is, a bit of this and a bit of that in hopes that something will be useful.”¹⁹¹ An example of this approach would be to provide all three of the varied approaches mentioned above into one training program.

¹⁸⁷ Lin, Chen, and Song, 542.

¹⁸⁸ P. Christopher Earley and Randall S. Peterson, “The Elusive Cultural Chameleon: Cultural Intelligence as a New Approach to Intercultural Training for the Global Manager,” *Academy of Management Learning & Education* 3, no. 1 (March 2004): 105, doi:10.5465/AMLE.2004.12436826.

¹⁸⁹ Arno K. Kumagai and Monica L. Lyson, “Beyond Cultural Competence: Critical Consciousness, Social Justice, and Multicultural Education,” *Academic Medicine: Journal of the Association of American Medical Colleges* 84, no. 6 (2009): 782–783, doi:10.1097/ACM.0b013e3181a42398.

¹⁹⁰ Earley and Peterson, 103.

¹⁹¹ Ibid.

Though this approach does agree with the educational thought of addressing individual learning styles, it does create,

a number of interrelated problems dealing with the needs of the global manager—mostly stemming from a lack of underlying conceptual framework that links the particulars of training intervention with the strengths and weaknesses of individual trainee. Rather than drawing a selection of training events from a seemingly exhaustive list of possibilities, the selection of a training program for a manager should be based on an individual needs assessment and informed by a theoretically sound framework.¹⁹²

To provide an individual with training for his or her specific needs requires a proven way to evaluate and assess strengths and weaknesses with regard to their cross-cultural competency. Moreover, a proven “key to all forms of training and education is a learner’s capability to acquire, retain, and interpret various types of information and experiences.”¹⁹³ This capability links back to one’s intelligence. Thus, an assessment that considers intelligence while assessing cross-cultural competency would provide significant information as to how one’s training for cross-cultural work needs to be tailored.

¹⁹² Ibid.

¹⁹³ Ibid., 104.

SECTION 3

THESIS

Introduction

In the face of increasing globalization, a variety of dynamics and effects are impacting missions. Migration, cultural homogenization, hybridization of cultures, consumerism, postmodernism, McDonaldization, secularism, cultural relativization, and new religious movements all need to be evaluated by missionaries who are attempting to contextualize the Gospel.

In light of these forces it behooves cross-cultural workers to acquire the best possible assessments of their cross-cultural potential and avail themselves of training to increase their cross-cultural competency. Though there are a plethora of cross-cultural assessments and training philosophies, there is much disagreement on how to validly assess one's cross-cultural competency and how to increase such competency. Even the use of the word "competency" is debatable.¹⁹⁴ Such debates have led to a "cafeteria" approach to the training of cross-cultural competency.

Missionary cross-cultural training need not be a "cafeteria plan" of cultural competency evaluations and training programs, but rather, a proven, validated, and empirically grounded assessment on cross-cultural competency can be employed. This assessment can then be joined to a training process where the identified strengths and weaknesses can be properly improved using strategically targeted exercises. This section will put forth the merits of cultural intelligence and advocate for the implementation of cultural intelligence assessments and cultural intelligence training as a better cross-

¹⁹⁴ Fisher-Borne, Cain, and Martin.

cultural preparation of missionaries destined to the cross-cultural task of contextualizing the Gospel in our modern globalized world.

Contextualization

Before examining cultural intelligence as a viable cross-cultural assessment and training program for missionaries, a brief discussion of the purpose of missionaries interacting with other cultures needs to be discussed, i.e., contextualization. The missionary recognizing that he/she carries a culture with them and interprets the Bible through that culture must passionately desire to communicate the Gospel message to any given audience with as little cultural baggage as possible. Ultimately contextualization – finding a culturally appropriate way to present the Gospel – is the goal of every missionary.

The Apostle Peter writing in his first epistle exhorts his readers to sanctify the Lord God in their hearts and always be ready to give a defense to everyone who asks them a reason for the hope that is in them.¹⁹⁵ In today's multicultural-interconnected-trans-global world that the current globalization forces have brought about, this preparedness to give a proper defense takes on new multifaceted dimensions. Though there may be new modern difficulties in proclaiming the hope found in Christ, it still remains both Peter's exhortation and the task of the Church to obey the Lord in his command to go into "all the world." Indeed the very existence of the Church, being the collective gathering of all who confess Christ as Lord and Savior, is for the purpose of

¹⁹⁵ 1 Peter 3:15.

witnessing to the hope and reign of God both in the church (*ad intra*) and in the world (*ad extra*).¹⁹⁶

As the Church participates in the salvific mission of God she continues the incarnational ministry of the Divine Trinity found in the life of Jesus Christ. “The church,” Stephen Bevans states, “is to be a sign to the world.”¹⁹⁷ If Christians are to take serious the Lord’s mandate of global saturation, following his commission to “go into all the world,” they “must move beyond the church into every part of the world, into every culture, engaging in dialogue with every religious system, working against all injustices and oppression.”¹⁹⁸ It is imperative that the Church continues to move forward in engaging the complexity of our modern day cultures with a gospel message that can be understood within each culture.

In order to present a coherent gospel message that can be understood within each culture, the missionary must be willing to become a student to both the culture of his audience and his own. The “capacity to understand each other ... [requires] an increasing consciousness about [one’s] own worldview and a commitment to listen and to walk under the influence of the worldviews of others.”¹⁹⁹ It is this willingness to listen, learn, and then speak that becomes the primary way that the gospel will be transmitted across cultural divides. As Hiebert acknowledges, regardless of our high tech and intercommunicative world, “the fact is, the transmission of the gospel across the chasms

¹⁹⁶ Bevans, “Mission Among Migrants, Mission of Migrants,” 92.

¹⁹⁷ *Ibid.*, 93.

¹⁹⁸ *Ibid.*

¹⁹⁹ Branson and Martinez, 112.

that separate cultures rests primarily upon personal communication between humans.”²⁰⁰ It is through the social relationships between different cultures that true contextualization of the Gospel can be made and received.

Dean Flemming defines contextualization as having “to do with how the gospel, revealed in Scripture, authentically comes to life in each new cultural, social, religious and historical setting.”²⁰¹ Contextualization can therefore “occur whenever the gospel engages a new setting or particular audience.”²⁰² Contextualization happens, “whenever the given gospel, the message of Christ, is reinterpreted in new cultural contexts in ways equivalent to the ways in which Paul and the other apostles interpreted it from Aramaic into Greek thought patterns.”²⁰³ According to Stephen Bevans, contextualization is done when two things are taken into account equally:

First, it takes into account the faith experience of the past that is recorded in scriptures and kept alive, preserved, defended—and perhaps even neglected or suppressed in tradition. . . . Second, contextual theology takes into account the experience for the present, the context. While theology needs to be faithful to the full experience and contexts of the past, it is authentic theology only when what has been received is appropriated, made our own.²⁰⁴

Making theology one’s own first takes a process that Bevans describes as “[passing] through the sieve of [one’s] own individual and contemporary-collective

²⁰⁰ Hiebert, *Anthropological Insights for Missionaries*, 227.

²⁰¹ Dean Flemming, *Contextualization in the New Testament: Patterns for Theology and Mission* (Downers Grove, IL: IVP Academic, 2005), 13–14.

²⁰² *Ibid.*, 20.

²⁰³ Charles H. Kraft, “The Contextualization of Theology,” *Evangelical Missions Quarterly* (1978), 4, <https://emqonline.com/node/1070>.

²⁰⁴ Bevans, *Models of Contextual Theology*, 5.

experience.”²⁰⁵ Once the theology has passed through one’s own contemporary-collective experience then that theology can be faithfully transmitted to others through contextualization methods. Yet as Simon Chan explains, doing contextualization work is not a dry academic practice, but rather starts from an understanding that the scriptures are a kind of script,

translating the gospel into new contexts is [therefore] not a matter of translating “concepts” but more like interpreting a drama, which is a more fluid process. The Bible is the redemptive drama, which is not reducible to abstract, fixed concepts. When we attempt to do local theologies we are not merely trying to explain the meaning of a script; rather, we are interpreting the gospel drama by indwelling the text, enacting it and improvising as we go, much like how good actors act out the script of a play.²⁰⁶

This concept of translating the Gospel into new contexts being a fluid process runs parallel with the historical fact that “there has never been a genuine theology that was articulated in an ivory tower, with no reference to or dependence on the events, the thought forms, or the culture of its particular place and time.”²⁰⁷

The drama of Christianity must be allowed expression in different cultures accentuating the beauty of uniqueness found in each culture. Flemming writes, “any attempt to reduce the gospel to a set of pre-fabricated formulations that can be carried about and unpacked for all situations runs contrary to both the spirit of the New Testament and the nature of the Christian mission.”²⁰⁸ With this understanding, missionaries must be willing to engage different cultures, see from their worldview, and

²⁰⁵ Ibid.

²⁰⁶ Simon Chan, *Grassroots Asian Theology: Thinking the Faith from the Ground Up* (Downers Grove, IL: IVP Academic, 2014), 13.

²⁰⁷ Bevans, *Models of Contextual Theology*, 9.

²⁰⁸ Flemming, 296.

offer them “a fresh and fitting articulation of the good news.”²⁰⁹ Bevans does not simply suggest that the Church be involved in contextualization, he advocates that this “attempt to understand Christian faith in terms of a particular context—is really a theological imperative.”²¹⁰ Simon Chan commenting on Asian grassroots theology, admonishes anyone who would undertake the imperative to contextualize the Gospel must have “a metacultural framework that enables him or her to translate the biblical message into the cognitive, affective, and evaluative dimensions of another culture.”²¹¹

With the urgency of this admonish, an assessment tool, grounded and validated within a multifactor construct of intelligence that can detect a missionaries cross-cultural strengths and weaknesses, is need. A missionary who is better assessed and trained can be better prepared to contextualize the Gospel into the diversity of cultures in the current globalized world. Cultural intelligence will be investigated and considered in acquiring this needed metacultural framework.

Overview of Cultural Intelligence

Cultural intelligence (CQ) research offers strong potential for providing theoretically grounded and empirically tested cultural capability, which in turn can be integrated in preparing and developing cross-cultural workers and leaders desiring to contextualize the Gospel in foreign cultures.²¹² Cultural intelligence is unique in the

²⁰⁹ Ibid.

²¹⁰ Bevans, *Models of Contextual Theology*, 3.

²¹¹ Chan, 11.

²¹² Michael J. Mannor, “Top Executives and Global Leadership: At the Intersection of Cultural Intelligence and Strategic Leadership Theory,” in *Handbook of Cultural Intelligence: Theory*,

training of intercultural preparation in that it mirrors this contemporary view of intelligence as a complex, multi-factored, individual attribute composed of four capabilities that are the same four complementary ways to conceptualize individual-level intelligence.²¹³ Cultural intelligence, as a multifactor construct, is based on Sternberg and Detterman's framework of the multiple foci of intelligence and is best understood by identifying each locus.²¹⁴

Sternberg proposed that three of the four intelligence loci reside within the person's head (i.e., metacognition, cognition, and motivation), while only one, behavioral capabilities, was overtly visible through actions the individual carried out:

Metacognitive intelligence refers to the control of cognition, the process individuals use to acquire and understand knowledge. Cognitive intelligence refers to a person's knowledge structures and is consistent with Ackeman's (1996) intelligence-as-knowledge concept, which similarly argues for the importance of knowledge as a person's intellect. Motivational intelligence refers to the mental capacity to direct and sustain energy on a particular task or situation, and is based on contemporary views that motivational capabilities are critical to "real-world" problem solving....²¹⁵

When it comes to culturally sensitive interaction, positive behavior is the desired outcome. It is this capability of behavioral intelligence that is the goal of all cultural training. Yet, as Sternberg's framework describes, behavioral intelligence, though it is the only one to be displayed, is not a stand-alone locus, but rather, is dependent on the other three intellectual loci.

Measurement, and Applications, eds. Soon Ang and Linn Van Dyne (Armonk, NY: M.E. Sharpe, 2008), 92.

²¹³ Soon Ang and Linn Van Dyne, "Conceptualization of Cultural Intelligence: Definition, Distinctiveness, and Nomological Network," in *Handbook of Cultural Intelligence: Theory, Measurement, and Applications*, eds. Soon Ang and Linn Van Dyne (Armonk, NY: M.E. Sharpe, 2008), 4.

²¹⁴ Ibid.

²¹⁵ Ibid.

Each of the four loci that Sternberg identifies can be assessed and then be strengthened. Specific assessment and targeted training can increase a person's ability to develop positive cross-cultural interactions.²¹⁶ This challenges David Ricks' belief that "some people simply are not culturally sensitive enough to successfully handle international assignments."²¹⁷ It is the belief of many CQ scholars like David Livermore, that CQ is not a static ability, and that anyone can develop the sensitivity to successfully handle international assignments.²¹⁸ Cultural intelligence is "conceptualized as a capability that is malleable and can be developed for the next generation of global leaders."²¹⁹ The following sections will consider the conceptualization of CQ, the development and validation of the CQ assessment, the theological support for the use of CQ in training missionaries, and finally how to improve missionaries' CQ in order to assist missionaries in the task of contextualizing the gospel in light of the current missiological implications of globalization.

Conceptualization of Cultural Intelligence

P. Christopher Earley and Soon Ang, the original developers of *Cultural Intelligence* defined it as "a person's capability for successful adaptation to new cultural settings, that is, for unfamiliar settings attributable to cultural context."²²⁰ Earley and Ang

²¹⁶ Mannor, 94.

²¹⁷ Ricks, 14.

²¹⁸ David A. Livermore, *Leading with Cultural Intelligence: The New Secret to Success* (New York: Amacom, 2010), 31.

²¹⁹ Mannor, 94.

²²⁰ Earley and Ang, xi.

casually observed that some managers who were well versed and successful in their fields failed to understand or function within different cultural settings other than their own. This led them to theorize a new overarching theory of intercultural interaction based on the concept of intelligence. The research also led them to the “formulation of a more integrative conceptualization of intelligence itself.”²²¹

Earley and Ang found that the current research in 2003 on intelligence has created artificial barriers that were out of step with global perspectives.²²² Thus a framework or monograph to understand cultural intelligence and “the quagmire facing international sojourners” did not exist.²²³ Their combined work developed the first framework that could be used to assist in understanding “why people vary so dramatically in their capacity to adjust to new cultures.”²²⁴ Their theoretical model consists of multiple facets that explain how cultural intelligence functions and provides “a basis for an intervention that may be used to improve someone’s intercultural interaction.”²²⁵ Their model is dynamic and comprehensive, providing a multilevel view both extending and consolidating the evolving literature on intelligence and cross-cultural understanding.²²⁶

²²¹ Ibid., xiii.

²²² Ibid., xii.

²²³ Ibid.

²²⁴ Ibid.

²²⁵ Ibid.

²²⁶ Ibid.

Development of The Cultural Intelligence Assessment and The Four CQ Dimensions

Building on the cultural intelligence work of Earley and Ang, Linn Van Dyne, Soon Ang, and Christine Koh developed a six studied validated assessment having 20 items to measure a person's CQ, which is now used by academics, consultants, and managers around the world.²²⁷ This team understood that due to the "proliferation of constructs and measures in management, organizational behavior, and psychology, new theories must have a strong conceptual foundation as well as strong psychometric measures."²²⁸ Dyne and her team first reviewed existing intelligence and intercultural competency literatures along with interviewing eight executives with extensive global work experience. This resulted in the development of the four theoretically based dimensions of CQ: Motivational CQ is the capability to direct attention and energy toward learning and functioning in intercultural situations. Dyne and her team "drew from the intrinsic satisfaction for self-efficacy in intercultural settings"²²⁹ to develop this factor. Cognitive CQ is the knowledge of norms, practices, and conventions in different cultural settings. Cultural knowledge includes "knowledge of the economic, legal, and social systems in other cultures."²³⁰ Metacognitive CQ is the capability for consciousness during intercultural interactions. In the development of this capability Dyne and her team "drew on educational and cognitive psychology operationalizations of metacognition for

²²⁷ David A. Livermore, *CQ Certification Level 1* (East Lansing, MI: Cultural Intelligence Center, LLC, 2013), 10.

²²⁸ Linn Van Dyne, Soon Ang, and Christine Koh, "Development and Validation of the CQS: The Cultural Intelligence Scale," in *Handbook of Cultural Intelligence: Theory, Measurement, and Applications*, eds. Soon Ang and Linn Van Dyne (Armonk, NY: M.E. Sharpe, 2008), 17–18.

²²⁹ *Ibid.*, 19.

²³⁰ *Ibid.*

awareness, planning, regulating, monitoring, and controlling cognitive process of thinking and learning.”²³¹ Behavioral CQ is the capacity to exhibit appropriate verbal and nonverbal actions when interacting with people from different cultural backgrounds. Dyne and team “used intercultural communication research for verbal and nonverbal flexibility in cross-cultural interactions”²³² to assist in the clarity of this aspect of CQ. Further detail of each of these four CQ dimensions will be given in the next section.

Once the four theoretical aspects of CQ were defined, Dyne and her team moved on to developing the CQ scale. They “aimed for a parsimonious scale with four to six items for each CQ dimension to minimize response bias caused by boredom and fatigue, while providing adequate internal consistency reliability.”²³³ The original assessment was developed with fifty-three items having thirteen to fourteen items per each of the CQ dimensions. After further review it was whittle down to forty items. With these forty items, the team “conducted a comprehensive series of specification searches” where items with “high residuals, low factor loadings, small standard deviations or extreme means, and low item-to-total correlations”²³⁴ were deleted. Twenty items, with the strongest psychometric properties, were retained as the cultural intelligence scale.²³⁵

Dyne and her team moved to testing the validity of the CQ scale. Understanding that identification of a new class of intelligence, “such as verbal or performance...does not occur all at once. Usually there proceeds a painstaking process of developing

²³¹ Ibid., 18–19.

²³² Ibid., 19.

²³³ Ibid.

²³⁴ Ibid.

²³⁵ Ibid.

candidate test for the intelligence, finding a rationale for correct answers (if not obvious), and then examining their intercorrelations with existing measures of intelligences.”²³⁶

Dyne and her team took several years and six rigorous studies including generalizability across time, countries, methods, and discriminant and incremental validity. Through all of the validation testing, the CQ scale proved to provide “strong evidence that the CQ scale has a clear, robust, and meaningful four-factor structure.”²³⁷

Regarding a theoretical perspective, “the findings of these studies indicate that the 20 item CQ scale holds promise as a reliable and valid measure of cultural intelligence.”²³⁸ This CQ research has been peer-reviewed and published in over seventy academic journals, across a wide variety of disciplines. Each factor that Dyne and her team constructed, and their sub-dimensions of cultural intelligence, measures qualitatively different aspects of the overall capability to function and manage effectively in culturally diverse settings.

The feedback and self-awareness that the assessment provides are keys to enhancing intercultural effectiveness.²³⁹ This assessment can be used by corporations, mission agencies, and government organizations to identify personnel who would be particularly well-suited for overseas assignments, as well as increasing the effectiveness of individuals in culturally diverse international and domestic settings.²⁴⁰ Rather than a cafeteria approach to cross-cultural training, the CQ assessment is able to pinpoint both

²³⁶ Mayer, Caruso, and Salovey, 271–272.

²³⁷ Dyne, Ang, and Koh, 34.

²³⁸ *Ibid.*, 35.

²³⁹ *Ibid.*

²⁴⁰ *Ibid.*, 35–36.

strengths and weakness, providing an individual knowledge of which of the four factors within the cultural intelligence framework need improvement in order to increase one's overall effectiveness in cultural interactions.

To further validate and improve the CQ assessment, an on-going study is currently being conducted, known as the Ministry Leadership Project. The project hypothesizes that “a positive relationship exists between the acquisition of cultural intelligence and ministry leaders’ effectiveness in the twenty-first century.”²⁴¹ Through numerous interviews, reviewing journal writings, administering surveys, and making firsthand observations, David Livermore is conducting a series of studies that test and apply cultural intelligence to the work of American ministry leaders.²⁴²

Components of Cultural Intelligence

As mentioned in the previous sections, cultural intelligence is a multifactor and multidimensional construct based on Sternberg and Detterman’s framework of the multiple foci of intelligence. The four dimensions of CQ are: (1) motivational, known as CQ drive; (2) cognitive or CQ knowledge; (3) metacognitive, known as CQ strategy; and (4) behavioral or CQ action. All four of these dimensions or constructs formulate and define cultural intelligence.

Motivational Dimension – CQ Drive

The first of the four dimensions of CQ is that of motivational CQ or CQ drive. This dimension “reflects the capability to direct attention and energy toward learning

²⁴¹ Livermore, *Cultural Intelligence*, 268.

²⁴² Ibid.

about and functioning in situations characterized by cultural differences.”²⁴³ This motivational dimension is important in understanding that adaptation “requires both ‘intelligent’ and ‘motivated’ action. Neither element is singly sufficient for cultural adaptation and adjustment.”²⁴⁴ It is this dimension of CQ that “triggers effort and energy”²⁴⁵ to engage in the difficult work of learning how to properly function among different cultures. Though learning about different cultures may be of great interest to an individual, however, if there is no further motivation other than acquiring knowledge, “cognition, such as problem solving, reasoning, or decision making may not even be activated.”²⁴⁶ Thus, Brent MacNab acknowledges that this motivational dimension of CQ “is often considered a bridging stage between cognitive/metacognitive and behavior.”²⁴⁷

The three sub-dimensions of the motivational dimension of CQ or CQ drive are intrinsic, extrinsic, and self-efficacy. Intrinsic is the “extent to which one demonstrates a natural interest and enjoyment in multicultural experiences.”²⁴⁸ Extrinsic refers to the “extent to which one sees tangible benefits from multicultural interactions and experiences.”²⁴⁹ Self-efficacy refers to a person’s “level of confidence in doing cross

²⁴³ Ang and Dyne, 6.

²⁴⁴ Earley and Ang, 154.

²⁴⁵ Ang and Dyne, 6.

²⁴⁶ Soon Ang, Linn Van Dyne, and Mei Ling Tan, “Cultural Intelligence,” in *The Cambridge Handbook of Intelligence*, eds. Robert J. Sternberg and Scott Barry Kaufman (Cambridge, MA: Cambridge University Press, 2011), 584.

²⁴⁷ Brent R. MacNab, “An Experiential Approach to Cultural Intelligence Education,” *Journal of Management Education* 36, no. 1 (February 1, 2012): 69, doi:10.1177/1052562911412587.

²⁴⁸ David A. Livermore, *The Cultural Intelligence Difference: Master the One Skill You Can’t Do Without in Today’s Global Economy* (New York: Amacom, 2011), 46.

²⁴⁹ Ibid.

cultural work effectively.”²⁵⁰ Each of these three sub-dimensions “play[s] a role in how leaders approach multicultural situations.”²⁵¹

Cognitive Dimension – CQ Knowledge

The cognitive dimension of CQ “reflects knowledge of norms, practices, and conventions in different cultures that has been acquired from educational and personal experiences.”²⁵² This dimension therefore deals mainly with information gathering and learning about cultural differences. Rather than knowing all about every culture, it is rather understanding the core differences between cultures and one’s own culture. Earley suggests that the cognitive dimension of CQ “can be viewed as the total knowledge and experience concerning cultural adaptation of an individual stored in memory.”²⁵³

Livermore refer to cognition as a person’s “understanding about culture and culture’s role in shaping the way to do business when different cultures are involved.”²⁵⁴ This dimension of CQ is often the focus of many cross-cultural competency courses emphasizing knowledge of cultural differences.²⁵⁵ However, as mentioned previously, it is a negative thing to only focus on acquiring knowledge about other cultures, treating the concept of culture as static and thus objectifying individuals from different cultures into a simplistic description of some knowledge-based category.²⁵⁶

²⁵⁰ Ibid.

²⁵¹ David A. Livermore, Linn Van Dyne, and Soon Ang, “Cultural Intelligence: Why Every Leader Needs It,” *Intercultural Management Quarterly* 13, no. 2 (2014): 19.

²⁵² Ang and Dyne, 5.

²⁵³ Earley and Peterson, 106.

²⁵⁴ Livermore, Dyne, and Ang, 19.

²⁵⁵ Livermore, *Leading With Cultural Intelligence*, 27.

The four sub-dimensions of the cognitive dimension of CQ or CQ knowledge are business, interpersonal, socio-linguistics, and leadership. Business knowledge reflects an individual's understanding of the various cultural systems that deals with the economic, legal, and educational sides of a culture.²⁵⁷ Interpersonal refers to the extent that an individual "knows about how cultures differ in their values, norms of social etiquette, and religious perspectives."²⁵⁸ Socio-linguistics is a person's "understanding of different languages and [one's] knowledge of various rules for how language gets expressed verbally and nonverbally in various cultures."²⁵⁹ Leadership refers to one's level of understanding "how effective management differs across cultures."²⁶⁰ Each of these subsections combine in the overall knowledge a person has regarding a particular culture.

Metacognitive Dimension – CQ Strategy

A great deal of persistence and attention is required in acquiring needed information when attempting to relate to different cultures. Cautiously moving forward is necessary while always checking responses and reevaluating further action. The metacognitive component of CQ refers to an individual's level of conscious cultural awareness during cross-cultural interactions."²⁶¹ The metacognitive component is also known as CQ strategy²⁶² due to the strategizing aspect of this component when one is

²⁵⁶ Kumagai and Lypson, 782–783.

²⁵⁷ Livermore, *The Cultural Intelligence Difference*, 75.

²⁵⁸ Ibid.

²⁵⁹ Ibid.

²⁶⁰ Ibid., 76.

²⁶¹ Ang and Dyne, 5.

²⁶² Livermore, *Leading with Cultural Intelligence*, 27.

working with a different culture. In simplistic terms, “metacognition refers to thinking about thinking, or knowledge and cognition about cognitive object.”²⁶³ It is this component of the CQ framework that draws on an individual’s cultural competency to assist in solving cultural problems.

The metacognitive component is the “lynchpin between understanding and action.”²⁶⁴ Using the cognitive knowledge that a cross-cultural worker has acquired he can now implement that knowledge strategically “to plan an appropriate strategy, accurately interpret what’s going on, and check to see if expectations are accurate or need revision.”²⁶⁵ Earley and Peterson provide more detail of this CQ component in their 2004 article, “The Elusive Cultural Chameleon”:

Metacognitive knowledge refers to one’s acquired world knowledge that has to do with cognitive matters and it reflects three general categories of knowledge... First, it reflects the “person” aspects of knowledge or the cognitions that we hold about people as thinking organisms.... The second type of metacognition refers to task variables, or the nature of the information acquired by an individual... The final aspect of metacognitive knowledge refers to strategy variables, or the procedures used to achieve some desired goal.²⁶⁶

Due to the nature and need of putting together patterns into a coherent picture that working with new cultures requires, metacognition is a critical aspect of CQ. Even when attempting a coherent picture is unknown the process requires a “higher level of strategy about people, places, and events.”²⁶⁷

²⁶³ Earley and Ang, 100.

²⁶⁴ Livermore, *The Cultural Intelligence Difference*, 110.

²⁶⁵ Livermore, *Leading with Cultural Intelligence*, 27.

²⁶⁶ Earley and Peterson, 106.

²⁶⁷ *Ibid.*, 106–107.

The three sub-dimensions of the metacognitive dimension of CQ or CQ strategy are awareness, planning and checking, each of which are evaluated within the CQ assessment. Awareness refers to the extent one is “aware of the personal or cultural dynamics occurring in a multicultural situation.”²⁶⁸ Planning is “the extent to which [one] takes the time to anticipate how to best engage in a cross-cultural situation.”²⁶⁹ Checking refers to the extent that an individual monitors his or her own behavior, gauging as to whether or not it is appropriate in a cross-cultural situation.²⁷⁰ It is this component of CQ that sets the stage as to how a person will respond to his or her cultural surroundings.

Behavioral Dimension – CQ Action

It is one thing to know about cultures and even to strategically think about how one should act in cross-cultural settings, but it is in this behavioral component of CQ that one’s cultural intelligence is expressed. Behavioral CQ is the only dimension out of the four-dimensional model of CQ that is observable. Yet it is the culmination of the other three dimensions combined. Behavioral CQ or CQ action “refers to the extent to which an individual acts appropriately (both verbally and nonverbally) in cross-cultural situations.”²⁷¹

²⁶⁸ Livermore, *The Cultural Intelligence Difference*, 112.

²⁶⁹ Ibid.

²⁷⁰ Ibid.

²⁷¹ Ang and Dyne, 6–7.

An individual with high behavioral CQ has the ability to adjust behaviors specific to each cross-cultural interaction. Proper behavior in cross-cultural settings is difficult and “requires a person willing to persist over time”.²⁷²

The behavioral repertoires of cultures vary in three ways: (a) in the specific range of behaviors that are enacted; (b) in the display rules that govern when and under what circumstances specific nonverbal expression are required, preferred, permitted, or prohibited; and (c) in the interpretations or meanings that are attributed to particular nonverbal behaviors.²⁷³

The complexity and range of proper behaviors needed in any given cross-cultural interaction requires high CQ action, which “reflects a person’s ability to acquire or adapt behaviors appropriate for a new culture.”²⁷⁴ Thus, CQ action completes the cycle of CQ but does not end the cycle. CQ is “not meaningful unless an individual is able to generate the behaviors needed” to reflect the other three dimensions: motivation, cognition, and metacognition.²⁷⁵ Once the behavior is enacted then the cycle begins again. The individual is motivated to check responses to his action. In being attentive to observe, he gains knowledge about his environment and strategizes a new behavioral response. This cycle continues as a missionary’s cultural intelligence increases through cross-cultural interactions. As MacNab summarizes, “examination of how effective one’s behavior is within a certain cultural context provides a link back to the cognitive/metacognitive aspect and thus a potentially progressive cycle is established.”²⁷⁶

²⁷² Earley and Peterson, 108.

²⁷³ Ang and Dyne, 7.

²⁷⁴ Earley and Peterson, 108.

²⁷⁵ Earley and Ang, 10.

²⁷⁶ MacNab, 69.

The three sub-dimensions of the behavioral dimensions of CQ or CQ action are verbal actions, nonverbal actions, and speech acts.²⁷⁷ Verbal actions are the “extent to which [one] modifies [his or her] verbal behavior in cross-cultural situations.”²⁷⁸ Nonverbal “is the extent to which [one] can comfortably adapt nonverbal behavior in cross-cultural situations (e.g., gestures and facial expressions).”²⁷⁹ Speech acts refer to “the way [one] alters communication to effectively achieve a goal in a cross-cultural situation.”²⁸⁰

Each of the four dimensions of cultural intelligence is amenable to training and development, which can increase a missionary’s overall CQ. Thus missionaries, regardless of previous training, can gain cultural abilities to better address different cultures with an appropriate contextualized presentation of the Gospel.

Theological Essence and Support for Cultural Intelligence

In addressing the use of cultural intelligence in the training of missionaries, it is imperative that a theological basis for such usage of cultural intelligence training be discussed. Most of the research regarding the usefulness of cultural intelligence has been done in academic journals but not within the theological arenas. As Brent MacNab notes however, “cultural intelligence has been linked to a variety of positive management attributes, including effective expatriate management adjustment ..., suspension of judgment ..., reduced ethnocentrism ..., effective negotiation ..., and capability for

²⁷⁷ Livermore, *Leading with Cultural Intelligence*, 28.

²⁷⁸ Livermore, *The Cultural Intelligence Difference*, 146.

²⁷⁹ Ibid.

²⁸⁰ Ibid.

differentiation of group-level behaviors from individual-level behaviors”²⁸¹ Such positive attributes of CQ training found within the fields of business, medicine, social work, and management cannot be ignored. More than just a new secular management technique however, cultural intelligence and the continual development of one’s CQ does have biblical affirmation.

God’s concern for the foreigner is evident throughout the Old Testament. However, when the biblical text is approached, particularly the Old Testament, there are no guaranteed easy answers when dealing with complex issues such as interacting with foreigners. At times, such searching through the biblical text only exacerbates the perplexities of the treatment of foreigners.²⁸² Though there are many supportive scriptures exhorting the followers of God to treat foreigners with dignity, kindness, and even providing protection,²⁸³ there are several other scriptures in the Old Testament that lean towards a very xenophobic and exclusive religious tradition.²⁸⁴ Though the Bible speaks much of the migration of biblical characters across lands, and the characters themselves being foreigners in other countries are common, migration and how to treat foreigners has been glaringly left off the radar of systematic theology. According to Campese, the field of systematic theology has “either totally ignored or found it difficult

²⁸¹ MacNab, 68.

²⁸² Luis N. Riveria-Pagán, “Xenophilia or Xenophobia: Toward a Theology of Migration,” in *Contemporary Issues of Migration and Theology*, eds. Elaine Padilla and Peter C. Phan, Christianities of the World 3 (New York: Palgrave Macmillan, 2013), 41.

²⁸³ Exodus 23:9; Leviticus 19:33; Deuteronomy 10:17, 24:14,17–18, 27:19; Jeremiah 7:6; Jeremiah 22:3–5.

²⁸⁴ Leviticus 25:44–46; Deuteronomy 20:10–17; Ezra 9–10; Nehemiah 13:23–31.

to include the issues related to human mobility in its agenda.”²⁸⁵ The secular media and different research disciplines such as sociology, anthropology, politics, and economics, have come to recognize migration as a “complex phenomenon, with significant economic, sociopolitical, cultural, and religious repercussion for the migrants, their native countries, and the host societies.”²⁸⁶ Yet Elaine Padilla and Peter C. Phan, editors of *Contemporary Issues of Migration and Theology*, admit “the majority of church leaders have been slow in recognizing how the migrants have changed the face of Christianity worldwide and in devising ways to meet the manifold challenges of migration.”²⁸⁷ It was not until the end of 1970 that “the first attempts to craft a theology of migration appeared in the United States.”²⁸⁸ By 1980 Italian theologian Giacomo Danesi published an article that first identified the reasons, the presuppositions, and a methodology for a theology of migration.²⁸⁹

Due to this lack in developing a theology regarding migration and appropriate biblical and cultural approaches to different cultures and race in general, many atrocities were committed in previous generations of missions work. Due to the very nature of Christian mission’s work being directly involved in the social and religious change of any culture, previous evangelization of cultures were approached with wrong assumptions. The old colonial mission approaches often followed the same faulty colonialism ideology

²⁸⁵ Campese, 5.

²⁸⁶ Padilla and Phan, 1.

²⁸⁷ Ibid., 2.

²⁸⁸ Campese, “The Irruption of Migrants: Theology of Migration in the 21st Century,” 8.

²⁸⁹ Ibid., 9.

where “the strong controlled the weak, the superior the inferior, the adult the child - and likewise the ‘advanced’ people supervised the growth of the ‘child’ races.”²⁹⁰ As Alan Tippet correctly concludes, “Colonialism was based on these fallacies, and colonial missions consciously or unconsciously went along with them.”²⁹¹ Susan George provides a vivid picture when she writes, “Western colonialism, throughout much of the world, confused ‘religion’ with ‘culture,’ and imposed values ... that were not intrinsically Christian or even religious.”²⁹²

In this current state of globalization the Church finds herself on the other side of Colonialism and into discussions that are referred to as postcolonial perspectives. It is in this postcolonial perspective that the West can no longer operate in the same manner it has in the past, carrying the same colonialist mindset and fallacies it had toward different cultures. Speaking to such fallacies regarding the American expansion west, Gene L. Green notes that the Church played its own embarrassing role during this time. “The disturbing story of American expansion west becomes more pain filled when we examine the part the church played, with Bible in hand, in the process of conquest, removal and ‘civilization’ of Native people.”²⁹³ Gregory Lee Cuéllar and Randy S. Woodley also speak to this embarrassing role when they look at the North American Christian legacy. “The underlying legacy of empire and colonization in the North American missionary

²⁹⁰ Alan R. Tippet, *Introduction to Missiology* (Pasadena, CA: William Carey Library, 1987), 87.

²⁹¹ Ibid.

²⁹² Susan George, *Religion and Technology in the 21st Century: Faith in the E-World* (Hershey, PA: Information Science Publishing, 2006), 115.

²⁹³ Gene L. Green, “A Response to the Postcolonial Roundtable: Promises, Problems and Prospects,” in *Evangelical Postcolonial Conversations: Global Awakenings in Theology and Praxis*, eds. Kay Higuera Smith, Jayachitra Lalitha, and L. Daniel Hawk (Downers Grove, IL: IVP Academic, 2014), 20.

enterprise, in which the subjugation, exploitation and erasure of the indigenous Other are still present mechanisms....”²⁹⁴ Although it is painful for the Church in West to examine how it dealt with cultures in previous generations, it is a real history that must be understood lest it is repeated. Yet, if the Western theological institutions do not embrace a strong postcolonial agenda and recognize the Majority world and the minority church as self-theologizing it will continue the colonial enterprise and the fallacy of the West’s superiority and paternalism.²⁹⁵

Steve Hu, dealing with the globalization factors of cultural homogenization prevalent in the Chinese-American culture found, “the insight provided by postcolonial thought to be fruitful and instructive in interpreting and understanding a rapidly globalizing world in which the West is no longer the center of the globe.”²⁹⁶ It is in such conversations that the West is learning to handle different cultures with the respect and inclusion that each of them deserve. Cultural intelligence, with its focus on becoming more culturally respectful and knowledgeable, has strong potential in assisting the West in being better prepared to welcome other cultures to the proverbial roundtable of global theology. Hu strongly concludes: “If our discourse continues to remain in the domain of the West, the resultant theology will be powerless to address the issues of the global

²⁹⁴ Gregory Lee Cuéllar and Randy S. Woodley, “North American Mission and Motive: Following the Markers,” in *Evangelical Postcolonial Conversations: Global Awakenings in Theology and Praxis*, eds. Kay Higuera Smith, Jayachitra Lalitha, and L. Daniel Hawk (Downers Grove, IL: IVP Academic, 2014), 62.

²⁹⁵ Green, “A Response to the Postcolonial Roundtable: Promises, Problems and Prospects,” 23.

²⁹⁶ Steve Hu, “The Importance of Postcolonial Evangelical Conversations,” in *Evangelical Postcolonial Conversations: Global Awakenings in Theology and Praxis*, eds. Kay Higuera Smith, Jayachitra Lalitha, and L. Daniel Hawk (Downers Grove, IL: IVP Academic, 2014), 17.

church."²⁹⁷ God's desire was and is to communicate to all mankind, if the dominate West does not learn the merit of other cultures and how best to communicate then it will continue to propagate the colonialism that it has exhibited in the past.

David Livermore brings the connection between God's own desire to communicate with mankind and how thus, mankind ought to be willing to learn how to best communicate with others. God's ultimate communication with mankind was through his outstretched arms crossing the ultimate chasm of differences between God and humanity.²⁹⁸ God's death in Christ Jesus is "what [makes] it possible for us to seriously consider moving beyond the desire to love the Other to actually doing it."²⁹⁹ Therefore it is both the privilege and obligation of Christians to communicate God's message of love to all the peoples of the world. Cultural intelligence is essential for the missionary and all Christians because "it is rooted in a theology of God's incarnation through Jesus."³⁰⁰ An understanding of God's communication to the world through the incarnation of Jesus instills a like passion to better communicate God's love and redemption to other cultures in the best possible way.

The history of God's desire to communicate to His people is listed out by the author of the book of Hebrews. In chapter one, the author notes that God had spoken to previous generations through various means. However, as powerful as these previous

²⁹⁷ Ibid., 18.

²⁹⁸ Livermore, *Cultural Intelligence*, 32.

²⁹⁹ Ibid.

³⁰⁰ Ibid.

communications had been, God continued His desire to communicate once again to His beloved people in a more dramatic way:

God, who at various times and in various ways spoke in times past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through who also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high.³⁰¹

In these last days God chose to speak to humanity through His Son. “The incarnation is the ultimate form of contextualization, the fullest embodiment of cultural intelligence.”³⁰²

Samuel Escobar defines his evangelical outlook as starting with the commitment to the authority of God’s word, however in the midst of the contemporary situation of the globalized world he readily admits that the understanding of God’s word requires cultural awareness.³⁰³ He states that, “the new global dimension of Christianity has brought this new sensitivity to the fact that the text of Scripture can only be understood adequately within its own context, and that the understanding and application of the eternal message demands awareness of [one’s] own cultural context.”³⁰⁴ If missiologists, theologians, and other Christian world thinkers like Escobar, recognize this need for greater cultural awareness in the light of present day globalization, then it behooves all missionaries to avail themselves to the cultural preparedness training.

With this understanding, the missionary and those training missionaries can be assured that cultural intelligence training is not merely a business fad nor a borrowed

³⁰¹ Hebrews 1:1–3.

³⁰² Livermore, *Cultural Intelligence*, 33.

³⁰³ Escobar, “The Global Scenario at the Turn of the Century,” 26.

³⁰⁴ *Ibid.*

understanding from the academic world that will soon pass away. Rather, “cultural intelligence is most at home in Christianity.”³⁰⁵ Therefore the preparation of cross-cultural workers sent to new lands to love and share God’s redemptive message can include CQ assessments and training having the confidence that better cross-cultural interaction is aligned with God’s own heart.

Implementing CQ Training for Missionaries

Earley and Ang state that at “the heart of the training framework on CQ ... [all] the components that combine to define culturally intelligent individuals are amenable to training and development.”³⁰⁶ Regardless of where a missionary currently is on a CQ scale, he or she can increase each of the four dimensions of CQ and thus become better equipped to work within the missiological implications that globalization brings upon all cultures.

The assessing of a missionary’s cultural intelligence is only the beginning of the development to better CQ and better contextualization of the Gospel. Each mission’s agency should implement a CQ training program in order to assist their missionaries in developing better CQ.

Harry C. Triandis, who wrote the forward for the *Handbook of Cultural Intelligence*, outlined a downward spiral of an individual with low CQ. His description ought to encourage all mission agencies to increase all of their missionaries’ CQ. He states:

³⁰⁵ Livermore, *Cultural Intelligence*, 33.

³⁰⁶ Earley and Ang, 261.

Interaction with unfamiliar cultures increase uncertainty about how to behave and anxiety about doing the right things, which results in cognitive simplicity. This simplicity results in behavioral inflexibility and lower-quality decisions. Cognitively simple people have a narrow framework for viewing the world that typically includes their stereotypes and prejudices and fails to appreciate the important aspects of intercultural situations.³⁰⁷

No mission agency wants to send out missionaries that are cognitively simple who have narrow frameworks for viewing the world that God has created and called them to infuse His love with. Therefore, a brief implementation outline for incorporating CQ assessments, seminar trainings, and ongoing development is provided here. Section 4-5 outline a more in-depth description of the development of a CQ workshop specifically for mission agencies and missionaries.

Intentionality

Before a CQ training program can be implemented in any mission's organization, there has to be intentionality. As Earley and Ang admonish, "intentionality is a potent and necessary force in cross-cultural training, not only for the individual but also for the organization."³⁰⁸ Earley and Ang continue with much focus on the success that business individuals and organizations can experience having implemented better cross-cultural training and selection process within the globalized economy. They speak of how others have seen the benefits, and "as a result, cross-cultural training is fast becoming not only a significant but also a strategic component in the world of international business and

³⁰⁷ Harry C. Triandis, "Foreword: Cultural Intelligence," in *Handbook of Cultural Intelligence: Theory Measurement and Application*, eds. Soon Ang and Linn Van Dyne (Armonk, NY: M.E. Sharpe, 2008), xii.

³⁰⁸ Earley and Ang, 261.

management.”³⁰⁹ Yet mission organizations have understood the importance of cross-cultural training for years. It must be abundantly clear to the mission organizations that there is a far greater success than financial return on investment having a better prepared missionary.

Assessments

Go To Nations and other mission agencies can easily provide each missionary candidate with their own CQ assessments. Earley and Peterson acknowledge, “a growing consensus in the field of intercultural training is that appropriate pedagogy for any program must begin with a thorough and suitable assessment of ... strengths and weaknesses.”³¹⁰ The Cultural Intelligence Center, based in East Lansing, Michigan provides several CQ assessments. Assessments are either self-assessments or multi-rater assessments. The self-assessment allows individual missionaries to reflect on their own cross-cultural capabilities providing a personal overview of the missionary’s current CQ ratings in the four CQ dimensions.

The CQ multi-rater assessment is the most reliable assessment of CQ because it includes the observations of friends of the missionary and the missionary themselves. The observations are all aggregated providing a more accurate rating of the missionary’s current strengths and weakness. These assessments provide the starting point from which each missionary can begin to increase their cultural intelligence.

³⁰⁹ Ibid.

³¹⁰ Earley and Peterson, 101.

Training Seminars

Once a CQ assessment has been taken, a time of training is suggested during which the assessment is reviewed along and an experiential approach to learning is provided. Though MacNab agrees that, “experiential approaches to CQ education and development have been suggested as ideal... , yet few CQ-specific approaches have been established and empirically examined in the literature.”³¹¹ In whatever type of seminar training that an agency provides, it is suggested that the seminar training be both theoretical and also joined to experiential learning. This then “establishes the effectiveness of direct experience and reflection on building knowledge compared with information-only approaches.”³¹²

This experiential learning theory requires that the following be addressed and fulfilled: “(a) learner is engaged in a relevant experience, (b) learner reflects on this experience, (c) learner uses analytical skills to frame the experience, and (d) learner applies lessons from the experience to other contexts and future actions.”³¹³ MacNab notes that, “education scholars have identified the value of linking content with process ... and this link is important in cross-cultural training.”³¹⁴ Others, such as Mel Silberman, author of *Active Training*, support the understanding of training that is more than lecture format. He states that, “in order for people to learn something well, they must *hear* it, *see* it, *question* it, *discuss* it with their peers, and *do* it.”³¹⁵ This educational and active

³¹¹ MacNab, 79.

³¹² *Ibid.*, 70.

³¹³ *Ibid.*

³¹⁴ *Ibid.*

approach to training forms the basis for the artifact development of a CQ workshop that accompanies this dissertation and is described in sections four and five.

On-Going Development

MacNab acknowledges that “the more advanced one’s CQ, generally the more effective the person is in new cultural environments.”³¹⁶ Every missionary should therefore strive toward an ever-increasing level of cultural intelligence. Several ways exist to continually develop one’s CQ and become more effective in the cross-cultural communication of the Gospel. David Livermore in his 2011 book *The Cultural Intelligence Difference*, listed out several on-going options to develop each of the four dimensions of CQ. One of the most beneficial ways is to actually travel and spend time with those of other cultures.

The study conducted by Crowne in 2013 verified that though culture exposure “did not influence one’s emotional intelligence it did significantly influence one’s cultural intelligence.”³¹⁷ Furthermore the study showed that it “is not simply whether one has been abroad or not, but also the number of countries to which one has been exposed and the type of experiences one has which will have an impact” on a person’s cultural intelligence.³¹⁸

³¹⁵ Mel Silberman and Carol Auerbach, *Active Training: A Handbook of Techniques, Designs, Case Examples, and Tips*, 3rd ed. (San Francisco, CA: John Wiley and Sons, Inc., 2006), 2.

³¹⁶ MacNab, 68.

³¹⁷ Crowne, 16.

³¹⁸ Ibid.

Ibriz Tarique and Riki Takeuchi also support the engagement of other cultures to build one's CQ. They argue that "individuals with greater number of international nonwork experiences in other cultures are also likely to have developed more comprehensive cognitive frameworks or templates known as schemata, which are defined as sets of cognitions about people, roles, or events that govern social behavior."³¹⁹ When the opportunity arise to step outside of the familiar global corporate setting, one finds that the local culture of that nation provides the environment and necessity to increase one's cultural intelligence. It is in such opportunities that more comprehensive cognitive frameworks or schemata are further developed.

It is advisable to implement a CQ learning program headed by one individual of an agency. Through this program, the lead mentor could communicate periodically with all of the agency's missionaries through a blog site or an e-mail with articles that would encourage the continual development of CQ among all missionaries. Interaction with The Cultural Intelligence Center would be a positive first step in receiving appropriate articles regarding the development of CQ that could be passed on to the entire agency. Support staff working in the world headquarters or missionaries in the field would receive valuable CQ encouragement.

Summary

Andrew Walls concludes that, "Christianity began the twentieth century as a Western religion, and indeed *the* Western religion; it ended the century as a non-Western

³¹⁹ Ibraiz Tarique and Riki Takeuchi, "Developing Cultural Intelligence: The Roles of International Nonwork Experiences," in *Handbook of Cultural Intelligence: Theory Measurement and Application*, eds. Soon Ang and Linn Van Dyne (Armonk, NY: M.E. Sharpe, 2008), 58–59.

religion, on track to become progressively more so.”³²⁰ Philip Jenkins suggests “over the last century... the center of gravity in the Christian world has shifted inexorably southward, to Africa and Latin America.”³²¹ No longer are the largest Christian communities to be found in Europe and North America. In fact, “if [one wants] to visualize a ‘typical’ contemporary Christian, [one] should think of a woman living in a village in Nigeria, or in a Brazilian favela.”³²² The once typical “white evangelical” as the face of the world Christian majority is a thing of the past. The significance of this changing landscape is that “by 2050 only about one-fifth of the world’s three billion Christians will be non-Hispanic whites. Soon, the phrase ‘a white Christian’ may sound like a curious oxymoron, as surprising as ‘a Swedish Buddhist.’ Such people can exist, but a slight eccentricity is implied.”³²³

Just as remarkable as this movement of the “center of gravity” regarding Christianity is the “multiplication of the forms of Christian faith [that] are now found on the planet.”³²⁴ As noted earlier, Christianity has proven to be a religion that has the uniqueness of “translatability.”³²⁵ The Christian Church continues to be on the move, willing to go where the message of Christ has not been heard, “wearing the simplest of clothes, caring no more than it needs, [and] because of its marginalized status, capable of

³²⁰ Andrew F. Walls, *The Cross-Cultural Process in Christian History: Studies in the Transmission and Appropriation of Faith* (Maryknoll, NY: Orbis Books, 2002), 64.

³²¹ Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (Oxford: Oxford University Press, 2007), 1–2.

³²² *Ibid.*, 2.

³²³ *Ibid.*, 3.

³²⁴ Mark A. Noll, *The New Shape of World Christianity: How American Experience Reflects Global Faith* (Downers Grove, IL: IVP Academic, 2009), 23.

³²⁵ Escobar, *Changing Tides*, 173.

entering all cultures and bridging all people as one.”³²⁶ Due to this translatability Christianity’s “entrance into local cultures has accelerated as never before.”³²⁷ This in turn has heightened the number of cultures that are now counted in the Christian fold. Each of these cultures have specific worldviews, and cultural norms that missionaries, contextualizing the Christian Gospel, need to negotiate within. Lamin Sanneh, commenting on Christianity’s translatability notes, “It seems to be a part of the earliest records we possess that the disciples came to a clear and firm position regarding the translatability of the gospel, with a commitment to the pluralist merit of culture within God’s universal purpose.”³²⁸ It is this commitment to the validation and representation of all cultures within God’s universal purpose that the training of missionaries with cultural intelligence is important for every missionary.

The Latin American scholar Canclini, believes that this current generation is the first generation to enter a global age.³²⁹ Others, such as Thomas Friedman³³⁰ and Philip Jenkins,³³¹ would represent those who argue that this current generation is *not* the first generation to deal with globalization issues. The multidimensional complexity of the modern world’s connectivity has proven to affect cultures. Whether it be to homogenize them into one global consumer culture (Canclini) or to force them into a revitalization of

³²⁶ Bevans, “Mission Among Migrants, Mission of Migrants,” 96.

³²⁷ Noll, 23.

³²⁸ Lamin Sanneh, *Translating the Message: The Missionary Impact on Culture*, 2nd edition (Maryknoll, NY: Orbis Books, 2009), 1.

³²⁹ Canclini, *Imagined Globalization*, 21.

³³⁰ Friedman, *The Lexus and the Olive Tree*, xvii.

³³¹ Philip Jenkins, *The Lost History of Christianity: The Thousand-Year Golden Age of the Church in the Middle East, Africa, and Asia—and How It Died*, Reprint edition (New York: HarperOne, 2009), 4.

their indigenous culture (Robertson) or even into an assimilated hybridity of cultures (Hebert and Burke), globalization is affecting cultures worldwide. Cultural intelligence can assist missionaries who desire to evangelize cultures being affected by the complexity of the modern world.

Regardless of definition, time of origin, or even the name (globalization vs. the Spanish term, *mundialización*), the interconnectedness of nations through technology, economics, and transportation magnifies not only the trading of data, ideas, and goods, but also of people. Luis N. Rivera-Pagán writing on migration states, “Globalization implies not only the transfer of financial resources, products, and trade, but also the worldwide relocation of people,”³³² Pocock, Van Rheezen, and McConnell provide a positive outlook from a Christian perspective regarding this worldwide relocation of people.

The movement and presence of people around the globe are not simply products of market forces. Globalization is not simply the product of a human desire for betterment, a working out of aggression, or a flight from danger. Rather, God himself orchestrates the globalizing phenomenon of human migration. The fundamental fact of population migration, the presence of people of many cultures living together the world over, is not a theological “problem.” It is a phenomenon we are called to embrace and even to engage.³³³

It is in the midst of these global phenomena that missionaries and all Christians ought to consider how they may be trained and prepared to properly handle cultural clashes in culturally appropriate ways. In this new world, Robertson concludes, “Cultural clashes and tensions are an inevitable feature of globalization.”³³⁴ He further states that, “nothing

³³² Rivera-Pagán, 44.

³³³ Pocock, Van Rheezen, and McConnell, 30.

³³⁴ Robertson, “Globalization and the Future of ‘Traditional Religion,’” 61.

about globalization should lead people to believe that it is leading to a more peaceful world Much depends on the willingness of people to accept peacefully and with understanding many of the challenges posed by unavoidable forces of relativization.”³³⁵ Cultural intelligence assessments and training is a promising alternative to other cross-cultural competency assessments, cultural humility, and even emotional intelligence for the training of cross-cultural workers in dealing with cultural clashes and assist in maintaining both peace and understanding between cultures and their differences.

Though CQ is a “relatively young construct on the scientific block, [it] has begun to demonstrate its theoretical elegance, empirical potential, and practical importance in a remarkably short-period of time.”³³⁶ Cultural intelligence is defined as “a person’s capability for successful adaptation to new cultural settings, that is, for unfamiliar settings attributable to cultural context.”³³⁷ The CQ assessment has undergone rigorous academic validation and “is recognized as a unique explanatory variable in predicting intercultural effectiveness.”³³⁸ The cultural intelligence assessment tool is grounded and validated within a multifactor construct of intelligence, which can detect a missionaries cross-cultural strengths and weaknesses. “Many empirical studies have demonstrated that CQ plays a noticeable and increasingly important role in measuring a person’s intelligence in

³³⁵ Ibid.

³³⁶ Michele J. Gelfand, Lynn Imai, and Ryan Fehr, “Thinking Intelligently About Cultural Intelligence: The Road Ahead,” in *Handbook of Cultural Intelligence: Theory Measurement and Application*, eds. Soon Ang and Linn Van Dyne (Armonk, NY: M.E. Sharpe, 2008), 376.

³³⁷ Earley, Ang, and Tan, 5.

³³⁸ Lin, Chen, and Song, 543.

adapting to new cultural context.”³³⁹ From such a validated and reliable assessment as CQ, a proper and continuous plan of development of one’s CQ can be tailored for each missionary forgoing the cafeteria plan of most cross-cultural competency programs.

A missionary assessed using CQ assessments can be better prepared to work within different cultures. Whether it be the *mélange* of cultural hybridity, the confusion of cultural homogenization, the western influence of consumerism, or the international movement of migrants, cultural intelligence training can assist missionaries in their work with different cultures and the varied affects that globalization has on cultures. A missionary prepared in cultural intelligence is more capable of entering into the current cross-cultural milieu of globalization and be better equipped to interact and appropriately engage with the diversity of cultures in this current globalized world.

³³⁹ Ibid.

SECTION 4

ARTIFACT DESCRIPTION

In Section Three of this dissertation, suggestions were made for implementing CQ training in the preparation of missionaries bound for foreign fields. The goal of this accompanying artifact is the creation of an experimental approach type seminar that is CQ specific for the training of missionaries.

As was mentioned in Section Three, “Experiential approaches to CQ education and development have been suggested as ideal..., yet few CQ-specific approaches have been established and empirically examined in the literature.”³⁴⁰ If this is the case for business and academic fields, it is even more so in the missionary preparation arena. The current cross-cultural training for my own mission agency, Go To Nations, lacks a component for any real in-depth cross-cultural competency training. Though recently, I have been able to introduce CQ assessments and training for current missionaries returning to partake in three weeks of leadership development here at our world headquarters based in Jacksonville, Florida.

Simply stated, I will create an amalgamated cultural intelligence workshop specifically for international workers that will both assess their current cross-cultural capabilities and help them learn how to improve each capability. The workshop will also assist them in understanding the global landscape and the impact of globalization. We will then examine the missiological challenges overseas workers will face as they attempt to contextualize the Gospel.

³⁴⁰ MacNab, 79.

My hope is that this new amalgamated creation of a globalization and CQ seminar that will contain both theoretical and experiential learning “that establishes the effectiveness of direct experience and reflection on building knowledge compared with information-only approaches”³⁴¹ will help in the training of both missionaries and local Christian workers desiring to work cross-culturally.

³⁴¹ Ibid., 70.

SECTION 5
ARTIFACT SPECIFICATION

Goals and Strategies

- The main goal for this artifact is to present the current cultural issues that globalization brings about and how these issues can be addressed with cultural intelligence assessments and training.
- I have had the privilege of testing a “beta-version” of my workshop over the last two years as I developed and continued to modify this workshop with our missionaries coming back to the world headquarters for our leadership development forums.
- Feedback from these “beta-versions” of my workshop have provided measurable successes as missionaries are reporting back on how CQ has helped them in their current missionary work.
- I plan on adequately maintaining the finished product by doing periodic revisions to the leadership training manual and eventually training others to do similar workshops using my materials.

Audience

- At this time, my primary audience is my fellow missionaries at Go To Nations. I hope to eventually expand and assist in the training of other missionaries preparing to work with different cultures.

- Through my cultural intelligence training, I hope that my audience will gain the skills and the confidence to successfully work with people from different cultures, effectively contextualizing the Gospel.

Scope and Content

- I will introduce both the positive and negative effects of globalization and how globalization has added to an increased connectivity between all cultures.
- I will present nine of the missiological implications that missionaries traveling overseas will encounter as they seek to contextualize the Gospel in today's globalized world. Thus making a case for the need of cultural intelligence training.
- I will present cultural intelligence as a means to provide adequate preparation for the needed cross-cultural ministry that globalization requires.
- Having had every missionary previously take a CQ assessment, time will be given to the interpreting of each CQ score over the four CQ dimensions and sub-dimensions.
- Time will then be given to address cultural values and global clusters, identifying where each missionary currently falls regarding broadly understood cultural stereotypes.
- In conclusion, time will be given to create personal action plans on improving and the continual development of CQ.
- All the above will have both individual and group exercises, videos, and dramaturgical training approaches throughout.

- On the technical parameters, I will create a teacher's guide for a full 8 hour workshop, which will incorporate interactive group exercises, videos, and PowerPoint slides.
- Technical and functional requirements needed are:
 - Presentation skills/teaching ability
 - PowerPoint/Keynote skills
 - Academic style and contemporary style writing abilities
 - Manual and workbook creation abilities

Budget

- Entire budget will be printing cost:
 - Printing of student manuals = \$25
 - Printing of teachers manuals = \$25
 - Cost expected to reduce when ordering larger amounts
- Hardware and software required:
 - Computer
 - Presentation software
 - Writing software
 - Projector
- Outsourcing fees:
 - Printing of student manuals
 - Printing of teachers manuals
 - CQ assessments outsourced under my certification with the Cultural Intelligence Center
 - Printing of CQ assessments = \$15.00 each
- Ongoing costs:
 - Teacher's guide printing when revisions are made
 - Ongoing research on the continual changes and proliferation of globalization

Promotion

- Marketing will be made mainly through brochures and personal contacts with current relationships our agency has: mission agencies, Bible Institutions, Bible Colleges/Universities, and missionary training organizations.
- A brochure will be prepared highlighting this CQ workshop and the trainer's qualifications to assist in promotion and marketing.

Standards of Publication

- My Agency, Go To Nations, has published several "in home" books. At this time I plan to submit my teacher's manual, student workbook, and workshop for publication by Go To Nations Publishing.
- Rationale for choosing the Go To Nations Publishing is that it will be the easiest and fastest way at this time to launch this teaching workshop.

Action Plan

Various Components:

- Component 1 – Teacher's manual of CQ workshop
- Component 2 – Student manual of CQ workshop
- Component 3 – PowerPoint slides

Technical Skills:

- Presentation skills/teaching ability
- Power Point/Keynote skills
- Writing both in academic style and contemporary style
- Creating both manual and workbook abilities

Present Skill-set:

- Have done public presentations for the last 27 years
- Have created and improved many workshops containing PowerPoint and workbooks

- Have been certified as a cultural intelligence facilitator by the Cultural Intelligence Center since January of 2013.

SECTION 6
POSTSCRIPT

Navigating through the forest of today's globalization milieu, several paths could have been trod with this dissertation. Only a few trees were cleared through the forest to make way for the discussion path presented here. By no means does this dissertation come close to exhausting all of the potential missiological implications that globalization creates for missionaries desiring to work with the variety of cultures in the world. The endeavor attempted here is simply to provide an example of a few of the cultural difficulties that each missionary may encounter when engaging in today's globalized world and how cultural intelligence can assist with such cultural changes.

Though the aim of a more culturally intelligent missionary is to better interact, gain trust, and then eventually contextualize the Gospel with various cultures, contextualization as a whole was only briefly addressed within this dissertation. Future Christian scholars could expand on the models of contextualization and contextual theology using the framework of cultural intelligence to assist in each of the models. The whole concept of translating the message into new cultures demands first that the individual attempting to translate the message be culturally intelligent lest they further magnify the already present great divide between cultures.

Also, there is the topic of the negative effects that previous colonial missions created mentioned only here briefly. In our current postcolonial era there is adequate room for research in using CQ in ways to both mend the negative effects of colonialism and prevent the use of cultural superiority in approaching missions work today. Previous

generations that lacked cultural appreciation and understanding on how to best approach different cultures caused many issues that the Church should hope not to repeat.

In order to have a successful cross-culture engagement, each missionary needs to be culturally prepared to share the Gospel. Cultural intelligence assessments provide accurate assessments that can be used to specifically target missionaries' weaknesses regarding cross-cultural capabilities. As was stated earlier in this dissertation, "although CQ is a recent construct, empirical research on the concept is rapidly growing."³⁴² It is the hope of the author that the amount of new research being conducted on cultural intelligence will be strongly considered and incorporated in the cross-cultural preparation of missionaries. Perhaps this dissertation, advocating for missionaries to avail themselves to the current cultural intelligence assessments and training, will inspire further empirical research on behalf of Christian workers worldwide.

³⁴² Lu M. Shannon and Thomas M. Begley, "Antecedents of the Four-Factor Model of Cultural Intelligence," in *Handbook of Cultural Intelligence: Theory Measurement and Application*, ed. Soon Ang and Linn Van Dyne (Armonk, NY: M.E. Sharpe, 2008), 42.

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